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COMPILED AND WRITTEN BY
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PREFACE.

MY aim in this work is to put within the reach of all Bible Students, learned and unlearned alike, the fruits of modern criticism and research, and at the same time to set forth briefly and suggestively those doctrinal and experimental truths which the Written Word itself contains.

The labours of the agents of the Palestine Exploration Fund have thrown fresh light on many obscure questions of sacred topography and history, and verified in the minutest details the accuracy of Holy Writ. Besides, in an age prone to scepticism, God has given remarkable confirmations of the truth of His own Word in raising men who have been enabled to decipher the hieroglyphics of Egypt, the cuneiform inscriptions of Babylon and Assyria, and the archaic characters of the Moabite stone. Ephesus with its Temple to the great Diana, Midian and its mines, Rome and its catacombs, have all contributed their quota of witness to the truth. The discoveries thus made, in so far as they elucidate the sacred volume, have been embodied in this Cyclopædia. At the same time the commentators, ancient and modern, English and German, have been carefully consulted, and the results of reverent criticism given, in respect to difficult passages.

Many subjects which most of the Bible Dictionaries omit, and which are of deep interest, are handled; as, for instance, Antichrist, The Thousand Years or Millennium, Inspiration, Predestination, Justification, Number, Divination (in its bearing on Spiritualism), etc. Yet the whole, whilst containing the substance of most that is valuable in other Dictionaries, and several new features, is comprised within much smaller compass, and is offered at considerably less cost.

It is a storehouse of Scriptural information in a most compact and accessible form; its alphabetical arrangement fitting it for easy reference by Teachers and Students who have not the leisure or opportunity for more extended research.

The Student will find at the end an Index of all the books and almost all the chapters in the whole Bible, in consecutive order, with references to the articles which illustrate them; thus, by consulting the Index on any passage of Scripture, he will immediately find the article which will afford him the information that he desires.

Unity of tone and aim is better secured by unity of authorship than if the articles had been composed by different writers. If some errors have been fallen into inadvertently, the reader will remember the vastness of the undertaking by one author, and

> "Cum mea compenset vitiis bona, pluribus hisce,
> Si modo plura mihi bona sunt, inclinet."

All pains have been conscientiously taken to ensure accuracy, and to put the earnest student in possession of the most trustworthy information on debated points.

I have to acknowledge gratefully the care which has been bestowed in the execution of this work by Messrs. BUTLER & TANNER, Frome; and also the valuable help received from Mr. W. LETHABY, their proof reader, in revising this vast and responsible work, the fruit of my labours for the last seven years. May the Lord accept and sanctify this undertaking to His own glory, the vindication of His truth, and the edification of His Church!

ANDREW ROBERT FAUSSET.

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FAUSSET'S

CRITICAL AND EXPOSITORY BIBLE CYCLOPÆDIA.

Aaron (according to Jerome meaning *mountain of strength*), the eldest son of Amram and Jochebed, of the tribe of Levi; brother of Moses and Miriam (Num. xxvi. 59, Exod. vi. 20); 1574 B.C. Jochebed, mother of Moses and A., bare them three centuries after the death of Levi (Exod. ii. 1); "daughter of Levi, whom her mother bare to Levi," means "a daughter of a Levite whom her mother bare to a Levite." The point of Num. xxvi. 59 is, Moses and A. were Levites both on the father's and mother's side, Hebrews of Hebrews. He was three years older than Moses (Exod. vii. 7): born, doubtless, before Pharaoh's edict for the destruction of the Hebrew male infants (Exod. i. 22). Miriam was the eldest of the three, as appears from her being old enough, when Moses was but three months old and A. three years, to offer to go and call a Hebrew nurse for Pharaoh's daughter, to tend his infant brother. The first mention of A. is in Exod. iv. 14; where, in answer to Moses' objection that he had not the eloquence needed for such a mission as that to Pharaoh, Jehovah answers: "Is not A., the Levite, thy brother? I know that he can speak well: and thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do; and he shall be thy spokesman unto the people; and he shall be instead of a mouth, and thou shalt be to him instead of God." His being described as "the Levite" implies that he already took a lead in his tribe; and, as the firstborn son, he would be priest of the household. The Lord directed him to "go into the wilderness to meet Moses" (Exod. iv. 27). In obedience to that intimation, after the forty years' separation, he met Moses in the "mount of God," where the vision of the flaming bush had been vouchsafed to the latter, and conducted him back to Goshen. There A., evidently a man of influence already among the Israelites, introduced Moses to their assembled elders; and, as his mouthpiece, declared to them the Divine commission of Moses with such persuasive power, under the Spirit, that the people "believed, bowed their heads, and worshipped" (Exod. iv. 29–31). During Moses' forty years' absence in Midian A. had married Elisheba or Elizabeth, daughter of Amminadab, and sister of Naashon, a prince of the children of Judah (Exod. vi. 23, 1 Chron. ii. 10). By her he had four sons: Nadab, Abihu, Eleazar (father of Phinehas), and Ithamar. From his first interview with Pharaoh to the end of his course he always appears in connection with his more illustrious brother, co-operating with and assisting him. On the way to Sinai, in the battle with Amalek, A., in company with Hur, stayed up Moses' weary hands, which uplifted the miracle working rod of God (Exod. xvii. 9-13); and so Israel prevailed. His high dignity as interpreter of Moses, and worker of the appointed "signs in the sight of the people," and his investiture with the hereditary high-priesthood, a dignity which Moses did not share, account naturally for his having once harboured envy, and joined with Miriam in her jealousy of Moses' Ethiopian wife, when they said: "Hath the Lord spoken only by Moses? Hath He not spoken also by us?" comp. Num. xii. 1, 2, with Exod. xv. 20. But Moses is always made the principal, and A. subordinate. Whereas Moses ascended Sinai, and there received the tables of the law direct from God, as the mediator (Gal. iii. 19), A. has only the privilege of a more distant approach with Nadab and Abihu and the seventy elders, near enough indeed to see Jehovah's glory, but not to have access to His immediate presence. His character, as contrasted with Moses, comes out in what followed during Moses' forty days' absence on the mount. Left alone to guide the people, he betrayed his instability of character in his weak and guilty concession to the people's demand for visible gods to go before them in the absence of Moses, their recognised leader under Jehovah; and instead of the pillar of cloud and fire wherein the Lord heretofore had gone before them (Exod. xiii. 21; xxxii.). Perhaps A. had hoped that their love of their personal finery and jewellery, which is the idol of so many in our own days, would prove stronger than their appetite for open idolatry; but men will for superstition part with that which they will not part with for a pure worship. So, casting the responsibility on them, easy and too ready to yield to pressure from without, and forgetting the precept, "thou shalt not follow a multitude to do evil" (Exod. xxiii. 2), he melted or suffered their gold to be melted in a furnace, and "fashioned it with a graving tool into a calf." This form was probably designed as a compromise to combine the seemingly common elements of the worship of Jehovah associated with the calf-formed cherubim, and of the Egyptian idol ox, Mnevis or Apis. Like Jeroboam's calves long subsequently, the sin was a violation of the second rather than of the first commandment, the worship of the true God by an image (as the church of Rome teaches), rather than the adding or substituting of another god. It was an accommodation to the usages which both Israel and Jeroboam respectively had learnt in Egypt. Like all compromises of truth, its inevitable result was still further apostasy from the truth. A.'s words, "These are thy gods [*elohim*: a title of the true God], O Israel, which brought thee up out of Egypt," as also his proclamation, "To-morrow is a feast to JEHOVAH," show that he did not mean an open apostasy from the Lord, but rather a concession to the people's sensuous tastes, in order to avert a total alienation from Jehovah. But the so called "feast of the Lord" sank into gross heathenishness; "the people sat down to eat and to drink, and rose up to play," "dancing" before the calf, "naked unto their shame among their enemies"; they roused Moses' righteous anger when he descended from the mount, so that he brake in pieces the tables out of his hand, as a symbol of their violation of the covenant. Then he burnt the calf in the fire, ground it to powder (a process which required a considerable acquaintance with chemistry), strewed it upon the water, and made the Israelites drink of it. Comp.

APIS.

Prov. i. 31. A. alleged in excuse the people's being "set on mischief," and seemingly that he had but cast their gold into the fire, and that by mere chance "there came out this calf."

A.'s humiliation and repentance must have been very deep; for two months after this great sin God's foreappointed plan (Exod. xxix.) was carried into effect in the consecration of A. to the high priesthood (Lev. viii.). That it was a delegated priesthood, not inherent, like Messiah's, of the order of Melchizedek, appears from the fact that Moses, though not the legal priest but God's representative, officiates on the occasion, to inaugurate him into it. Compare, for the spiritual significance of this, Heb. vii. A.'s very fall would upon his recovery make him the fitter as a priest, to have compassion on the ignorant and on them that are out of the way, for that he himself also is compassed with infirmity (Heb. v. 2); comp. the case of Peter, Luke xxii. 31, 32. The consecration comprised a *sin offering* for reconciliation, a *burnt offering* to express whole hearted self consecration to God, and a *meat offering* (*minchah*), unbloody, of flour, salt, oil, and frankincense, to thank God for the blessings of nature (these marking the blessings and duties of man); then also the special tokens of the priestly office, the ram of consecration, whose blood was sprinkled on A. and his sons to sanctify them, the sacred robes "for glory and for beauty," breastplate, ephod, robe, broidered coat, mitre, and girdle, and linen breeches (Exod. xxviii.); and the anointing with the holy oil, which it was death for any one else to compound or use (Exod. xxx. 22-38), symbolising God's grace, the exclusive source of spiritual unction.

HIGH PRIEST.

A. immediately offered sacrifice and blessed the people, and the Divine acceptance was marked by fire from the Lord consuming upon the altar the burnt offering and the fat, so that the people at the sight shouted and fell on their faces.

Nadab and Abihu, probably (see Lev. x. 8, 9) under the effects of wine taken when about to be consecrated, instead of taking the sacred fire from the *brazen* altar, burnt the incense on the *golden* altar with common fire; or, as Knobel and Speaker's Comm. think, they offered the incense in accompaniment of the people's shouts, not at the due time of morning or evening sacrifice, but in their own self willed manner and at their own time. [See FIRE.] God visited them with retribution in kind, consuming them with fire from the Lord; and to prevent the like evil recurring, forbad henceforth the use of wine to the priests when about to officiate in the tabernacle; the prohibition coming so directly after the sin, if the cause was indeed intemperance, is an undesigned coincidence and mark of genuineness: comp. Luke i. 15 and 1 Tim. iii. 3 for the present application. The true source of exhilaration, to a spiritual priest unto God, is not wine, but the Spirit: Eph. v. 18, 19; comp. Acts ii. 15-18. Nothing could more clearly mark how grace had raised A. above his natural impulsiveness than the touching picture, so eloquent in its brevity, of A.'s submissiveness under the crushing stroke, "and A. held his peace." Moses, in chronicling the disgrace and destruction of his brother's children, evinces his own candour and veracity as an impartial historian. The only token of anguish A. manifested was his forbearing to eat that day the flesh of the people's sin offering: Lev. x. 12-20. All other manifestations of mourning on the part of the priests were forbidden; comp., as to our spiritual priesthood, Luke ix. 60.

Miriam, in a fit of feminine jealousy, some time subsequently acted on A. so as to induce him to join in murmuring against Moses: the former relying on her prophetic inspiration (Exod. xv. 20), the latter on his priesthood, as though equal with Moses in the rank of their commission. Their pretext against Moses was his Ethiopian wife, a marriage abhorrent to Hebrew feelings. That Miriam was the instigator appears from her name preceding that of A. (Num. xii.), and from the leprosy being inflicted on her alone. A., with characteristic impressibleness, repented of his sin almost immediately after he had been seduced into it, upon Jehovah's sudden address to Moses, A., and Miriam, declaring His admission of Moses to speak with Him "mouth to mouth, apparently," so that he should "behold the similitude of the Lord," a favour far above all "visions" vouchsafed to prophets. At A.'s penitent intercession with Moses, and Moses' consequent prayer, Miriam was healed.

Twenty years later (1471 B.C.), in the wilderness of Paran, the rebellion took place of Korah and the Levites against A.'s monopoly of the priesthood, and of Dathan, Abiram, and the Reubenites against Moses' authority as civil leader. It is a striking instance of God's chastising even His own people's sin in kind. As A. jealously murmured against Moses, so Korah against him. Fire from the Lord avenged his cause on Korah and the 250 with him burning incense; and the earth swallowed up the Reubenites with Dathan and Abiram. Possibly Reuben's descendants sought to recover the primogeniture forfeited by his incest (Gen. xlix. 3, 4; 1 Chron. v. 1). The punishment corresponded to the sin; pride goeth before destruction, and a haughty spirit before a fall. His numbers were so reduced that Moses prays for his deliverance from extinction: "Let Reuben live, and not die, and let not his men be few." A plague from the Lord had threatened to destroy utterly the people for murmuring against Moses and A. as the murderers of Korah, Dathan, Abiram, and their accomplices, when A. proved the efficacy of his priesthood by risking his own life for his ungrateful people, and "making atonement for the people" with incense in a censer, and "standing between the living and the dead," so that the plague was stayed (Num. xvi.). To prevent future rivalry for the priesthood, God made A.'s rod, alone of the twelve rods of Israel, suddenly to blossom and bear almonds, and caused it to be kept perpetually "before the testimony for a token against the rebels" (Num. xvii., Heb. ix. 4).

Inclined to lean on his superior brother, A. naturally fell into Moses' sin at Meribah, and shared its penalty in forfeiting entrance into the promised land (Num. xx. 1-13). As Moses' self reliance was thereby corrected, so was A.'s tendency to be led unduly by stronger natures than his own. To mark also the insufficiency of the Aaronic priesthood to bring men into the heavenly inheritance, A. must die a year before Joshua (the type of Jesus) leads the people into their goodly possession. Whilst Israel in going down the wady Arabah, to double the mountainous land of Edom, was encamped at Mosera, he ascended mount Hor at God's command.

MOUNT HOR.

There Moses stripped him of his pontifical robes, and put them upon Eleazar his son; and A. died, 123 years old, and was buried on the mount (Num. xx. 28, xxxiii. 38; Deut. x. 6, xxxii. 50). The mount is now surmounted by the circular dome of the tomb of A., a white spot on the dark red surface. For thirty days all Israel mourned for him; and on the 1st of the 5th month, Ab, our July or August, the Jews still commemorate him by a fast. Eleazar's descendants held the priesthood till the time of Eli, who, although sprung from Ithamar, received it. With Eli's family it continued till the time of Solomon, who took it from Abiathar, and restored it to Zadok, of the line of Eleazar; thus accomplishing the prophecy denounced against Eli (1 Sam. ii. 30). For the Jews' opinion of A., see the apocryphal Ecclesiasticus xlv. His not taking the priestly honour to himself, but being called of God (Heb. v. 4, 5), his unction with incommunicable ointment (comp. Ps. xlv. 7 and cxxxiii. 2), his intercession for his guilty people, his bearing the names of his people on

his shoulders and breast (Exod. xxviii. 12, 29, 30), his being the only high-priest, so that death visited any other who usurped the priesthood, his rod of office (comp. Ps. cx. 2, Num. xxiv. 17), his alone presenting the blood before the mercy seat on the day of atonement, the HOLINESS TO THE LORD on his forehead in his intercession within the veil (comp. 1 Cor. i. 30, Heb. ix. 24), the Urim and Thummim (*Light* and *Perfection*), all point to the true High Priest, the Lord Jesus Christ. A.'s descendants, to the number of 3700 fighting men, with Jehoiada, father of Benaiah, their head, joined David at Hebron (1 Chron. xii. 27, xxvii. 17); subsequently Zadok was their chief, "a young man mighty of valour."

Abaddon. The Heb. in Job xxxi. 12 and Prov. xxvii. 20, "destruction," or the place of destruction, *sheol* (Heb.), *hades* (Gr.). The rabbins use Abaddon, from Ps. lxxxviii. 12 ("Shall Thy lovingkindness be declared in *destruction* ?") (*abaddon*) as the second of the seven names for the region of the dead. In Rev. ix. 11 personified as the *destroyer*, Gr. Apollyon, "the angel of the bottomless pit," Satan is meant; for he is described in ver. 1 as "a star fallen from heaven unto earth, to whom was given the key of the bottomless pit"; and chap. xii. 8, 9, 12: "Woe to the inhabiters of the earth, for the *devil* is come down." Also Isa. xiv. 12, Luke x. 18. As king of the locusts, that had power to torment not kill (Rev. ix. 3–11), Satan is permitted to afflict but not to touch *life*; so in the case of Job (chaps. i., ii.). He walketh about as a roaring lion, seeking whom he may devour: 1 Pet. v. 8. A murderer from the beginning (John viii. 44), who abode not in the truth. Elliott identifies the locusts with the Mahometans; their turbans being the "crowns" (but how are these "like gold"?); they come from the Euphrates; their cavalry were countless; their "breastplates of fire" being their rich, coloured attire; the fire and smoke out of the horses' mouths being the Turkish artillery; their standard, "horse tails"; the period, an hour, day, month, and year, 396 years 118 days between Thogrul Beg going forth Jan. 18, A.D. 1057, and the fall of Constantinople May 29, 1453; or else 391 years and 1 month, as others say, from A.D. 1281, the date of the Turks' first conquest of Christians, and 1672, their last conquest. The serpent-like stinging tails answer to Mahometanism supplanting Christianity in large parts of Asia, Africa, and even Europe. But the hosts meant seem *infernal* rather than *human*, though constrained to work out God's will (ver. 1, 2). The Gr. article once only before all the periods requires rather the translation "for (*i.e.* against) THE hour and day and month and year," viz. appointed by God. Not only the year, but also the month, day, and hour, are all definitively foreordained. The article "the" would have been omitted, had a total of periods been meant. The giving of *both* the Hebrew and the Greek name implies that he is the destroyer of both Hebrew and Gentile alike. Just as, in beautiful contrast, the Spirit of adoption enables both Jew and Gentile believers to call God, in both their respective tongues, *Abba* (Heb. in marked alliteration with *Abaddon*) Father (Gr. *pater*). Jesus who unites both in Himself (Gal. iii. 28, Eph. ii. 14) sets us the example: Mark xiv. 36, Gal. iv. 6. Jesus unites Hebrew and Gentile in a common salvation; Satan combines both in a common "destruction." [See ABBA.]

Abagtha. One of the seven eunuchs in Ahasuerus' court; akin to the name *Bigthan* (Esth. i. 10, ii. 21). Sanscrit Bagadâta, "given by fortune," *baga*, or the sun. Sun worship early prevailed in Persia.

Abana. The chief river of Damascus, the modern Barada, called by the Greeks "the golden stream," flowing through the heart of the city and supplying it with water. The Pharpar mentioned with it in 2 Kings v. 12 is farther from Damascus, and answers to the *Awaj*. The *Barada* rises in the Antilibanus mountain range, 23 miles from the city, and has the large spring *Ain Fijah* as a tributary. It passes the site of Abila and the Assyrian ruin *Tell es Salahiyeh*, and empties itself in the marsh *Bahret el Kibliyeh* or

RIVER ABANA.

Bahr el Merj, "lake of the meadow." Porter calculates that 14 villages and 150,000 souls depend on it for their water supply. Hence we see the significancy of Naaman's boast, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" These rivers render the environs of Damascus though bordering on a desert one of the loveliest spots on earth; whereas the Israelite streams, excepting Jordan, are dry for a large part of the year, and running in deep channels but little fertilise the land through which they flow. Amana, meaning *perennial*, is the reading of the Hebrew margin (the Keri): *b* and *m* often are interchanged in eastern languages. Soon after issuing from Antilebanon, it parts into three smaller streams, the central flowing through Damascus and the other two one on each side of the city, diffusing beauty and fertility where otherwise there would be the same barrenness as characterizes the vast contiguous plains. Spiritually, men through proud self sufficiency refuse the waters of Shiloah that go softly (Isa. viii. 6), the gospel "fountain opened for uncleanness," preferring earthly "waters" (Jer. ii. 13, Zech. xiii. 1).

Abarim. Connected with Nebo and Pisgah in Deut. xxxii. 49, xxxiv. 1. Abarim was probably the mountain chain, Nebo one mountain of it, and Pisgah the highest peak of Nebo. Peor also belonged to the range. The chain east of the Dead Sea and lower Jordan commands most extensive views of the country west of the river. It was from Pisgah Moses took his view of the promised land just before he died. Some identify mount Attarous, the loftiest hill in this region, ten miles north of the river Arnon, with Nebo. Its top is marked by a pistachio tree overshadowing a heap of stones. The Heb. means "the mountains of the regions beyond," viz. the Jordan, or else "the mountains of the passages." They were in the land of Moab, opposite Jericho. Comp. Num. xxvii. 12, xxxiii. 47, 48; Deut. iii. 27. Dr. Tristram verified the observation of the landscape from Nebo, as seen by Moses according to the Scripture record. There is one isolated cone commanding a view of the valley where Israel's battle was fought with Amalek, which may be the Pisgah of holy writ.

Abba. The Chaldaic-Hebrew form, as *ab* is the Heb. form, for the Gr. *pater*, "father." Instead of the definite article which the Heb. uses before the word, the Chaldee or Aramaic adds a syllable to the end, producing thus the *emphatic* or *definitive* form. It is used to express a vocative case, and therefore is found in all the passages in which it occurs in the N. T. (being in all an invocation): Mark xiv. 36, Rom. viii. 15, Gal. iv. 6. The use of the Heb. and of the Gr. appellation addressed to the one Father beautifully suggests that the Spirit of adoption from Jesus, who first used the double invocation, inspires in both Jew and Gentile alike the experimental knowledge of God as *our* Father, because He is Father *of Jesus* with whom faith makes us one, and as *our* God because He is *Jesus'* God. Comp. John xx. 17, "ascend unto My Father and [therefore] your Father, and to My God and [therefore] your God"; Gal. iii. 28, "there is neither Jew nor Greek, for ye are all one in Jesus Christ"; Eph. ii. 18, "through Him we *both* have access by one Spirit unto the Father." [Especially see ABADDON above.] "Abba" was a title not to be used by slaves to a master, nor *Imma* to a mistress, only by children: see Isa. viii. 4, "Before the child shall have knowledge to cry Abi, Immi."

Abda. **1.** 1 Kings iv. 6. **2.** Neh. xi. 17; the Obadiah of 1 Chron. ix. 16, "the principal to begin the thanksgiving in prayer." Meaning "a servant."

Abdeel. Jer. xxxvi. 26; meaning "servant of El," or God.

Abdi. **1.** 1 Chron. vi. 44. **2.** 2 Chron. xxix. 12. **3.** Ezra x. 26. Meaning "my servant."

Abdon. **1.** The tenth judge of Israel (Jud. xii. 13, 15), probably the same as Bedan, 1 Sam. xii. 11; for the Phœnicians often omitted the *a* [ע]. Son of Hillel, of the tribe of Ephraim. He succeeded Elon, and judged Israel eight years. His rule

was a peaceful one, as no oppression of Israel during his time is mentioned. The record that he had 40 sons and 30 nephews (or rather grandsons) who rode on young asses, implies their high dignity and consequence: comp. Jud. v. 9. He died 1112 B.C. Of him Josephus (Ant. v. 7, 15) writes: "He alone is recorded to have been happy in his children; for the public affairs were so peaceable and secure that he had no occasion to perform glorious actions." A prophetical type of Israel's and the world's coming millennial blessedness (Isa. i. 26, 27). Pirathon, the city to which he belonged, is identified by Robinson with the modern Fer'ata, six miles W. of Shechem or Nablous (Bibl. Res., iii.). **2.** 1 Chron. viii. 30, akin to Saul's forefathers, ix. 35, 36. **3.** 1 Chron. viii. 23. **4.** 2 Chron. xxxiv. 20; called Achbor 2 Kings xxii. 12.

Abdon. A city of Asher given to the Levites of Gershom's family: Josh. xxi. 30, 1 Chron. vi. 74. *Hebron* is substituted for it in Josh. xix. 28. Many MSS. read there Abdon; the Hebrew letters *r* [ר] and *d* [ד] are much alike, and therefore often interchanged.

Abednego. The Chaldee name ("servant of Nego," *i.e.* Nebo or Mercury, the interpreter of the gods) for Azariah, one of Daniel's three companions, miraculously delivered from the furnace into which they were cast for not worshipping Nebuchadnezzar's golden image (Dan. iii.). A tyrant may change the name, but he cannot change the nature, of him whose God is Jehovah. "The Son of God" with the three rendered the fire powerless to hurt even a hair of their heads (Isa. xliii. 2, Matt. x. 30). The salvation He wrought is herein typified: the Son of God walking in the furnace of God's wrath kindled by our sins; connected with the church, yet bringing us forth without so much as "the smell of fire" passing on us.

Abel. Heb. *Hebel.* Second of Adam and Eve's sons, Gen. iv.: meaning *vanity* or *weakness, vapour* or *transitoriness.* Cain means *possession:* for Eve said at his birth, "I have gotten as a possession a man from Jehovah," or as the Heb. (*eth*) may mean, "*with the help of* Jehovah"; she inferring the commencement of the fulfilment of the promise of the Redeemer (Gen. iii. 15) herein. On the contrary, Abel's *weakness* of body suggested his name; moreover prophetic inspiration guided her to choose one indicative of his untimely *death.* But God's way is here from the first shown, "My strength is made perfect in weakness" (2 Cor. xii. 9, Heb. xi. 34). The cause of Cain's hatred was "because his own works were evil, and his brother's righteous" (1 John iii. 12). Envy of the godly was "the way of Cain" (Jude 11). "Faith" was present in Abel, absent from Cain (Heb. xi. 4); consequently the kind of sacrifice (the mode of showing faith) Abel offered was "much more a sacrifice" (Wickliffe; so the Gr.) than Cain's. "By faith Abel offered unto God a *much more* sacrifice than Cain," *i.e.* one which had more of the true virtue of sacrifice; for it was an *animal* sacrifice of the firstlings of the flock, a token of the forfeiture of man's *life* by sin, and a type of the Redeemer to be bruised in heel that He might bruise the serpent's head. God's having made for man coats of skin presupposes the *slaying of animals;* and doubtless implies that Abel's sacrifice of an animal life was an act of faith which rested on God's command (though not expressly recorded) that such were the sacrifices He required. If it had not been God's command, it would have been presumptuous *will worship* (Col. ii. 23), and taking of a life which man had no right over before the flood (Gen. ix. 2–4). Cain in self righteous unbelief, refusing to confess his guilt and need of atonement (typified by sacrifice), presented a mere *thankoffering* of the first fruits; not, like Abel, feeling his need of the *propitiatory offering for sin.* So "God had respect unto Abel (first) and (then) to his offering." "God testified of his gifts" by consuming them with fire from the shekinah or cherubic symbol E. of Eden ("the presence of the Lord": Gen. iv. 16, iii. 24), where the first sacrifices were offered. Thus "he obtained witness that he was righteous," viz., with the righteousness which is by faith to the sincere penitent. Christ calls him "righteous": Matt. xxiii. 35. Abel represents the regenerate, Cain the unregenerate natural man. Abel offered the *best,* Cain that *most readily procured.* The words "in process of time" (Gen. iv. 3 marg.), "at the end of days," probably mark the definite time appointed for public worship already in paradise, the seventh day sabbath. The *firstling* and the *fat* point to the Divine dignity and infinite fulness of the Spirit in the coming Messiah. "By faith he being dead yet speaketh" to us; his "blood crying from the ground to God" (Gen. iv. 10) shows how precious in God's sight is the death of His saints (Ps. cxvi. 15, Rev. vi. 10). The shedding of Abel's blood is the first, as that of Jesus is the last and crowning guilt which brought the accumulated vengeance on the Jews (Luke xi. 51; Matt. xxiii. 34, 35–38). There is a farther avenging of still more accumulated guilt of innocent blood yet coming on "them that dwell on the earth": Rev. xi. In Heb. xii. 24 it is written "Christ's blood of sprinkling speaketh better things than that of Abel," viz. than the blood of Abel's *animal sacrifice.* For Abel's is but the type, Christ's the antitype and one only true propitiatory sacrifice. To deny the propitiation would make Cain's offering to be as much a sacrifice as Abel's. Tradition makes the place of his murder and grave to be near Damascus. [See ABILA.]

Abel-beth-Maacha (*Abel the house of Maacha*) or **Abel-Maim** (*Abel on the waters*). A city in the extreme N. of Palestine, "a mother in Israel" (2 Sam. xx. 19), *i.e.*, a city of consequence having many *daughters, i.e.* inhabitants. That the different names represent the same city appears from comparing 2 Sam. xx. 14, 15, 18, 1 Kings xv. 20, 2 Chron. xvi. 4. Its northern border position made it an early prey to Syria under Benhadad, and 200 years later to Assyria: 2 Kings xv. 29. Tiglath Pileser sent away its inhabitants captive to Assyria. The Maacha in the name implies that it adjoined the region so called E. of Jordan under Lebanon. Sheba, son of Bichri, the rebel against David, 80 years before the Syrian invasion under Benhadad, Asa's ally, was here besieged by Joab; and the city was saved by the proverbial shrewdness of its inhabitants, who hearkened to their fellow townswoman's wise advice to sacrifice the one man Sheba to the safety of the whole inhabitants. Probably Abel lay in the *Ard el Huleh,* the marshy land which the sea of Merom drains; perhaps at *Abil* (Robinson, iii. 372), a village on the top of a little conical hill (Porter, Giant Cities of Bashan). The Derdâra from Ijon falls from the western slope of the mound, and from the neighbouring mountain gushes the powerful stream of Ruhâiny. Such fountains would make it a paradise of fruits and flowers, and entitle it to be called "Abel on the waters," "a mother in Israel" (Thomson, The Land and the Book).

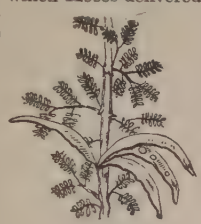
Abel-Carmaim (*plain of the vineyards*): Jud. xi. 33 marg. An Ammonite village, six miles from Rabbath Ammon, or Philadelphia; the limit of Jephthah's pursuit of the Ammonites. Ruins named Abila still are found in this region. De Saulcy met with a *Beit el Kerm,* "house of the vine," N. of Kerak, possibly identical with Abel-Ceramim.

Abel-Meholah (*i.e., the plain of the dance*). The birthplace of Elisha, where he was found at his plough by Elijah returning up the Jordan valley from Horeb (1 Kings xix. 16). N. of the Jordan valley, S. of Bethshean (Scythopolis) (1 Kings iv. 12). To its neighbourhood fled the Midianites routed by Gideon (Jud. vii. 22). It pertained to the half tribe of Manasseh.

Abel-Mizraim (*the mourning of the Egyptians,* or *the funeral from Egypt*). The threshingfloor of Atad; so called by the Canaanites, because it was the chief scene of the funeral laments of Joseph and his Egyptian retinue for Jacob (Gen. l. 4–11). E. of Jordan. Moses, taking Canaan as the central standpoint of the whole history, uses the phrase "beyond Jordan" for *east* of it. The same route by which Joseph was led captive was, in the striking providence of God, that which they took to do honour to his deceased father, being the longer and more public way from Egypt to Canaan. God's eternal principle is, "them that honour Me I will honour." Jerome, however, places it at Beth-Hogla, now *Ain Hajla,* on the W. of Jordan, which would make Moses' standpoint in saying "beyond" the E. of Jordan; but ver. 13 plainly shows it was not till after the mourning at Abel-Mizraim that "Jacob's sons carried him *into* the land of Canaan." The phrase, "Joseph spake unto *the house of* Pharaoh" implies that Pharaoh and his estates in council decreed a

state funeral for Jacob, in which the princes, nobles, and chief men of Egypt, with their pomp of chariots and equipages, took part. The funeral celebration lasted for seven days. The usual Egyptian rites on such occasions consisted in banquets and games, as Egyptian monuments show. These having been completed at Atad, Jacob's sons proceeded alone to the cave of Machpelah, the final burying place of his embalmed body.

Abel-Shittim (*the meadow* or *moist place of acacias*). In the plains of Moab, the "Arboth Moab by Jordan Jericho," on the level of the Jordan, in contrast to "the fields" on the higher land. That is to say, it was in the Arabah or Jordan valley opposite Jericho, at that part which belonged to Moab, where the streams from the eastern mountains nourished many acacias. The last resting place of Israel before crossing Jordan (Num. xxxiii. 49, xxii. 1, xxvi. 3, xxxi. 12, xxv. 1; Josh. ii. 1, iii. 1; Mic. vi. 5). Josephus names it: "Abila, 60 stadia from Jordan, embosomed amidst palms, among which Moses delivered Deuteronomy." The acacias still fringe with green the upper terraces of the Jordan. Near mount Peor, at Shittim, in the shade of the acacia groves, Israel was seduced to Baal Peor's licentious rites; and here also Israel's judges, by Moses' direction under God, slew all the men seduced by Midian and Moab under Balaam's Satanic counsel (24,000) into whoredom and the worship of Baal Peor (Num. xxv. 1, xxxi. 16).


ACACIA.

Abel the Great. 1 Sam. vi. 18. Keil supposes the reading ought to be *Eben*, "the stone," for Abel. The LXX. and the Chaldee versions read so; but *Abel* probably is right, and refers to the *mourning* caused by the destruction of so many Bethshemites for looking into the ark. The field in which Abel the great stone was, on which the ark was placed on its return from the Philistines, belonged to Joshua, a Bethshemite.

Abez. A town in Issachar (Josh. xix. 20). From a Chaldee term meaning "tin"; or else a contraction for Thebez, near Shunem

Abi. Called also Abijah, 2 Kings xviii. 2, 2 Chron. xxix. 1. Daughter of Zechariah; the witness perhaps taken by Isaiah (viii. 2).

Abia, or **Abijah** (*Father Jehovah, i.e.* a man of God). **1.** Son of Samuel, whose maladministration as judge furnished one plea for Israel's demand for a king (1 Sam. viii. 1–5). **2.** 1 Chron. vii. 8. **3.** 1 Chron. ii. 24.

Abiasaph, or **Ebiasaph** (*whose father God took away*, viz. Korah: Num. xvi. Or else, *the father of gathering, the gatherer*). Head of a family of Korhites (a house of the Kohathites): Exod. vi. 24, 1 Chron. vi. 37. Possibly Abiasaph may be a distinct person from Ebiasaph; in genealogies generations are often passed over between two persons of the same name. The descendants of Abiasaph, of whom Snallum was chief, were "keepers of the gates of the tabernacle" (1 Chron. ix. 19, 31), and "had the set office over the things made in the pans," in David's time. Comp. Neh. xii. 25.

Abiathar (*father of abundance*). The only son of Ahimelech, the high-priest, who escaped the slaughter committed by Saul at Nob, on Doeg's information that Ahimelech had inquired of the Lord for David, and given him the shewbread and the sword of Goliath (1 Sam. xxii.). Eighty-five persons wearing the priestly linen ephod were killed. A., with an ephod (the highpriest's mystic scarf) in his hand, escaped to David. It is an instance of God's retributive justice that Saul's murder of the priests deprived him thenceforth of their services in inquiring of the Lord (1 Chron. xiii. 3); step by step he sank, until, bereft of legitimate means of obtaining Divine counsel, he resorted to the illicit course of consulting the witch of Endor, and so filled the measure of his iniquity and brought on himself destruction (1 Chron. x. 13). David, on the contrary, by sheltering A. was enabled to inquire of the Lord in the ordained way (1 Sam. xxiii. 6–9, xxx. 7; 2 Sam. ii. 1, v. 19, xxi. 1, an undesigned coincidence with Ps. xvi. 7, and so a proof of genuineness).

A. adhered to David during all his wanderings, and was afflicted in all wherein David was afflicted; also when he assumed the throne in Hebron, the Aaronite priestly city of refuge. He bare the ark before David when it was brought up from Obed-Edom's house to Jerusalem (1 Chron. xv. 11, 12, 1 Kings ii. 26). He was loyal in Absalom's rebellion; and, subordinate to Ahithophel, was the king's counsellor (1 Chron. xxvii. 34). But in Adonijah's attempt to be David's successor, instead of Solomon, A., from jealousy of Zadok probably, who was on Solomon's side, took Adonijah's part. David had evidently for some time previous given the first place in his confidence to Zadok, a preference the more galling as A. was the highpriest and Zadok only his *vicar*, or sagan; thus it was to *Zadok* he gave the command to take the ark back in Absalom's rebellion. A. is mentioned *subordinately* 1 Sam. xv. 25, 29, 35. Perhaps Zadok was appointed highpriest by Saul after the slaughter of Ahimelech. David on succeeding, to conciliate his subjects, allowed him conjointly to hold office with A. Zadok had joined David in Hebron after Saul's death, with 22 captains of his father's house (1 Chron. xii. 28). A. had the first place, with the ephod, Urim and Thummim, and the ark, in the tent pitched by David at Jerusalem Zadok officiated before the tabernacle and brazen altar made by Moses and Bezaleel in the wilderness, which were now in Gibeon (1 Chron. xvi. 1–7, 37, 39, 40, xxvii. 33, 34; 2 Chron. i. 3–5). Moreover Zadok and A. represented rival houses: Zadok that of Eleazar, the eldest son of Aaron; A. that of Ithamar, the youngest (1 Chron. xxiv. 3, 4, vi. 8). Eli, of whose family it had been foretold 150 years before that the priesthood should pass from it, was A.'s progenitor fourth backwards, and A. would naturally fear the coming realization of the curse. All these undesigned proprieties mark the truth of the history. His own act brought the prophecy to its consummation (1 Sam. ii. 31–35). Solomon banished him to Anathoth, and put Zadok as highpriest in his room (1 Kings ii. 35). But in 1 Kings iv. 4 A. is still called the "priest" second to Zadok. The LXX., "the king made Zadok the *first priest* in the room of A.," solves the difficulty. A. had been *first priest*, but henceforth he was made subordinate to Zadok.

Ahimelech, or *Abimelech, son of A.*, is substituted for *A., son of Ahimelech:* 2 Sam. viii. 17, 1 Chron. xviii. 16, xxiv. 3, 6, 31. The Lord Jesus (Mark ii. 26) names *A.* as the highpriest in whose time David ate the shewbread. Probably the sense is: "in the days of A., *who was afterwards* highpriest," and *under whom the record of the fact* would be made. Perhaps too the loaves being his perquisite (Lev. xxiv. 9) were actually handed by A. to David. Both father and son, moreover, it seems from the quotations above, bore both names, and were indifferently called by either.

Abib. The month Nisan. Meaning *ears of corn*, viz. barley (Exod. xiii. 4). [See MONTHS.] On the 15th day the Jews began harvest by gathering a sheaf of barley firstfruits, and on the 16th offered it (Lev. xxiii. 4–14). On the 10th day the passover lamb was taken, on the 14th slain and eaten.

Abida. Gen. xxv. 4, 1 Chron. i. 33.

Abidan. Num. i. 11; ii. 22; vii. 60, 65; x. 24.

Abiel (*father of strength*). **1.** *Father* of Kish and of Ner; *grandfather* of Saul and of Abner, according to 1 Sam. ix. 1, xiv. 51. But A. seems to have had "Ner" as his second name (1 Chron. viii. 33, ix. 35, 39, where A. is also called Jehiel and Saul is represented as his *great grandson*). Probably in 1 Sam. a link in the genealogy is omitted, as often elsewhere. **2.** 1 Chron. xi. 32; named Abi-Albon (of the same meaning) 2 Sam. xxiii. 31.

Abiezer (*father of help*). **1.** Eldest son of Gilead, descendant of Manasseh; head of a leading family, of which were Joash and Gideon (Jud. vi. 11, 24, 34; viii. 2). Gideon soothed the wounded vanity of Ephraim when upbraiding him for not having called in their aid against Midian, saying "Is not the grape of Ephraim better than the vintage of A.?" (Josh. xvii. 2.) The form is *Jeezer* in Num. xxvi. 30, but see JEEZER. Originally A.'s family must have been E. of Jordan. In 1 Chron. vii. 18 A. is made son of Gilead's sister. The family must have afterwards passed to the W. of Jordan; for Joash the Abiezrite lived in Ophrah, which

seems to have been on a hill, facing from the S. the Esdraelon plain, the scene of so many contests. **2.** 2 Sam. xxiii. 27.

Abigail (*father of joy*). **1.** The churl Nabal's beautiful wife, of Carmel. Taking on herself the blame of Nabal's insult to David's messengers, she promptly, and with a discreet woman's tact, averted David's just anger by liberally supplying the wants of his forces, and by deprecating in person at his feet the shedding of blood in vengeance. He hearkened to her prayer and accepted her person; and rejoiced at being "kept back" by her counsel from taking into his own hand God's prerogative of vengeance (1 Sam. xxv. 26, 34, 39; compare Rom. xii. 19). God did "plead His cause" against Nabal: compare the undesigned coincidence of phrase between the history and the independent psalm, a proof of genuineness: Ps. xxxv. 1, vii. 16, xvii. 4, xiv. 1 with 1 Sam. xxv. 25, 36–38 with Luke xii. 19–21, 1 Sam. xxv. 29; the image of a "sling, slinging out the souls of the enemy" with 1 Sam. xvii. 49. At Nabal's death by God's visitation David made her his wife, and by her had a son Chileab (2 Sam. iii. 3), or Daniel (1 Chron. iii. 1), *i.e. God is my judge*, a name which apparently alludes to the Divine judgment on Nabal. **2.** A sister of David, daughter of Nahash; *wife* of Jether or Ithra, an Ishmaelite, rather *seduced* by him [see ITHRA]; mother of Amasa (1 Chron. ii. 15–17). David was probably her and Zeruiah's half brother, born of the same mother, but he having Jesse, she and Zeruiah Nahash, for their father. This accounts for the phrase "A., daughter of Nahash, and sister of Zeruiah," not of *David*. Zeruiah and she were only his *step-sisters*.

Abihail (*father of splendour*). **1.** Wife of Rehoboam, king of Judah, daughter, *i.e.* descendant, of Eliab, David's eldest brother. But Keil argues that 2 Chron. xi. 19, 20 shows that in ver. 18 only *one* wife is named; therefore the sense is "Mahalath the daughter of Jerimoth [son of David] and of A." (the daughter of Eliab, etc.) **2.** Num. iii. 35. **3.** 1 Chron. ii. 29. **4.** 1 Chron. v. 14. **5.** Father of Queen Esther, and uncle of Mordecai (Esth. ii. 15).

Abihu. Second son of Aaron by Elisheba (Exod. vi. 23, Num. iii. 2). With Aaron, Nadab, and the 70 elders, he accompanied Moses up Sinai to a limited distance (Exod. xxiv. 1). On his death by fire from heaven, in punishment for offering strange fire, see AARON above. A standing example of that Divine wrath which shall consume all who offer God devotion kindled at any other save the one Altar and Offering of Calvary, whereby "He hath perfected for ever them that are sanctified."

Abijah (*father of Jehovah*, *i.e.* one whose will is that of God), or ABIJAM 1 Kings xv. 1, 2 Chron. xiii. 1 (called *Abijah* in Chronicles, not in Kings, because in the former his character is not represented as contrary to Jah's will, as it is in the latter; Abia in Matt. i. 7). **1.** Son and successor of Rehoboam, king of Judah (Clinton, 959 B.C.; Hales, 973); in the 18th year of Jeroboam I. of Israel (1 Kings xiv. 31, 2 Chron. xii. 16). He endeavoured to recover the ten tribes to Judah, and made war on Jeroboam. His speech on mount Zemaraim in mount Ephraim, before the battle, urged on Jeroboam the justice of his cause, that God had given the kingdom to David and his sons for ever "by a covenant of salt," and that Judah had the regular temple service and priesthood, whereas Israel had made golden calves their idols, and had cast out the priests; therefore "fight not ye against the Lord God of your fathers, for ye shall not prosper." (2 Chron. xiii.) Judah's appeal to God, in a crisis of the battle, when the enemy by an ambushment was both before and behind them, brought victory to their side; they took also Bethel, Jeshanah, and Ephrain. 400,000 men are assigned to A.'s army, 800,000 to Jeroboam's, of whom 500,000 fell. Kennicott thinks the numbers an error of transcribers for 40,000, 80,000, 50,000; and so Abarbanel. Elated by success, he multiplied his wives, like Solomon, and by his 14 wives had 22 sons and 16 daughters. Prosperity tempted him into the wickedness which is attributed to him in Kings; men may boast of temple privileges, yet love carnal practices (Jer. vii. 4, 5). His reign lasted three years. His mother was Maachah (1 Kings xv. 2), or Michaiah (2 Chron. xiii. 2), doubtless named from her grandmother, Absalom's mother (2 Sam. iii. 3). She was daughter of Uriel, of Gibeah, and granddaughter of Abishalom, or Absalom (1 Chron. xi. 20). "Daughter" in Scripture often means granddaughter, a generation being skipped. A. thus was descended from David on both father's and mother's side. Uriel had married Tamar, Absalom's beautiful daughter (2 Sam. xiv. 27). **2.** Son of Jeroboam I., "in whom alone of Jeroboam's house some good thing was found toward the Lord God of Israel" (1 Kings xiv. 13); he therefore alone was suffered to go down to the grave in peace. Jeroboam had sent his wife in disguise with a present to the prophet AHIJAH [see]. Blind with age, he yet knew her and announced the tidings, sad to her but honouring to her son. So A. died, and "all Israel mourned for him." **3.** 1 Chron. xxiv. 10. Only four returned of the 24 courses of the priesthood, of which A.'s course was not one (Ezra ii. 36–39; Neh. vii. 39–42, xii. 1). But the four were divided into the original 24, with the original names. Hence Zacharias, father of John the Baptist, is described as "of the course of Abia" (Luke i. 5). **4.** Wife of Ahaz, and mother of good Hezekiah; perhaps a descendant of the Zechariah slain between the temple and the altar (2 Chron. xxiv. 21, xxvi. 5, xxix. 1); certainly daughter of Zechariah, probably the one through whom Uzziah sought God.

Abila. Capital of ABILENE, the tetrarchy of Lysanias (Luke iii. 1), on the eastern slope of Lebanon, in a region fertilized by the river Barada (Abana). Abel (Heb.) means *a grassy spot*. The tradition of Abel's murder having taken place here (marked by his tomb 30 feet in length, *Nebi Habîl*, on a hill) arose from confounding his name (properly *Hebel*) with *abel*, a frequent name of rich meadowy places. The lively and refreshing green of the spot is noticed by Burckhardt. Abilene had originally been a tetrarchate under Lysanias, Ptolemy's son (Josephus, Ant. xiv. 13, § 3, xviii. 6, 10), put to death 33 B.C., through Cleopatra's intrigues, who then took the province. Next it fell to Augustus, who rented it to Zenodorus, but as he did not clear it of robbers it was given to Herod the Great. At his death the southern part was added to Trachonitis and Ituræa, as a tetrarchy for his son Philip. The rest, the larger part, including A., was then bestowed on the Lysanias of Luke iii. 1, probably descended from the former Lysanias. Ten years afterwards the emperor Caligula gave it to Agrippa I. as "the tetrarchy of Lysanias." The division of Abilene between Lysanias and Philip accounts for the seeming difference between Luke who assigns it to Lysanias, and Josephus who assigns it to Philip. A. stood in the *Sûk* (meaning a *market*) *wady Barada*, a gorge where the river breaks down through the mountain Antilebanon towards the plain, with a semicircular background of cliffs three or four hundred feet high, between Heliopolis (Baalbec), 32 miles off, and Damascus, 18. Latin inscriptions found here respecting the repairs of the road by the *Abileni*, and concerning the 16th legion, identify the place.

Abimael. Descendant of Joktan (Gen. x. 28, 1 Chron. i. 22). The name is preserved in *Mali* in Arabia Aromatifera (Theophrastus).

Abimelech (*father of a king*, or *father king*). A *common* title of many Philistine kings, as Pharaoh of the Egyptians, and Cæsar and Augustus of the Roman: Padishah (*father king*) is similarly a title of the Persian king. **1.** Hence we find Achish called Abimelech in the title of Ps. xxxiv., which explains the seeming discrepancy of name in 1 Sam. xxi. 11. **2.** Gen. xx. 1, 1898 B.C.; Hales, 2054 B.C.: the king of Gerar. A.'s taking Sarah into his harem shows that in those times kings claimed the odious despotic right of taking unmarried females, whether subjects or sojourners; compare Gen. xii. 15, Esth. ii. 3. A Divine warning that death would be the penalty of keeping her, but that Abraham's intercession as a prophet would follow the restoring of her, led him to give her back with a present of a thousand pieces of silver (£131). With delicate sarcasm (in the English A. V.) he reproved Abraham's deception. Rather, as Keil and Delitzsch, instead of "he," translate "this is to thee a covering of the eyes [*i.e. an expiatory gift*] with regard to all

that are with thee" (because in a mistress the whole family is disgraced), "so thou art justified." The closing of the wombs of A.'s house then ceased. A. some years after repaired, with Phichol his chief captain, to Abraham to form a treaty of friendship. He restored the well dug by Abraham, but seized by A.'s herdsmen. It was thence named Beersheba, *the well of the oath*, and consecrated to Jehovah (Gen. xxi. 22-34). **3.** A son of the former, with whom a similar transaction took place in the case of Isaac's wife Rebekah. The wells dug by Abraham, being supposed to give a proprietary right in the soil, were stopped by the Philistines, and opened again by Isaac, and the virgin soil yielded to his culture one hundred fold. Jealousy made A. beg him "go from us, for thou art much mightier than we." In the true spirit of "the meek" who "shall inherit the earth," he successively abandoned his wells, Esek (*contention*) and Sitnah (*hatred*), before the opposition of the Gerarite herdmen, and found peace at last at the well Rehoboth (*room*), where the Lord made *room* for him. So by loving concession shall we find peace and room at last (Rom. xii. 18-21; John xiv. 2; Ps. xxxi. 8, cxviii. 5). At Beersheba A. with Ahuzzath his friend, and Phichol his captain, renewed the treaty of friendship with Isaac, originally made by his father with Abraham, and for the same reason (notwithstanding his past bad treatment of Isaac in sending him away), viz., he saw the Lord was with Isaac. Comp. Gen. xxvi. 23 with xxi. 22, 23. Plainly the Philistines had then a more organized government than the Canaanite nations, one of which had been supplanted by these foreign settlers. **4.** Son of Gideon by his Shechemite concubine (Jud. viii. 31). At Gideon's death he murdered his seventy brethren, excepting the youngest, Jotham, who hid himself, and by his mother's brethren influenced the Shechemites to make him king. Then Jotham addressed to the Shechemites the fable of the trees and the bramble (Jud. ix.), presaging a feud between A. and Shechem which would mutually consume both. So it came to pass; for God makes in righteous retribution the instruments of men's sin the instrument also of their punishment at last. After three years Shechem rebelled, under Gaal. At Zebul's information A. came rapidly on the rebels and slew all, and beat down their city, and sowed it with salt; he burned to death a thousand more men and women who fled for sanctuary to the hold of the idol Baalberith. Thence he marched to Thebez, nine miles eastward, and took the town; but when trying to burn the tower was struck on the head by a piece of a millstone cast down by a woman. Feeling his wound mortal, he was slain by his armourbearer, at his own request, lest it should be said a woman slew him. For the spiritual lesson read Jer. ii. 19; Prov. v. 22, i. 31; Job xx. 5; Matt. xxvi. 52. The friendship that is based on sin is hollow; comp. 2 Sam. xiii. 3-5, 32, 33.

Abinadab (*father of willingness*). **1.** A Levite of Kirjath-jearim, (but see LEVITES for doubts as to A. being a Levite,) in whose house the ark remained twenty years (1 Sam. vii. 1, 2; 1 Chron. xiii. 7); Eleazar his son was sanctified to keep it. **2.** Jesse's second son (1 Sam. xvi. 8, xvii. 13). **3.** Saul's son, slain at Gilboa (2 Sam. xxxi. 2). **4.** 1 Kings iv. 7, 11.

Abinoam. Jud. iv. 6, 12; v. 1, 12.

Abiram (*father of height*). **1.** A Reubenite, son of Eliab; conspired with Dathan and On, Reubenites, and Korah, a Levite, against Moses and Aaron (Num. xvi.). [See AARON, KORAH.] **2.** Eldest son of Hiel the Bethelite (1 Kings xvi. 34); perished at his father's laying the foundations of Jericho's fortified walls, as Joshua's curse predicted (vi. 26).

Abishag (*father of error*). The beautiful young woman of Shunem in Issachar, who cherished David in his old age. Adonijah persuaded Bathsheba to entreat Solomon to give her to him in marriage. This Solomon construed into virtual treason, as regal rights followed the possession in marriage of a deceased king's wife, and caused him to be killed (1 Kings i. 1-4, ii. 13-25).

Abishai (*father of gifts*). Nephew of David by his sister Zeruiah; brother of Joab and Asahel. Joab was more of the experienced general, A. the devoted champion for David. Thus when David proposed to Ahimelech the Hittite and A. the perilous visit to Saul's camp, A. instantly volunteered, reckless of personal danger. His impulsive nature needed occasional checking, in his zeal for David. We find the consistency of character maintained throughout the history; the same spirit prompting the request at Hachilah, "Let me smite Saul" (1 Sam. xxvi. 8), as subsequently at Bahurim, when Shimei cursed David, prompted his exclamation "Why should this dead dog curse my Lord the king? let me take off his head" (2 Sam. xvi. 9). He commanded one third of David's army at the battle with Absalom (2 Sam. xviii.), and rescued David when waxing faint and in imminent peril from the giant Ishbi-benob (2 Sam. xxi. 15-17). In the same war probably he, as chief of the three "mighties," chivalrously broke through the Philistine host to procure water for David from the well of his native Bethlehem (2 Sam. xxiii. 14-17). Once he withstood 300 and slew them with his spear. In 2 Sam. viii. 13 the victory over the 18,000 Edomites or Syrians in the Valley of Salt is ascribed to David; in 1 Chron. xviii. 12 to A. Probably the commander in chief was David, but the victory actually gained by A.

WELL AT BETHLEHEM.

Abishalom. [See ABIJAH.]

Abishua (*father of safety*). **1.** Son of Phinehas, fourth highpriest (1 Chron. vi. 50). The Chronicon of Alexandria shows that his pontificate included the period of Ehud's judgeship, and probably of Eglon's oppression. Father of Bukki (1 Chron. vi. 4, 5, 50, 51; Ezra vii. 4, 5). Josephus (Ant. viii. 1, § 3) says he was succeeded in the priesthood by Eli; his descendants, till Zadok, falling to the rank of private persons. **2.** Son of Bela of Benjamin: 1 Chron. viii. 4.

Abishur. 1 Chron. ii. 28.

Abital. 2 Sam. iii. 4; 1 Chron. iii. 3.

Abitub. 1 Chron. viii. 11.

Abner (*father of light*). Son of Ner, who was the brother of Kish, the father of Saul (1 Chron. ix. 36). Made commander in chief by his cousin Saul. Introduced David to Saul, after Goliath's death (1 Sam. xiv. 51; xvii. 55, 57). With Saul at Hachilah (xxvi. 3-14). At Saul's death he upheld the dynasty in Ishbosheth's person, mainly owing to the paramount influence of the tribe Ephraim, which was jealous of Judah. Whilst David reigned over Judah as God's anointed, at Hebron, Ishbosheth professedly, but A. really, reigned in Mahanaim beyond Jordan. In 2 Sam. ii. 10 Ishbosheth is said to have reigned for *two* years, but David for *seven*. Probably for the first five years after the fatal battle of Gilboa David alone reigned in the old capital of Judah, Hebron; but the rest of the country was in the Philistines' hands. During these five years Israel gradually regained their country, and at length A. proclaimed Ishbosheth at Mahanaim beyond Jordan, for security against the Philistines: 2 Sam. ii. 5-7 confirms this. David's thanks to the men of Jabesh Gilead for the burial of Saul and his sons imply that no prince of Saul's line as yet had claimed the throne. His exhortation, "Be valiant," refers to the struggle with the Philistines, who alone stood in the way of his reign over all Israel. Ishbosheth's known weakness, which accounts for his absence from the battle of Gilboa, suited well A.'s ambition. At Gibeon A.'s army was beaten by Joab's; and in fleeing A., having tried to deter Asahel, Joab's brother, from following him (since A. shrank from a blood feud with Joab), but in vain, was at last constrained in self defence to slay him (2 Sam. ii.). A., presuming on his position as the only remaining stay of Ishbosheth, was tempted to take the late king Saul's concubine wife, Rizpah. This act, involving in oriental idea the suspicion of usurping the succession to the throne (so in the case of Absalom: 2 Sam. xvi. 21, xx. 3; 1 Kings ii. 13-25. See ABIATHAR, ADONIJAH, and ABISHAG), called forth a rebuke from even so feeble a person as the nominal king, Ishbosheth. Henceforth, in consequence of the rebuke, A. set about bringing the northern ten tribes to David's sway. Received favourably and feasted by David, after his wife Michal was taken from Phaltiel and restored to

him, A. went forth from Hebron in peace. But Joab, by a message, brought him back from the well of Sirah, and, taking him aside to speak peaceably, murdered him, Abishai also being an accomplice, for the blood of Asahel (Num. xxxv. 19: 2 Sam. iii. 30, 39), and on Joab's part also, as appears likely from Amasa's case, from fear of A.'s becoming a rival in the chief command (2 Sam. xx. 4-10). David felt the sons of Zeruiah too strong for him to punish their crime; but, leaving their punishment to the Lord, he showed every honour to A.'s memory by following the bier, and composing this dirge:

"Ought Abner to die as a villain dies?
Thy hands not bound,
Thy feet not brought into fetters,
As one falls before the sons of wickedness, so fellest thou!"

The second and third lines are connected with the last, describing the state in which he was when slain. In form, the subject in such propositions comes first, the verb generally becoming a participle. Indignation preponderates over sorrow; the point of the dirge is the *mode* of A.'s death. If A. had been really slain in revenge for blood, as Joab asserted, he ought to have been delivered up "bound hand and foot." But Joab, instead of waiting for his being delivered up with the legal formalities to the authorized penalty (if he were really guilty, which he was not), as an assassin, stabbed him as a worthless fellow (1 Kings ii. 5). David added that he felt himself, though a king, weakened by his loss, and that "a prince and great man had fallen."

Abomination. An object of disgust (Lev. xviii. 22); a detestable act (Ezek. xxii. 11); a ceremonial pollution (Gen. xliii. 32); especially an *idol* (1 Kings xi. 5-7, 2 Kings xxiii. 13); food offered to idols (Zech. ix. 7). The Egyptians regarded it an abomination, *i.e. ceremonially polluting*, to eat with the Hebrews as *foreigners* (Gen. xliii. 32), because, as Herodotus says (ii. 41), the cow was eaten and sacrificed by foreign nations. So when Pharaoh told Israel to offer sacrifice to Jehovah in Egypt without going to the wilderness, Moses objected: "we shall sacrifice the abomination of the Egyptians before their eyes" (the *cow*, the only animal which *all* the Egyptians held sacred), "and will they not stone us?" (Exod. viii. 26) comp. the Jews' own practice in later times (Acts x. 28). The Hebrews, not only as *foreigners*, accounted by the intolerant mythology of Egypt as unfit for intercourse except that of war or commerce, but also as *nomad shepherds*, were an "abomination" to the Egyptians (Gen. xlvi. 34). Therefore Joseph tells his brethren to inform Pharaoh, "Our trade hath been about cattle, *both we and also our fathers*," *i.e.* hereditarily; for Pharaoh would be sure then to plant them, not in the heart of the country, but in Goshen, the border land. The Egyptians themselves reared cattle, as Pharaoh's offer to make Joseph's brethren "overseers of his cattle" proves (Gen. xlvii. 6), and as their sculptures and paintings show; but they abominated the nomad shepherds, or Bedouins, because the Egyptians, as being long civilized, shrank, and to the present day shrink, from the lawless predatory habits of the wandering shepherd tribes in their vicinity.

Abomination of Desolation. "The *idol* [see ABOMINATION] of the desolator," or "the idol that causeth desolation." *Abomination* refers especially to such idolatry only as is perpetrated by *apostates* from Jehovah (2 Kings xxi. 2-7, xxiii. 13). Josephus (B. J., iv. 6, § 3) refers to the Jews' tradition that the temple would be destroyed "if domestic hands should first pollute it." The Lord quotes Dan. ix. 27, xi. 31, xii. 11, in Matt. xxiv. 15 "the abomination of desolation," as the sign of Jerusalem's coming destruction. Daniel makes the ceasing of the sacrifice and oblation the preliminary to it. Jewish rabbins considered the prophecy fulfilled when the Jews erected an idol altar, described as "the abomination of desolation" in 1 Macc. i. 54, vi. 7. This was necessarily followed by the profanation of the temple under the O. T. antichrist, Antiochus Epiphanes. He built an idolatrous altar on the altar of burnt offering to Jupiter Olympius, and dedicated the temple to him, and offered swine's flesh. The Divine law is that where the church corrupts herself, the world, the instrument of her sin, is made also the instrument of her punishment (Matt. xxiv. 28; Rev. xvii. 3, 16). The bringing of the idolatrous, Roman, image crowned standards into the temple, where they were set over the E. gate, and sacrificed to, upon the destruction of Jerusalem under the Roman Titus, 37 years after Jesus' prophecy (A.D. 70), is not enough to meet the requirements of the term "abomination," unless it were shown that *the Jews* shared in the idolatry. Perhaps the Zealots perpetrated some abomination which was to be the sign of the nation's ruin. They had taken possession of the temple, and having made a profane country fellow, Phannias, their highpriest, they made a mock of the sacred rites of the law. Some such desecration within the city, "in *the* holy place," coinciding with Cestius Gallus' encampment without, "in *a* holy place," was the sign foretold by Jesus; noting it, the Christians fled from the city to Pella, and all escaped. The final fulfilment is probably future. The last antichrist, many think, is about to set up an idol on a wing of the restored temple (comp. Matt. iv. 5, John v. 43) in the latter half of the last, or 70th, of Daniel's prophetic weeks; for the former three and a half days (years) of the prophetic week he keeps his covenant with the Jews; in the latter three and a half breaks it (Zech. xi. 16, 17; xii., xiii., xiv.; Dan. ix., xi.). The Roman emperor Hadrian erected a temple to Jupiter upon the site of the Jewish temple; but probably "the consummation to be poured upon the desolate" is yet future.

ROMAN STANDARDS.

Abraham (*father of a multitude*). Up to Gen. xvii. 4, 5, his being sealed with circumcision, the sign of the covenant, ABRAM (*father of elevation*). Son of Terah, brother of Nahor and Haran. Progenitor of the Hebrews, Arabs, Edomites, and kindred tribes; the ninth in descent from Shem, through Heber. Haran died before Terah, leaving Lot and two daughters, Milcah and Iscah. Nahor married his niece Milcah: A. Iscah, *i.e.* Sarai, daughter, *i.e.* granddaughter, of his father, not of his mother (Gen. xx. 12). Ur, his home, is the modern Mugheir, the primeval capital of Chaldæa; its inscriptions are probably of the 22nd century B.C. The alphabetical Hebrew system is Phœnician, and was probably brought by A. to Canaan, where it became modified. A., at God's call, went forth from Ur of the Chaldees (Gen. xi. 31-xii.). In Haran Terah died. The statement in Gen. xi. 26, that Terah *was* 70 when he begat Abram, Nahor, and Haran, must apply only to the oldest, Haran. His being *oldest* appears from the fact that his brothers married his daughters, and that Sarai was only ten years younger than A. (Gen. xvii. 17); the two younger were born subsequently, Abram, the youngest, when Terah was 130, as appears from comparing xi. 31 with Gen. xii. 4, Acts vii. 3, 4: "before he dwelt in Charran [Haran], while he was in Mesopotamia," in his 60th year, at Ur he received his *first* call: "Depart from thy land, to A land which I will show thee" (as yet *the exact* land was not defined). In Haran he received a second call: "Depart from thy father's house unto THE land [Heb., Gen. xii. 1] which I will show thee;" and with it a promise, temporal (that God would bless him, and make him founder of a great nation) and spiritual (that in him all families of the earth should be blessed).

The deluge, the revelation to Noah, and the Babel dispersion had failed to counteract the universal tendency to idolatrous apostasy, obliterating every trace of primitive piety. God therefore provided an antidote in separating one family and nation to be the repository of His truth against the fulness of time when it should be revealed to the whole world. From Josh. xxiv. 2, 14, 15, it appears Terah and his family served other gods beyond the Euphrates. Silly traditions as to Terah being a maker of idols, and A. having been cast into a fiery furnace by Nimrod for disbelief in idols, were drawn from this Scripture, and from Ur meaning *fire*. The second call additionally required that, now when his father was dead and filial duty had been discharged, after the stay of 15 years in Haran, he should leave his father's house, *i.e.* his brother Nahor's family, in Haran. The call was personally to

himself. He was to be isolated not only from his nation but from his family. Lot, his nephew, accompanied him, being regarded probably as his heir, as the promise of seed and the specification of his exact destination were only by degrees unfolded to him (Heb. xi. 8). Nicolaus of Damascus ascribed to him the conquest of Damascus on his way to Canaan. Scripture records nothing further than that his chief servant was Eliezer of Damascus; he pursued Chedorlaomer to Hobah, on the left of Damascus, subsequently (Gen. xiv. 15). A. entered Canaan along the valley of the Jabbok, and encamped first in the rich Moreh valley, near Sichem, between mounts Ebal and Gerizim. There he received a confirmation of the promise, specifying "*this* land" as that which the original more general promise pointed to. Here therefore he built his first altar to God. The unfriendly attitude of the Canaanites induced him next to move to the mountain country between Bethel and Ai, where also he built an altar to Jehovah, whose worship was fast passing into oblivion in the world. Famine led him to Egypt, the granary of the world, next. The record of his unbelieving cowardice there, and virtual lie as to Sarai [see ABIMELECH] is a striking proof of the candour of Scripture. Its heroes' faults are not glossed over; each saint not only falls at times, but is represented as failing in the very grace (*e.g.* A. in *faith*) for which he was most noted. Probably the Hyksos (akin to the Hebrews), or shepherds' dynasty, reigned then at Memphis, which would make A.'s visit specially acceptable there. On his return his first visit was to the altar which he had erected to Jehovah before his fall (comp. Gen. xiii. 4 with Hos. ii. 7, Rev. ii. 5). The greatness of his and Lot's substance prevented their continuing together. The promise of a direct heir too may have influenced Lot, as, no longer being heir, to seek a more fixed home, in the region of Sodom, than he had with A., "dwelling in tents." Contrast the children of the world with the children of God (Heb. xi. 9, 10, 13–16). His third resting place was Mamre, near Hebron (meaning *association*, viz. that of A., Mamre, Eshcol, and Aner; next called Kirjath Arba; then it resumed its old name, Hebron, the future capital of Judah). This position, communicating with Egypt, and opening on the pastures of Beersheba, marks the greater power of his retinue now, as compared with what it was when he encamped in the mountain fastness of Ai.

Fourteen years previously Chedorlaomer, king of Elam (the region S. of Assyria, E. of Persia, Susiana), the chief sovereign, with Amrephar of Shinar (Babylon), Arioch of Ellasar (the Chaldean Larissa, or Larsa, half way between Ur, or Mugheir, and Erech, or Warka, in Lower Babylonia), and Tidal, king of nations, attacked Bera of Sodom, Birsha of Gomorrah, Shinab of Admah, and Shemeber of Zeboiim, and the king of Bela or Zoar, because after twelve years of subordination they "rebelled" (Gen. xiv.). Babylon was originally the predominant power; but a recently deciphered Assyrian record states that an Elamitic king, Kudur Nakhunta, conquered Babylon 2296 B.C. Kudur Mabuk is called in the inscriptions the "ravager of Syria," so that the Scripture account of Chedorlaomer (from *Lagamar*, a goddess, in Semitic; answering to *Mabuk* in Hamitic) exactly tallies with the monumental inscriptions which call him *Apda martu*, "*ravager*," not conqueror, "of the West." A., with 318 followers, and aided by the Amorite chiefs, Mamre, Eshcol, and Aner, overtook the victorious invaders near Jordan's springs, and attacked them by night from different quarters and routed them, and recovered Lot with all the men and the goods carried off. His disinterestedness was evinced in refusing any of the goods which Arabian war usages entitled him to, lest the king of worldly Sodom should say, "I have made A. rich" (comp. Esth. ix. 15, 16; 2 Kings v. 16; contrast Lot, Gen. xiii. 10, 11). Melchizedek, one of the only native princes who still served Jehovah, and was at once king and priest, blessed A. in the name of the Most High God, possessor of heaven and earth, and blessed God in A.'s name, by a beautiful reciprocation of blessing, and ministered to him bread and wine; and A. "gave him tithes of all." Immediately after A. had refused worldly rewards Jehovah in vision said, "*I* am . . . thy exceeding great reward." The promise now was made more specific: Eliezer shall not be thine heir, but "he that shall come forth out of thine own bowels. . . Tell if thou be able to number the stars; so shall thy seed be." His faith herein was called forth to accept what was above nature on the bare word of God; so "it [his faith] was counted to him for righteousness" (Gen. xv.). Hence he passes into direct *covenant* relation with God, confirmed by the sign of the burning lamp (comp. Isa. lxii. 1) passing between the divided pieces of a heifer, she goat, and ram, and accompanied by the revelation that his posterity are to be afflicted in a foreign land 400 years, then to come forth and conquer Canaan when the iniquity of the Amorites shall be full. The earthly inheritance was to include the whole region "from the river of Egypt unto the . . . . river Euphrates," a promise only in part fulfilled under David and Solomon (2 Sam. viii. 3; 2 Kings iv. 21; 2 Chron. ix. 26). Tyre and Sidon were never conquered; therefore the complete fulfilment remains for the millennial state, when "the meek shall inherit the land," and the 72nd Psalm shall be realized (8–10); comp. Luke xx. 37. The taking of Hagar the Egyptian, Sarai's maid, at the suggestion of Sarai, now 75 years old, was a carnal policy to realize the promise in Ishmael. Family quarrelling was the inevitable result, and Hagar fled from Sarai, who dealt hardly with her maid when that maid despised her mistress. A. in his 99th year was recalled to the standing of faith by Jehovah's charge, "Walk before Me and be thou perfect" (Gen. xvii.). God then gave circumcision as seal of the covenant of righteousness by faith, which he had whilst yet uncircumcised (Rom. iv.). His name was changed at circumcision from Abram to Abraham (*father of many nations*), to mark that the covenant was not to include merely his seed after the flesh, the Israelites, but the numerous Gentile nations also, who in his Seed, Christ, should be children of his faith (Gal. iii.). Sarai (*my* princess, or "nobility," *Gesenius*) became *Sarah* (princess). no longer queen of one family, but spiritually of all nations (ver. 16). The promise now advances a stage further in explicitness, being definitely assigned to a son to be born *of Sarah*. Its temporal blessings Ishmael shall share, but the spiritual and everlasting with the temporal are only to be through Sarah's son. Sarah laughed, more from joy though not without unbelief, as her subsequent laugh and God's rebuke imply (Gen. xviii. 12–15). Now first, Jehovah, with two ministering angels, reveals Himself and His judicial purposes (Gen. xviii.) in familiar intercourse with A. as "the friend of God" (John xv. 15, Ps. xxv. 14, 2 Chron. xx. 7, Jas. ii. 23, Amos iii. 7), and accepts his intercession to a very great extent for the doomed cities of the plain. The passionate intercession was probably prompted by feeling for his kinsman Lot, who was in Sodom, for he intercedes only for Sodom, not also for Gomorrah, an undesigned propriety, a mark of genuineness. This epiphany of God contrasts in familiarity with the more distant and solemn manifestations of earlier and later times. Loving confidence takes the place of instinctive fear, as in man's intercourse with God in Eden; Moses similarly (Exod. xxxiii. 11, Num. xii. 8); Peter, James, and John on the mount of transfiguration (Matt. xvii.). A mile from Hebron stands a massive oak, called "A.'s oak." His abode was "the *oaks* of Mamre" (as Gen. xviii. 1 ought to be translated, not "plains"). A terebinth tree was supposed in Josephus' time to mark the spot. It stood within the enclosure, "A.'s house." Isaac's birth, beyond nature, the type of Him whose name is Wonderful (Luke i. 35–37, and contrast Mary's joy with Sarah's half incredulous laugh and Zacharias' unbelief, Luke i. 38, 45–47, 20), was the first grand earnest of the promise. Ishmael's expulsion, though painful to the father who clung to him (Gen. xvii. 18), was needed to teach A. that all ties must give way to the one great end. The full spiritual meaning of it, but faintly

ABRAHAM'S OAK.

revealed to A., appears in Gal. iv. 22–31.

When Isaac was 25 years old the crowning trial whereby A.'s faith was perfected took place (Jas. ii. 21–23). Still it was his faith, not his work, which was "imputed to him for righteousness"; but the faith that justified him was evinced, by his offering at God's command his son, to be not a dead but a living "faith that works by love." St. Paul's doctrine is identical with St. James's (1 Cor. xiii. 2, Gal. v. 6). The natural feelings of the father, the Divine promise specially attached to Isaac, born out of due time and beyond nature, a promise which seemed impossible to be fulfilled if Isaac were slain, the Divine command against human bloodshedding (Gen. ix. 5, 6),—all might well perplex him. But it was enough for him that God had commanded; his faith obeyed, leaving confidently the solution of the perplexities to God, "accounting that God was able to raise Isaac even from the dead" (Heb. xi. 19), "from whence he received him in a figure." The "figure" was: Isaac's death (in Abraham's intention) and rescue from it (2 Cor. i. 9, 10) vividly represented Christ's death and resurrection on the "third" day (Gen. xxii. 4). The ram's substitution represented Christ's *vicarious* death: it was then that A. saw Christ's day and was glad (John viii. 56). The scene was Moriah (*i.e. chosen by Jehovah*); others suppose Moreh, three days' journey from Beersheba. His faith was rewarded by the original promises being now confirmed by Jehovah's oath by Himself (Heb. vi. 13, 17); and his believing reply to his son, "God will provide Himself a lamb," received its lasting commemoration in the name of that place, Jehovah Jireh, "the Lord will provide." His giving up his only and well beloved son (by Sarah) typifies the Father's not sparing the Only Begotten Son who is in the bosom of the Father, in order that He might spare us. Sarah died at Kirjath Arba, whither A. had returned from Beersheba. The only possession he got, and that by purchase from the Hittites, was a burying place for Sarah, the cave of Machpelah, said to be under the mosque of Hebron. His care that he and his should be utterly separated from idolatry appears in his strict charge to Eliezer as to the choice of Isaac's wife, not to take a Canaanite woman nor yet to bring his son back to A.'s original home. A. being left alone at Isaac's marriage, and having his youthful vigour renewed at Isaac's generation, married Keturah. The children by her, Midian and others, he sent away, lest they should dispute the inheritance with Isaac after his death. He died at 175 years, Isaac and Ishmael joining to bury him beside Sarah. Through his descendants, the Arabs, Israelites, and descendants of Midian, "children of the East," A.'s name is still widely known in Asia. As "father of the faithful," who left home and all at the call of God, to be a sojourner in tents, he typifies Him who at the Father's call left His own heaven to be a homeless stranger on earth, and to sacrifice Himself, the unspeakably precious Lamb, for us: "the Word *tabernacled* [Gr. John i. 14] among us."

Abraham's Bosom. In Roman times, their custom of reclining on couches at meals prevailed among the Jews. Each leaned on his left arm, and so lay, as it were, in the bosom of the next below him. This position in the bosom of the master of the house was the place of honour (John i. 18, xiii. 23). To lie in A.'s bosom was thus a phrase for blessed repose in closest nearness to the father of the faithful in the feast of paradise (Matt. viii. 11, Luke xvi. 23).

Abrech (Gen. xli. 43). Translated "bow the knee" in English Bible. Others translate "a pontifical," or "pure prince," a common title in ancient Egyptian tombs; Origen and Jerome, "a native Egyptian." Thus A. will be a proclamation of Joseph's *naturalization*, a requisite for his executing successfully his great undertaking among a people most jealous of foreigners. Canon Cook (Speaker's Comm.) makes it imperative, from the Egyptian, "Rejoice thou;" but Harkevy "Ap-Rach, *Chief of the Rech*, or *men of learning*."

Abronah, Ebronah (Num. xxxiii. 34, 35). Israel's halting place in the desert, just before Ezion Geber. A name perhaps meaning a ford (from *'abar, to cross*) over the Elanitic gulf.

Absalom (*father of peace*). Third son of David, by Maachah, daughter of Talmai, king of Geshur, a Syrian region N.E. of Palestine, near lake Merom. Polygamy bore its fatal fruits in engendering jealousies among the families by different wives, each with a separate establishment (2 Sam. xiii. 8, xiv. 24), and in fostering David's own lust, which broke forth in the sad adultery with Bathsheba. A., the fruit of David's polygamy, was made the Divine instrument of David's punishment. Amnon, the half brother, violated Tamar, A.'s whole sister. David, though very wroth, would not punish Amnon, because he was his firstborn by Ahinoam the Jezreelitess. As Simeon and Levi avenged on Hamor their sister Dinah's violation, so A. after two years' dark, silent hatred, took vengeance on Amnon at a sheepshearing feast at Baal Hazor to which he invited all the king's sons (2 Sam. xiii.). Then he fled to his father-in-law at Geshur for three years. Joab perceiving how the king took to heart A.'s exile suborned a woman of Tekoa, by an imaginary case, to extort from the king (whose justice would not allow his love for A. to let him escape some penalty for Amnon's murder) the admission of the general principle that, in special cases where the life taken could not be recalled, means for restoring the loved and living banished one should be devised; just as God, considering the brevity of man's life, weak and irrecoverable when gone, "as water spilt on the ground, *does not take a* (sinner's) *soul away*" [so the Heb. 2 Sam. xiv. 14 for "neither doth God respect any person"], but deviseth means that His banished be not (for ever) expelled from Him." David yielded, but would not see A., though living at Jerusalem, for two more years. Impatient of delay in his ambitious schemes, he sent for Joab, and, not being heeded, he burnt Joab's corn (as Samson did to the Philistines, Jud. xv. 4), which drove Joab to intercede with David for A.'s admission to his presence. Possibly he feared the succession of Bathsheba's son to the throne, to which he had the title, being alone of royal descent by his mother's side, also the eldest surviving son (Amnon being slain, and Chileab or Daniel dead, as his name does not occur after 2 Sam. iii. 3). Nathan's mission from Jehovah to David, announcing that the Lord loved the child, and that his name therefore was to be Jedidiah, "beloved of the Lord," implied Jehovah's choice of Solomon as successor to David (2 Sam. xii. 24, 25). This excited A.'s fears. At all events, directly after receiving the king's kiss of reconciliation, he began popularity hunting, to the disparagement of his father, whose moral hold on the people had been weakened by his sin with Bathsheba, and who probably as years advanced attended personally to judicial ministrations less than is the usual policy of oriental kings. A. intercepted suitors, lamenting that there was no judge appointed to help them to their rights such as he would be. His beauty too, as in Saul's case (1 Sam. ix. 2), and his princely retinue, attracted many (2 Sam. xiv. 25, 26, where probably some error of number has crept in: though doubtless 200 shekels after the king's weight is much less weight of hair than ordinary shekels would be; xv. 1–6). Judah, from jealousy of Israel, with whom they had been merged by David, seems to have been too ready to be seduced from loyalty. Accordingly, A. chose Hebron, Judah's old capital, as the head quarters of the revolt. He repaired thither after *four* (so we ought to read instead of "forty," xv. 7) years, under the hypocritical pretence of a vow like that of pious Jacob (comp. xv. 8 with Gen. xxviii. 20, 21); David alludes to the hypocrisy of the rebels in Ps. iv. 5. Amasa, son of Abigail, David's sister, and Jether, an Ishmaelite, owing to David's neglect of him, and preference of his other sister Zeruiah's sons (probably because of his *Ishmaelite* fatherhood), was tempted to join the rebellion, and Ahithophel of Giloh also, because of his granddaughter Bathsheba's wrong (2 Sam. xi. 3, xxiii. 34). Both were of Judah; Amasa became A.'s general, Ahithophel his counsellor. This David felt most keenly (Ps. lxix. 12; lv. 12–14, 20; xli. 9). By Ahithophel's abominable counsel, A. lay with his father's concubines, at once committing his party to an irreconcilable war, and him to the claim to the throne (according to oriental ideas:

so Adonijah, 1 Kings ii. 13, etc.), and fulfilling God's threatened retribution of David's adultery in kind (2 Sam. xii. 11, 12). Hushai, David's friend, defeated treachery by treachery. Ahithophel, like his antitype Judas, baffled, went and hanged himself. A., though well pleased at the counsel of "smiting the king only" and at once, was easily drawn aside by fear of his father's bravery, and by indecision and vanity; all which Hushai acted on in his counsel to summon all Israel, and that A. should command in person. He waited to have himself anointed king first (2 Sam. xix. 10). He lost the opportunity of attacking his father that night, whilst weak handed. The battle in Gilead in the wood of Ephraim (called from Ephraim's defeat, Jud. xii. 4) resulted in the defeat of his cumbrous undisciplined host. His locks, on which he prided himself (xiv. 25, 26), were the means of his destruction, for they kept him suspended from a terebinth tree till Joab pierced him; and David, whom the unnatural son would have gladly smitten, but who charged Joab, Abishai, and Ittai, his three generals, to spare the youth for his sake, mourned pathetically for his death: "O A., my son, would God I had died for thee; my son, my son!" His grave was a pit, over which the insulting conquerors heaped stones, as over Achan and the king of Ai (Josh. vii. 26, viii. 29). After losing his three sons (2 Sam. xiv. 27; comp. Ps. xxi. 10), he had erected in the king's dale (Gen. xiv. 17) a pillar to commemorate his name; a sad contrast to this was his dishonoured grave. The so called tomb of A., in the valley of Jehoshaphat outside Jerusalem, betrays its modern origin by Ionic columns; and besides could not have outlasted the various sieges and conquests to which the city has been exposed. David seems to have been a fond but weak father; and A.'s and Amnon's course showed the evil effects of such indulgence (1 Kings i. 6). A.'s fair daughter Tamar married Uriel, by whom she had Michaiah or Maachah, wife of Rehoboam and mother of ABIJAH [see].

TOMB OF ABSALOM.

Abstinence. Enjoined by God, from blood (Gen. ix. 4); and by the Jerusalem council, from blood and idol meats (Acts xv. 29), *not to offend Jewish brethren in things indifferent* (1 Cor. ix. 20–22). The blood was considered as the seat of the life, and as typifying the one Blood that cleanseth from all sin: therefore it was treated as a sacred thing. "The children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day, because the angel touched the hollow of Jacob's thigh in the sinew that shrank" (Gen. xxxii. 32); modern Jews, therefore, abstain from the whole hind quarter. The law defined whole classes of animals, by the not eating of which the Israelites were distinguished from other nations (Lev. xi.); to mark the separation of the church from the world. Also certain parts of lawful animals, to teach typically that even in lawful things moderation and self control are needed (1 Cor. vi. 12, 13; Lev. iii. 9–11). So the priests, from wine, during their ministration [see AARON] (Lev. x. 1-9); also the Nazarites during their separation (Num. vi. 3, 4); also the Rechabites, constantly, by voluntary vow (Jer. xxxv.). All idol meats were forbidden, viz. such as after the first portion had been consecrated to the idol were then eaten as food among the Gentiles (Exod. xxxiv. 15; Ps. cvi. 28; 1 Cor. viii. 4–10; Rom. xiv. 3). St. Paul lays down the principle that Christians should act each according to his conscience in the matter, but not, even in the exercise of Christian liberty, so as to cast a stumbling-block before weaker brethren. This was the principle of the decree, Acts xv. 29. In 1 Tim. iv. 3, 4, he foretells the rise of Gnostic heretics, the forerunners of the ascetics of the apostate Gr. and Latin churches who should forbid marriage, and command to abstain from meats which God created to be received with thanksgiving. Holy Scripture does not enjoin, nor yet forbid, vows of abstinence from intoxicants. The sacrifice of one's lawful right for our neighbour's good accords with the law of love: "*It is good* neither to eat flesh, *nor to drink wine*, nor anything whereby thy brother stumbleth, or is offended, or is made weak." (Rom. xiv. 21, Jer. xxxv.) [See RECHABITES.]

Accad. One of the cities in the land of Shinar, with Babel, Erech, and Calneh, the beginning of Nimrod's kingdom (Gen. x. 10). Jerome (Onomasticon) testifies that the Jews then believed Nisibis was Accad, a city on the river Khabour, in the N.E. of Mesopotamia, midway between Orfa and Nineveh. So the Targum of Jerusalem. Nisibis' ancient name was Acar, which the Syriac Peschito version has here. Akkad was the name of the "great primitive Hamite race who inhabited Babylonia from the earliest time, and who originated the arts and sciences. In the inscriptions of Sargon the name is applied to the Armenian mountains instead of the vernacular Ararat" (Rawlinson, Herodotus, i. 319, note). The form Kinzi Akkad is found in the inscriptions. Agadi was the great city of the earlier Sargon (G. Smith). Bochart fixes on a site nearer the other three cities in the ancient Sittacene: Akker-koof, or Akker-i-Nimroud, a curious pile of ancient buildings. The Babylonian Talmud mentions the site under the name *Aggada*. A tract N. of Babylon was called Accete (Knobel).

Accho. Ptolemais in the N. T., St. Jean d'Acre (named from the knights of St. John of Jerusalem); called "the key of Palestine." Its sands were employed by the Sidonians in making glass. The name is akin to the Arab *Akeh*, a sandy shore heated by the sun. The chief seaport in Syria, 30 miles S. of Tyre; on the N. of the only inlet on the Palestine coast, with Carmel on the S. side. The distance across is eight miles. The river Belus flows into the sea close under the town walls. A. was Asher's portion, but never was wrested from the original dwellers (Jud. i. 31). St. Paul landed here from Tyre, and stayed one day with Christian brethren, before sailing on to Cæsarea (Acts xxi. 7).

Accuser. In a forensic sense. [See SATAN.] Luke xviii. 3, 1 Pet. v. 8, Job i. 6, Rev. xii. 10, Zech. iii. 1.

Aceldama: "the field of blood." So called because bought with the price of blood, according to Matt. xxvii. 6–8; and because it was the scene of retribution in kind, the blood which Judas caused to be shed being avenged by his own blood, according to Acts i. 19, Rev. xvi. 6. The purchase of the field was *begun by Judas*, and was *completed* after Judas' death *by the priests*, who would not take the price of blood from Judas but used the pieces of silver to pay for the field. *He* did not pay the money (Matt. xxvii. 5), but had *agreed* to pay it, with a view of securing "a habitation" to himself and his wife and children (Ps. cix. 9, lxix. 25). Stung with remorse he brought again the 30 pieces of silver, went to the field, hanged himself, and, the cord breaking, his bowels gushed out. Thus there is no discrepancy between Matt. xxvii. 8 and Acts i. 19. Substantial unity amidst circumstantial variety is the strongest mark of truth; for it proves the absence of collusion in the writers. (Bengel.) Or probably Peter's words (Acts i. 18) are in irony. All he purchased with the reward of iniquity was the bloody field of his burial. What was bought with his money Peter speaks of as bought by him. The field originally belonged to a potter, and had become useless to him when its clay was exhausted. Jerome says it was still shown S. of mount Zion, where even now there is a bed of white clay. St. Matthew (xxvii. 9) quotes *Jeremiah's* prophecy as herein fulfilled. Zech. xi. 12, 13 is the nearest approach to the quotation, but not verbatim. Probably Jer. xviii. 1, 2 and xxxii. 6–12 are the ultimate basis on which Zechariah's more detailed prophecy rests, and Jeremiah is therefore referred to by St. Matthew. The field of blood is now shown on the steep S. face of the ravine of Hinnom, on a narrow level terrace, half way up, near its E. end; now *Hak-ed-damm*. The chalk favours decomposition; and much of it for this reason, and for its celebrity, was taken away by the empress Helena and others, for sarcophagic cemeteries. A large square edifice, half excavated in the rock, and half massive masonry, stands on the steep bank facing the pool of

Siloam, as a charnel house 20 feet deep, the bottom covered with mouldering bones. "The potter" represents *God's absolute power over the clay framed by His own hand:* so appropriate in the case of Judas, "the son of perdition," of whom Jesus says, "It had been good for that man if he had not been born"; given over to a reprobate mind and its awful doom. This is the point of Jer. xviii. 6, which is therefore referred to by Matthew (Isa. xxx. 14, xlv. 9; Rom. ix. 20, 21).

Achaia. In N. T. a Roman province, including the whole Peloponnese, and most of Hellas proper, with the islands. This province, with Macedonia, comprehended all Greece (Acts xviii. 12, xix. 21). The name was given by the Romans, when they took Corinth and destroyed the Achaian League (146 B.C.), which, beginning with the narrow northern region of the Peloponnese called A., afterwards included several Grecian states. In Acts xviii. 12 Gallio, with the minute propriety that marks historical truth, is called "deputy" (proconsul). A. had only just been restored under Claudius to the senate, whose representatives in the provinces were *proconsuls*, from having been an imperial province under Tiberius, whose representatives were *procurators*.

Achaicus. A Christian of Achaia, who with Stephanas and Fortunatus was the bearer of St. Paul's First Epistle to the Corinthians, and recommended in it to their regard, as one of those who supplied his yearning for Christian fellowship and "refreshed his spirit" (1 Cor. xvi. 17, 18).

Achan (*troubler*): *Achar* (1 Chron. ii. 7). Son of Carmi, son of Zabdi, of the tribe of Judah. When Jericho was cursed, with all that was in it, A. alone, in defiance of the curse, "saw" (comp. Job xxxi. 7, Gen. iii. 6, Jas. i. 14, 15), coveted, took, and hid (see Gen. iii. 8; following the first sin in the same awful successive steps downward) "a Babylonish garment" (comp. Rev. xvii. 4, 5), "two hundred shekels of silver, and a wedge of gold, fifty shekels" (Josh. vii. 21). His guilty presence alone brought from Jehovah defeat upon Israel at Ai (Eccles. ix. 18). Joshua, by Jehovah's direction, through lots detected the culprit, and having elicited his confession said, "Why hast thou troubled us?" (alluding to the meaning of Achar = Achan) "the Lord shall trouble thee this day." So all Israel stoned him, and burned with fire, after stoning with stones, his sons, daughters, cattle, and the stolen and personal effects. The God who made has the power to destroy a whole family or nation for the guilt of one (2 Kings xxiii. 25–27); for the individual members are not isolated atoms, but form one organic whole, and the good or the evil of one affects the whole and is laid to the charge of the whole, as constituting one moral unity, divinely constituted, not a mere civil institution, just as the whole body suffers by the sin or suffering of a single member. A. fell under the ban by seizing what was banned, and incurred the same penalty as a town lapsing into idolatry (Deut. xiii. 16, 17). The whole family was involved in the guilt; indeed, the sons and daughters of an age of reason must have been privy to his hiding the spoil in the earth in his tent. Though the law (Deut. xxiv. 16) forbad the slaying of children for their fathers' sins, this did not apply to cases where, as here, Jehovah Himself commands execution. A.'s children were not taken to the valley (as some explain) as mere spectators, to take warning from their father's doom; for why then should A.'s cattle have been taken out along with him? On the other hand, Calmet argues: (1) Had his family been stoned, would not the heap of stones have included THEM ALSO? Whereas it is raised over HIM. (2) His sons and daughters who, in some degree at least, acted under his authority, were certainly not punished more rigorously (by burning AND stoning) than the principal criminal. (3) Was not the burning applied to such things as might suffer by burning, tents, garments, etc., and the stoning to what fire would little affect, etc.? But to what effect could A.'s family be first burned, and then stoned? "They raised over him a great heap of stones," as *cairns* are still in the East heaped over infamous persons. Every passer by shows his detestation of the crime by adding a stone to the cairn (Josh. viii. 29, 2 Sam. xviii. 17). The valley of Achor (see Isa. lxv. 10) is identified by some with that of the brook Cherith, before Jordan, now wady el Kelt (1 Kings xvii. 1–7). The Heb. of ver. 24, "they brought them *up* unto the valley of trouble," implies this was higher ground than Gilgal and Jericho. Thomson (The Land and the Book) on Hos. ii. 15: "That valley runs up from Gilgal toward Bethel. By A.'s stoning the anger of the Lord was turned away from Israel, and the *door* of entrance to the promised inheritance thrown open. Thus the 'valley of Achor' (trouble), 'a door of hope,' is not a bad motto for those who through much tribulation must enter the promised land." A salutary warning to all Israel of the fatal effect of robbing God of His due through covetousness. [See ANANIAS.] Israel entered Canaan to take possession of land desecrated by its previous tenants, not as a mere selfish spoil, but for God's glory. The spoil of Jericho was the firstfruits of Canaan, sacred to Jehovah; A.'s sacrilegious covetousness in appropriating it needed to be checked at the outset, lest the sin spreading should mar the end for which Canaan was given to Israel.

Achbor. **1.** Gen. xxxvi. 38, 1 Chron. i. 49. **2.** Father of king Jehoiakim's ready tool in evil, Elnathan (Jer. xxvi. 22, 23); A. was, on the contrary, an instrument of good Josiah, to inquire the Lord's will from the prophetess Huldah. Called Abdon, the son of Micah, in 2 Chron. xxxiv. 20, 21. Goodness is not always hereditary.

Achim. In Jesus' genealogy (Matt. i. 14) = Jachin (*i.e. he will establish*), contracted from Jehoiachin. The name may express the parents' faith that God would in His own time *establish* Messiah's throne, as Isa. ix. 7 foretold.

Achish. King of Gath, son of Maoch; called Abimelech, *i.e.*, not merely a king, but also *son of a king*, in the title to Ps. xxxiv. See ABIMELECH for the seeming discrepancy with 1 Sam. xxi. 10–13, xxvii. 2. Twice David fled to him. On the first occasion, being recognised as the conqueror of the Philistines, he in fear feigned madness (as the Roman L. Junius Brutus did: Livy, i. 56), and so was let escape to the cave of Adullam. On the second he stayed at Gath, with 600 men, a year and four months, having had Ziklag assigned to him. The unbelieving propensity to calculate probabilities, instead of trusting implicitly to God, misleads even believers into self sought positions of great spiritual danger. "I shall now perish one day by the hand of Saul, there is nothing better for me than that I should speedily escape into the land of the Philistines," said David. This false step on his part necessitated gross lying to the trustful Philistine king (1 Sam. xxvii. 1, 8–12). He finally escaped, only by God's undeserved providential interposition, from having to march with A. against his own countrymen (1 Sam. xxviii., xxix.). A., or his son, is again mentioned (1 Kings ii. 40) as the receiver of Shimei when he left Jerusalem contrary to Solomon's command.

Achmetha. Ezra vi. 2 = Ecbatana. A title applied to cities with a fortress for protecting the royal treasures (Rawlinson, in Kitto's Cyclop.). [See ECBATANA.]

Achor. On the northern boundary of Judah (Josh. xv. 7). [See ACHAN.]

Achsah. Daughter of Caleb, son of Jephunneh, the Kenezite; given by him in marriage to his younger brother, Othniel, for having taken Debir, or Kirjath Sepher (*i.e. the city of the book*), or Kirjath Sanna. Like her large hearted father, she looked for great things through faith in God's promise of the land; and lighting from her ass, and *humbly* asking for springs, as needed by the south land, she received "the upper and the nether springs" (Josh. xv. 15–19, 49; Jud. i. 11–15; 1 Chron. ii. 49). Her husband, Israel's judge and saviour from Chushan Rishathaim, had through the Spirit of Jehovah the noble faith of the race: Jud. iii. 8–11. Typically hereby we are taught as children to ask *humbly* and expect confidently great blessings (Luke xi. 13, 1 John iii. 22), both the upper or heavenly and the nether or earthly, from our Father (Ps. lxxxi. 10, lxxxiv. 11; Isa. xxxiii. 16; John iv. 13, 14, vii. 37–39, xv. 7; Eph. iii. 20).

Achshaph. A Canaanite royal city, whose king was smitten by Joshua (Josh. xi. 1, xii. 20, xix. 25). Within Asher; perhaps the modern *Chaifa*, in the LXX. *Ceaph.* Conder (Pal. Expl. Qy. Stat., April, 1876) identifies with *Yasif*. The hieratic papyrus (Brit.

Mus., 1842, pl. 35–61), mentioning Aksapou (identified by M. Chabas with A.), is the account of an Egyptian officer's travels in a chariot from near Aleppo to the vicinity of the sea of Galilee, and thence to Egypt viâ Joppa. He is called a Mohar; his record is at least 3000 years old. ("Voyage d'un Egypt. en Syrie, en Phenic., en Palest.": F. Chabas, Paris, 1866.)

Achzib. 1. In Judah, in the shephelah or plain country of Judah on the western borderland toward the Philistines and the sea; the Chezib of Gen. xxxviii. 5, Josh. xv. 44, Mic. i. 14, where the meaning of the name (*a lie*) is alluded to. 2. In Asher, but, like Accho and Sidon, never wrested from the aboriginal Phœnicians (Jud. i. 31). Ten miles N. of Acre, on the Mediterranean; considered on the return from Babylon the northernmost boundary of the Holy Land. Now *Es-zib*.

Acts of the Apostles. The second treatise, in continuation of the Gospel as recorded by Luke. The style confirms the identity of authorship; also the address to the same person, Theophilus, probably a man of rank, judging from the title "most excellent." The Gospel was the life of Jesus in the flesh, the Acts record His life in the Spirit; Chrysostom calls it "The Gospel of the Holy Spirit." Hence Luke says: "The former treatise I made of all that Jesus *began* to do and teach;" therefore the Acts give a summary of what Jesus *continued* to do and teach by His Spirit in His disciples after He was taken up. The book breaks off at the close of St. Paul's imprisonment, A.D. 63, without recording his release; hence it is likely Luke completed it at this date, just before tidings of the apostle's release reached him. There is a progressive development and unity of plan throughout. The key is chap. i. 8: "Ye shall be witnesses unto Me in (1) Jerusalem, and (2) in all Judæa, and (3) in Samaria, and (4) unto the uttermost part of the earth." It begins with Jerusalem, the metropolis of the Jewish dispensation, and ends with Rome, the metropolis of the whole Gentile world. It is divisible into three portions: I. From the ascension to the close of chap. xi., which describes the rise of the first purely Gentile church, at Antioch,

ANTIOCH.

where the disciples consequently were first called CHRISTIANS [see]; II. Thence down to the special vision at Troas (chap. xvi.), which carried the gospel, through Paul, to Europe; III. Thence onward, till it reached Rome. In each of the three periods the church has a distinct aspect: in the first, Jewish; in the second, Gentile with a strong Jewish admixture; in the third, after the council at Jerusalem (chap. xv.), Gentile in a preponderating degree. At first the gospel was preached to the Jews only; then to the Samaritans (viii. 1–5); then to the Ethiopian eunuch, a proselyte of righteousness (viii. 27); then, after a special revelation as Peter's warrant, to Cornelius, a proselyte of the gate; then to *Gentile* Greeks (not *Grecians*, i.e. Greek speaking Jews, but heathen *Greeks*, on the whole the best supported reading, xi. 20); then Peter, who, as "the apostle of the circumcision," had been in the first period the foremost preacher, gives place from chap. xiii. to Paul, "the apostle of the uncircumcision," who successively proclaimed the word in Asia Minor, Macedonia, Greece, and Rome. Luke joined Paul at Troas (about A.D. 53), as appears from the "we" taking the place of "they" at that point in his history (xvi. 8–10). The repetition of the account of the ascension in chap. i. shows that an interval of some time had elapsed since writing the more summary account of it at the end of Luke xxiv.; for repetition would have been superfluous unless some time had intervened.

St. Matthew's Gospel, as adapted to Jewish readers, answers to the first period ending about A.D. 40, and was written probably in and for *Jerusalem* and Judæa; St. Mark answers to the second or Judæo-Gentile period, A.D. 40–50, as his Gospel abounds in Latinisms, and is suited to Gentile converts, such as were the Roman soldiers concentrated at *Cæsarea*, their head quarters in Palestine, the second great centre of gospel preaching, the scene of Cornelius' conversion by Mark's father in the faith, Peter. St. Luke's Gospel has a Greek tinge, and answers to the third period, A.D. 50–63, being suited to Greeks unfamiliar with Palestinian geography; written perhaps at Antioch, the third great centre of gospel diffusion. Antioch is assigned by tradition as his residence (A.D. 52) before joining Paul when entering Europe. Beginning it there, he probably completed it under Paul's guidance, and circulated it from Philippi, where he was left behind, among the Greek churches. Probably St. Paul (A.D. 57) alludes to his Gospel in 2 Cor. viii. 18: "the brother whose praise is in the gospel throughout all the churches." Certainly he quotes his Gospel as Scripture, and by inspiration stamps it as such in 1 Tim. v. 18. His having been chosen by the Macedonian churches joint trustee with Paul of their contributions to Jerusalem implies a long residence, during which he completed and circulated his work. As Acts was the fruit of his second connection with Paul, whose labours down to his imprisonment in Rome form the chief part of the book, so he wrote the Gospel through the help he got in his first connection with him, from Troas down to Philippi. (See Birks' Horæ Evang., 192, etc., for the probability that Theophilus lived at Antioch.) Jerome says Luke published his Gospel "in the parts of Achaia and Bœotia."

The Book of Acts links itself with the Gospels, by describing the foundation and extension of the church, which Christ in the Gospels promised; and with the Pauline epistles by undesigned, because not obvious, coincidences. It forms with the Gospels a historical Pentateuch, on which the Epistles are the inspired commentary, as the Psalms and Prophets are on the O. T. historical books. Tertullian De Bapt., 17, and Jerome, Vir. Illustr., Luc., 7, mention that John pronounced spurious the Acts of Paul and Thecla, published at Ephesus. As Luke's Acts of the Apostles was then current, John's condemnation of the spurious Acts is a virtual sanction of ours as genuine; especially as Rev. iii. 2 assigns this office of testing the true and the false to John's own church of Ephesus. The epistle of the churches of Lyons and Vienne to those of Asia and Phrygia (A.D. 177) quotes it. Irenæus, Adv. Hær., i. 31, Clemens Alexandrinus, Strom., v., and Origen, in Euseb. H. E., vi. 23, attest the book. Eusebius, H. E., iii. 25, ranks it among "the universally recognised Scriptures." Its rejection by the Manicheans on purely doctrinal grounds implies its acceptance by the early church catholic. Luke never names himself. But the identity of the writer with the writer of the Gospel (Luke i. 3) is plain, and that the first person plural (Acts xvi. 10, 17; xxi. 1, 18; xxvii. 1; xxviii. 16) includes the writer in the first person singular (chap. i. 1). Paul's other companions are distinguished from the writer (chap. xx. 4, 5, 6, 15). The sacred writers keep themselves in the background, so as to put forward their grand subject. The first person gives place to the third at chap. xvii. 1, as Paul and Silas left Luke behind at Philippi. The non-mention of Luke in Paul's epistles is due to his not having been with him at Corinth (chap. xviii.), whence the two epistles to the Thessalonians were written; nor at Ephesus (chap. xix.), whence he wrote to the Romans; nor at Corinth again, whence he wrote to the Galatians. The first person is not resumed till chap. xx. 5, 6, at Philippi, the very place where the first person implies he was with Paul two years before (chap. xvi.); in this interval Luke probably made Philippi his head quarters. Thenceforward to the close, which leaves Paul at Rome, the first person shows Luke was his companion. Col. iv. 14, Philem. 24, written there and then, declare his presence with Paul in Rome. The undesigned coincidence remarkably confirms the truth of his authorship and of the history. Just in those epistles written from places where in Acts the first person is dropped, Luke is not mentioned, but Silas and Timothy are; 1 and 2 Thess. i. 1, 2 Cor. i. 19 compared with Acts xviii. 5. But in the epistles written where we know, from Acts xxviii., the writer was with Paul we find Luke mentioned. Alford conjectures that as, just before Luke's joining Paul at Troas (xvi. 10), Paul had passed through Galatia, where he was detained by sick-

ness (Gal. iv. 13, Gr. "Ye know that *because of* an infirmity of *my* flesh I preached the gospel unto you at the first"), and Phrygia, and as the epistle to Colossæ in Phrygia terms Luke "the beloved physician," Luke became Paul's companion owing to the weak state of the apostle's health, and left him at Philippi when he was recovered, which would account for the warm epithet "beloved."

In chap. xxi. 10 Agabus is introduced as if he had never been mentioned before, which he was in chap. xi. 28. Probably Luke used different written sources of information, guided in the selection by the Holy Spirit. This view accounts for the Hebraistic style of the earlier parts (drawn from Hebrew sources), and the Grecian style of the latter (from Luke himself). The speeches remarkably and undesignedly accord with all that is known of the speakers from other sources. Comp. Peter's speeches, Acts ii. 23, iv. 11, x. 34, with 1 Pet. i. 17, 19, ii. 7; Paul's, Acts xiv. 15–17, xvii. 24–31, with Rom. i. 19–25, ii. 5, iii. 25 (Gr. "the pretermission," or *passing over* of sins, "winking" at them), Col. i. 17, 2 Thess. ii. 4 (marg. of chap. xvii. 23 "gods worshipped," the same Gr.); chap. xx. 19, 31 with Phil. iii. 18; chap. xx. 32 with Eph. ii. 20; chap. xx. 24 with 2 Tim. iv. 7; "seed according to the promise," chap. xiii. 23, with Rom. iv. 13, Gal. iii. 16. The Hebraisms mostly found in the speeches, and not in the narrative, prove that the speakers' very words are essentially though summarily given. Providence so ordered it that during Paul's two years' imprisonment in Jerusalem and Cæsarea, Luke his companion had the best opportunities for ascertaining the facts of the early part of his work from the brethren on the spot. At Cæsarea dwelt Philip the evangelist, one of the Seven (xxi. 8), the best authority for chaps. vi., vii., viii.; also Cornelius the centurion, or at least some witnesses of the events (chap. x.) which initiated the preaching of the gospel to the Gentiles. Probably the portion chap. xvii. 15–xviii. 5 was inserted by Paul himself, for he was then *alone*, and none but he could have supplied the facts. Moreover, in ver. 16 to 21 of chap. xvii. eleven expressions foreign to Luke's style occur, and in the speech 20 besides, some of which are found nowhere else but in Paul's epistles.

Peter, to whom the keys of the kingdom of heaven were given (Matt. xvi. 19), opens it as the central figure of the first part, both to the Jews (chap. iii.) and to the Gentiles (chap. x.). Another instrument was needed for evangelizing the world, combining the learning of both Hebrew and Greek, which the twelve had not, with the citizenship of Rome, the political mistress of the Gentile world; Paul possessed all these qualifications. A Jew by birth; educated in Hebrew Divine truth at the feet of Gamaliel in Jerusalem; in Greek literature at Tarsus, one of its most eminent schools (whence he derived his acquaintance with the writings of Aratus, a Cilician poet, his own countryman, chap. xvii. 28,

TARSUS.

and Epimenides, Tit. i. 12, and Menander, 1 Cor. xv. 33); and a Roman citizen, a privilege which would gain him influence and protect him from lawless and fanatical violence everywhere. Hence Paul by his catholicity of qualifications and spirit (when his old pharisaism was completely eradicated by the revulsion of feeling attendant on his miraculous conversion) occupies the central place in the latter part of Acts, which records the extension of the gospel to the metropolis of the world. Baumgarten remarks: "the twelve did not enter so fully into the catholic spirit of the new dispensation; a new intervention of the Lord was needed to create a new apostolate, not resting on the Israelite organization." Three civilizations meet in the introduction of the gospel to the world: the polity of Rome, binding all nations together, securing peace, and facilitating the circulation of the gospel of peace; the intellectual and æsthetic culture of Greece, revealing man's impotence by his own reasonings to find out God's law, and yet preparing him for it when divinely revealed in the gospel; and the Judaic law, divinely perfect, but impotent to justify through man's inability to keep it.

Alford rightly reasons that the date of composition must have been before the fulfilment of the prophecy, chap. xxvii. 24, "thou must be brought before Cæsar"; else Luke would have recorded it, as he does Paul's trials before Felix and Festus. The most certain date from the N. T., Josephus, and Tacitus, is that of Porcius Festus arriving in Palestine in Felix' room, A.D. 60. Paul therefore went to Rome A.D. 61, when Burrhus, a humane man, was captain of the guard. His successor, the cruel Tigellinus, would not have been likely to have left him "in free custody." Herod Agrippa's death was A.D. 44. Therefore Paul's second visit to Jerusalem with the contributions was about A.D. 42 (chap. xi. 30). 2 Cor. xii. 2 (written about A.D. 55–57) refers to this visit. "Fourteen years before" will bring us to about A.D. 41–42. The visit to Antioch, and Agabus' prophecy fulfilled in Claudius' reign (A.D. 41) preceded chap. xi. 28, viz. A.D. 40. The silence as to Paul, chap. xii. 1–19, shows he was not at Jerusalem then, A.D. 43–44, but just before it, A.D. 41–42. The stoning of Stephen was probably A.D. 33, Saul's conversion A.D. 37, his first visit to Jerusalem A.D. 40, his third visit (chap. xv.) fourteen years subsequently to his conversion, A.D. 51 (Gal. ii. 1). After his conversion he went to Arabia, then back to Damascus, whence he escaped under Aretas (2 Cor. xi. 32); then to Jerusalem, after three years. His first visit was then A.D. 40 or 41, being succeeded by a cessation of persecution, owing to Caligula's attempt to set up his statue in the temple. Next he was brought to Tarsus, to escape from Grecian conspirators in Jerusalem (chap. ix. 30, Gal. i. 21). Thus only the period from A.D. 30 to A.D. 32–33 elapses between Christ's ascension and the stoning of Stephen. All the hints in the first six chaps. imply a miraculously rapid growth of Christianity, and an immediate antagonism on the part of the Jews. The only other cardinal point of time specified is in chap. xviii. 2, the expulsion of the Jews from Rome under Claudius Cæsar, A.D. 52.

No book of the N. T. has suffered more from variations of text. Probably these are due to attempts at clearing supposed difficulties, harmonizing Paul's different accounts of his conversion, and bringing the text into exact likeness to the Gospels and Epistles. The book of Acts was so little read in the churches publicly that there was less opportunity to expunge interpolations by comparing different copies. The principal interpolations alleged are chaps. viii. 37, ix. 5, 6, xxiv. 6–8. xxviii. 29.

Adadah. A city in S. of Judah (Josh. xv. 22).

Adah (*adornment, beauty*). **1.** One of LAMECH'S [see, and ZILLAH] wives (Gen. iv. 19). **2.** Daughter of Elon the Hittite; one of Esau's three wives; mother of his firstborn, Eliphaz; ancestress of six of the Edomite tribes (Gen. xxxvi. 2–4, 15, 16); called Bashemath (Gen. xxvi. 34), meaning *the fragrant*. Esau's third wife, daughter of Ishmael, also is called Bashemath, but Mahalath in chap. xxviii. 9. Moses drew the genealogy from documents of Esau's tribe, without altering them. Eastern and especially Arabian custom gives surnames (founded on some memorable event in one's life), which gradually supersede the other name; for instance, Edom, chap. xxv. 30. Women received new names when married; so both might be called Bashemath.

Adaiah. **1.** 2 Kings xxii. 1. **2.** 1 Chron. vi. 41. **3.** 1 Chron. viii. 21. **4.** 1 Chron. ix. 12, Neh. xi. 12. **5.** Ezra x. 29. **6.** Ezra x. 39, Neh. xi. 5.

Adalia. Esth. ix. 8.

Adam (*red earth*). The name given by God to the first man, to remind him of his earthly nature; whereas *Ish* was the name whereby he designates himself, *a man of earth* (as opposed to *Enosh* "a man of low degree" Ps. lxii. 9) (Gen. ii. 23). The Heb. *Adam* never assumes any change to mark the dual or plural numbers, *men*. Probably the Syro-Arabian is the primitive tongue, whence sprang the Heb. and other so called Shemitic tongues. The names in Genesis are therefore essentially the same as were actually spoken. Adam's naming of the animals in Eden implies that God endued Adam with that power of generalization, based on knowledge of their characteristics, whereby he

classified those of the same kinds under distinctive appellations, which is the fundamental notion of human language. Its origin is at once human and Divine. Divine, in that "God brought" the animals "to Adam to see what he would call them," and enabled him to know intuitively their characteristics, and so not at random or with arbitrary appellations, but with such as marked the connection (as all the oldest names did, when truth logical and moral coincided) between the word and the thing, to name them; human, in that *Adam*, not God, was the namer. "He did not begin *with names*, but with *the power of naming*; for man is not a mere speaking machine; God did not teach him words, as a parrot, from without, but gave him a capacity, and then evoked the capacity which He gave." (Abp. Trench.)

As the crown of creation, he was formed at the close of the sixth day. A. came into the world a full grown man, with the elements of skill and knowledge sufficient to maintain his lordship over nature. The Second A. came as an infant by humiliation to regain for man his lost lordship. Original records are perhaps traceable as employed in the inspired record of Moses. Gen. i. 1—ii. 3 is one concerning creation and man in a general summary. A second is Gen. ii. 4—iv. 26, treating in a more detailed way what was summarily given as to man (chap. i.), his innocence, first sin, and immediate posterity. A third is chap. v. 1 to the end of ix., "the book of the generations of A.," and especially of Noah. But the theory of an Elohist author for chap. i., and a Jehovist author for chap. ii., distinct from Moses, on the ground that ELOHIM is the Divine name in chap. i., but JEHOVAH ELOHIM in chap. ii., is untenable. Nay, the names are used in their respective places with singular propriety; for ELOHIM expresses the *mighty* God of *creation*, and is fitting in His relation to *the whole world.* (chap. i.) But JEHOVAH, the unchanging I AM (Exod. vi. 3), in covenant with His people, always faithful to His promises to them, is just the name that the Spirit of God would suggest in describing His relation to man, once innocent, then fallen, then the object of an everlasting covenant of love. It is just one of the undesigned proprieties which confirm Scripture's Divine origination, that the JEHOVAH of the covenant with the *church* is the ELOHIM of the *world*, and *vice versâ*.

The Elohim in man's creation use anthropomorphic language, implying collective counsel: "Let *us* make man *in our image, after our likeness.*" Abp. Trench remarks: "The *whole* history of man, not only in his original creation, but also in his after restoration and reconstitution in the Son, is significantly wrapped up in this double statement; which is double for this very cause, that the Divine mind did not stop at the contemplation of his first creation, but looked on to him as *renewed* in knowledge after the image of Him that created him (Col. iii. 10); because it knew that only as partaker of this double benefit would he attain the true end for which he was made." In 1 Cor. xi. 7 man is called "the image and glory of God." This ideal is realized fully in the Son of man (Ps. viii. 4, 5). Man is both the "image" (Gr. *eicon*, Heb. *tzelem*), and made in the "likeness" (Gr. *homoiosis*, Heb. *demuth*) of God (Jas. iii. 9). "Image" (*eicon*) alone is applied to the Son of God (Col. i. 15); comp. Heb. i. 3, "the express image of His person" (Gr. *character*, the *impress*). *Eicon*, "image," presupposes a prototype, as the monarch is the prototype and his head on the coin the *image*. But "likeness" implies mere *resemblance*. Thus the "image" of God remains in some degree after the fall (Gen. ix. 6; Jas. iii. 9; 1 Cor. xi. 7). The *likeness* of God is what we are to be striving towards. The archetype is in God; man in his ideal is moulded after the model *realized in the Son of man*, "the image of the invisible God, the Firstborn of every creature," *the incarnate God, already existing in the Divine point of view* (Col. i. 15), with body and animal life akin to the animal world, yet the noble temple of an immortal spirit, with reason, imagination, freewill finding its true exercise in conformity to God's will, and a spiritual nature resembling God's, reflecting God's truth, righteousness, and love; capable of reasoning in the abstract which the lower animals cannot, as they have no general signs for universal ideas. Some indeed, as the parrot, can frame articulate sounds, but they have not the power to abstract ideas from the particular outward objects, so as to generalize; as their want of a general language proves. Man is the interpreter of nature's inarticulate praises to nature's God. The uniformity of type in the animal kingdom, including man in his bodily nature, and the affinity of structure in the homologous bones, are due not to development from a common parentage, but to the common archetype in the Divine mind, of which the cherubim was probably an ideal representation. When man fell, he still is called "in the image of God," with a view to his future restoration in the God-man. It is a "palace" in God's design, for a while spoiled by the "strong man" Satan, but to be reinstated by the "stronger" Man with God's archetypal image and likeness more vividly than ever standing forth (Luke xi. 21).

A. is the generic term for *man*, including woman (Gen. i. 26, 27). Christ came to reveal not only God, but MAN to us; He alone is therefore called "THE Son of man"; the common property of mankind; who alone realizes the original ideal of man: body, soul, and spirit, in the image and likeness of God, the body subordinate to the animal and intellectual soul, and the soul to the spirit (1 Thess. v. 23), combining at once the man and woman (Gal. iii. 28); and in whom believers shall realize it by vital union with Him: having the masculine graces, majesty, power, wisdom, strength, courage, with all woman's purity, intuitive tact, meekness, gentleness, sympathetic tenderness and love, such as Roman Catholics have pictured in the Virgin Mary. So the first A., the type, combined both (Gen. i. 27). The creation of woman *from man* (marked by the very names *isha*, *ish*) subsequently implies the same truth. The Second A. combined in Himself, as Representative Head of redeemed men and women, both man's and woman's characteristic excellencies, as the first A. contained both before that Eve was taken out of his side. Her perfect suitableness for him is marked by Jehovah's words, "I will make for him a help suitable *as before him*," *according to his front presence:* a helping being in whom, as soon as he sees her, he may recognise himself (Delitzsch). The complement of man. So the bride, the church, is formed out of the pierced side of Christ the Bridegroom, whilst in the death sleep; and, by faith vitally uniting her to Him in His death and His resurrection, is "bone of His bone, and flesh of His flesh" (Eph. v. 25-32.) The dominion which A. was given as God's vicegerent over the lower world, but lost by sin, is more than regained for man in the person of Christ. Even in His humiliation He exercised unlimited sway over man's bodily diseases and even death itself, over vegetable nature (the fig tree), the dumb animal kingdom (the ass's colt), the inorganic world, the restless sea, and the invisible world of demons: comp. Ps. viii. In His manifested glory, His full dominion, and that of His redeemed with Him, shall be exercised over the regenerated earth: Isa. xi., ii. 4, lxv. 25, xxxv. 9, 10; Ps. lxxii.; Ezek. xxxiv. 25; Hos. ii. 18; Rev. xi. 15-17, xx., xxi., xxii. The first man A. was made a "living soul," endowed with an *animal soul*, the vital principle of his body; but "the last A. a quickening spirit" (1 Cor. xv. 45). As the *animal souled* body (ver. 44) is the fruit of our union with A., an *animal souled* man, so the *spiritual* body is the fruit of our union with Christ, the life-giving Spirit.

EDEN [but see] is by Sir H. Rawlinson identified with Babylonia; the Babylonian documents giving an exact geographical account of the garden of Eden, and the rivers bearing the same names: the Hiddekel is certainly the Tigris, and the Phrath the Euphrates; the other two seem tributary branches, though some make Gihon the Nile and Pison the Indus (?). Any fruit tree (some have supposed, from Egyptian representations still extant, the pomegranate) would suffice as a test of obedience or disobedience, by the eating of which the knowledge of evil as well as of good would result. To know evil without being tainted by it is the prerogative of God. Man might

POMEGRANATE

have attained this knowledge by making his will one with God's, in not eating it; he then would have attained to a Godlike knowledge of good and evil, and would have exercised true liberty in conformity with his likeness to God. But man aspired to it by his own way, and fell. Only in Christ shall he know it and triumph over it. To distinguish good and evil is the gift of a king (1 Kings iii. 9) and the wisdom of angels (2 Sam. xiv. 17). The tree of knowledge suggested to man the possibility of evil, which in the absence of lust might not occur. If he was to be tried at all, it could only be by a positive precept; and the smaller the subject of the command was, the more it tested the spirit of obedience. Satan's antitrinity, the lust of the flesh ("the woman saw that the tree was *good for food*"), the lust of the eye ("and that it was *pleasant to the eyes*"), and the pride of life (and a "tree to be desired to make one wise") seduced man: 1 John ii. 16; comp. ACHAN, Josh. vii. 21. As this tree was the sacramental pledge of God's requirement, so the tree of life was the pledge of God's promised blessing.

Abp. Whately thought the tree of life acted medicinally, and that A. and Eve ate of it; and that hence arose his longevity and that of the patriarchs, so that it was long before human life sank to its present average. Chap. ii. 16 seems to imply his free access to it; but perhaps iii. 22 that he had *not actually* touched it. Indeed it is only sacramentally, and in inseparable connection with faith and obedience, when tested first as to the tree of knowledge, that the tree of life could give man true immortal life. In the day that he ate he died (Gen. ii. 17, comp. Hos. xiii. 1), because separation from God, sin's necessary and immediate consequence, is death; the physical death of A. was deferred till he was 930. Sin's immediate effects on A. and Eve, after she in her turn became a seducer, having first been seduced herself (Gen. iii. 6 end), were shame (ver. 7), concealment and folly (ver. 8, 9; comp. Ps. cxxxix.), fear (ver. 10), selfishness on A.'s part towards Eve, and presumption in virtually laying the blame on God (ver. 12), the curse, including sorrow, agony, sweat of the brow in tilling the thorny ground, death. All these are counter worked by Christ. He bore our shame and fear (Heb. xii. 2, v. 7), denied self wholly (Matt. xx. 28), resisted Satan's temptation to presumption (Matt. iv. 6), bore the curse (Gal. iii. 13), was "the man of sorrows" (Isa. liii.), endured the agony and bloody sweat of Gethsemane, the crown of thorns, and the dust of death (Ps. xxii. 15, comp. Gen. iii. 19). The temporary exclusion from the tree of life was a merciful provision for fallen man, (for immortality in a lost state is a curse), until that, through Christ, he should have it restored (Rev. xxii. 2, 14; ii. 7).

The cherubim were not *outside* the garden, blocking up access to it (as chap. iii. 24 is often explained), but "keeping the way to the tree of life," doing what man had failed to do (chap. ii. 15). So the cherubim's position implies, not at the threshold, or even *before* the mercy seat, but in immediate connection with it, the throne of God (Exod. xxv. 18). So in Ezek. and Rev. they are the *living* ones, combining the highest forms of creaturely life, suggesting to man his interest still in life and in paradise, and even in a share of God's throne through Divine grace. As the flaming sword represents *justice* excluding man's access by his own righteousness, so the cherubim represents *man reunited to God* upon the ground of the mercy seat, which is Christ our propitiatory.

The unity of the human race is plainly asserted in Acts xvii. 26 [see CREATION]. The co-extensiveness of sin's curse upon all men as A.'s offspring, and of Christ's redemption for all men (Rom. v. 12-21, 1 Cor. xv. 22-47) implies the same. "That the races of men are not species of one genus, but varieties of one species, is confirmed by the agreement in the physiological and pathological phenomena in them all, by the similarity in the anatomical structure, in the fundamental powers and traits of the mind, in the limits to the duration of life, in the normal temperature of the body, and the average rate of pulsation, in the duration of pregnancy, and in the unrestricted fruitfulness of marriages between the various races." (Delitzsch.) The brain of the lowest savage is *larger than his needs require*, usually five sixths of the size of a civilized man's brain. This implies the latent power of intellectual development, which proves he is essentially one with his more favoured brethren.

Adam. A city beside Zarthan (Josh. iii. 16), on the Jordan. Near the present ford *Damieh*, which possibly is derived from the ancient name Adam; the northern extremity of Israel's passage (xxii. 11). Probably Reuben's altar of ED, or *witness*, was near, on the Kurn Surtabeh. Near Damieh the remains of a Roman bridge are still found. Kurn Surtabeh was more than 15 miles from Jericho, which tallies with the words "very far from the city Adam." Knobel thinks the name *Sartabeh* preserves the name Zarthan, a long rocky ridge S. W. of Damieh ford. [See ED.]

Adamah. A fenced city of Naphtali, N. W. of the sea of Galilee (Josh. xix. 36).

Adamant (the English=*unconquerable*). Unusually hard stones, as the *diamond*, which is a corruption of the word *adamant*; Heb. *shamir*; Gr. *smiris*. Probably the emery stone or the uncrystallized *corundum* (Ezek. iii. 9). Image for firmness in resisting the adversaries of the truth of God (Zech. vii. 12). Image of hard heartedness against the truth (Jer. xvii. 1). The stylus pointed with it engraves deeper than the common iron; with such a pen is Jerusalem's sin marked. Its absence from the highpriest's breastplate was because it could not be engraven upon; or perhaps it had not been introduced at that early time. [See DIAMOND.]

Adami. A place on the border of Naphtali (Josh. xix. 33); afterwards Damin.

Adar, Heb. ADDAR. Southern boundary of Judah and the Holy Land, called also HAZARADDAR: Josh. xv. 3.

Adar. The 6th month of the civil, and the 12th of the ecclesiastical, year. [See MONTHS.]

Adbeel (Arabic=*miracle of God*) one of Ishmael's 12 sons, and founder of an Arab tribe (Gen. xxv. 13, 1 Chron. i. 29).

Addan. A place from which some of the Jewish captives returned with Zerubbabel to Judæa: these "could not show their father's house, nor their seed (pedigree) whether they were of Israel" (Ezra ii. 59). ADDON, or AALAR.

Addar. Called ARD (Gen. xlvi. 21, Num. xxvi. 40): 1 Chron. viii. 3.

Adder. Five times in the O. T. A.V., and thrice in marg. for "cockatrice" (Isa. xi. 8, xiv. 29, lix. 5).

ADDER.

Four Heb. terms stand for it. (1) *Akshûb*, (2) *Pethen*, (3) *Tziphoni*, and (4) *Shephiphon*. (1) Meaning one that lies in ambush, swells its skin, and rears its head back for a strike. Ps. cxl. 3 quoted in Rom. iii. 13, "the poison of *asps*." (2) Ps. lviii. 4, xci. 13, "adder" (comp. marg.), but elsewhere translated *asp*; from a Heb. root "to expand the neck." The deadly haje naja, or cobra of Egypt, fond of concealing itself in walls and holes. Serpents are without tympanic cavity and external openings to the ear. The deaf adder is not some particular species; but whereas a serpent's comparative deafness made it more amenable to those sounds it could hear, in some instances it was deaf because it *would* not hear (Jer. viii. 17, Eccles. x. 11). So David's unrighteous adversaries, though having some little moral sense yet left to which he appeals, yet stifled it, and were unwilling to hearken to the voice of God. (3) Translated *adder* only in Prov. xxiii. 32: "at the last wine biteth like a serpent, and stingeth like an *adder*." In Jer. viii. 17 "cockatrices," from a root "to dart forward and hiss." The Gr. *basilisk*, fierce, deadly; distinct from the "serpent" (*nachash*), Isa. xiv. 29; oviparous (lix. 5); subterranean in habits (xi. 8). (4) From a root "to creep"; Jacob's image of Dan (Gen. xlix. 17), lurking on the road, and biting at the horses' heels; the *Coluber cerastes*, a small and very venomous snake of Egypt. The charmers, by a particular pressure on the neck, can inflate the animal so that the serpent becomes rigid, and can be held out horizontally as a rod. The Egyptian magicians perhaps thus used the *haje* species

as their rod, and restored life to it by throwing it down; at least, so the serpent charmers do at the present day. Shrill sounds, as the flute, are what serpents can best discern, for their hearing is imperfect. Music charms the naja (cobra di capello, hooded snake) and the cerastes (horned viper). Moses' really transformed rod swallowed their pretended rod, or serpent, so conquering the symbol of Egypt's protecting deity. That the naja haje was the "fiery serpent," or serpent inflicting a burning bite, appears from the name *Ras-om-Haye* (Cape of the haje serpents) in the locality where the Israelites were bitten (Num. xxi. 6).

Addi (Luke iii. 28). In Jesus' genealogy. A shortened form of Adiel, or Adaiah, from *adi*, "ornament."

Ader. 1 Chron. viii. 15.

Adiel. **1.** 1 Chron. iv. 36. **2.** 1 Chron. ix. 12. **3.** 1 Chron. xxvii. 25.

Adin. **1.** Ezra ii. 15, viii. 6. **2.** Neh. x. 16.

Adina. 1 Chron. xi. 42.

Adino (=*his pleasure in the spear*). The Eznite, the Tachmonite; who slew with his spear 800 at once (2 Sam. xxiii. 8). [See JASHOBEAM.] But Luther reads, to accord with 1 Chron. xi. 11, *arer* for *Adino*; and, for *ha ezni, eth hanitho, i.e.*, not a proper name but "Jashobeam *swung his spear*"; comp. ver. 18. Gesenius reads *ye'adno ha'ezno*, "he shook it, *even* his spear."

Adithaim. A town in Judah, on a height overlooking the *shephelah* or low hill country (Josh. xv. 36). Probably the same as that called later Hadid and Adida. Vespasian used the latter as one of his outposts in besieging Jerusalem.

Adjuration. The judge, king, or highpriest *with official authority putting one on his solemn oath*; entailing the obligation of witnessing (Lev. v. 1). So Saul adjured the people not to eat till evening (1 Sam. xiv. 24–28). And Ahab adjured Micaiah to tell the truth, which elicited from him the real result of the approaching battle, after a previous ironical reply. Comp. S. of Sol. ii. 7 marg.; Mark v. 7; Acts xix. 13; 1 Thess. v. 27 marg. Paul "adjuring" the Thessalonians "by the Lord that the epistle might be read to all the holy brethren." Jesus, who, as the meek "Lamb dumb before His shearers," would not reply to false charges, when "adjured [*exorkizo se*] by the living God," by the highpriest, to tell the truth whether He be the Christ the Son of God, witnessed the truth concerning His Messiahship and His future advent in glory as the Son of man, which immediately brought on Him sentence of death. We Christians can so far join with the highpriest's reply, "What further need have we of witnesses?" (Matt. xxvi. 63–65.) Christ's own witness alone is enough to assure us of His Godhead, the truth which He sealed with His blood.

Adlai. Near Socoh; a hill side burrowed with caves (1 Chron. xxvii. 29); now Aid el Mieh (Ganneau). [See ADULLAM.]

Admah. One of the cities of the plain, having its own king, linked with Zeboim (Gen. x. 19; xiv. 2, 8; Deut. xxix. 23; Hos. xi. 8). Destroyed along with Sodom and Gomorrah (Gen. xix. 24).

Admatha. Esth. i. 14.

Adna. One of the sons of Pahath-Moab, who, on Ezra's (x. 30) monition (after that God had by great rains intimated His displeasure), put his strange wife away.

Adnah. **1.** 1 Chron. xii. 20. **2.** Chief over 300,000, under Jehoshaphat (2 Chron. xvii. 14).

Adoni-Bezek. (*Lord of Bezek*, a city of Canaan.) Leading the confederated Canaanites and Perizzites, he was conquered by Judah and Simeon, who cut off his thumbs and great toes. Conscience struck, he confessed that 70 kings (petty princes) had gleaned (marg.) their meat under his table, deprived of thumbs and great toes: "As I have done, so God hath requited me" (Jud. i. 4–7). Brought a prisoner to Jerusalem, he died there. God pays sinners in their own coin (1 Sam. xv. 33). Judah was not giving vent to his own cruelty, but executing God's *lex talionis* (Lev. xxiv. 19, Rev. xvi. 6, Prov. i. 31). The barbarity of Canaanite war usages appears in his conduct. The history shows that Canaan was then parcelled out among a number of petty chiefs.

Adonijah [see ABIATHAR and ABSALOM]. =*My Lord is Jehovah*, or, *Jah my Father*. **1.** Fourth son of David, by Haggith, born at Hebron. Very goodly in looks, like Absalom. Foolishly indulged by his father, who "had not displeased him at any time in saying, Why hast thou done so?" Never crossed when young, he naturally expected to have his own way when old; and took it, to his father's grief in his old age, and to his own destruction. Comp. Prov. xiii. 24, xxii. 6: "Train up a child in the way he should go;" not in the way he *would* go: 1 Kings i. 6. When David was seemingly too old to offer energetic resistance, A. as now the eldest son, about 35 years old (comp. 2 Sam. iii. 2–4 with v. 5), Amnon, Chileab, and Absalom being dead, claimed the throne, in defiance of God's expressed will, and David's oath to Bathsheba that Solomon should inherit the throne (1 Chron. xxii. 9, 10). Like Absalom (2 Sam. xv. 1) he assumed regal state, with chariots, horsemen, and 50 men to run before him (2 Kings i., ii.). Nathan the prophet, Zadok (Eleazar's descendant, and so of the older line of priesthood), Benaiah son of Jehoiada, captain of the king's guard, Shimei and Rei (=Shimma, Raddai), David's own brothers, supported Solomon. A. was supported by Abiathar, Eli's descendant of Ithamar's (Aaron's fourth son's) line, the junior line, and Joab who perhaps had a misgiving as to the possibility of Solomon's punishing his murder of Abner and Amasa, and a grudge towards David for having appointed the latter commander in chief in his stead (2 Sam. xix. 13). A. had also invited to a feast by the stone Zoheleth at En-rogel all the king's sons except Solomon, and the captains of the host, the king's servants, of Judah. A meeting for a religious purpose, such as that of consecrating a king, was usually held near a *fountain*, which En-rogel was. Nathan and Bathsheba foiled his plot by inducing David to have Solomon conducted in procession on the king's mule to Gihon, a spring W. of Jerusalem (2 Chron. xxxii. 30). On his being anointed and proclaimed by Zadok, all the people hailed him, God save the king! A.'s party, surprised suddenly amidst their feasting, typify sinners' carnal security, from which the Lord's coming suddenly shall startle them to their destruction (Matt. xxiv. 48, Luke xii. 45, 1 Thess. v. 2, 3; comp. 1 Kings i. 49). A., at the tidings announced by Jonathan, Abiathar's son, fled for sanctuary to the horns of the altar. Solomon would have spared him had he shown himself "a worthy man." But on David's death he, through the queen mother Bathsheba, now exalted to special dignity, sought Abishag, David's virgin widow, to be given him, a contemplated incest only second to that perpetrated by Absalom, whom he so much resembled, and also a connection which was regarded in the East as tantamount to a covert claim to the deceased monarch's throne. [See ABNER and ABSALOM.] Benaiah, by Solomon's command, despatched him. **2.** A Levite in Jehoshaphat's reign (2 Chron. xvii. 8), sent with the princes to teach the book of the law throughout Judah. **3.** Neh. x. 16, called Adonikam in Ezra ii. 13, whose children were 666 (comp. Rev. xiii. 18, the numerical mark of the beast), viii. 13, Neh. vii. 18, x. 16, but 667 in vii. 18.

Adonikam. [See ADONIJAH.]

Adoniram. Son of Abda; over the tribute for about 47 years under David, Solomon, and Rehoboam; also over Solomon's levy of 30,000 sent by ten thousands monthly to cut timber in Lebanon (1 Kings iv. 6). Contracted into ADORAM (2 Sam. xx. 24) and HADORAM. Stoned by the people of Israel when sent by Rehoboam to collect the tribute which had been their chief ground of complaint against the king (1 Kings xii. 18, 2 Chron. x. 18).

Adoni-zedek (*lord of righteousness*). An Amorite king of Jerusalem, answering to the ancient king of it, Melchizedek (*king of righteousness*); one of many proofs that the Canaanite idolatry was an *apostasy* from the primitive truth of God which they once had. He headed the confederacy against Joshua, which the kings of Hebron, Jarmuth, Lachish, and Eglon also joined. Attacking Gibeon for having made peace with Israel, they in turn were attacked by Joshua, who came by forced march from Gilgal to the relief of his ally. Routed they fled to Bethhoron, thence to Azekah and Makkedah, amidst the fearful hailstorm from God, followed by the sun's standing still at Joshua's command. Brought

forth from their hiding place, a cave at Makkedah to the mouth of which Joshua had caused great stones to be rolled, they had their necks trodden down by his captains, and then were slain and hung on trees till sunset (Deut. xxi. 23), and their bodies were buried in the cave.

Adoption. The taking of one as a son who is not so by birth. (I.) *Natural.* As Pharaoh's daughter adopted Moses; Mordecai Esther; Abraham Eliezer (as a slave is often in the East adopted as son) (Gen. xv. 2, 3); Sarai the son to be born by Hagar, whom she gave to her husband; Leah and Rachel the children to be born of Zilpah and Bilhah, their handmaids respectively, whom they gave to Jacob their husband. The handmaid at the birth brought forth the child on the knees of the adoptive mother (Gen. xxx. 3); an act representative of the complete appropriation of the sons as equal in rights to those by the legitimate wife. Jacob adopted as his own Joseph's two sons, Ephraim and Manasseh, on the same footing as Reuben and Simeon, his two elder sons (Gen. xlviii. 5). Thereby he was able to give Joseph his favourite son more than his single share, with his brothers, of the paternal heritage. The tribes thus were 13, only that Levi had no land division; or Ephraim and Manasseh were regarded as two halves making up but one whole tribe. In 1 Chron. ii. Machir gives his daughter to Hezron of Judah, *sire* here Segub, *father* of Jair. Jair inherited 23 cities of Gilead in right of his grandmother. Though of Judah by his grandfather, he is (Num. xxxii. 41) counted as of Manasseh on account of his inheritance through his grandmother. So Mary, being daughter of Heli, and Joseph her husband being adopted by him on marrying his daughter, an heiress (as appears from her going to Bethlehem to be registered in her pregnancy), Joseph is called in Luke's genealogy son of Heli.

By the Roman law of adoption, which required a due legal form, the adopted child was entitled to the father's name, possessions, and family sacred rights, as his heir at law. The father also was entitled to his son's property, and was his absolute owner. Gratuitous love was the ground of the selection generally. Often a slave was adopted as a son. Even when not so, the son adopted was *bought* from the natural father. A son and heir often *adopted brothers*, admitting them to share his own privileges: this explains beautifully John viii. 36, comp. Heb ii. 11; or else the usage alluded to is that of the son, on coming into the inheritance, setting free the slaves born in the house. The Jews, though not having exactly the same customs, were familiar with the Roman usages. (II.) *National:* as God adopted Israel (Rom. ix. 4; Deut. vii. 6; Exod. iv. 22, 23; Hos. xi. 1); comp. Jer. iii. 19, "How shall I *put thee among the children* (Gr. *huiothesia*) . . . thou shalt call Me, my Father." The wonder expressed is, how shall one so long estranged from God as Israel has been be restored to the privileges of a *heritage*? The answer is by God's pouring out on them hereafter the Spirit of adoption, crying to God, "Father" (Isa. lxiv. 8; Hos. xi. 1, 3, 4; Gods xi. 10) (III. *Spiritual and individual.* An act of God's sovereign grace, originating in God's eternal counsel of love (Eph. i. 4, 5; Jer. xxxi. 3), actually imparted by God's uniting His people by faith to Christ (John v. 17, 18; Rom. viii. 14-16; Gal. iv. 5, 6; v. 4, 5). The slave-spirit (inherent to say rather to the unregenerate being adopted) can use that endearing appellation as a free man used it to their Father, because Christ's Father (John xx. 17). Sealed by the Holy Spirit, the earnest of the future inheritance (Eph. i. 13). Producing the filial cry of prayer in all, Jew and Gentile alike (see ABBA) (Gal. iv. 6); and the fruit of the Spirit, conformity to Christ (Rom. viii. 29), and renewal in the image of our Father (Col. iii. 10). Its privileges are God's special love and favour (1 John iii. 1, Eph. v. 1); union with God, so perfect hereafter that it shall correspond to the ineffable mutual union of the Father and Son (John xvii. 23, 26); access to God with filial boldness (Matt. vi. 8, 9; Rom. viii. 15, 26, 27), not slavish fear such as the law generated (1 Cor. iv. 1-7; John iv. 17, 18, v. 14); fatherly correction (Heb. xii. 5-8); guidance and protection (Matt. vi. [illegible] v. 29, 30); heavenly inheritance (1 Pet. i. 3, 4; Rev. xxi. 7).

The [illegible] is used for the *full manifestation in the resurrection* of the believer with a body like Christ's a glorious body (Rom. viii. 23). Christ was Son even in His humiliation; but He was only "*declared definitively*, Gr.] the Son of God with power by the resurrection from the dead" (Rom. i. 4), "the first begotten from the dead" (Rev. i. 5). Hence Paul refers, "Thou art My Son, *this day* have I begotten Thee" (Ps. ii. 7) *to the day of His resurrection*. Not that He then first became Son, but His sonship was then openly vindicated by the Father's raising Him from the dead (Acts xiii. 33). So our "adoption" is still waited for, in the sense of its open *manifestation* (Rom. viii. 11, 19; 1 John iii. 2). It is now a reality, but as yet a *hidden* reality. Our regeneration is now true (Tit. iii. 5), but its full glories await Christ's coming to raise His saints. The first resurrection shall be the saints' manifested regeneration (Matt. xix. 28). They have three birthdays: the natural, the spiritual, the glorified. Sonship and the first resurrection are similarly connected (Luke xx. 36, 1 Pet. i. 3). By creation Adam (Luke iii. 38) and all men (Acts xvii. 28, 29) are sons of God: by adoption only believers (1 Cor. xii. 3). The tests are in 1 John iii. 9; iv. 4, 6; v. 1, 4, 18-21.

Adoraim. A fortress built by Rehoboam in Judah (2 Chron. xi. 9). Probably now *Dura*, a large village on a rising ground W. of Hebron.

Adore. "To kiss the hand with the mouth" in homage (Job xxxi. 26, 27: "If I beheld the sun when it shineth, or the moon, . . . and my mouth hath kissed my hand"). The act of bowing, idolatry, that of the sun, moon, and heavenly hosts (Heb. προσκυνεῖν, Sebastenon). Leaving out of the question expressions of reverence and submission (Gen. xlvii. 31; Sol. Song viii. 1; see above, Ps. v. 7), Pentateuch on the prostrations of Pharaoh and Joseph. Falling down and worshipping prostrate was the mode in which [illegible] paid to Babylonian idols (Dan. iii. 5, 6). In the sense of Divine worship it is due to God only, and was rejected by angels and saints when offered to them (Luke iv. 8; Acts x. 25, 26; Rev. xix. 10, xxii. 8).

Adrammelech. 1. The [illegible] of the Sepharvite colonists of Samaria; [illegible] by Anammelech (2 Kings xvii. 31). [illegible] The male gods of the sun, as Anammelech is the female queen deity. Anammelech [illegible] Anammelech was represented as a peacock or a mule; Anammelech as a pheasant or a horse. Children were burnt to [illegible] honour. **2.** Son [illegible] of Sennacherib in Nineveh [illegible] at Nisroch. He and Sharezer his brother escaped to Armenia (2 Kings xix. 36, 2 Chron. xxxii. 21). Named so from the idol.

Adramyttium. A seaport in Mysia (Acts xxvii. 2). Its [illegible] is opposite the isle Lesbos, on the Roman route between Troas and the Hellespont and Philippi. Ephesus and Miletus. The centurion escorting Paul took an Adramyttian ship, as it would [illegible] the shortest way from Palestine to Italy was land to find, [illegible] so far on their journey [illegible] Rome, and in that coast they would be likely to find another ship to take them the rest of the way. At Myra in Lycia accordingly they found the Alexandrian ship bound for Italy.

Adria. The [illegible] on the E. by Dalmatia and Illyricum, and on the W. by Italy. [illegible] was also however understood in a [illegible] sense, as by Paul's almost contemporary geographer, Ptolemy, viz., the *Mare Superum*, including the Ionian sea, between Sicily on the W., and Greece and Crete on the E., and Africa on the S., the "Syrtic basin" (Acts xxvii. 17). So that the Melita of Acts xxviii. need not be looked for in the present Adriatic gulf, but may be identified with Malta. Adria, a town near the Po, gave its name. Malta marks the division between the Adriatic and Tyrrhenian (*Mare Inferum*) sea; the Corinthian isthmus divides the Ionian from the Adriatic.

Adriel. Son of Barzillai the Meholathite, to whom Saul gave Merab his daughter in marriage, previously promised to David (1 Sam. xviii. 19). [illegible] five sons from this union were of the seven slain as a bloody satisfaction to the Gibeonites whose blood Saul had, in violation of Israel's covenant (Josh. ix. 15), shed. 2 Sam. xxi. 8: "Michal *brought* up for Adriel:" viz., Merab the mother died young, and her sister *brought* up her five nephews, as if *she were their own mother*. The Jewish

targums favour this view. But as the Heb. *yalad* means *to bring forth* or *bear children*, and Michal seems to have had no children (2 Sam. vi. 23), perhaps Michal is a transcriber's error for Merab. Still the term "baro" (marg.) may mark how completely Michal, evidently a woman of strong affections (1 Sam. xix. 11, 12; 2 Sam. iii. 16), acted as a *true mother* to them.

Adullam. A city in the shephelah, or low country between the hill country of Judah and the sea; very ancient (Gen. xxxviii. 1, 12, 20); the seat of one of the 31 petty kings smitten by Joshua (xii. 15). Fortified by Rehoboam (2 Chron. xi. 7). Called for its beauty "the glory of Israel" (Mic. i. 15). Reoccupied on the return from Babylon (Neh. xi. 30). The limestone cliffs of the shephelah are pierced with caves, one of which was that of Adullam, David's resort (1 Sam. xxii. 1; 2 Sam. xxiii. 13; 1 Chron. xi. 15).

CAVE OF ADULLAM.

Tradition fixes on Khureitun as the site, S. of the wady Urtas, between Bethlehem and the Dead Sea. This cave on the borders of the Dead Sea six miles S.E. of Bethlehem (his parents' residence) would be more likely as the place whence David took his parents to Moab close by, than the region of the city Adullam in the far W. Names of western places are sometimes repeated in the East. David's usual haunts were in this eastern region. The cave's mouth can only be approached on foot across the cliff's edge; it runs in by a long winding narrow passage, with cavities on either side; a large chamber within, with very high arches, has numerous passages to all directions, joined by others at right angles, and forming a perplexing labyrinth. The air within is dry and pure. David's familiarity with it, as a Bethlehemite, would naturally lead him to it. Lieut. Conder (Palest. Explor.) at first fixed on the cave Mogharet Umm el Tumaymiyeh, five miles N. of Ayd el Mieh; agreeing with the position assigned by Eusebius 10 miles E. of Eleutheropolis; but the cave with its damp hot atmosphere is unfit for human habitation. In a later report Conder, after surveying the ground, fixes on Ayd el Mieh (*feast of the hundred*) as the site of the cave and city of A., eight miles N.E. of Beit Jebrin (Libnah), 10 miles S.W. of Tell es Safyeh (Gath), and half way between Socoh and Keilah: 500 feet above wady Sumt (valley of Elah); barring the Philistines' progress up this valley to Judah's corn lands. Tombs, wells, terraces, and rock fortifications are to be traced. It is connected by roads with adjoining places, Maresha (El Marash), Jarmuth (Yarmuk), and Socoh (Suweikeh), and has a system of caves close to its wells still inhabited, or used as stables, and large enough for all David's band. On the top of the city hill are two or three caves which together could accommodate 250 men. The darkness, scorpions, bats, and flies are against Khureitun and Deir Dubban caverns as a residence. From Gibeah (Jeba) David fled to Nob, thence down the valley to Gath (Tell es Safyeh); from Gath he returned to Judah. On the edge of the country between Philistia and Judah, he collected his band into Adullam (Ayd el Mieh); thence, by the prophet's direction, to the hills, a four miles' march to Hareth, still within reach of his own Bethlehem. To the present day the cave dwelling peasantry avoid large caves such as Khureitun and Umm el Tuweimin, and prefer the drier, smaller caves, lighted by the sun, such as Ayd el Mieh, meaning in Arabic "feast of the hundred." The expedition of David's three mighty men from Ayd el Mieh to Bethlehem would be then 12 leagues, not too far for what is described as an exploit (2 Sam. xxiii. 13-17, 1 Chron. xi. 15-19).

Adultery. A married *woman* cohabiting with a man not her husband. The prevalent polygamy in patriarchal times rendered it impossible to stigmatize as adultery the cohabitation of a married *man* with another besides his wife. But as Jesus saith, "from the beginning it was not so," for "He which made male and female said, They *twain* shall be one flesh." So the Samaritan Pentateuch reads Gen. ii. 24, as it is quoted in Matt. xix. 5. A fallen world undergoing a gradual course of remedial measures needs anomalies to be *pretermitted* for a time (Rom. iii. 25 marg., Acts xvii. 30), until it becomes fit for a higher stage, in its progress towards its finally perfect state. God *sanctions* nothing but perfection; but optimism is out of place in governing a fallen world not yet ripe for it. The junction of the two into one flesh when sexual intercourse takes place with a third is dissolved in its original idea. So also the union of the believer with Christ is utterly incompatible with fornication (1 Cor. vi. 13-18, vii. 1-13; 1 Tim. iii. 12). The sanctity of marriage in patriarchal times appears from Abraham's fear, not that his wife will be seduced from him, but that he may be killed for her sake. The conduct of Pharaoh and Abimelech (Gen. xii., xx.), implies the same reverence for the sacredness of marriage. Death by fire was the penalty of unchastity (Gen. xxxviii. 24). Under the Mosaic law both the guilty parties (including those only betrothed, unless the woman were a slave) were stoned (Deut. xxii. 22-24, Lev. xix. 20-22). The law of inheritance, which would have been set aside by doubtful offspring, tended to keep up this law as to adultery. But when the territorial system of Moses fell into desuetude, and Gentile example corrupted the Jews, whilst the law nominally remained it practically became a dead letter. The Pharisees' object in bringing the adulterous woman (John viii.) before Christ was to put Him in a dilemma between declaring for reviving an obsolete penalty, or else sanctioning an infraction of the law. In Matt. v. 32 He condemns their usage of divorce except in the case of fornication. In Matt. i. 19, Joseph "not willing to make [the Virgin] a public example [*paradeigmatisai*] was minded to put her away privily"; *i.e.*, he did not intend to bring her before the local Sanhedrim, but privately to repudiate her. The trial by the waters of jealousy described in Num. v. 11-29 was meant to restrain oriental impulses of jealousy within reasonable bounds. The trial by "red water" in Africa is very different, amidst seeming resemblances. The Israelite ingredients were harmless; the African, poisonous. The visitation, if the woman was guilty, was from God direct; the innocent escaped: whereas many an innocent African perishes by the poison. No instance is recorded in Scripture; so that the terror of it seems to have operated either to restrain from guilt, or to lead the guilty to confess it without recourse to the ordeal.

The union of God and His one church, in His everlasting purpose, is the archetype and foundation on which rests the union of man and wife (Eph. v. 22-33). [See ADAM.] As he (*ish*) gave Eve (*isha*) his name, signifying her formation from him, so Christ gives a new name to the church (Rev. ii. 17, iii. 12). As He is the true *Solomon* (Prince of peace), so she the *Shulamite* (S. of Sol. vi. 13). Hence idolatry, covetousness, and apostasy are adultery spiritually (Jer. iii. 6, 8, 9; Ezek. xvi. 32; Hos. i., ii., iii.; Rev. ii. 22). An apostate church, the daughter of Jerusalem becoming the daughter of Babylon, is an adulteress (Isa. i. 21; Ezek. xxiii. 4, 7, 37). So Jesus calls the Jews "an adulterous generation" (Matt. xii. 39). The woman in Rev. xii., represented as clothed with the Sun (of righteousness), and crowned with the 12 stars (*i.e.* the 12 patriarchs of the O. T. and the 12 apostles of N. T.), and persecuted by the dragon, in Rev. xvii., excites the wonder of John, because of her transformation into a scarlet arrayed "mother of harlots," with a cup full of abominations, riding upon a "scarlet coloured beast"; but the ten horned beast finally turns upon her, "makes her naked, eats her flesh, and burns her with fire." The once faithful church has ceased to be persecuted by conforming to the godless world and resting upon it. But the Divine principle is, when the church apostatizes from God to intrigue with the world, the world, the instrument of her sin, shall at last be the instrument of her punishment. Comp. as to Israel (Aholah), and Judah (Aholibah), Ezek. xxiii. The principle is being illustrated in the church of Rome before our eyes. Let all professing churches beware of spiritual adultery, as they would escape its penalty.

Adummim (Josh. xv. 7, xviii. 17) = *the red pass*, or "pass of the red men," the aboriginal inhabitants; on the border between Benjamin

and Judah, on a rising ground; whence the phrase is, "the going up of A." S. of the torrent, and looking toward Gilgal. The road still passes the same way, leading up from Jericho (four miles off) and the Jordan valley to Jerusalem, eight miles distant, S. of the gorge of the wady Kelt. It was believed to be the place where the traveller fell among robbers in the parable of the good Samaritan (Luke x.). The order of Knights Templar arose out of an association for guarding this road, which has always been infested by robbers; Jerome indeed derives A. from the Heb. "bloodshed."

Adversary. The meaning of *Satan* (1 Pet. v. 8); also Divine justice (Luke xii. 58, 59).

Advocate (*paraclete*); one who *pleads* another's cause, *exhorts, comforts, prays* for another. The Holy Spirit (John xiv. 16, xv. 26, xvi. 7); though our A. V. always translates it "Comforter" when applied to Him, and "A." when to Christ (1 John ii. 1). But all the ideas included in the word apply *both* to the Holy Ghost and to Christ. For if Christ intercedes with God *for* us above, the Holy Spirit does so *in* us below; comp. Rom. viii. 26, 34 with Heb. vii. 25. The Holy Spirit, testifying of Christ within us, answers, as our A. before our consciences, the law's demands; He, as the Spirit of prayer and adoption, inspires in us prayers which words cannot fully utter. If the Holy Spirit be named "*another* Comforter" by Jesus, yet He implies that *Himself* also is so, as indeed the Holy Spirit is His Spirit; absent in body, He is still present by His Spirit (John xiv. 16, 18). Tertullus (Acts xxiv.) is a sample of the advocates usually employed by clients in the Roman provinces.

Æneas. A paralytic, healed at Lydda by Peter (Acts ix. 33, 34).

Ænon. Near Salim, where John baptized (John iii. 22, 23, 26; comp. i. 28), W. of Jordan. The name (=springs) implies "there was much water there." Robinson found a *Salim* E. of *Nabulus*, or Shechem, with two copious springs: comp. Gen. xxxiii. 18. This would require Æ. to be *far* W. of Jordan; it agrees with this that, had it been *near* Jordan, John would scarcely have remarked that "much water" was there: but if far from the river, it explains how the plentiful water at Æ. was convenient for baptisms. There is an *Ainun* still near Shechem or *Nabloos*, with many beautiful streams and brooks. Ainûn is as distant N. of the springs (three or four miles) as Salim is S. of them. The valley is called the *wady Farah*. [See SALIM.] The Ainun site is on the main line from Jerusalem to Nazareth. Here most probably, at the upper source of the wady Farah stream, between Salim and Ainun, was John's Æ. The Palestine explorer, Lieut. Conder, confirms this; moreover, this would explain John iv. 4, "Jesus must needs go through Samaria; . . . one soweth and another reapeth," etc. (ver. 37, 38.) John Baptist, the forerunner, prepared the way *in Samaria;* Jesus and His disciples must needs follow up by preaching the gospel there.

PLAIN OF SHECHEM.

Agabus (from Heb. *'agab*, "he loved"). A Christian prophet (Acts ix. 28, xxi. 10). He came from Judæa to Antioch while Paul and Barnabas were there, and foretold the famine which occurred the next year in Palestine (for a Jew would mean *the Jewish* world, by "throughout *all the world*"). Josephus records that Helena, queen of Adiabene, a proselyte then at Jerusalem, imported provisions from Egypt and Cyprus, wherewith she saved many from starvation. The famine was in the procuratorship of Cuspius Fadus and Tiberius Alexander, A.D. 44, and lasted four years. In the wider sense of "the world," as the prophecy fixes on no year, but "in the days of Claudius Cæsar," it may include other famines elsewhere in his reign, one in Greece, two in Rome.

Agag (*fiery one;* Arabic = *burn*). A common title of the Amalekite kings; as Pharaoh of the Egyptian. Num. xxiv. 7 implies their greatness at that time. Saul's sparing the A. of his time (1 Sam. xv. 32) contrary to God's command, both then and from the first (Exod. xvii. 14, Deut. xxv. 17–19), because of Amalek's having intercepted Israel in the desert, so as to defeat the purpose of God Himself concerning His people, entailed on Saul loss of his throne and life. A. came to Samuel "delicately" (rather *contentedly, pleasantly*), confident of his life being spared. But Samuel executed *retributive* justice (as in the case of Adonibezek, Jud. i.), hewing him to pieces, and so making his mother childless, as he had made other women childless by hewing their sons to pieces (in consonance with his *fiery* character, as A. means). This retribution in kind explains the unusual mode of execution. Haman the Agagite (Esth. iii. 1–10, viii. 3–5) was thought by the Jews his descendant, whence sprung his hatred to their race.

Agate. Heb. *kadkod*, from kadad, *to sparkle.* The "windows" being of this gem (Isa. liv. 12) implies *transparency.* Gesenius thinks the *ruby* or *carbuncle* is meant. It was imported from Syria to Tyre (Ezek. xxvii. 16). Heb. *Sheba* (from Sheba whence it came to Tyre), Exod. xxviii. 19, xxxix. 12, is rightly translated "agate," a semi transparent uncrystallized quartz, mainly silica, with concentric layers of various tints; the second stone of the third row on the highpriest's breastplate. The English term is drawn from that of the Greeks, who found agate in the river *Achates*, in Sicily, and hence named it.

Age. A period of time characterized by a certain stage of development of God's grand scheme of redemption (*aion*) (Eph. ii. 7, iii. 5). The people living in the age. There is the patriarchal age; the Mosaic age or *dispensation*; the Christian age, in which "the kingdom of God cometh without observation" (and evil predominates outwardly); and the future manifested millennial kingdom: the two latter together forming "the world (Gr. *age*) to come," in contrast to "this present evil world" (*age*) (Eph. i. 21, Gal. i. 4). The Gr. for the physical "world" is *kosmos*, distinct from *aion*, the ethical world or "age" (Heb. vi. 5). If the 1260 prophetical days of the papal antichrist be years, and begin at A.D. 754, when his *temporal* power began by Pepin's grant of Ravenna, the Lombard kingdom, and Rome to Stephen II., the beginning of the millennial age would be A.D. 2014. But figures have in Scripture a mystical meaning as well as a literal; faith must wait till the Father reveals fully "the times and seasons which He hath put in His own power" (Acts i. 7). Messiah is the Lord by whom and for whom all these ages, or vast cycles of time, have existed and do exist (Heb. i. 2), "through whom He made *the ages*" (Gr.) (Isa. xxvi. 4), "the Rock *of ages*" (Ps. cxlv. 13). "This *age*" (Gr. for "world") is under the prince of darkness, the god of this world (Gr. "age") so far as most men are concerned (Eph. ii. 2, Luke xvi. 8, Matt. xiii. 22, 2 Cor. iv. 4). "The world" when representing the Gr. "age" (*aion*) means not the material "world" (Gr. *kosmos*), but the age in its relation to God or to Satan. *Continuance* is the prominent thought; so "the ages of ages," expressing *continuous succession of vast cycles*, stands for *eternity*; *e.g.*, Messiah's kingdom (Rev. xi. 15), the torment of the lost (xiv. 11).

Age (Old). The reward of filial obedience, according to the fifth commandment; remarkably illustrated in the great permanence of the Chinese empire; wherein regard for parents and ancestors is so great that it has degenerated into superstition. Patriarchal times and patriarchal governments have most maintained respect for the old. The Egyptians followed the primeval law, which Moses embodies in Lev. xix. 32: "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God." Their experience made them to be regarded as depositories of knowledge (Job xv. 10); they gave their opinion first (xxxii. 4). A full age was the reward of piety (v. 26; Gen. xv. 15); premature death was *a temporal* judgment for sin (1 Sam. ii. 32); (spiritually, and as a taking out from the evil to come, it was sometimes a blessing; as in the case of Abijah, Jeroboam's son, 1 Kings xiv., Isa. lvii. 1). In the millennium, when there shall be a world-wide theocracy, with Israel for its centre, the temporal sanction of exceeding long life (as in patriarchal times) shall be the reward for piety, and shortened years the penalty of any exceptional sin (Isa. lxv. 20,

Zech. viii. 4). The rulers under Moses required age as a qualification; hence they and those of the N. T. church are called elders (presbyters), till the word became a term of *office*, and not necessarily of age. Disobedience to parents and disrespect to seniors and "dignities" (Jude 8, 2 Pet. ii. 10) are foretold characteristics of the last apostate age (2 Tim. iii. 2–4, Rom. i. 30).

Agee. 2 Sam. xxiii. 11.

Agony. (Gr. *conflict in wrestling*; figuratively, a struggle with intense trials.) Used only in Luke xxii. 44. Jesus' agony in Gethsemane, "so that His sweat was as it were great clotted drops of blood" (*thromboi*), viz., blood mixing with the ordinary watery perspiration, medically termed *diapedesis*, resulting from agitation of the nervous system, turning the blood out of its natural course, and forcing the red particles into the skin excretories. The death of Charles IX. of France was attended with it. Many similar cases are recorded, as the bloody sweat of a Florentine youth, condemned to death unjustly by Sixtus V. (De Thou lxxxii. 4: 44.) Comp. Heb. v. 7, 8; Matt. xxvi. 36–46; Mark xiv. 32–42. Each complements the other, so that the full account is to be had only from all compared together. Luke alone records the bloody sweat and the appearance of an angel from heaven strengthening Him, Matthew and Mark the change in His countenance and manner, and His complaint of overwhelming soul sorrows even unto death, and His repetition of the same prayer. The powers of darkness then returning with double force, after Satan's defeat in the temptation (Luke iv. 13, "*for* a season," Gr. "*until* the season," viz. in Gethsemane, Luke xxii. 53), the prospect of the darkness on Calvary, when He was to experience a horror never known before, the hiding of the Father's countenance, the climax of His vicarious sufferings for our sins, which wrung from Him the "Eli Eli lama sabacthani," apparently caused His agonizing, holy, instinctive shrinking from such a cup. Sin which He hated was to be girt fast to Him, though there was none in Him; and this, without the consolation which martyrs have, the Father's and the Saviour's presence. He must tread the winepress of God's wrath against us alone. Hence the greater shrinking from His cup than that of martyrs from their cup (John xii. 27; Luke xii. 49, 50). The cup was not the *then pressing* agony; for in John xviii. 11 He speaks of it as *still future*. There is a beautiful progression in the subjecting of His will to the Father's: "O My Father, *if* it be possible, let this cup pass from Me, nevertheless not as I will, but as Thou wilt" (Matt. xxvi. 39): "Abba, Father, *all things are possible unto Thee*," (lest His previous IF should harbour a doubt of the Father's *power*) "take away this cup from Me, nevertheless not what I will but what Thou wilt" (Mark xiv. 36): "Father, *if Thou be willing*" (marking His realizing *the Father's will* as defining the true limits of possibility), "remove this cup from Me, nevertheless not My will, but Thine be done" (Luke xxii. 42): "Oh My Father, if [rather *since*] this cup may [can] not pass away from Me except I drink it, [now recognising that it is *not* the Father's will to take the cup away], Thy will be done" (Matt. xxvi. 42): lastly, the language of final triumph of faith over the sinless infirmity of His flesh, "The cup which My Father hath given Me shall I not drink it?" (John xviii. 11.) A faultless pattern for us (Isa. l. 5–10).

Agriculture. Whilst the patriarchs were in Canaan, they led a pastoral life, and little attended to tillage; Isaac and Jacob indeed tilled at

PLOUGH.

times (Gen. xxvi. 12, xxxvii. 7), but the herdmen strove with Isaac for his wells not for his crops. The wealth of Gerar and Shechem was chiefly pastoral (chap. xx. 14, xxxiv. 28). The recurrence of famines and intercourse with Egypt taught the Canaanites subsequently to attend more to tillage, so that by the time of the spies who brought samples of the land's produce from Eshcol much progress had been made (Deut. viii. 8, Num. xiii. 23). Providence happily arranged it so that Israel, whilst yet a family, was kept by the pastoral life from blending with and settling among idolaters around. In Egypt the native prejudice against shepherds kept them separate in Goshen (Gen. xlvii. 4–6, xlvi. 34). But there they unlearned the exclusively pastoral life and learned husbandry (Deut. xi. 10), whilst the deserts beyond supplied pasture for their cattle (1 Chron. vii. 21). On the other hand, when they became a nation, occupying Canaan, their agriculture learned in Egypt made them a self subsisting nation, independent of external supplies, and so less open to external corrupting influences. Agriculture was the basis of the Mosaic commonwealth; it checked the tendency to the roving habits of nomad tribes, gave each man a stake in the soil by the law of inalienable inheritances, and made a numerous offspring profitable as to the culture of the land. God claimed the lordship of the soil (Lev. xxv. 23), so that each held by a Divine tenure; subject to the tithe, a quit rent to the theocratic head landlord, also subject to the sabbatical year. Accumulation of debt was obviated by prohibiting interest on principal lent to fellow citizens (Lev. xxv. 8–16, 23–37). Every seventh, sabbatic year, or the year of jubilee, every 50th year, lands alienated for a time reverted to the original owner. Comp. Isaiah's "woe" to them who "add field to field," clearing away families (1 Kings xxi.) to absorb all, as Ahab did to Naboth. Houses in towns, if not redeemed in a year, were alienated for ever; thus land property had an advantage over city property, an inducement to cultivate and reside on one's own land. The husband of an heiress passed by adoption into the family into which he married, so as not to alienate the land. The condition of military service was attached to the land, but with merciful qualifications (Deut. xx.); thus a national yeomanry of infantry, officered by its own hereditary chiefs, was secured. Horses were forbidden to be multiplied (Deut. xvii. 16). Purificatory rites for a day after warfare were required (Num. xix. 16, xxxi. 19). These regulations, and that of attendance thrice a year at Jerusalem for the great feasts, discouraged the appetite for war.

The soil is fertile still, wherever industry is secure. The Hauran (Perœa) is highly reputed for productiveness. The soil of Gaza is dark and rich, though light, and retains rain; olives abound in it. The Israelites cleared away most of the wood which they found in Canaan (Josh. xvii. 18), and seem to have had a scanty supply, as they imported but little; comp. such extreme expedients for getting wood for sacrifice as in 1 Sam. vi. 14, 2 Sam. xxiv. 22, 1 Kings xix. 21; dung and hay fuel heated their ovens (Ezek. iv. 12, 15; Matt. vi. 30). The water supply was from rain, and rills from the hills, and the river Jordan, whereas Egypt depended solely on the Nile overflow. Irrigation was effected by ducts from cisterns in the rocky sub-surface. The country had thus expansive resources for an enlarging population. When the people were few, as they are now, the valleys sufficed to till for food; when many, the more difficult culture of the hills was resorted to and yielded abundance. The rich red loam of the valleys placed on the sides of the hills would form fertile terraces sufficient for a large population, if only there were good government. The lightness of husbandry work in the plains set them free for watering the soil, and terracing the hills by low stone walls across their face, one above another, arresting the soil washed down by the rains, and affording a series of levels for the husbandman. The rain is chiefly in the autumn and winter, November and December, rare after March, almost never as late as May. It often is partial. A drought earlier or later is not so bad, but just three months before harvest is fatal (Amos iv. 7, 8). The crop depended for its amount on timely rain. The "early" rain (Prov. xvi. 15, Jas. v. 7) fell from about the September equinox to sowing time in November or December, to revive the parched soil that the seed might germinate. The "latter rain" in February and March ripened the crop for harvest. A typical pledge that, as there has been the early outpouring of the Spirit at pentecost, so there shall be a latter outpouring previous to the great harvest of Israel and the Gen-

tile nations (Zech. xii. 10; Joel ii. 23, 28-32). Wheat, barley, and rye (and millet rarely) were their cereals. The barley harvest was earlier than the wheat. With the undesigned propriety that marks truth, Exod. ix. 31, 32 records that by the plague of hail "the flax and the *barley* were smitten, for the barley was *in the ear*, and the flax was bolled [*i.e.* in blossom], but the *wheat* and the rye were not smitten, for they were not grown up." Accordingly, at the passover (just after the time of the hail) the barley was just fit for the sickle, and the wave sheaf was offered; and not till pentecost feast, 50 days after, the wheat was ripe for cutting, and the firstfruit loaves were offered. The vine, olive, and fig abounded; and traces everywhere remain of former wine and olive presses. Cummin (including the black "fitches," Isa. xxviii. 27), peas, beans, lentiles, lettuce, endive, leek, garlic, onion, melon, cucumber, and cabbage also were cultivated. The passover in the month Nisan answered to the green stage of produce; the feast of weeks in Sivan to the ripe; and the feast of tabernacles in Tisri to the harvest home or ingathered. A month (Veader) was often intercalated before Nisan, to obviate the inaccuracy of their non-astronomical reckoning. Thus the six months from Tisri to Nisan was occupied with cultivation, the six months from Nisan to Tisri with gathering fruits. The season of rains from Tisri equinox to Nisan is pretty continuous, but is more decidedly marked at the beginning (the early rain) and the end (the latter rain). Rain in harvest was unknown (Prov. xxvi. 1). The plough was light, and drawn by one yoke. Fallows were cleared of stones and thorns early in the year (Jer. iv. 3, Hos. x. 12, Isa. v. 2). To sow among thorns was deemed bad husbandry (Job v. 5; Prov. xxiv. 30, 31). Seed was scattered broadcast, as in the parable of the sower (Matt. xiii. 3-8), and ploughed in afterwards, the stubble of the previous crop becoming manure by decay. The seed was trodden in by cattle in irrigated lands (Deut. xi. 10, Isa. xxxii. 20). Hoeing and weeding were seldom needed in their fine tilth. Seventy days sufficed between sowing barley and the wave sheaf offering from the ripe grain at passover. Oxen were urged on with a spearlike goad (Jud. iii. 31). Boaz slept on the threshing-floor, a circular high spot, of hard ground, 80 or 90 feet in diameter, exposed to the wind for winnowing, (2 Sam. xxiv. 16-18) to watch against depredations (Ruth iii. 4-7). Sowing divers seed in a field was forbidden (Deut. xxii. 9), to mark God is not the author of confusion, *there is no transmutation of species*, such as modern sceptical naturalists imagine. Oxen unmuzzled (Deut. xxv. 4) five abreast trod out the corn on the floor, to separate the grain from chaff and straw; flails were used for small quantities and lighter grain (Isa. xxviii. 27). A threshing sledge (*moreg*, Isa. xli. 15) was also employed, probably like the Egyptian still in use, a stage with three rollers ridged with iron, which cut the straw

THRESHING SLEDGE.

for fodder, whilst crushing out the grain. The shovel and fan winnowed the corn afterwards by help of the evening breeze (Ruth iii. 2, Isa. xxx. 24); lastly, it was shaken in a sieve. Amos ix. 9, Ps. lxxxiii. 10, and 2 Kings ix. 37 prove the use of animal manure. The poor man's claim was remembered, the self sown produce of the seventh year being his perquisite (Lev. xxv. 1-7): hereby the Israelites' faith was tested; national apostasy produced gradual neglect of this compassionate law, and was punished by retribution in kind (Lev. xxvi. 34, 35); after the captivity it was revived. The gleanings, the corners of the field, and the forgotten sheaf and remaining grapes and olives, were also the poor man's right; and perhaps a second tithe every third year (Lev. xix. 9, 10; Deut. xiv. 28, xxvi. 12; Amos iv. 4). The fruit of newly planted trees was not to be eaten for the first three years, in the fourth it was holy as firstfruits, and on the fifth eaten commonly.

Agrippa. [See HEROD.]

Agur. From *agar*, "to collect." "The collector," a symbolical name, like Ecclesiastes, "the preacher" or "assembler." Son of Jakeh (*obedience*); author of inspired counsels to Ithiel and Ucal (Prov. xxx.). Called "the prophecy;" rather "the weighty utterance" (Heb. *massa*), "burden." Hitzig imaginatively makes him son of the queen of Massa, and brother of Lemuel. An unknown Hebrew collector of the wise sayings in Prov. xxx., and possibly as Ewald thinks in xxxi. 1-9; the three sections of this portion are mutually similar in style. Lemuel = "devoted to God" is probably an ideal name. The rabbins, according to Rashi and Jerome, interpreted the name as symbolising Solomon the *Koheleth*. [See ECCLESIASTES.]

Ahab. 1. Son of Omri; seventh king of the northern kingdom of Israel, second of his dynasty; reigned 23 years, from 919 to 897 B.C. Having occasional good impulses (1 Kings xxi. 27), but weak and misled by his bad wife Jezebel, daughter of Ethbaal, king of Zidon, *i.e. Phœnicia* in general. The Tyrian historians, Dius and Menander, mention Eithobalus as priest of Ashtoreth. Having murdered Pheles, he became king of Tyre. Menander mentions a drought in Phœnicia; comp. 1 Kings xvii. He makes him sixth king after Hiram of Tyre, the interval being 50 years, and Eithobalus' reign 32; thus he would be exactly contemporary with A. (Josephus c. Apion, i. 18.) A., under Jezebel's influence, introduced the impure worship of the sun-god Baal, adding other gods besides Jehovah, a violation of the first commandment, an awful addition to Jeroboam's sin of the golden calves, which at Dan and Bethel (like Aaron's calves) were designed (for state policy) as images of the one true God, in violation of the second commandment; comp. 2 Kings xvii. 9: "the children of Israel did secretly things [Heb. *covered words*] that were not right [Heb. *so*] against the Lord," *i.e.*, veiled their real idolatry with flimsy pretexts, as the church of Rome does in its image veneration. The close relation of the northern kingdom with Tyre in David's and Solomon's time, and the temporal advantage of commercial intercourse with that great mart of the nations, led to an intimacy which, as too often happens in amalgamation between the church and the world, ended in Phœnicia seducing Israel to Baal and Astarte, instead of Israel drawing Phœnicia to Jehovah; comp. 2 Cor. vi. 14-18. A. built an altar and temple to Baal in Samaria, and "made a grove," *i.e.* a sacred symbolic tree (*asheerah*), the symbol of Ashtoreth (the idol to whom his wife's father was priest), the moon-goddess, female of Baal; else Venus, the Assyrian Ishtar (our "star"). Jehovah worship was scarcely tolerated; but the public mind seems to have been in a *halting* state of indecision between the two, Jehovah and Baal, excepting 7000 alone who resolutely rejected the idol; or they thought to form a compromise by uniting the worship of Baal with that of Jehovah. Comp. Hos. ii. 16, Amos v. 25-27, 1 Kings xviii., xix. Jezebel cut off Jehovah's prophets, except 100 saved by Obadiah. So prevalent was idolatry that Baal had 450 prophets, and Asherah ("the groves") had 400, whom Jezebel entertained at her own table. God chastised Israel with drought and famine, in answer to Elijah's prayer which he offered in jealousy for the honour of God, and in desire for the repentance of his people (1 Kings xvii.; Jas. v. 17, 18). When softened by the visitation, the people were ripe for the issue to which Elijah put the conflicting claims of Jehovah and Baal at Carmel, and on the fire from heaven consuming the prophet's sacrifice, fell on their faces and exclaimed with one voice, "Jehovah, He is the God; Jehovah, He is the God." Baal's prophets were slain at the brook Kishon, and the national judgment, through Elijah's prayers, was withdrawn, upon the nation's repentance. A. reported all to Jezebel, and she threatened immediate death to Elijah. A. was pre-eminent for luxurious tastes; his elaborately ornamented ivory palace (1 Kings xxii. 39, Amos iii. 15), the many cities he built or restored, as Jericho (then belonging to *Israel*, not Judah) in defiance of Joshua's curse (1 Kings xvi. 34), his palace and park at Jezreel (now Zerin), in the plain of Esdraelon, his beautiful residence whilst Samaria was the capital, all show his magnificence. But much would have more, and his coveting Naboth's vineyard to add to his gardens led to

an awful display of Jezebel's unscrupulous wickedness and his selfish weakness. "Dost *thou* now govern the kingdom of Israel? . . . *I* will give thee the vineyard." By false witness suborned at her direction, Naboth and his sons (after he had refused to sell his inheritance to A., Lev. xxv. 23) were stoned; and A. at Jezebel's bidding went down to take possession (1 Kings xxi., 2 Kings ix. 26). This was the turning point whereat his doom was sealed. Elijah with awful majesty denounces his sentence, "in the place where dogs licked Naboth's blood, shall dogs lick thine" (fulfilled to the letter on Joram his offspring, 2 Kings ix., primarily also on Ahab himself, but not "in the place" where Naboth's blood was shed); whilst the king abjectly cowers before him with the cry, "Hast thou found me, O mine enemy?" All his male posterity were to be cut off, as Jeroboam's and Baasha's, the two previous dynasties, successively had been [see ELIJAH]. Execution was stayed owing to A.'s partial and temporary repentance; for he seems to have been capable of serious impressions at times (1 Kings xx. 43); so exceedingly gracious is God at the first dawning of sorrow for sin.

A. fought three campaigns against Benhadad II., king of Damascus. The arrogance of the Syrian king, who besieged Samaria, not content with the claim to A.'s silver, gold, wives, and children being conceded, but also threatening to send his servants to search the Israelite houses for every pleasant thing, brought on him God's wrath. A prophet told A. that *Jehovah* should deliver to him by the young men of the princes of the provinces (comp. 1 Cor. i. 27–29) the Syrian multitude of which Benhadad vaunted, "The *gods* do so to me and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me" (1 Kings xx.). "Drinking himself drunk" with his 32 vassal princes, he and his force were utterly routed. Comp. for the spiritual application 1 Thess v. 2–8. Again Benhadad, according to the prevalent idea of local gods, thinking Jehovah a god of the hills (His temple being on mount Zion and Samaria being on a hill) and not of the plains, ventured a battle on the plains at Aphek, E. of Jordan, with an army equal to his previous one. He was defeated and taken prisoner, but released, on condition of restoring to A. all the cities of Israel which he held, and making streets for A. in Damascus, as his father had made in Samaria (*i.e.* of assigning an Israelites' quarter in Damascus, where their judges should have paramount authority, for the benefit of Israelites resident there for commerce and political objects). A prophet invested with the Divine commission ("in the word of the Lord": Hag. i. 13) requested his neighbour to smite him; refusing, he was slain by a lion. Another, at his request, smote and wounded him. By this symbolic act, and by a parable of his having suffered an enemy committed to him to escape, the prophet intimated that A.'s life should pay the forfeit of his having suffered to escape with life one appointed by God to destruction. This disobedience, like Saul's in the case of Amalek, owing to his preferring his own will to God's, coupled with his treacherous and covetous murder of Naboth, brought on him his doom in his third campaign against Benhadad three years subsequently. With Jehoshaphat, in spite of the prophet Micaiah's warning, and urged on by an evil spirit in the false prophets, he tried to recover Ramoth Gilead (1 Kings xxii.). Benhadad's chief aim was to slay A., probably from personal hostility owing to the gratuitousness of the attack. Conscience made A. a coward, and selfishness made him reckless of his professed friendship to Jehoshaphat. Comp. 2 Chron. xviii. 2: *feasting* and a display of hospitality often seduce the godly. So he disguised himself, and urged his friend to wear the royal robes. The same Benhadad whom duty to God ought to have led him to execute as a blasphemer, drunkard, and murderer, was in retribution made the instrument of his own destruction (1 Kings xx. 10, 16, 42). That false friendship which the godly king of Judah ought never to have formed (2 Chron. xix. 2, 1 Cor. xv. 33) would have cost him his life but for God's interposition (2 Chron. xviii. 31) "moving them to depart from him." A.'s treachery did not secure his escape, an arrow "at a venture" humanly speaking, but guided by God really, wounded him fatally; and the dogs licked up his blood, according to the Lord's word of which Joram's case in 2 Kings ix. 25 was a literal fulfilment (1 Kings xxi. 19), on the very spot, whilst his chariot and armour were being washed (1 Kings xxii. 38). The Assyrian Black Obelisk mentions "A. of Jezreel," his ordinary residence, and that he furnished the confederacy, including Benhadad, against Assyria 10,000 footmen and 2000 chariots, and that they were defeated. At first sight this seemingly contradicts Scripture, which makes Benhadad A.'s enemy. But an interval of peace of three years occurred between A.'s two Syrian wars (1 Kings xxii. 1). In it A. doubtless allied himself to Benhadad against the Assyrians. Fear of them was probably among his reasons for granting Benhadad easy terms when in his power (xx. 34). When the Assyrians came in the interval that followed, A. was confederate with Benhadad. Hence arose his exasperation at the terms granted to Benhadad, whereby he gained life and liberty, being violated in disregard of honour and gratitude (xxii. 3). The Moabite stone mentions Omri's son; "He also said, I will oppress Moab," confirming Scripture that it was not till after Ahab's death that Moab rebelled (2 Kings i. 1; iii. 4, 5). [See DIBON.]

2. A false prophet who deceived with flattering prophecies of an immediate return the Jews in Babylon, and was burnt to death by Nebuchadnezzar (Jer. xxix. 21, 22). The names of him and Zedekiah, his fellow deceiver, were doomed to be a byeword for a curse.

Aharah. 1 Chron. viii. 1.

Aharhel. 1 Chron. iv. 8.

Ahasai. (1 Chron. ix. 12 JAHZERAH.) Neh. xi. 13.

Ahasbai. 2 Sam. xxiii. 34.

Ahasuerus. 1. The Græcised form is *Cyaxares;* king of Media, conqueror of Nineveh; began to reign 634 B.C. Father of Darius the Mede = Astyages, last king of Media, 594 B.C. Tradition says Astyages' grandson was Cyrus, son of his daughter Mandane and a Persian noble, Cambyses, first king of Persia, 559 B.C. Cyrus having taken Babylon set over it, as viceroy with royal state, his grandfather Astyages, or (as chronology requires) *Astyages' successor, i.e.* Darius the Mede. **2.** Cambyses, Cyrus' son, is *the second A.*, 529 B.C. (Ezra iv. 6.) A Magian usurper, personating Smerdis, Cyrus' younger son, succeeded; = Artaxerxes (Ezra iv. 4–7). The Jews' enemies, in the third year of Cyrus (Dan. x. 12, 13; Ezra iv. 5), sought by "hired counsellors" to frustrate the building of the temple, and wrote against them to A. (Cambyses) and Artaxerxes (Pseudo-Smerdis) successively. A. reigned seven and a half years. Then the Magian Pseudo-Smerdis, Artaxerxes, usurped the throne for eight months. The Magi being overthrown, Darius Hystaspis succeeded, 521 B.C. (Ezra iv. 24.) **3.** Darius Hystaspis' son was *A. the third* = Xerxes [see ESTHER], father of Artaxerxes Longimanus (Ezra vii. 1). The gap between chaps. vi. and vii. of Ezra is filled up with the book of Esther. The character of A. III. much resembles that of Xerxes as described by Greek historians. Proud, self willed, impulsive, amorous, reckless of violating Persian proprieties, ready to sacrifice human life, though not wantonly cruel. As Xerxes scourged the sea and slew the engineers because his bridge over the Hellespont was swept away by the sea, so A. repudiated his queen Vashti because she did not violate female decorum and expose herself to the gaze of drunken revellers; and decreed the massacre of the whole Jewish people to please his favourite, Haman; and, to prevent the evil, allowed them in self defence to slay thousands of his other subjects. In the third year was held A.'s feast in Shushan (Esth. i. 3): so Xerxes in his third year held an assembly to prepare for invading Greece. In his seventh year A. replaced Vashti by marrying Esther (ii. 16), after gathering all the fair young virgins to Shushan: so Xerxes in his seventh year, on his defeat and return from Greece, consoled himself with the pleasures of the harem, and offered a reward for the inventor of a new pleasure (Herodotus ix. 108). The "tribute" which he "laid upon the land and

CAPITAL FROM PALACE OF DARIUS, PERSEPOLIS.

upon the isles of the sea" (Esth. x. 1) was probably to replenish his treasury, exhausted by the Grecian expedition. The name in the Persepolitan arrow-headed inscriptions is *Khshershe*. Xerxes is explained by Herodotus as meaning *martial*; the modern title *shah* comes from *hsahyá*, "a king," which forms the latter part of the name; the former part is akin to *shir*, a lion. The Semitic *Ahashverosh* = Persian *Khshayarshá*, a common title of many Medo-Persian kings. Darius Hystaspis was the first Persian king who reigned "from India (which he first subdued) to Ethiopia" (Esth. i. 1); also the first who imposed a stated tribute on the provinces, voluntary presents having been customary before; also the first who admitted the seven princes to see the king's face; the seven conspirators who slew Pseudo-Smerdis having stipulated, before it was decided which of them was to have the crown, for special privileges, and this one in particular.

Ahava. A place (Ezra viii. 15); a river (ver. 21) where Ezra assembled the second band of returning captives, for prayer to God as he says "to seek of Him a right way for us, for our little ones, and for all our substance." The modern *Hît*, on the Euphrates, E. of Damascus; Ihi-dakira, "the spring of bitumen," was its name subsequently to Ezra's times. Perhaps the Joah of 2 Kings xvii. 24.

Ahaz (*possessor*). Son of Jotham; ascended the throne of Judah in his 20th year (2 Kings xvi. 2), a transcriber's error for 25th year; as read in the LXX., Syriac, and Arabic (2 Chron. xxviii. 1); for otherwise Hezekiah his son would be born when A. was 11 years old. Rezin, king of Damascus, and Pekah of Israel leagued against Judah, to put on the throne the son of Tabeal, probably a Syrian (Isa. vii. 6). Isaiah and Shear-jashub his son (whose name = *the remnant shall return* was a pledge that, notwithstanding heavy calamity, the whole nation should not perish), together met A. by Jehovah's direction at the end of the conduit of the upper pool, and assured him that Rezin's and Pekah's evil counsel should not come to pass; nay, that within 65 years Ephraim (Israel) should cease to be a people. It is an undesigned propriety in Isa. vii., and therefore a mark of truth, that the place of meeting was the *pool*; for there it was we *know*, from the independent history in Chronicles, that Hezekiah his son, subsequently in Sennacherib's invasion, with much people stopped the waters without the city to cut off the enemy's supply (2 Chron. xxxii. 3-5). The place was *appropriate* to Isaiah's message from God that their labours were unnecessary, for God would save the city; it was also suitable for addressing the king and the multitude gathered for the stopping of the waters there. Isaiah told A. to "ask a sign," *i.e.* a miraculous token from God that He would keep His promise of saving Jerusalem. A. hypocritically refused to "tempt the Lord" by asking one. What mock humility in one who scrupled not to use God's brazen altar to divine with, and had substituted for God's altar in God's worship the pattern, which pleased his æsthetic tastes, of the idol altar at Damascus (2 Kings xvi. 11-15); perhaps the adoption of this pattern, an Assyrian one, was meant as a token of vassalage to Assyria, by adopting some of their religious usages and idolatries; indeed Tiglath Pileser expressly records in the Assyrian monuments that he held his court at Damascus, and there received submission and tribute of both Pekah of Samaria and A. of Judah. To ask a miraculous sign without warrant would be to tempt (*i.e.* put to the proof) God; but not to ask, when God offered a sign, was at once tempting and distrusting Him. A.'s true reason for declining was his resolve not to do God's will, but to negotiate with Assyria and persevere in idolatry (2 Kings xvi. 7, 8, 3, 4, 10). Thereupon God Himself gave the sign: "a virgin should bring forth Immanuel." [For the primary fulfilment in the birth of a child in Isaiah's time, see IMMANUEL.] The promise of His coming of the line of David guaranteed the perpetuity of David's seed, and the impossibility of the two invaders setting aside David's line of succession. A. is named Jeho-Ahaz (or Yahu-Khazi) in the Assyrian inscriptions.

Pekah slew 120,000 valiant men of Judah in one day, "because they had forsaken the Lord God of their fathers"; Zichri of Ephraim slew the king's son Maaseiah, and Azrikam the governor of his house, and Elkanah next to the king. Israel carried captive 200,000, and much spoil, to Samaria. But Oded the prophet constrained them to restore the captives fed, arrayed, and shod, and the feeble mounted upon asses, to their brethren at Jericho. Pekah took Elath, which Uzziah or Ahaziah had restored to Judah, a flourishing port on the Red Sea; "the *Syrians*" according to A. V. "came and dwelt in it": or, reading (2 Kings xvi. 6) *Adomim* for *Aromim*, "the Edomites"; who also came and smote Judah on the E., and carried away captives (2 Chron. xxviii. 17, 18), whilst the Philistines were invading the S. and W., the cities of the low hill country (shephelah), Bethshemesh, Ajalon, Gederoth, Shocho, Timnah, Gimzo. The feeble A., retributively "brought low," even as he had "made naked" (stripped of the true defence, Jehovah; Exod. xxxii. 25, by sin) Judah, sought deliverance by becoming Tiglath Pileser's vassal (1 Kings xvi. 7-10). The Assyrian king "distressed him, but strengthened him not." For A. had to present his master treasures out of the temple, his palace, and the houses of the princes. It is true the Assyrian slew Rezin, and carried captive the Syrians of Damascus to Kir; but their ruin did not prove A.'s safety, "the king of Assyria helped him not." Isaiah (vii. 17; viii. 1, 2) had warned him against this alliance by writing in a roll Maher-shalal-hashbaz, *i.e.*, *hasting to the spoil he hasteth to the prey*. To impress this on A. as the coming result of Assyrian interference, he took with him two witnesses, Uriah the priest and Zechariah. Who Uriah was we learn from the independent history (2 Kings xvi. 15, 16), the ready tool of A.'s unlawful innovations in worship. Zechariah, the same history tells us (2 Kings xviii. 2), was father of Abi, A.'s wife, mother of Hezekiah. The coincidence between Isaiah's book and that of Kings in these names is little obvious and so undesigned that it forms a delicate mark of truth. Isaiah chose these two, as the king's bosom friends, to urge on A.'s attention the solemn communication he had to make. Distress, instead of turning A. to Him who smote them, the Lord of hosts (Isa. ix. 12, 13), only made him "trespass yet more," sacrificing to the gods of Damascus which had smitten him, that they might help him as he thought they had helped the Syrians; "but they were the ruin of him and of all Israel." A. cut in pieces God's vessels, and shut up the doors of the temple, and made altars in every corner of Jerusalem, and burnt incense on high places in every several city of Judah. He also "cut off the borders of the bases, and removed the laver from off them, and took down the sea from off the brazen oxen and put it upon a pavement of stones," putting God off with inferior things and taking all the best for his own purposes, whether of idolatry or selfish luxury. The brazen oxen were preserved whole, not melted (comp. Jer. lii. 17-20). "The covert for the sabbath," *i.e.*, a covered walk like a portico or standing place, to screen the royal worshippers in the temple, and the king's private entry, he removed into the temple, to please the king of Assyria, that none might go from the palace into the temple without the trouble of going round. A. seems to have practised necromancy (Isa. viii. 19) as well as making his son pass through the fire to Moloch (2 Kings xvi., xxiii. 11, 12; 2 Chron. xxviii.), and setting up altars on his roof to adore the heavenly hosts. He adopted the Babylonian sun dial (which he probably erected in the temple, perhaps in "the middle court," where Isaiah saw it and gave its shadow as a sign to Hezekiah), becoming acquainted with it through the Assyrians (2 Kings xx. 11, 4, 9). After reigning 16 years (740-724 B.C.) he died and was buried in the city of David, but was, because of his wickedness, "not brought into the sepulchres of the kings."

Ahaziah (*whom Jehovah holds*). **1.** Son of Ahab and Jezebel; king of Israel; a worshipper of Jeroboam's calves, and of his mother's idols, Baal and Ashtoreth. After the Israelite defeat at Ramoth Gilead, Syria was master of the region E. of Jordan; so Moab (2 Kings i. 1, iii. 5), heretofore tributary to Israel, refused the yearly tribute of 100,000 rams with their

wool, and 100,000 lambs (2 Sam. viii. 2, Isa. xvi. 1, 2 Kings iii. 4). A. was prevented by a fall through a lattice in his palace at Samaria from enforcing it; but Jehoram his brother subsequently attempted it. A. sent to Baalzebub (*lord of flies*), god of Ekron, to inquire, should he recover? Elijah, by direction of the angel of the Lord, met the messengers, and reproving their having repaired to the idol of Ekron as if there were no God in Israel, announced that A. should die. The king sent a captain of 50 and his men to take Elijah. At Elijah's word they were consumed by fire. The same death consumed a second captain and his 50. The third was spared on his supplicating Elijah. Elijah then in person announced to the king what he had already declared to his messenger. So accordingly A. died. He was in alliance with Jehoshaphat in building ships at Ezion Geber to go to Tarshish; but the ships were wrecked, the Lord, as He intimated by Eliezer son of Dodavah of Mareshah, thereby manifesting disapproval of the alliance of the godly with A. "who did very wickedly." Jehoshaphat therefore, when he built a new fleet of merchant ships (as the phrase "ships of Tarshish" means; the other reading is "had ten ships"), in which undertaking A. wanted to share, declined further alliance; bitter experience taught him the danger of evil communications (1 Cor. xv. 33). Let parents and young people beware of affinity with the ungodly, however rich and great (2 Cor. vi. 14, etc.). **2.** Nephew of the former. At first viceroy during his father's sickness, then king of Judah, son of Jehoram of Judah and Athaliah, Ahab's cruel daughter (2 Kings ix. 29, comp. viii. 25). Called Jehoahaz (2 Chron. xxi. 17–19). Azariah (meaning "whom Jehovah helps," substantially equivalent to A. = Jehoahaz by transposition, a name sadly at variance with his character), in 2 Chron. xxii. 6, may be a transcriber's error for A. In 2 Chron. xxii. 2, for 42 there should be, as in 2 Kings viii. 26, "twenty and two years old was A. when he began to reign," for his father Jehoram was only 40 when he died (2 Chron. xxi. 20). A. walked in all the idolatries of Ahab his maternal grandfather, his mother being his counsellor to do wickedly. He allied himself with Jehoram of Israel, brother of the former Ahaziah (in spite of the warning God gave him in the fatal issue of the alliance of godly Jehoshaphat, his paternal grandfather, with wicked Ahab), against Hazael of Syria at Ramoth Gilead. Jehoram was wounded, and A. went to see him at Jezreel. There his destruction from God ensued by Jehu, who conspired against Joram. Akin to Ahab in character, as in blood, he might have overspread Judah with the same idolatry as Israel, but for God's intervention. Fleeing by the garden house, he was smitten in his chariot at the going up to Gur by Ibleam, and he fled to Megiddo and died there. God's people must separate from the world, lest they share the world's judgments (Rev. xviii. 4). In 2 Chron. xxii. 9 we read A. was hid in Samaria, brought to Jehu, and slain. The two accounts harmonize thus. A. fled first to the garden house (Bethgan), and escaped to Samaria where were his brethren; thence brought forth from his hiding place to Jehu, he was mortally wounded in his chariot at the hill Gur beside Ibleam, and reaching Megiddo died there. Jehu allowed A.'s attendants to bury him honourably in his sepulchre with his fathers in the city of David, "because, said they, he is the son [grandson] of Jehoshaphat, who sought the Lord with all his heart." Otherwise "in Samaria" may mean "in the kingdom of Samaria," or 2 Chron. xxii. 9 may mean merely, he *attempted to hide* in Samaria, but did not reach it. The recurrence of the same names Joram and A. in both the dynasties of Israel and Judah is a delicate mark of truth, it being the natural result of the intermarriages.

Ahban. 1 Chron. ii. 29.

Aher. 1 Chron. vii. 12.

Ahi. 1. 1 Chron. v. 15. **2.** 1 Chron. vii. 34. From Heb. *ach*, "a brother"; or contracted from AHIJAH, or AHIAH.

Ahiam (or Sacar, 1 Chron. xi. 35). 2 Sam. xxiii. 33.

Ahian. 1 Chron. vii. 17.

Ahiezer. 1. Hereditary prince captain of Dan under Moses (Num. i. 12, ii. 25, vii. 66). **2.** 1 Chron. xii. 3.

Ahihud. 1. Prince of Asher; assisted Joshua and Eleazar in dividing Canaan (Num. xxxiv. 27). **2.** 1 Chron. viii. 7.

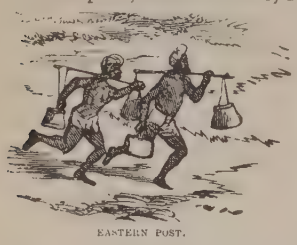
Ahijah. 1. Son of Ahitub, Ichabod's brother, son of Phinehas, Eli's son, the Lord's priest in Shiloh, wearing an ephod (1 Sam. xiv. 3, 18). The ark of God was in his charge, and with it and the ephod he used to consult Jehovah. In Saul's later years, probably after the slaughter of the priests at Nob, the ark was neglected as a means of consulting Jehovah. It lay in the house of Abinadab in Gibeah of Benjamin (2 Sam. vi. 3), probably the Benjamite quarter of Kirjath-jearim, or Baale, on the borders of Judah and Benjamin (Josh. xviii. 14, 28). Saul's irreverent haste of spirit appears in his breaking off in the midst of consulting God through A. with the ark and ephod, because he was impatient to encounter the Philistines whose approach he discerned by the tumult. Contrast David's implicit submission to Jehovah's guidance in encountering the same Philistines (2 Sam. v. 19–25, comp. Isa. xxviii. 16 end). His rash adjuration binding the people not to eat all day, until he was avenged on the Philistines, involved the people in the sin of ravenously eating the cattle taken, with the blood, and Jonathan in that of unwittingly sinning by tasting honey, and so incurring the penalty of death. Saul ought to have had the *conscientiousness* which would have led him never to take such an oath, rather than the *scrupulosity* which condemned the people and Jonathan instead of himself. His projected night pursuit was consequently prevented; for the priest met his proposal, which was well received by the people, by suggesting that Jehovah should be consulted. No answer having been given, owing to Jonathan's sin of ignorance for which Saul was to blame, Saul's wish was defeated. As Ahijah is evidently = Ahimelech *the son of Ahitub* (unless he was *his brother*), this will account for a coldness springing up on Saul's part towards A. and his family, which culminated in the cruel slaughter of them at Nob on the ground of treasonous concert with David (1 Sam. xxi.). **2.** 1 Chron. viii. 7. **3.** 1 Chron. ii. 25. **4.** 1 Chron. xi. 36. **5.** 1 Chron. xxvi. 20. **6.** A prophet of Shiloh. He met outside of Jerusalem in the way, and foretold to, Jeroboam, the transfer of ten tribes to him from Solomon, for Solomon's idolatries, by the symbolic action of rending the garment on him into twelve pieces, of which he gave ten to Jeroboam. Further he assured him from God of "a sure house, such as He had built for David," if only Jeroboam would "walk in God's ways," as David did. Jeroboam fled from Solomon to Shishak, king of Egypt, where he stayed till Solomon died. The other prophecy of his (1 Kings xiv. 6–16) was given to Jeroboam's wife, who in disguise consulted him as to her son Abijah's recovery. Though blind with age he detected her, and announced that as Jeroboam had utterly failed in the one condition of continuance in the kingdom rent from David's house, which his former prophecy had laid down, viz., to keep God's commandments heartily as David did, Jeroboam's house should be taken away "as dung"; but that in reward for the good there was found in Abijah towards God, he alone should have an honourable burial (comp. Isa. lvii. 1, 2), but that "Jehovah would smite Israel as a reed shaken in the water, and root up and scatter Israel beyond the river," Euphrates. Reference to his prophecy as one of the records of Solomon's reign is made in 2 Chron. ix. 29. Probably it was he through whom the Lord encouraged Solomon in building the temple (1 Kings vi. 11).

Ahikam. Son of Shaphan the scribe, sent by Josiah to Huldah the prophetess (2 Kings xxii. 12). In Jehoiakim's subsequent reign A. successfully pleaded for Jeremiah before the princes and elders, that he should not be given to the people to be put to death for his fearless warnings (Jer. xxvi. 16–24). God rewarded A. by the honour put upon Gedaliah, his son, by Nebuchadnezzar's making him governor over the cities of Judah, and committing Jeremiah to him, when the Babylonians took Jerusalem (Jer. xl. 5, xxxix. 14).

Ahilud. 2 Sam. viii. 16, xx. 24; 1 Kings iv. 3; 1 Chron. xviii. 15.

Ahimaaz = *brother of anger, i.e.* choleric. **1.** 1 Sam. xiv. 50. **2.** Zadok the priest's son; the messenger in Absalom's rebellion, with Jonathan, Abiathar's son, to carry

tidings from Hushai, David's friend and spy. Zadok and Abiathar, who took back the ark to the city at David's request, were to tell them whilst staying outside the city at Enrogel whatever Hushai directed. They told David the counsel of Ahithophel for an immediate attack, which David should baffle by crossing Jordan at once. They narrowly escaped Absalom's servants at Bahurim, the woman of the house hiding them in a well's mouth, over which she spread a covering with ground corn on it, and telling the servants what was true in *word*, though misleading them: "they be gone *over the brook of water*." Bahurim, the scene of Shimei's cursing of David, was thus made the scene of David's preservation by God, who heard his prayer (1 Sam. xvi. 12, Ps. cix. 28). David's estimate of A. appears in his remark on his approach after the battle (2 Sam. xviii. 27): "he is a good man, and cometh with good tidings." Though Cushi was later in arriving he announced the fate of Absalom, which A. with courtier-like equivocation evaded announcing, lest he should alloy his good news with what would be so distressing to David. Joab, knowing David's fondness for Absalom, had not wished A. to go at all on that day, but youths will hardly believe their elders wiser than themselves. Good running was a quality much valued in those days, and A. was famous for it. The battle was fought on the mount of Ephraim W. of Jordan, and A. ran by the plain of the Jordan to David at Mahanaim. Comp. as to Asahel 2 Sam. ii. 18; Elijah, 1 Kings xviii. 46. Comp. as to runners before kings 2 Sam. xv. 1, 1 Kings i. 5; as to courier posts, 2 Chron. xxx. 6, 10,



EASTERN POST.

Esth. iii. 13, 15, viii. 14. Comparing 1 Kings iv. 2 with 1 Chron. vi. 10, some infer that A. died before he attained the priesthood, and before his father Zadok, who was succeeded by A.'s son, Azariah. [See ABIATHAR.] **3.** 1 Kings v. 7, 15.

Ahiman = *my brother, who? i.e.* who is my equal? **1.** He, Sheshai, and Talmai were the three giant Anakim brothers seen by Caleb and the spies in mount Hebron (Num. xiii. 22, 23). The three were slain by the tribe of Judah, and the whole race was cut off by Joshua (xi. 21; Jud. i. 10). **2.** 1 Chron. ix. 17.

Ahimelech. **1.** [See ABIATHAR, AHIJAH.] **2.** The Hittite who, with Abishai, was asked by David: "Who will go down with me to Saul to the camp?" He lost a precious opportunity of serving the king (Isa. vi. 8); Abishai alone volunteered (1 Sam. xxvi. 6).

Ahimoth. 1 Chron. vi. 25. For A. stands Mahath in ver. 35, as in Luke iii. 26.

Ahinadab. 1 Kings iv. 14.

Ahinoam = *brother of grace, i.e.* graceful. Of Jezreel. David's wife; along with Abigail, accompanied him to Achish's court (1 Sam. xxv. 43, xxvii. 3). Taken by the Amalekites at Ziklag, but rescued by David (1 Sam. xxx.). With him when king in Hebron (2 Sam. ii. 2, iii. 2). Mother of Amnon. Beauty was David's snare; the children consequently had more of outward than inward grace.

Ahio. **1.** Son of Abinadab. Whilst Uzzah walked at the side of the ark, A. went before it, guiding the oxen which drew the cart, after having brought it from his father's house at Gibeah (the Benjamite quarter of Kirjath-jearim) (2 Sam. vi. 3, 4; 1 Chron. xiii. 7). **2.** 1 Chron. viii. 14. **3.** 1 Chron. viii. 31, ix. 37.

Ahira. Prince captain of Naphtali the year after the exodus: Num. i. 15, ii. 29, vii. 78, 83, x. 27.

Ahiram. Num. xxvi. 38. Called Ehi Gen. xlvi. 21.

Ahisamach. Exod. xxxi. 6, xxxv. 34.

Ahishahar. 1 Chron. vii. 10.

Ahishar. 1 Kings iv. 6.

Ahithophel. [See ABSALOM.] Of Giloh, in the hill country of Judah. David's counsellor, to whose treachery he touchingly alludes Ps. xli. 9, lv. 12–14, 20, 21. His name means *brother of foolishness*, but his oracular wisdom was proverbial. David's prayer "turned his counsel" indeed into what his name indicated, "*foolishness*" (2 Sam. xv. 31; Job v. 12, 13; 1 Cor. i. 20). A. was the mainspring of the rebellion. Absalom calculated on his adhesion from the first (2 Sam. xv. 12); the history does not directly say why, but incidentally it comes out: he was father of Eliam (or by transposition Ammiel, 1 Chron. iii. 5), the father of Bathsheba (2 Sam. xi. 3, xxiii. 34, 39). Uriah the Hittite and Eliam, being both of the king's guard (consisting of 37 officers), were intimate, and Uriah married the daughter of his brother officer. How natural A.'s sense of wrong towards David, the murderer of his grandson by marriage and the corrupter of his granddaughter! The evident undesignedness of this coincidence confirms the veracity of the history. The people's loyalty too was naturally shaken towards one whose moral character they had ceased to respect. A.'s proposal himself to pursue David that night with 12,000 men, and smite the king only, indicates the same personal hostility to David, deep sagacity and boldness. He failed from no want of shrewdness on his part, but from the folly of Absalom. His awful end shows that worldly wisdom apart from faith in God turns into suicidal madness (Isa. xxix. 14). He was the type of Judas in his treachery and in his end. [See JUDAS.]

Ahitub. **1.** [See AHIMELECH or AHIJAH, whose father he was.] **2.** Amariah's son, and Zadok the high-priest's father, or rather *grandfather* (1 Chron. vi. 7, 8; 2 Sam. viii. 17). Called "ruler of the house of God," *i.e.* highpriest, 1 Chron. ix. 11. In Neh. xi. 11 A. appears as grandfather of Zadok and father of Meraioth, of the house of Eleazar. Thus there would seem to have been in the same age A. of the house of Eli, sprung from Ithamar, and also A. of the house of Eleazar. **3.** The mention of a third A., son of another Amariah, and father of another Zadok (1 Chron. vi. 11, 12), may be a copyist's error.

Ahlab. A city of Asher, whence the Canaanites were not driven out (Jud. i. 31). More recently *Gush Chaleb*, or Giscala, whence came John, son of Levi, leader in the siege of Jerusalem; said to be the birthplace of Paul's parents. Now *Eljish*, near Safed, in the hills N.W. of the lake of Tiberias.

Ahlai. **1.** 1 Chron. xi. 41. **2.** Sheshan's daughter given to the Egyptian servant Jarha in marriage (1 Chron. ii. 31–35).

Ahoah (1 Chron. viii. 4). Hence the patronymic "the Ahohite" (2 Sam. xxiii. 9, 28; 1 Chron. xi. 12, 29, xxvii. 4).

Aholah = *her own tent; i.e.*, she (*Samaria*, or the northern kingdom of *Israel*) has a tabernacle of *her own*; viz., Jeroboam's golden calves of Dan and Bethel; "will worship" (Col. ii. 23). See Ezek. xxiii. **Aholibah** (Aholah's sister). "My (Jehovah's) tent is in her," *Judah*: so far superior to Aholah that her worship was not self devised but God appointed. Comp. Ps. lxxviii. 67–69; 1 Kings xii. 25–33; 1 Chron. xi. 13–16. But both were false to Jehovah their true husband (Isa. liv. 5). Aholah (Samaria) gave her heart to the Assyrians, trusting in their power, and imitating their splendid luxury, and following their idols. Now God's just principle is, when the church corrupts herself with the world, the instrument of her sin is the instrument of her punishment. The Assyrians, on whom she had leaned carried her away captive to Assyria, whence she has never returned (2 Kings xv. 18–29, xvii.). Aholibah (Judah) was worse, in that her privileges were greater, and she ought to have been warned by the awful fate of Samaria. But she gave herself up to be corrupted by the Babylonians; and again the instrument of her sin was also the instrument of her punishment (Jer. ii. 19; Prov. i. 31).

Aholiab. Of Dan; with Bezaleel, inspired with artistic skill to construct the tabernacle (Exod. xxxv. 34).

Aholibamah. One of Esau's three wives. Daughter of ANAH, or BEERI [see both], a descendant of Seir the Horite. Through her Esau's descendants the Edomites became occupants of mount Seir. Each of her three sons, Jeush, Jaalam, Korah, became head of a tribe. Her personal name was Judith (Gen. xxvi. 34). A. was her married name, taken from the district in the heights of Edom, near mount Hor and Petra; A. is therefore the name given her in the genealogical table of Edom (Gen. xxxvi. 2, 18, 25, 41, 43; the names here are of places, not per-

sons; 1 Chron. i. 52). Each of Esau's wives has a name in the genealogy different from that in the history.

Ahumai. 1 Chron. iv. 2.

Ahuzzath. "Friend" (oriental kings have usually such *favourites*) of the Philistine king Abimelech in his interview with Isaac (Gen. xxvi. 26). Jerome and the Chaldee Targum explains "a *company* of friends." The ending -ath appears in other Philistine names, Gath, Goliath, Timnath.

Ai = *heap of ruins.* **1.** HAI, *i.e. the Ai* (Gen. xii. 8); a royal city (Josh. vii. 2; viii. 9, 23, 29; x. 1, 2; xii. 9); E. of Bethel, "beside Bethaven." The second Canaanite city taken by Israel and "utterly destroyed." The name AIATH still belonged to the locality when Sennacherib marched against Jerusalem (Isa. x. 28). "Men of Bethel and Ai," (223 according to Ezra ii. 28, but 123 according to Neh. vii. 32,) returned from Babylon with Zerubbabel. Ezra's list was made in Babylon; Nehemiah's in Judæa long after. Death and change of purpose would make many in Ezra's list of *intending* returners not appear in Nehemiah's list of those actually arriving. Aija is mentioned among the towns reoccupied by the Benjamites (Neh. xi. 31). Perhaps the site is at the head of *Wady Harith.* [See BETHEL.] There is a hilltop E. of the church remains on the hill adjoining and E. of Bethel (Beitin); its Arab name, et Tel, means "the heap," and it doubtless is the site of A., or Hai (on the east of Abraham's encampment and altar, Gen. xii. 8). In the valley behind Joshua placed his ambush. Across the intervening valley is the spot where Joshua stood when giving the preconcerted signal. The plain or ridge can be seen down which the men of A. rushed after the retreating Israelites, so that the men in ambush rose and captured the city behind the pursuers, and made it "a heap" or tel for ever. **2.** A city of Ammon, near Heshbon (Jer. xlix. 3).

Aiah, AJAH. **1.** Gen. xxxvi. 24. **2.** 2 Sam. iii. 7.

Aijalon, or AJALON, *a place of gazelles* (Josh. xix. 42, xxi. 24). **1.** Originally of Dan; which tribe, however, could not dispossess the Amorites (Jud. i. 35). Assigned to the Levite Kohathites, among the 48 Levitical cities (1 Chron. vi. 69). Fortified by Rehoboam of Judah, in his war with Israel, the northern kingdom, though sometimes, as being a border city, mentioned as in *Ephraim* (2 Chron. xi. 10, xxviii. 18). Taken by the Philistines from the weak Ahaz (1 Chron. vi. 66, 69). Now *Yalo*, N. of the Jaffa road, 14 miles from Jerusalem, on the hill side, bounding on the S. the valley *Merj-ibn-Omeir.* Alluded to in the memorable apostrophe of Joshua, "Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon" (Josh. x. 12). **2.** The burial place of the judge (Jud. xii. 12) Elon in Zebulun.

Aijeleth Shahar. Heb. *ayyeleth hasshachar*, "the hind of the morning dawn" (title of Ps. xxii.). Aben Ezra explains as *the name of the melody to which the psalm was to be sung*, equivalent to *the rising sun*, some well known tune. Rather, allegorical allusion to *the subject. The hind* symbolises a lovely and innocent one hounded to death, as the *bulls, lions, dogs* in the psalm are the persecutors. The unusual Heb., ver. 19, *ejulathi*, "my strength," alludes to *aijeleth*, "the hind," weak in itself but having Jehovah for *its strength. The morning dawn* represents joy bursting forth after affliction; Messiah is alluded to, His deep sorrow (ver. 1–21) passes to triumphant joy (ver. 21–31).

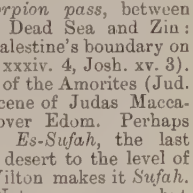
Ain = *eye.* **1.** *Fountain, spring*, which flashes in the landscape like a gleaming *eye.* Distinguished from *beer*, a dug well (Exod. xv. 27), "wells," rather *springs.* Generally in compositions *En*-gedi, "fountain of kids," *En*-dor, "fountain of the house," etc. Plural in John iii. 23, Ænon; like the Yorkshire *Fountains* Abbey. Riblah, E. of A. (Heb. *the* spring), marks the eastern boundary of Palestine (Num. xxxiv 11). *Riblah* is identified as on the N. E. side of the Hermon mountains; and A. answers to *Ain el 'Azy* (nine miles from Riblah, on the N.E. side), the source of the Orontes. **2.** A southern city of Judah, afterwards of Simeon, then assigned to the priests (Josh. xv. 32, xix. 7, xxi. 16).

Akan, or JAKAN. Gen. xxxvi. 27, 1 Chron. i. 42.

Akkub. **1.** 1 Chron. iii. 24. **2.** 1 Chron. ix. 17. **3.** Ezra ii. 45. **4.** Neh. viii. 7.

Akrabbim; also, *the going up to*, or *ascent of, A.* MAALEH-AKRABBIM = *the scorpion pass*, between the S. of the Dead Sea and Zin: Judah's and Palestine's boundary on the S. (Num. xxxiv. 4, Josh. xv. 3). The boundary of the Amorites (Jud. i. 36). The scene of Judas Maccabeus' victory over Edom. Perhaps now the pass *Es-Sufah*, the last step from the desert to the level of Palestine. Wilton makes it *Sufah.*

Alabaster. Not our gypsum, but the oriental alabaster, translucent, with red, yellow, and grey streaks due to admixture of oxides of iron with a fibrous carbonate of lime. A calcareous marble like spar, wrought into boxes or vessels, to keep precious ointments from spoiling (Pliny H. N., xiii. 3). Mark xiv. 3: "brake the box," *i.e.*, brake the seal on the mouth of it, put there to prevent evaporation of the odour (Luke vii. 37).



ALABASTER VASES.

Alameth. **1.** 1 Chron. vii. 8. **2.** 1 Chron. viii. 36. Son of Jehoadah, who is called Jarah in 1 Chron. ix. 42.

Alammelech = *king's oak*; a place in Asher's territory (Josh. xix. 26).

Alamoth (Ps. xlvi.) Title, 1 Chron. xv. 20; *i.e., after the virgin manner*; a *soprano key* in music, like the voice of virgins. Others interpret it an instrument played on by virgins, like our old English *virginal.*

Alemeth, or **Almon.** A priests' city in Benjamin (1 Chron. vi. 60, Josh. xxi. 18). Now *Almit*, a mile N.E. of Anata, the ancient Anathoth.

Alexander. 1. THE GREAT. Born at Pella, 356 B.C., son of Philip, king of Macedon; not named, but described *prophetically:* "an he-goat [symbol of *agility*, the Græco-Macedonian empire] coming from the W. on the face of the whole earth and not touching the ground [implying the *incredible swiftness* of his conquests]; and the goat had A NOTABLE HORN [A.] between his eyes, and he came to the ram that had two horns [Media and Persia, the second great world kingdom, the successor of Babylon; under both Daniel prophesied long before the rise of the Macedon-Greek kingdom] standing before the river [at the *river* Granicus A. gained his first victory over Darius Codomanus, 334 B.C.] and ran unto him in the fury of his power, moved with choler against him [on account of the Persian invasions of Greece and cruelties to the Greeks], and smote the ram and brake his two horns; and there was no power in the ram to stand before him; but he cast him down to the ground and stamped upon him, and there was none that could deliver the ram out of his hand: therefore the he-goat waxed very great, and when he was strong the great horn was broken, and for it came up four notable ones toward the four winds of heaven" (Dan. viii. 5–8). The "he-goat" answers to the "leopard" (vii. 6) whose "wings" similarly marked the *winged rapidity* of the Greek conquest of Persia In 331 B.C. A. finally defeated Darius, and in 330 burned Persepolis, the Persian capital. None, not even the millions composing the Persian hosts, could deliver the ram, Persia, out of his hand. But "when he was strong, the great horn [A.] was broken." The Græco-Macedonian empire was in full strength at A.'s death by fever, the result of drunken excesses, at Babylon. At the time it seemed least likely to fall it was "broken." A.'s natural brother, Philip Aridæus, and his two sons Alexander Ægus and Hercules, in 15 months were murdered; "and for it [the he-goat] came up four notable ones, toward the four winds of heaven": Selencus in the E. obtained Syria, Babylonia, Medo-Persia; Cassander in the W. Macedon, Thessaly, Greece; Ptolemy in the S. Egypt, Cyprus, etc.; Lysimachus in the N. Thrace, Cappadocia, and the northern regions of Asia Minor. The "leopard" is smaller than the "lion" (Dan. vii. 4, 6); swift (Hab. i. 8), cruel (Isa. xi.

6), springing suddenly on its prey (Hos. xiii. 7). So A., king of a small kingdom, overcame Darius at the head of an empire extending from the Ægean sea to the Indies, and in 12 years attained the rule from the Adriatic to the Ganges. Hence the leopard has *four* wings, whereas the lion (Babylon) had but *two*. The "spots" imply the variety of nations incorporated, perhaps also the variability of A.'s own character, by turns mild and cruel, temperate and drunken and licentious. "Dominion was *given* to it" by God, not by A.'s own might; for how unlikely it was that 30,000 men should overthrow hundreds of thousands. Josephus (Ant. xi. 8, § 5) says that A. meeting the highpriest Jaddua (Neh. xii. 11, 22) said that at Dium in Macedonia he had a Divine vision so habited, inviting him to Asia and promising him success. Jaddua met him at Gapha (Mizpeh) at the head of a procession of priests and citizens in white. A. at the sight of the linen arrayed priests, and the highpriest in blue and gold with the mitre and gold plate on his head bearing Jehovah's name, adored it, and embraced him; and having been shown Daniel's prophecies concerning him, he sacrificed to God in the court of the temple, and granted the Jews liberty to live according to their own laws, and freedom from tribute in the sabbatical years. The story is doubted, from its not being alluded to in secular histories: Arrian, Plutarch, Diodorus, Curtius. But their silence may be accounted for, as they notoriously despised the Jews. The main fact is strongly probable. It accords with A.'s character of believing himself divinely chosen for the great mission of Greece to the civilized world, to join the east and west in a union of equality, with Babylon as the capital. "Many kings of the East met him wearing (linen) fillets" (Justin). Jews were in his army. Jews were a strong element in the population of that city which he founded and which still bears his name, Alexandria. The remission of tribute every sabbatical year existed in later times, and the story best explains the privilege. When Aristotle urged him to treat the Greeks as freemen and the orientals as slaves, he declared that "his mission from God was to be the fitter together and reconciler of the whole world in its several parts." Arrian says: "A. was like no other man, and could not have been given to the world without the special interposition of God." He was the providential instrument of breaking down the barrier wall between kingdom and kingdom, of bringing the contemplative east and the energetic west into mutually beneficial contact. The Greek language, that most perfect medium of human thought, became widely diffused, so that a Greek version of the O. T. was needed and made (the Septuagint) for the Greek speaking Jews at Alexandria and elsewhere in a succeeding generation; and the fittest lingual vehicle for imparting the N. T. to mankind soon came to be the language generally known by the cultivated of every land. Commerce followed the breaking down of national exclusiveness, and everywhere the Jews had their synagogues for prayer and reading of the O. T. in the leading cities, preparing the way and the place for the proclamation of the gospel, which rests on the O. T., to the Jews first, and then to the Gentiles.

2. Son of Simon of Cyrene (Mark xv. 21). He and his brother Rufus are spoken of as well known in the Christian church. **3.** A kinsman of Annas the highpriest (Acts iv. 6); supposed the same as A. the alabarch (governor of the Jews) at Alexandria, brother of Philo-Judæus, an ancient friend of the emperor Claudius. **4.** A Jew whom the Jews put forward during Demetrius' riot at Ephesus to plead their cause before the mob who suspected that the Jews were joined with the Christians in seeking to overthrow Diana's worship (Acts xix. 33). Calvin thought him a convert to Christianity from Judaism, whom the Jews would have sacrificed as a victim to the fury of the rabble. **5.** The coppersmith at Ephesus who did Paul much evil. Paul had previously "delivered him to Satan" (the lord of all outside the church) (1 Cor. v. 5, 2 Cor. xii. 7), *i.e. excommunicated*, because he withstood the apostle, and made shipwreck of faith and of good conscience; and even blasphemed, with Hymenæus. The excommunication often brought with it temporal judgment, as sickness, to bring the excommunicated to repentance (1 Tim. i. 20, 2 Tim. iv. 14, 15).

Alexandria. Founded by Alexander the Great, 332 B.C., successively the Greek, Roman, and Christian capital of Lower Egypt. Its harbours, formed by the island Pharos and the headland Lochias, were suitable alike for commerce and war. It was a chief corn port of Rome, and the corn vessels were large and handsome; usually sailing direct to Puteoli, but from severity of weather at times, as the vessel that carried Paul, sailing under the coast of Asia Minor (Acts xxvii.). At Myra in Lycia (ver. 5) the centurion found this *Alexandrian* ship bound for Italy; in ver. 10 Paul speaks of the "lading," without stating *what* it was; but in ver. 38 it comes out *casually*. The tackling had been thrown out long before, but *the cargo* was kept till it could be kept no longer, and then first we learn it was *wheat*, the very freight which an

CORN SHIP OF ALEXANDRIA.

Alexandrian vessel usually (as we know from secular authors) carried to Rome: an undesigned propriety, and so a mark of truth. The population of A. had three prominent elements, Jews, Greeks, Egyptians. The Jews enjoyed equal privileges with the Macedonians, so that they became fixed there, and whilst regarding Jerusalem as "the holy city," the metropolis of the Jews throughout the world, and having a synagogue there (Acts vi. 9), they had their own Gr. version of the O. T., the Septuagint, and their own temple at Leontopolis. At A. the Hebrew Divine O. T. revelation was brought into contact with Grecian philosophy. Philo's doctrine of the word prepared men for receiving the teaching of John i. as to the Word, the Son of God, distinct in one sense yet one with God; and his allegorising prepared the way for appreciating similar teachings in the inspired writings (*e.g.* Gal. iv. 22-31, Heb. vii.). Hence Apollos, born at A., eloquent and mighty in the Scriptures, being instructed in the way of the Lord and fervent in the spirit, taught diligently (Gr. *accurately*) the things of the Lord, though he knew only the baptism of John (Acts xviii. 25); *i.e.*, his Alexandrine education would familiarise him with Philo's idea of the word as the mediating instrument of creation and providence; and John the Baptist's inspired announcement of the personal Messiah would enable him to "teach accurately the things of the Lord" up to that point, when Aquila's and Priscilla's teaching more perfectly informed him of the whole accomplished Christian way of salvation. Mark is said to have been the first who preached and founded a Christian church in A. Various forms of Gnostic and Arian error subsequently arose there. [See ALLEGORY.]

Algum (2 Chron. ii. 8, ix. 10, 11) (ALMUG 1 Kings x. 11). From the Arabic article *al* and *mica*, "red sandalwood," or Sanskrit *valgu*, in the Deccan *valgum*, "sandalwood." Brought from Ophir, and from Lebanon. Used for pillars and stairs in the Lord's house and the king's house, and for harps and psalteries. The cedars and firs came from Lebanon, but the almug trees from Ophir, an Arabian mart on the Red Sea, for eastern produce intended for Tyre and the W. The algums would come with the firs and cedars cut from Lebanon, and so all would be described collectively as "from Lebanon." The red sandalwood of China and India still used for making costly utensils. Else, the common sandalwood (*Santalum album* of Malabar coast), outside white and without odour, but within and near the root fragrant; fine grained, and employed still for fancy boxes and cabinets, and used as incense by the Chinese.

Allegory. Once in Scripture (Gal. iv. 24): "which things [the history of Hagar and Sarah, Ishmael and Isaac] are an *allegory*;" (*are, when allegorised*, etc.) not that the history is unreal as to the literal meaning, (such as is the Song of Solomon, a continued allegory); but, *besides* the *literal* historical fact, these events have *another* and a spiritual significance, the historical truths are

types of the antitypical truths; the child of the promise, Isaac, is type of the gospel child of God who is free to love and serve his Father in Christ; the child of the bondwoman, Ishmael, is type of those legalists who, seeking justification by the law, are ever in the spirit of bondage. Origen at Alexandria introduced a faulty system of interpreting Scripture by allegorising, for which this passage gives no warrant. In an allegory there is (1) an immediate sense, which the *words* contain; and (2) the main and ulterior sense, which respects the *things* shadowed forth. In pure allegory the chief object aimed at is never directly expressed.

Alleluia=*Praise ye Jehovah.* Never found in the psalms of David and his singers, Asaph, Heman, and Jeduthun: but in later psalms, viz. those of the captivity and the return, the Fifth Book. So "Selah" is restricted to his and their psalms. Used in the temple liturgy; at the beginning, close, or both, of Ps. cvi., cxi., cxiii., cxvii., cxxxv. So in the heavenly perfect liturgy (Rev. xix. 1, 3, 4, 6), the triumphant shout of the great multitude, the 24 elders, and four living creatures at the judgment on the whore. The Hebrew form may imply the special interest of the Jews in the destruction of antichrist (Ps. cxlix. 8, 9). Psalms cxiii.–cxviii. were called by the Jews the Hallel: sung on the first of the month, at the Feast of Dedication, that of Tabernacles, that of Weeks, and that of Passover. They sang cxiii. and cxiv. before the supper (according to Hillel's school, or only cxiii. according to Shammai's school), the rest after the last cup. This was the hymn sung by Christ and His disciples (Matt. xxvi. 30). As the full choir of Levites in the temple service took up the Alleluia, so in heaven the multitude in mighty chorus respond Alleluia to the voice from the throne, "Praise our God, all ye His servants," etc. (Rev. xix. 1–6.)

Alliances. Framed by dividing a victim into two parts, between which the contracting parties passed, praying the similar cutting up of him who should violate the treaty (Gen. xv. 10, Jer. xxxiv. 18–20). Hence the Heb. and Gr. for *to make a treaty* is "to cut" it. Forbidden with the doomed Canaanites (Deut. vii. 2, Jud. ii. 2). But peaceable relations with other nations, as distinguished from copying their idolatries, were encouraged (Deut. ii. 25, xv. 6; Gen. xxvii. 29). Solomon's alliance with Tyre for building the temple and other purposes was altogether right (1 Kings v. 2–12, ix. 27); and Tyre is subsequently reproved for not remembering the brotherly covenant (Amos i. 9). But alliances by marriage with idolaters are reprobated as incentives to latitudinarianism first and at last to conformity with heathenism (Deut. vii. 3–6). Solomon's alliance with Pharaoh by marriage was the precursor of importing horses contrary to the law, leaning too much on human forces, and of contracting alliances with Moabite, Ammonite, Edomite, Sidonian, and Hittite wives, who seduced him from God. Hence the care to guard against the same evil, at the return from Babylon (Ezra ix., x.; Neh. xiii.; Mal. ii. 11–17). When heathens renounced idolatry for Israel's God, Israelites might lawfully wed them, as Rahab, Ruth, Zipporah. Shishak's invasion of Rehoboam's kingdom was probably due to Shishak's alliance with Jeroboam of Israel (2 Chron. xii., 1 Kings xiv. 25, etc.). Ahaz' appeal to Tiglath Pileser for help against Pekah of Israel and Rezin of Syria opened the way to Assyrian and Babylonian predominance (2 Kings xvi.). Asa's alliance with Benhadad against Baasha was the turning point from good to evil in his life (2 Chron. xiv. 15, 16; 1 Kings xv. 16, etc.). Jehoshaphat's alliance with ungodly Ahab and Ahaziah his son was the only blot on his character, and involved him in loss and reproof from God (2 Chron. xviii., xix. 2, xx. 35–37). Jehoshaphat's son Jehoram's marriage with Ahab's daughter, Athaliah, was fatal to him and to Ahaziah and his other sons except Joash (chap. xxi., xxii.). Hoshea's alliance with So or Sabacho of Egypt was his encouragement to rebel against Assyria, and brought on him the overthrow of Israel by Shalmaneser (2 Kings xvii. 4). Hezekiah was tempted to lean on Egypt against the Assyrian Sennacherib (Isa. xxx. 2), and Tirhakah of Ethiopia did make a diversion in his favour (2 Kings xix. 9). Josiah on the other hand, was Assyria's ally against Pharaoh Necho of Egypt, and fell a victim to meddling in the world's quarrels (2 Chron. xxxv. 20–25). Zedekiah, the last king of Judah, leant on Egypt, and Pharaoh Hophra raised the siege of Jerusalem for a time; but Nebuchadnezzar returned and took it (Jer. xxxvii. 1–5, xxxix.). A "covenant of salt" (Num. xviii. 19, 2 Chron. xiii. 5) expresses one indissoluble and incorruptible, as salt was sprinkled on the victim, implying incorruption and sincerity (Lev. ii. 13). A pillar was sometimes set up (Gen. xxxi. 45–52). Presents were sent by the seeker of the alliance (1 Kings xv. 18, Isa. xxx. 6). Violation of it brought down Divine wrath, even when made with a heathen (Josh. ix. 18, 2 Sam. xxi., Ezek. xvii. 16).

Allon=*oak.* **1.** Or Elon, a city of Naphtali (Josh. xix. 33); others translate "*the oak* by Zaanaim" or "*the oak of the loading of tents*" (comp. Jud. iv. 11), "the plain of Zaanaim [*the swamp*, Ewald]" by Kedesh." **2.** ALLON BACHUTH, "the oak of weeping," viz. for *Deborah*, Rebekah's nurse: corrupted into *Tabor* (1 Sam. x. 3; comp. Jud. iv. 5).

Almodad. First of Joktan's descendants (Gen. x. 26, 1 Chron. i. 20). His name is preserved in El-Mudad, famous in Arab history, reputed father of Ishmael's Arab wife, *Mir-at-ez-Zeman*, and chief of Jurhum, a Joktanite tribe that passed from Yemen to the vicinity of Mekkeh. The Al is the Arabic article.

Almon-Diblathaim. One of the last stages of the Israelites, between Dibon-Gad (=Dhiban, N. of the Arnon) and the Abarim range (Num. xxxiii. 46, 47); probably the same as Beth-Diblathaim of Moab (Jer. xlviii. 22), which Mesha mentions in the famous Moabite stone as "built" by him and colonized with Moabites.

Almond tree (Jer. i. 11, 12: Heb. "I see a rod of *the wakeful* tree [the emblem of wakefulness] . . . Thou hast well seen: for I will *be wakeful* [Heb. for "hasten"] as to My word.") It first *wakes out* of the wintry sleep and buds in January. In Eccles. xii. 5, instead of "the almond tree shall flourish," Gesenius translates "(the old man) *loathes* (through want of appetite) even the (sweet) almond;" for the blossom is *pink*, not white, the colour of the old man's hair. But as the Heb. means "bud" or "blossom" in Song of Sol. vi. 11 it probably means here "the wakefulness of old age sets in." Or the *colour* may not be the point, but the *blossoms* on the *leafless branch*, as *the hoary locks flourish as a crown on the now arid body.* Exod. xxv. 33, 34: in the tabernacle the candlesticks had "bowls made in the form of the almond flower" or "nut," most graceful in shape; perhaps the pointed nut within was the design for the cup, the sarcocarp containing the oil, and the flame shaped nut of gold emitting the light from its apex. Luz, the original name of Bethel, was derived from one species of almond (Gen. xxviii. 19, xxx. 37), *luz.* It was *almond*, not hazel, rods wherewith Jacob secured the ringstraked and speckled offspring from the flocks. Jordan almonds were famed. The almonds growing on Aaron's rod, when laid up over night before the Lord, denote the ever wakeful priesthood which should continue till the Antitype should come; type also of the vigilance and fruitfulness which Christ's ministers should exhibit; also of the rod of Christ's strength which shall finally destroy every adversary (Num. xvii. 8; Ps. cx. 2, 5, 6).

Alms. From Gr. *eleemosyne.* The Heb. "righteousness" in O. T. and the Gr. in many MSS. of Matt. vi. 1, stands for ALMS. So Dan. iv. 27, "Break off thy sins by *righteousness*, and thine iniquities by showing *mercy to the poor.*" The poor were entitled to leavings from the produce of the field, the vineyard, and the olive yard (Lev. xix. 9, 10, xxiii. 22; Deut. xv. 11, xxiv. 19, xxvi. 2–13), the third year's tithing for the Levite, the stranger, the fatherless, the widow. Comp. Job xxxi. 17, xxix. 16: "I was a father to the poor." Neh. viii. 10; Prov. x. 2, xi. 4; Esth. ix. 22; Ps. xli. 1, cxii. 9. Dorcas (Acts ix. 36). Cornelius (x. 2). God prefers such neighbourly love to fasting (Isa. lviii. 7). Thirteen receptacles for free offerings were in the women's court of the temple (Mark xii. 41–44). Begging was a practice only known after the captivity. In every city there were three collectors who distributed alms of two kinds: 1. Of money collected

in the synagogue chest every sabbath for the poor of the city, "the alms of the chest." 2. Of food and money received in a dish, "alms of the dish." The Pharisees gave much alms, but with ostentation, figuratively blowing the trumpet before them (the figure being from the trumpet blowings in religious feasts): Matt. vi. 1, 2. The duty was recognised among Christians as a leading one (Luke xiv. 13, Rom. xv. 25-27, Gal. ii. 10). A laying by for alms in proportion to one's means on every Lord's day is recommended (1 Cor. xvi. 1-4; Acts xi. 29, 30, xx. 35). Jesus and the twelve, out of their common purse, set the pattern (John xiii. 29). Not the costliness, but the love and self denial, and the proportion the gift bears to one's means, are what God prizes (Mark xii. 42-44). Such "come up as a memorial before God" (Acts ix. 36, x. 2, 4). The giving was not imposed as a matter of constraint, but of bounty, on Christians (Acts v. 4). The individual was not merged in the community, as in socialism; each freely gave, and distribution was made, not to the lazy who would not work, but to the needy (Acts ii. 45, 2 Thess. iii. 10). A *mendicant order* is the very opposite of the Christian system. The Jewish *tithe* was not imposed, but the *principle of proportionate giving* having been laid down, the definite proportion is left to each one's faith and love to fix (2 Cor. ix. 5-7). Love will hardly give less than legalism. An ecclesiastical order of *widowhood* attended to charitable ministrations in the early church (1 Tim. v. 10). The deacons were appointed primarily for the distribution of alms (Acts vi.). Alms are "righteousness," not that they *justify* a man (which Rom. iii., iv., v. prove they do not), but they are the doing that which is right and which our neighbour has a *rightful claim upon us for*, in the court of God's equity, though not of human law. God gives us means for this very end (Eph. iv. 28).

Aloe. LIGN ALOE. Heb. *ahalim*, *ahaloth*; Gr. *agallochus*, from the native name *aghil*; "*eagle*-wood," imitating the *sound*. Not the common aloes, disagreeable in odour and taste. The more precious kind grows in Cochin China and Siam, and is not exported, being worth its weight in gold. The perfume is from the oil thickening into resin within the trunk. The inferior kind, *garo*, grows in the Moluccas, the *Excœcaria agallocha* of Linnæus. The best aloe wood is called *calambac*, the produce of the *Aquilaria agallochum* of Silhet in N. India. Used for perfuming garments (Ps. xlv. 8) and beds (Prov. vii. 17). An image for all that is lovely, fragrant, flourishing, and incorruptible (Num. xxiv. 6; S. of Sol. iv. 14). Used by Nicodemus, along with myrrh, 100 lbs. in all, to enwrap amidst linen the sacred body of Jesus (John xix. 39).

ALOE.

Aloth. A district with Asher, under the ninth of Solomon's commissariat officers (1 Kings iv. 16).

Alpha. Gr. (ALEPH, "chief," "guide," Heb.) The first letter, as OMEGA is the last, of the Gr. alphabet. So Christ is the First and the Last, including all that comes between, the Author and Finisher of the visible and invisible, and of the spiritual creations (Rev. i. 8, xxi. 6, xxii. 13; Heb. xii. 2; Isa. xli. 4, xliv. 6). As He made originally, so will He complete the whole. ALPHABET comes from the first two Gr. letters, Alpha, Beta = Heb. Aleph, Beth.

The Moabite stone of Dibon, probably of the reign of Ahaziah, Ahab's son, who died 896 B.C., exhibits an alphabet so complete that at that early date it can have been no recent invention. It has been discovered as mason's marks on the foundation stones of Solomon's temple. Yet even it was not the earliest form of the Palestinian alphabet. The fine discrimination of sounds, implied in inventing an alphabet, could hardly be brought to perfection at once. Rawlinson fixes the invention 15 centuries B.C. The language of the Dibon stone, and the Hebrew of the Bible, most closely agree. Mesha's victories are recorded there in the same *character*, and even the same *idiom*, as in 2 Kings iii.

In symbols of the early Christian church A and Ω were often combined with the cross, or with Christ's monogram, *e.g.*, on a tablet in the catacombs at Melos, of the early part of the second century. The rabbins (*Jalkut Rubeni*, fol. 17, 4, Schoettgen, Hor. Heb., i. 1086) say, "Adam transgressed the whole law from Aleph to Tau" (the last Heb. letter); so Christ fulfilled it from Alpha to Omega (Matt. iii. 15).

Alphæus. Father of James the Less, the apostle, and writer of the epistle, and "brother (*i.e.* cousin) of our Lord" (Matt. x. 3, Mark iii. 18, Luke vi. 15, Acts i. 13); also of Joses (Mark xv. 40). Husband of the Mary who with Jesus' mother stood at the cross (John xix. 25). The same as Clopas (as it should be written, not Cleophas), both names being Gr. variations of Heb. *Chalpai*, or *Hhalpai*. Possibly the Cleopas of Luke xxiv. 18. If the translation Luke vi. 16 be correct, "Jude, *brother* of James," A. was *his* father also. In Mark ii. 14 Levi (Matthew) is called the son of Alphæus. Whether he be the same is not certain: probably not.

Altar. The first of which we have mention was built by Noah after leaving the ark (Gen. viii. 20). The English (from the Latin) means an elevation or *high place*: not the site, but the erections on them which could be built or removed (1 Kings xii. 7, 2 Kings xviii. 15). So the Gr. *bomos*, and Heb. *bamath*. But the proper Heb. name *mizbeach* is "the sacrificing place;" LXX. *thusiasterion*. Spots hallowed by Divine revelations or appearances were originally the sites of altars (Gen. xii. 7, xiii. 18, xxvi. 25, xxxv. 1). Mostly for sacrificing; sometimes only as a memorial, as that named by Moses Jehovah Nissi, the pledge that Jehovah would war against Amalek to all generations (Exod. xvii. 15, 16), and that built by Reuben, Gad, and half Manasseh, "not for burnt offering, nor sacrifice, but as a witness" (Josh. xxii. 26, 27). Altars were to be made only of earth or else unhewn stone, on which no iron tool was used, and without steps up to them (Exod. xx. 24-26). Steps towards the E. on the contrary are introduced in the temple yet future (Ezek. xliii. 17), marking its distinctness from any past temple. No pomp or ornament was allowed; all was to be plain and simple; for it was the meeting place between God and the *sinner*, and therefore a place of shedding of blood without which there is no remission (Lev. xvii. 11, Heb. ix. 22), a place of fellowship with God for us only through death. The mother dust of earth, or its stones in their native state as from the hand of God, were the suitable material. The art of sinful beings would mar, rather than aid, the consecration of the common meeting ground. The earth made for man's nourishment, but now the witness of his sin and drinker in of his forfeited life, was the most suitable (see Fairbairn, Typology). The altar was at "the door of the tabernacle of the tent of the congregation" (Exod. xl. 29). In the tabernacle the altar of burnt offering was made of shittim (acacia) boards overlaid with brass, forming a square of five cubits, or eight feet, three cubits high or five feet, the hollow within being probably filled with earth or stones. A ledge (Heb. *karkob*) projected on the side for the priest to stand on, to which a slope of earth gradually led up on the S. side, and outside the ledge was a network of brass. At the corners were four horn shaped projections, to which the victim was bound (Ps. cxviii. 27), and which were touched with blood in consecrating priests (Exod. xxix. 12), and in the sin offering (Lev. iv. 7). The horn symbolises *might*. The culminations of the altar, being hornlike, imply the mighty salvation and security which Jehovah engages to the believing worshippers approaching Him in His own appointed way. Hence it was the asylum or place of refuge (1 Kings i. 50, Exod. xxi. 14). So the Antitype, Christ (Isa. xxvii. 5, xxv. 4). To grasp the altar horns in faith was to lay hold of Jehovah's strength. In Solomon's temple the altar square was entirely of brass, and was 20 cubits, or from 30 to 35 feet, and the height 10 cubits. In Mal. i. 7, 12, it is called "the table of the Lord." In Herod's temple the altar was 50 cubits long, and 50 broad, and 15 high; a pipe from the S.W. corner conveyed away the blood to the brook Kedron. Except in emergencies (as Jud. vi. 24; 1 Sam. vii. 9, 10; 2 Sam. xxiv. 18, 25; 1 Kings viii. 64, xviii. 31, 32) only the one altar was sanctioned

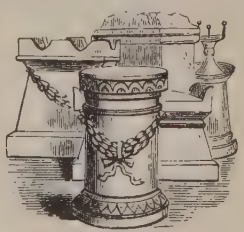
(Lev. xvii. 8, 9; Deut. xii. 13, 14), to mark the *unity and ubiquity of God*, as contrasted with the many altars of the manifold idols and local deities of heathendom. Every true Israelite, wherever he might be, realized his share in the common daily sacrifices at the one altar in Zion, whence Jehovah ruled to the ends of the earth. Christ is the antitype, the one altar or meeting place between God and man, the one only atonement for sinners, the one sacrifice, and the one priest (Acts iv. 12, Heb. xiii. 10). Christ's Godhead, on which He offered His manhood, "sanctifieth the gift" (Matt. xxiii. 19), and prevents the sacrifice being consumed by God's fiery judicial wrath against man's sin. To those Judaizers who object that Christians have no altar or sacrificial meats, Paul says, "we *have*" (the emphasis in Gr. is on *have*; there is no *we*) emphatically, but it is a *spiritual* altar and sacrifice. So Heb. iv. 14, 15, viii. 1, ix. 1, x. 1, 19–21. The interpretation which makes "altar" the Lord's table is opposed to the scope of the Epistle to the Heb., which contrasts the outward sanctuary with the unseen spiritual sanctuary. Romanisers fall under the condemnation of Hos. viii. 11. The Epistle to the Heb. reasons, *servile adherents to visible altar meats are excluded from our Christian spiritual altar and meats:* "For He, the true Altar, from whom we derive spiritual meats, realized the sin offering type" (of which none of the meat was eaten, but all was burnt: Lev. vi. 30) "by suffering without the gate: teaching that we must go forth after Him from the Jewish highpriest's camp of legal ceremonialism and meats, which stood only till the gospel times of reformation" (ix. 10, 11). The temple and holy city were the Jewish people's camp in their solemn feasts.

The brass utensils for the altar (Exod. xxvii. 3) were *pans*, to receive the ashes and fat; *shovels*, for removing the ashes; *basons*, for the blood; *flesh hooks*, with three prongs, to take flesh out of the cauldron (1 Sam. ii. 13, 14); *firepans*, or *censers*, for taking coals off the altar, or for burning incense (Lev. xvi. 12; Num. xvi. 6, 7; Exod. xxv. 38); the same Heb. *maktoth* means *snuff dishes*, as "tongs" means *snuffers* for the candlesticks.

Asa "renewed" the altar, *i.e. reconsecrated* it, after it had been polluted by idolatries (2 Chron. xx. 8). AHAZ [see] removed it to the N. side of the new altar which Urijah the priest had made after the pattern which Ahaz had seen at Damascus (2 Kings xvi. 14). Hezekiah had it "cleansed" (2 Chron. xxix. 12–18) of all the uncleanness brought into it in Ahaz' reign. Manasseh, on his repentance, repaired it (2 Chron. xxxiii. 16). Rabbins pretended it stood on the spot where man was created. In Zerubbabel's temple the altar was built before the temple foundations were laid (Ezra iii. 2). After its desecration by Antiochus Epiphanes, Judas Maccabæus built a new altar of unhewn stones. A perpetual fire kept on it symbolised the perpetuity of Jehovah's religion; for, sacrifice being the centre of the O. T. worship, to extinguish it would have been to extinguish the religion. The perpetual fire of the Persian religion was different, for this was not sacrificial, but a symbol of God, or of the notion that fire was a primary element. The original fire of the tabernacle "came out from before the Lord, and consumed upon the altar the burnt offering and the fat" (Lev. ix. 24). The rabbins say, It couched upon the altar like a lion, bright as the sun, the flame solid and pure, consuming things wet and dry alike, without smoke. The Divine fire on the altar; the shekinah cloud, representing the Divine habitation with them, which was given to the king and the highpriest with the oil of unction; the spirit of prophecy; the Urim and Thummim whereby the highpriest miraculously learned God's will; and the ark of the covenant, whence God gave His answers in a clear voice, were the five things of the old temple wanting in the second temple. *Heated stones* (Heb.) were laid upon the altar, by which the incense was kindled (Isa. vi. 6).

The *golden* altar of incense (distinguished from the *brazen* altar of burnt offering), of acacia wood (in Solomon's temple *cedar*) underneath, two cubits high, one square. Once a year, on the great day of atonement, the highpriest sprinkled upon its horns the blood of the sin offering (Exod. xxx. 6–10; Lev. xvi. 18, 19). Morning and evening incense was burnt on it with fire taken from the altar of burnt offering. It had a border round the top, and two golden rings at the sides for the staves to bear it with. It was "before the veil that is by the ark of the testimony, before the mercy seat;" between the candlestick and the shewbread table. In Heb. ix. 4, A. V., "censer," not "altar of incense," is right; for the latter was in the outer not the inner holy place. The inner, or holiest, place "had the golden censer" *belonging* to its yearly atonement service, not kept in it. The altar of incense also was close by the second veil, directly before the ark (1 Kings vi. 22), "by (Heb. *belonging to*) the oracle," *i.e.* holiest place. Jesus' death rent the veil, and has brought the antitypes to the candlestick, shewbread table, and altar of incense into the heavenly, holiest place. This altar alone appears there, viz. that of *prayer* and *praise*. Christ is the heavenly *altar* as well as the only *intercessor*, through the incense of whose merits our prayers are accepted. "The souls under the altar" (Rev. vi. 9) are shut up unto Him in joyful expectancy, until He come to raise the sleeping bodies (Rev. viii. 3, 4). NADAB and ABIHU [see] were smitten for burning "strange fire" (*i.e.* fire not taken from the altar of burnt offering), thereby breaking the tie between the incense altar and the sacrificial burnt offering altar. The incense daily offered s mbolised *prayer* (Ps. cxli. 2, Luke i. 10). As the incense on the altar within drew its kindling from the fire of the sacrificial altar without, so believing prayer of the heart within, continually ascending to God, rests on one's having first once for all become sharer in the benefit of Christ's outward sacrificial atonement. Therefore the inner altar was ornate and golden, the outer altar bore marks of humiliation and death. Nowhere is an altar in the sacrificial sense in the Christian church recognised in the N. T. The words "we have an altar" (Heb. xiii. 10; note that it is not *altars*, such as apostate churches erect in their worship), so far from sanctioning a Christian altar on earth, oppose the idea; for Christ Himself is our altar of which we spiritually eat, and of which they who Judaize, by serving the tabernacle and resting on meats and ordinances, "have no right to eat." Our sacrifices are spiritual, not the dead letter; comp. ver. 9, 15, 16.

The "altar to an unknown God" mentioned by Paul (Acts xvii. 22) was erected in time of a plague at Athens, when they *knew not* what *god* to worship for removing it. Epimenides caused black and white sheep to be let loose from the Areopagus, and wherever they lay down to be offered to the appropriate deity. Diogenes Laertius, Pausanias, and Philostratus, heathen writers, confirm the accuracy of Scripture by mentioning several



ANCIENT ALTARS.

altars at Athens *to the unknown* or *unnamed deity*. "Superstitious" is too severe a word for the Gr.; Paul's object was to conciliate, and he tells the Athenians: Ye are "rather religious," or "more given to religion" than is common, "rather given to veneration."

In Ezek. xliii. 15 "altar" is lit. *harel*, "mount of God," denoting the high security which it will afford to restored Israel; a *high place* indeed, but the high place of God, not of idols.

Altaschith. The title of Ps. lvii., lviii., lix., lxxv. The maxim of David amidst persecutions, embodying the spirit of his psalm (Kimchi); drawn from Deut. ix. 26, Moses' prayer, "Destroy not Thy people and Thine inheritance, whom Thou hast redeemed." He used the same "destroy not" in 1 Sam. xxvi. 9, to Abishai, who urged him to slay Saul when in his power. We can say "destroy not" to God only when we ourselves bear no malice to our enemies. Aben Ezra less probably explains "some song named so, to the tune of which the psalm was to be chanted."

Alush. The last station before Rephidim, of Israel's journey to Sinai (Num. xxxiii. 13, 14). Rabbins assert,

on Exod. xvi. 30, that here the first sabbath was instituted and kept.

Alvah, Aliah. Gen. xxxvi. 40; 1 Chron. i. 51.

Alvan, Alian. Gen. xxxvi. 23; 1 Chron. i. 40.

Amad. In Asher, between Alammelech and Misheal (Josh. xix. 26).

Amal. Of Asher (1 Chron. vii. 35).

Amalek. Son of Eliphaz, by his concubine Timnah, of the Horites; grandson of Esau; duke of Edom (Gen. xxxvi. 12, 16). The Edomites seized the Horite territory. In Hezekiah's reign the last remnant of Amalek in Edom was dispersed by the Simeonites (1 Chron. iv. 42, 43).

Amalekites. Philo interprets "a people that licks up." A nomadic tribe, occupying the peninsula of Sinai and the wilderness between Palestine and Egypt (Num. xiii. 29; 1 Sam. xv. 7, xxvii. 8). Arab writers represent them as sprung from Ham, and originally at the Persian gulf, and then pressed westward by Assyria, and spreading over Arabia before its occupation by Joktan's descendants. This would accord with the mention of them (Gen. xiv. 7) long before Esau's grandson, the Edomite Amalek; also with Jud. iii. 13, v. 14, xii. 15, where "Amalek" and "the mount of the A." appear in central Palestine, whither they would come in their passage westward. Scripture nowhere else mentions any relationship of them with the Edomites and Israelites. The Amalek of Edom (Gen. xxxvi. 16) in this view afterwards became blended with the older A. But Gen. xiv. 7 mentions merely "*the country* of the A.," *i.e.* which *afterwards* belonged to them; whereas in the case of the other peoples *themselves* are named, the Rephaims, Zuzims, Emims, Horites, Amorites (LXX., however, and Origen read for "the country" "*the princes*"). The descent of the A. from Amalek, Esau's grandson, is favoured also by the consideration that otherwise a people so conspicuous in Israel's history would be without specification of genealogy, contrary to the analogy of the other nations connected with Israel in the Pentateuch. Their life was nomadic (Jud. vi. 5); a city is mentioned in 1 Sam. xv. 5. AGAG [see] was the hereditary title of the king. On Israel's route from Egypt to Palestine, Amalek in guerilla warfare tried to stop their progress, and was defeated by Joshua, under Moses, whose hands were stayed up by Aaron and Hur, at Rephidim (Exod. xvii. 8-16). It was a deliberate effort to defeat God's purpose at the very outset, whilst Israel was as yet feeble, having just come out of Egypt. The motive is stated expressly, "Amalek feared not God" (Deut. xxv. 17-19; and Exod. xvii. 16 marg.). "Because the hand of Amalek is against the throne of Jehovah, therefore Jehovah will have war with Amalek from generation to generation." Saul's failure to carry out God's purpose of their utter destruction (1 Sam. xv.) brought destruction on Saul himself (1 Sam. xxviii. 18), and, by a striking retribution in kind, *by an A.* (2 Sam. i. 2-10). David, the instrument of destroying them, was raised to the vacated throne (1 Sam. xxvii. 8, xxx. 1, 2, 17-26; 2 Sam. viii. 12). The A. are mentioned with the Canaanites as having discomfited Israel at Hormah, on the borders of Canaan, permitted by God because of Israel's unbelief as to the spies' report, and then presumption in going up to possess the land in spite of Moses' warning and the non-accompaniment of the ark (Num. xiv. 43-45). Subsequently the Moabite Eglon, in league with Amalek, smote Israel and took Jericho; but Ehud defeated them (Jud. iii. 13-30). Next we find them leagued with Midian (vi. 3, vii.), and defeated by Gideon: Balaam's prophecy (Num. xxiv. 20 Heb.), "Beginning of the heathen (was) Amalek, and its end (shall be) destruction" (*even to the perishing*, under Saul, David, and finally Hezekiah, 1 Chron. iv. 42, 43). In age, power, and celebrity this Bedouin tribe was certainly *not* "the *first* of the nations," but (as marg.) "*the first heathen nation which opened the conflict of heathendom against the people of God.*" Thus its "latter end" stands in antithesis to its "beginning." The occasion of Amalek's attack was significant: at Rephidim, when there was no water for the people to drink, and God by miracle made it gush from the rock. Contentions for possession of a well were of common occurrence (Gen. xxi. 25, xxvi. 22; Exod. ii. 17); in Moses' message asking Edom and Sihon the Amorite for leave of passage, *water* is a prominent topic (Num. xx. 17, xxi. 22; comp. Jud. v. 11). This constitutes the special heinousness of Amalek's sin in God's eyes. They tried to deprive God's people of a necessary of life which God had just supplied by *miracle*, thus fighting not so much with them as with *God*. This accounts for the special severity of their doom. The execution was delayed; but the original sentence at Rephidim was repeated by Balaam, and 400 years subsequently its execution was enjoined at the very beginning of the regal government as *a test of obedience*; comp. 1 Sam. xii. 12-15. They then still retained their spite against Israel, for we read (1 Sam. xiv. 48), "Saul smote the A. and delivered Israel *out of the hands of them that spoiled them.*" That the Israelites might perceive they were but the *executioners* of God's sentence, they were forbidden to take *the spoil*. Saul's taking of it to gratify the people and himself, under the pretext of "sacrifice," was the very thing which betrayed the spirit of disobedience, to his ruin.

Amam. A city in the S. of Judah (Josh. xv. 26).

Amana=*truth*; a mountain near Lebanon, perhaps the southern top of Antilibanus (S. of Sol. iv. 8). Assumed to be the hill whence the Abana springs (2 Kings v. 13).

Amariah. 1. 1 Chron. vi. 7, 52. **2.** Highpriest under Jehoshaphat, son of Azariah (1 Chron. vi. 11, 2 Chron. xix. 11), a seconder of that good king "in all matters of the Lord." **3.** 1 Chron. xxiii. 19. **4.** Head of one of the 24 courses of priests which bore his name under David, Hezekiah, and Nehemiah (1 Chron. xxiv. 14=Immer; 2 Chron. xxxi. 15; Neh. x. 3, xii. 2, 13). **5.** Neh. xi. 4, Ezra x. 42. **6.** Zeph. i. 1.

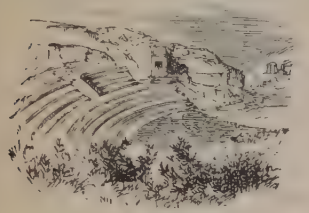
Amasa. 1. Son (seemingly *illegitimate*) of Jether or Ithra, an Ishmaelite, by Abigail, David's sister (2 Sam. xvii. 25, 1 Chron. ii. 15-17). [See ABSALOM.] Joined his rebellion, probably because neglected by David (as appears from his not being mentioned previously) on account of his Ishmaelite parentage (Zeruiah occurs always without mention of her husband; but Abigail always with her husband Jether, as though in disparagement). Defeated in the wood of Ephraim by Joab (2 Sam. xviii.). David, to atone for past neglect, pardoned, and even promoted him to command the army in the room of the overbearing Joab. A.'s slowness in crushing Sheba's rebellion, perhaps owing to the disinclination of the troops to be under his command, obliged David to despatch Abishai with the household guards, and Joab accompanied them. A. and his force overtook them at "the great stone of Gibeon." There Joab, whilst taking with his right hand A.'s beard to kiss him, with his left stabbed him with his sword (2 Sam. xx. 10). **2.** AMASAI, leader of a body of men of Judah and Benjamin, to join David in the hold at Ziklag; David's apprehension of treachery on the part of his own tribe was dispelled by A.'s words under the spirit which "clothed" him: "Thine are we, David, and on thy side, thou son of Jesse; peace, peace be unto thee, and peace be to thine helpers, for thy God helpeth thee." (Marg. 1 Chron. xii. 16-18.) **3.** A prince of Ephraim, son of Hadlai, who, at the prophet Oded's command from God, opposed the detention of the Jews taken captive by Pekah of Israel from Ahaz of Judah (2 Chron. xxviii. 12).

Amashai. Neh. xi. 13.

Amasiah. (2 Chron. xvii. 16.) "Son of Zichri, who willingly offered himself unto the Lord" as a captain under Jehoshaphat; comp. Jud. v. 2, 9.

Amaziah. 1. Son of Joash; on his accession to the Jewish throne punished his father's murderers, but not their children (Deut. xxiv. 16); a merciful trait of character, which it is implied other kings had not. He had reigned jointly with his father at least *one* year before Joash's death; for 2 Kings xiii. 10 compared with xiv. 1 proves he reigned in the 39th year of Joash of Judah; 2 Chron. xxiv. 1 shows that Joash of Judah reigned 40 years; therefore A. must have been reigning one year before Joash's death. The reason comes out in that incidental way which precludes the idea of forgery, and confirms the truth of the history. In 2 Chron. xxiv. 23, 25 we read: "the host of Syria came up against him [Joash] . . . to Judah and Jerusalem, and destroyed all the princes; . . . and when they were departed [for they left him in great diseases] his own servants conspired against him for

the blood of the sons of Jehoiada the priest, and slew him on his bed." The "great diseases" under which Joash laboured, at the time of the Syrian invasion, were no doubt the cause of A. his son being admitted to a share in the government. Blunt well observes how circuitously we arrive at the conclusion, not by the book of Kings alone nor Chronicles alone; either might be read alone without suspicion of such a latent congruity. He slew of Edom in the Valley of Salt (S. of the Dead Sea, the scene of David's general's victory: 2 Sam. viii. 13; Ps. lx. title; 1 Kings xi. 15, 16; 1 Chron. xviii. 12) 10,000, and his forces threw 10,000 captives from the rocks, and he took Selah or Petra their capital,



THEATRE AT PETRA.

which he named Jokteel (*the reward of God*) after a Jewish city (Josh. xv. 38). Then he showed that, whereas he partly did "right in the sight of the Lord," it was "not like David his father, with a perfect heart" (2 Chron. xxv. 2, 2 Kings xiv. 3). "He brought the gods of Seir to be his gods and bowed down himself before them and burned incense unto them." The Lord's prophet reproved him: "Why hast thou sought after the gods which could not deliver their own people out of thine hand?" "Art thou made of the king's counsel? forbear; why shouldest thou be smitten?" was the king's reply; for God had determined to destroy him, and therefore gave him up to judicial hardening (Rom. i. 28).

Already he had provoked Israel by sending back 100,000 Israelite soldiers whom he had hired for 100 talents of silver, but whom, as being estranged from God (1 Cor. xv. 33), God forbad him to take with him (comp. 2 Chron. xix. 2, xx. 37); God assuring him that He could give him much more than the 100 talents which he thereby forfeited. The Israelites in returning fell upon the cities of Judah from Samaria to Bethhoron. The God who gave him the Edomite capital in compensation for his loss of money could have given amends for the Israelite depredations, if he had not lost His favour. Refusing advice from God's prophet (Prov. xii. 1), A. "took advice" of bad counsellors, and, irritated at the Israelite depredations, A. challenged Joash, who by the parable of "the thistle (or rather thorn bush) and cedar" warned him not to overrate his strength through pride in his Edomite victories, as though the thorn bush were to think itself a match for the cedar, and to meddle to his own hurt. Routed at Bethshemesh, he was taken by Joash to Jerusalem, the wall of which Joash brake down from the gate of Ephraim to the corner gate 400 cubits, facing Israel's frontier, besides taking the vessels of God's house, with Obed Edom, and the king's treasures and hostages. Jerusalem, according to Josephus, yielded so quickly, as Joash threatened otherwise to slay A. A. survived Joash 15 years, and then was slain by conspirators at Lachish, whither he had fled. He reigned from 837 B.C to 809. **2.** Priest of the golden calf at Bethel, under Jeroboam II. Fearing that his craft whereby he had his wealth was in danger, he informed the king: "Amos hath conspired against thee in the midst of the house of Israel; the land is not able to bear all his words, for thus Amos saith, Jeroboam shall die by the sword and Israel . . . be led away captive." Also he said unto Amos: "O thou seer . . . get thee away into Judah and there eat bread [he judges of Amos by his own mercenary motives]. But prophesy not again any more in Bethel, for it is the king's chapel and . . . court." Therefore the Lord doomed his wife to harlotry, his sons and daughters to the sword, and himself to "die in a polluted land" (Amos vii. 10–17). So far from seeking prophecy as a bread-making business, Amos replies he gave up his own mode of livelihood to obey the Lord's call at all costs. Political expediency in all ages is made the pretext for dishonouring God and persecuting His servants (John xi. 48–50; Acts xvii. 6, 7, xix. 25–27, xxiv. 5). Probably A. met his doom in Pul's invasion; God is not anxious to vindicate His word, "the majesty of Scripture does not lower itself to linger on baser persons" (Pusey): the criminal's sentence implies its execution, whether recorded or not. **3.** 1 Chron. iv. 34. **4.** 1 Chron. vi. 45.

Ambassador. Stands for two Heb. words: *malahch*, "messenger," and *tzeer*, "ambassador." Israel's commanded isolation rendered embassies an infrequent occurrence; they were mere nuncios rather than plenipotentiaries. The earliest instances occur in the case of Edom, Moab, and the Amorites (Num. xx. 14, xxi. 21). Gibeon feigned an ambassage (Josh. ix. 4). The ambassador's person was regarded as inviolable (2 Sam. x. 2–5, xii. 26–31). Men of high rank usually; as Sennacherib sent his chief captain, chief cupbearer, and chief eunuch, Tartan, Rabsaris, Rabshakeh, whom Hezekiah's chief men of the kingdom, Eliakim over the household, Shebna the secretary, and Joah the recorder, met (2 Kings xviii. 17, 18; Isa. xxx. 4, xxxiii. 7; comp. xviii. 2). Once in N. T., "we are ambassadors for Christ" (2 Cor. v. 20); treating with men "in Christ's stead": God "beseeching," and His ambassadors "praying" men to be reconciled to God. Majesty, faithfulness, yet withal tenderness, are implied. Our part is to send prayers, as our ambassage, to meet God's ambassadors, desiring His conditions of peace (Luke xiv. 32, Isa. xxvii. 5).

Amber: *chasmal.* Ezek. i. 4, 27; viii. 2. Not our amber, a bituminous substance or fossil resin, but a metal. *Smooth polished brass* (Gesenius). Comp. Ezek. i. 7, *brass in a glow* or *white heat*; Ezra viii. 27 marg.; Rev. i. 15, "His feet like unto *glowing brass*" (*chalcolibanus*: from *libben*, "whiten;" *brass in a white heat*), "as if made red hot in a furnace." Else a *compound of gold and silver*, symbolising the dazzling brightness of God's glory. From Heb. *mal* (or else *melala*, "gold"). *nechash*, "smooth brass."

Amen (*firm, faithful*, else *verily*). Jesus is "the Amen, the faithful and true witness" (Rev. iii. 14). Comp. 2 Cor. i. 20; John i. 14, 17, xiv. 6. "The God of Amen" (Heb. for "truth") (Isa. lxv. 16). Jesus alone introduces His authoritative declarations with Amen in the beginning; in Matthew, Mark, and Luke, *singly*, in John (iii. 3, 5, 11, x. 1) always *doubled*. It is most marked how the apostles and others avoid the use of it in the beginning, which is *His* Divine prerogative. Jer. xxviii. 6 is not an exception; it is praying for the Divine ratification of what preceded. In oaths those who pronounce the "Amen" bind themselves by the oath (Num. v. 22, Deut. xxvii. 15–26). God alone can seal all His declarations of promise or threat with the "Amen," *verily*, in its fullest sense; *our* assertions mostly need some qualification. As John records Christ's discourses on the deeper things of God, which man is slow to believe, the double Amen is appropriately found at the beginning of such discourses 25 times. Amen was the proper response to a prayer, an oath, or a solemn promise (1 Kings i. 36; Neh. v. 13, viii. 6; 1 Chron. xvi. 36; Jer. xi. 5); the God of Amen witnesses our covenants. Jewish tradition states that the people responded to the priest's prayer not "Amen," but, "Blessed be the name of the glory of His kingdom for ever." But in synagogues, as in the Christian assemblies, and in family and private prayers, Amen was the response (Matt. vi. 13, 1 Cor. xiv. 16).

Amethyst. Heb. root, *dream*; supposed to cause dreams to those who wore it. Gr., "protecting against drunkenness" Pliny says, because it approaches the colour of wine without reaching it. The third jewel in the third row of the breastplate of judgment. The twelfth of the precious foundation stones of the heavenly Jerusalem's walls (Rev. xxi. 20). A violet, or in the East a deep red, quartz; the eastern is a rare variety of the adamantine spar or corundum; the hardest substance next to the diamond, containing 90 per cent. alumine, with iron and silica. It loses colour in the fire, and becomes like a diamond.

Ami, or Amon. Ezra ii. 57, Neh. vii. 59.

Amittai. Father of Jonah: 2 Kings xiv. 25, Jonah i. 1.

Ammah. A hill facing Giah by way of the wilderness of Gibeon, where Joab ceased pursuing Abner after Asahel's death (2 Sam. ii. 24). Vulg.

mentions a watercourse near, and Robinson describes an excavated fountain under the high rock near Gibeon.

Ammi. (Hos. ii. 1, 23.) "My people;" the name betokening God's reconciliation to His people, in contrast to Lo-ammi, "not My people" (Hos. i. 9), though once "Mine" (Ezek. xvi. 8). The Gentiles, once not God's people, shall become His people (Rom. ix. 25, 26; 1 Pet. ii. 10).

Ammiel. **1.** Num. xiii. 12. **2.** 2 Sam. ix. 4, 5; xvii. 27. **3.** = Eliam, by transposition of letters; father of Bathsheba [see AHITHOPHEL] (1 Chron. iii. 5, 2 Sam. xi. 3). **4.** 1 Chron. xxvi. 5.

Ammihud. **1.** Num. i. 10; ii. 18; vii. 48, 53; x. 22. **2.** Num. xxxiv. 20. **3.** Num. xxxiv. 28. **4.** 2 Sam. xiii. 37. **5.** 1 Chron. ix. 4.

Amminadab=*of the people of the prince*; else, *my people is willing*. **1.** S. of Sol. vi. 12: "My soul made me like the chariots of Amminadib," one noted for swift driving; comp. chap. i. 9. Rather: "My soul made me like the chariots of *my willing people*" (Ps. cx. 3), or else, "of the Prince of My people," Messiah. His chariots are His glorious angel escort. **2.** Num. i. 7, ii. 3. Ancestor of David and Jesus (Matt. i. 4; Luke iii. 3; Num. i. 7, ii. 3; Ruth iv. 19, 20; 1 Chron. ii. 10). As Naasson, A.'s son, was prince at the first numbering of Israel in the second year from the exodus, A. probably died in Egypt before the exodus, at the time of Israel's heaviest oppression. His daughter Elisheba married Aaron, and bore Nadab (named from Amminadab), Abihu, Eleazar, and Ithamar; the earliest alliance of the kingly line of Judah and the priestly line of Aaron. **3.** Chief of Uzziel's 112 sons, whom David sent for to bring the ark to Jerusalem (1 Chron. xv. 10–12). **4.** = Izhar, son of Kohath, father of Korah (1 Chron. vi. 22; comp. ver. 2, 18).

Ammishaddai. Num. i. 12, vii. 66. One of the few names compounded with the ancient name of God, Shaddai.

Ammizabad. 1 Chron. xxvii. 6.

Ammon. A nation sprung from Ben-ammi, Lot's son by his younger daughter (Gen. xix. 38, Ps. lxxxiii. 7, 8), as Moab by his elder, after Lot escaped from Sodom. A. and Moab appear continually together; both are said to have hired Balaam (Deut. xiii. 4), though Moab alone is mentioned in the detailed account (Num. xxii., xxiii.). The land from Arnon river to Jabbok is assigned to both (Jud. xi. 12–18, 25). The Israelites dispossessed the *Amorites* of land which *afterwards* A. occupied, between Arnon and Jabbok, but did not, as Jephthah reasons, dispossess A. of it, though now claiming it as theirs (Num. xxi. 24, 26, 29). A. destroyed the aboriginal Rephaim or giants, named Zamzummim, and occupied their land, Jabbok being their boundary (Deut. ii. 20, 21, 37). Moab was probably the more civilized half of Lot's descendants; whence we read of the plentiful fields, hay, summer fruits, vineyards, presses, songs of the grape treaders, of Moab (Isa. xv., xvi., Jer. xlviii.): A. the more fierce, plundering, Bedouin-like half; whence we read of their threat of thrusting out the right eye of all in Jabesh Gilead (1 Sam. xi. 2), ripping up pregnant women in Gilead (Amos i. 13), treacherously murdering, as Ishmael, Baalis' agent, did (Jer. xl. 14, xli. 5–7), suspecting and insulting their ally David to their own ruin (2 Sam. x. 1–5, xii. 31). A.'s one stronghold, Rabbah, "the city of waters" (20 cities are mentioned Jud. xi. 33, perhaps some Moabite cities), forms a contrast to Moab's numerous towns with their "high places" (Jer. xlviii.); their idol, Moloch, accordingly they worshipped in a *tent*, the token of nomad life, not a fixed *temple* or *high place*, such as was appropriated to the god of the more settled people Moab (Amos v. 26, Acts vii. 43). They crossed Jordan and seized Jericho for a time (Jud. iii. 13). Chephar-ha-Ammonai (*the hamlet of the Ammonites*), in Benjamin, at the head of the passes from the Jordan westward, marks their having temporarily been in that region. Their unwillingness to help Israel, and their joining Moab in hiring Balaam (Deut. xxiii. 2, 46; Neh. xiii. 2), caused their exclusion (like that of a bastard) from the Lord's congregation for ten generations; whereas Edom, who had not hired him, was only excluded for three. The exclusion was from full Israelite citizenship, not from the spiritual privileges of the covenant, if they became proselytes. Previously to David, Jephthah and Saul had sorely punished them (Jud. xi. 33; 1 Sam. xi. 11, xiv. 47). A. joined with Moab in the expedition for uprooting Judah from its possession, in Jehoshaphat's reign (2 Chron. xx., Ps. lxxxiii. 3–7). So utterly were the confederates routed that the Jews spent three days in gathering the spoil. They had to bring gifts to Uzziah (2 Chron. xxvi. 8). Jotham reduced them to pay 100 talents of silver, 10,000 measures of wheat, and 10,000 of barley. A. seized on the cities of Gad from which Tiglath Pileser had carried the Israelites (Jer. xlix. 1–6, Zeph. ii. 8, 9). On the return from Jerusalem Tobiah, an Ammonite, joined with Sanballat, of Horonaim of Moab, in opposing Nehemiah's restoration of the city walls (Neh. ii. 10, 19). Naamah, Solomon's wife, mother of Rehoboam, was an Ammonite. Their idol, Moloch, appears also under the varied form Milcom and Malcham, as the Heb. for "their *king*" may be rendered. Comp. Zeph. i. 5, 2 Sam. xii. 30. Solomon's Ammonite wives seduced him to rear an altar to this "abomination," to his own hurt (Jer. xlix. 1, 3). Nahash, perhaps a common title of their kings, means a *serpent*. Shobi, the son of David's friend, followed his father's rather than Hanun his brother's steps, showing kindness to David in adversity (2 Sam. xvii. 27).

Amnon. **1.** David's eldest son by Ahinoam the Jezreelitess, born in Hebron whilst David reigned there over Judah only. Forced his half sister Tamar, and was murdered by her brother ABSALOM [see] (2 Sam. xiii.). **2.** 1 Chron. iv. 20.

Amok. Neh. xii. 7, 20.

Amon (Nah. iii. 8). No-A., *i.e.* Thebes, or No, the city of A., an Egyptian god (Jer. xlvi. 25), "the multitude of No," else "Amon of No" = the *nourisher*, Heb. The Egyptian name is *Amen*, "the hidden," or "mysterious"; one of the eight gods of the first order; chief of the Theban triad, worshipped as Amen-*ra* (*i.e. the sun*), represented as a man wearing a cap with two plumes, both male and female; accompanied with sacred trees, like the "groves" connected with Baal's worship. In the great Oasis he was worshipped as the ram-headed god *Num*, and in Meroe as *Kneph*. The Greeks called him Jupiter Ammon.

AMEN-RA.

Amon. **1.** Son and successor of Manasseh in the throne of Judah = *skilful in his art*, Heb. Possibly the name was given by Manasseh, when an idolater, from the Egyptian god. He reigned from 642 B.C. to 640 (2 Kings xxi. 19; 2 Chron. xxxiii. 20). His own servants conspired and slew him in his own house, and in their turn were slain by the people, who raised his son Josiah to the throne. **2.** Governor of the city under Ahab (1 Kings xxii. 26).

Amorite (*the*). Always singular in the Heb., "the dweller on the summits." The fourth son of Canaan, Ham's son. The Hamitic races were the earliest developed, and most brilliant, but had the greatest tendency to degeneracy, because averse to true religion, the great preserver of man. The tendency of the children of Japhet was to improve, that of the children of Shem to be stationary. As the Amorites, Hittites, and Jebusites were the highlanders, so were the Canaanites the lowlanders, by the sea W., and the Jordan E. Comp. Num. xiii. 29, Deut. i. 44. As early as Gen. xiv. 7, 13, they occupied the rugged heights afterwards called En-gedi (*fount of the kid*); then Hazezon Tamar (*the cutting of the palm tree*). Thence they stretched W. to Hebron. They subsequently crossed the Jordan eastward. Sihon took the pasture land S. of Jabbok, and drove Moab across the Arnon (Num. xxi. 13, 26–31). Israel, approaching from the S.E., was refused leave to pass through his land to the fords of Jordan. Sihon, having marched against them, was killed with his sons and people (Deut. ii. 32–37), and his land and cattle taken by them. The tract bounded by the Jabbok on the N., Arnon S., Jordan W., wilderness E. (Jud. xi. 21, 22), was specially the "land of the Amorites"; but their possessions embraced all Gilead and Bashan, to

Hermon (Deut. iii. 8, iv. 48, 49), "the land of the two kings of the Amorites," Sihon and Og (Deut. xxxi. 4). As the Amorites (highlanders) were the most powerful, the other Canaanites (even *lowlanders*) were sometimes called by their name. Thus Mamre in Hebron, of Gen. xiii. 18, is the "A." in xiv. 13; "Hittite" in chap. xxiii.; "Canaanite" in Jud. i. 10. The Hivites (Gen. xxxiv. 2) are called Amorites in xlviii. 22. Jerusalem is "A." in Josh. x. 5, but in xv. 63 "Jebusite." Grove, in Smith's Dictionary, conjectures that "*A.*" expresses *locality* (*highlander*), not distinction of race; because the name is spread over a wide area, no connection appears between the Amorites on the E. and those W. of Jordan, Sihon and Og are both "kings of the Amorites," and yet their territories are separate. No individual Amorites are named except these two kings and Abraham's three confederates (Gen. xiv. 13). No traces appear of any distinctive government, worship, or customs, different from the other Canaanite nations. The A. name *Senir* (not *Shenir*) for mount Hermon (Deut. iii. 9) is mentioned; but this may be the Canaanite term, as distinguished from the Heb. "Hermon" (lofty peak) and the Phœnician "Sirion" (*glittering* as a breastplate; *senir* too means a *breastplate*, from a root, "clatter," the snowy round top glittering like a breastplate). *Mountaineers* are usually the most warlike: hence, undeterred by Joshua's slaughter of the five kings "dwelling in the mountains" (Josh. x. 5, etc.), they in the next age drove the children of Dan to the mountains, themselves keeping possession of the plain, as well as mount Heres (Jud. i. 34, 35); comp. also Amos ii. 9, 10.

Amos = *a burden*. Of Tekoah, in Judah, six miles S.E. of Bethlehem. A shepherd (probably owning flocks)

EASTERN SHEPHERD.

and dresser of sycamore fig trees; specially called of the Lord to prophesy, though not educated in the prophets' schools (Amos i. 1, vii. 14, 15). These personal notices occur only as connected with the discharge of his prophetic function; so entirely is self put in the shade by the inspired men of God, and God is made the one all-absorbing theme. Though of Judah, he exercised his ministry in the northern kingdom, Israel; not later than the 15th year of Uzziah of Judah, when Jeroboam II. (son of Joash) of Israel died (comp. 1 Kings xiv. 23 with xv. 1), in whose reign it is written he prophesied "two years before the earthquake"; comp. Zech. xiv. 5. Allusions to the earthquake appear in v. 8, vi. 11, viii. 8, ix. 1, 5. The Divine sign in his view confirmed his words, which were uttered *before*, and which now *after* the earthquake were *committed to writing* in an orderly summary. The natural world, being from and under the same God, shows a mysterious sympathy with the spiritual world; comp. Matt. xxiv. 7, xxvii. 50–54. Probably A. prophesied about the middle of Jeroboam's reign, when his conquests had been achieved (Amos vi. 13, 14; comp. 2 Kings xiv. 25–27), just before Assyria's first attack on Israel, for he does not *definitely name* that power: chap. i. 5, v. 27 (Hos. x. 6, xi. 5). The two forces from God acted simultaneously by His appointment, the invading hosts from without arresting Israel's attention for the prophet's message from God within the land, and the prophets showing the spiritual meaning of those invasions, as designed to lead Israel to repentance. This accounts for the outburst of prophetic fire in Uzziah's and his successors' reigns. The golden calves, the forbidden representation of Jehovah, not Baal, were the object of worship in Jeroboam's reign, as being the great grandson of Jehu, who had purged out Baal worship, but retained the calves. Israel, as abounding in impostors, needed the more true prophets of God from Judah to warn her. Her prophets often fled to Judah from fear of her kings. Oppression, luxury, weariness of religious ordinances as interrupting worldly pursuits, were rife: chap. viii. 4, 5, iii. 15. The king's sanctuary and summer palace were at Bethel (vii. 13); here A. was opposed by AMAZIAH [see] for his faithful reproofs, and informed against to Jeroboam. Like the prophet in 1 Kings xiii., A. went up from Judah to Bethel to denounce the idol calf at the risk of his life. Calf worship prevailed also at Dan, Gilgal, and Beersheba, in Judah (iv. 4, v. 5, viii. 14), blended with Jehovah's worship (v. 14, 21–26); 2 Kings xvii. 32, 33, comp. Ezek. xx. 39. The book is logically connected, and is divisible into four parts. Chap. i. 1 to ii. 13: the sins of Syria, Philistia, Tyre, Edom, Ammon, Moab, the neighbours of Israel and Judah. Chap. ii. 4 to vi. 14: Israel's own state and consequent punishment; the same coasts "from the entering in of Hamath," which Jeroboam has just recovered from Syria, shall be "afflicted," and the people carried into "captivity *beyond* Damascus" (v. 27). Chap. vii. 1 to ix. 10: A.'s visions of grasshoppers devouring the grass, and fire the land and deep, both removed by his intercession; the plumb line marking the buildings for destruction; Amaziah's interruption at Bethel, and foretold doom; the basket of summer fruits marking Israel's end by the year's end; the Lord standing upon the altar, and commanding the lintel to be smitten, symbolising Israel's destruction *as a kingdom*, but individually not one righteous man shall perish. Chap. ix. 11–15: David's fallen tabernacle shall be raised, the people re-established in prosperity in their own land, no more to be pulled out, and the conversion of the heathen shall follow the establishment of the theocracy finally; comp. ver. 12 with Acts xv. 17. Reference to agricultural life and the phenomena of nature abounds, in consonance with his own former occupation, an undesigned propriety and mark of truth: chaps. i. 3; ii. 13; iii. 4, 5; iv. 2, 7, 9; v. 18, 19; vi. 12; vii. 1; ix. 3, 9, 13, 14. The first six chapters are without figure; the last three symbolical, with the explanation subjoined.

He assumes his readers' knowledge of the Pentateuch, and that the people's religious ritual (excepting the golden calves) accords with the Mosaic law, an incidental confirmation of the truth of the Pentateuch. Stephen (Acts vii. 42) quotes v. 25 to 27; and James (Acts xv. 16) quotes ix. 11. Philo, Josephus, the Talmud, Justin Martyr, the catalogues of Melito, Jerome, and the council of Laodicea, confirm the canonicity of A. His use of the names *Adonai* (Lord) and *God of hosts* marks that Jehovah, Israel's covenant God, is *universal* Lord. Characteristic and peculiar phrases occur: "cleanness of teeth," *i.e.*, want of bread (iv. 6); "the excellency of Jacob" (vi. 8, viii. 7); "the high places of Isaac" (vii. 9), "the house of Isaac" (vii. 16); "he that createth the wind" (iv. 13). Hosea, his contemporary, survived him a few years.

Amoz. Father of Isaiah (Isa. i. 1).

Amphipolis. A Macedonian city, through which Paul and Silas passed, by the Ignatian Way, in journeying from Philippi (33 Roman miles distant) to Thessalonica (Acts xvii. 1). Their not staying there may have been because there were few, if any, Jews in it: and they hastened on to Thessalonica, "where was a synagogue of Jews," affording the suitable starting point for a Christian church. It means *the city* (almost) *surrounded* by the river Strymon, three miles from its entrance into the sea. An Athenian colony. Its commercial situation, and the neighbouring woods of Kerkine, and gold mines of mount Pangæus, gave it importance; also memorable in the Peloponnesian war for the battle fought at it, in which Brasidas and Cleon were killed. The site is now occupied by the village *Neokhorio*.

Amplias. A Roman Christian (Rom. xvi. 8).

Amram. **1.** A Levite; father of Miriam, Aaron, and Moses (Exod. vi. 18–20). [See AARON and JOCHEBED.] **2.** Ezra x. 34.

Amraphel. One of the four invading kings (Gen. xiv. 9). Shinar, his kingdom, or Babylonia, was subordinate to the great Elamite king, CHEDORLAOMER [see]. The Assyrian monuments attest that an Elamite king invaded and plundered Babylonia in 2386 B.C.; and Babylonian remains bear traces of Elamitic influence.

Amzi. **1.** 1 Chron. vi. 46. **2.** A priest (Neh. xi. 12).

Anab. A town once belonging to the

Anakim, in the mountains of Judah (Josh. xi. 21); still so called; ten miles S.S.W. of Hebron.

Anah. Son of Zibeon, son of Seir the Horite; father of AHOLIBAMAH [see], Esau's wife (Gen. xxxvi. 2, 14, 20, 25). "Aholibamah, daughter of Anah, *daughter* of Zibeon," is tantamount to *granddaughter, i.e. descendant from* Zibeon; not that Anah was "*daughter* of Zibeon," for ver. 20 calls him "*son* (*i.e. grandson*) of Seir." Those descendants alone of Seir are enumerated who, being heads of tribes, were connected with Edom; so Anah is mentioned because he was head of a tribe, independently of his father. As sprung from Seir, he is called a "*Horite*," *i.e.* a dweller in caves or troglodyte; also a "Hivite," a branch of the *Canaanites*; also he is named "Beeri the Hittite," the "Hittites" being the general name for "Canaanites" (xxvi. 34). "Hivite" is thought by some a transcriber's error for "Horite." Instead of "mules" (xxxvi. 24) translate *yemim* "water springs"; not as Luther, "he invented mules" (Lev. xix. 19), but "discovered hot-springs" (so Vulg. and Syriac vers.) of which there are several S.E. of the Dead Sea, *e.g.* Callirrhoe in the wady Zerka Maein; another in wady el Ahsa, and in wady Hamad; whence he got the surname Beeri, or "the spring man." Judith is the same as Aholibamah.

Anaharath; within Naphtali's territory (Josh. xix. 19).

Anaiah. Neh. viii. 4, x. 22.

Anakim = *long-necked*, or *strong-necked*. Descended from Arba (Josh. xv. 13, xxi. 11), dwelling in the S. of Canaan. Hebron was called from him Kirjath Arba, *i.e.* city of Arba. Anak is the name of the *race* rather than an individual; comp. Josh xiv. 15. The three *tribes* bore the names of Sheshai, Ahiman, and Talmai. They were in the spies' time a terror to Israel (Num. xiii. 28), but were destroyed by Joshua, except a remnant who escaped to the Philistine cities, Gaza, *Gath*, and Ashdod (Josh. xi. 21, 22). Caleb, who brought tidings as a spy concerning them, was eventually their destroyer (xv. 14). Hence we find a giant race among the *Philistines*, and in *Gath*, in David's days (1 Sam. xvii., 2 Sam. xxi. 15-22); an undesigned coincidence between the independent histories Joshua and 1 and 2 Samuel, confirming the truth of both. Their chief city Hebron became Caleb's possession for his faith, shown in having no fear of their giant stature since the Lord was on Israel's side (Josh. xv. 14, Jud. i. 20; comp. Num. xiii. 22, 28, 30-33; xiv. 24). They are represented on Egyptian monuments as tall and fair. The hieroglyphic Tanmahu represents Talmai, and one of his tribe is depicted on the tomb of Oimenapthah I.

Anamim. Sprung from Mizraim (Egypt), son of Ham (Gen. x. 13). An E. African people, early absorbed into Egypt or Ethiopia.

Anammelech. The idol of Sepharvaim, introduced into Samaria by the Assyrian settlers (2 Kings xvii. 31). The name means "statue of the king," Moloch. ADRAMMELECH [see] is the sun's male power; Anammelech, the female power.

Anan. Neh. x. 26.

Anani. 1 Chron. iii. 24.

Ananiah. **1.** Neh. iii. 23. **2.** A place between Nob and Hazor, where the Benjamites lived on returning from the Babylonian captivity (Neh. xi. 32).

Ananias. **1.** Highpriest (Acts xxiii. 2, etc.; xxiv. 1). Son of Zebedæus, succeeded Joseph, son of Camydus, and was followed by Ismael, son of Phabi Herod, king of Chalcis A.D. 48, appointed him. The prefect Ummidius Quadratus in A.D. 52 sent him to be tried before the emperor Claudius on the charge of oppressing the Samaritans. Cumanus the procurator, his adversary, was not successful but was banished; so that A. seems not to have lost office then, but lost it before Felix left the province; and was at last assassinated by the Sicarii (zealot assassins and robbers) early in the last Jewish war. Violent tempered to such a degree that he caused Paul to be smitten on the mouth for saying, "I have lived in all good conscience before God"; himself on the contrary "a whited wall." Comp. Matt. xxiii. 27. **2.** A disciple at Jerusalem, Sapphira's husband (Acts v.). Having sold his property for the good of the church professedly, he kept back part of the price, and handed the rest to the apostles. Peter stigmatized the act as "lying to the Holy Ghost," who was in the apostles, and whom notwithstanding he thought he could elude. A. instantly fell down and expired. That this was no mere natural effect of excitement appears from the sentence expressly pronounced by Peter on Sapphira, and immediately executed by God, whose instrument of justice Peter was. The judgment had the salutary effect designed, of guarding the church in its infancy from the adhesion of hypocrites; for "great fear came upon all the church and upon as many as heard it; and of the rest durst no man join himself to them, but the people magnified them." A. was sincere up to a certain point, for he had cast in his lot with the despised "Nazarenes," but he wished to gain a high name in the church by seeming to have given his all, whilst he really gave but a part. He was not *obliged* to throw his property into a common Christian fund (as Peter's words show, "after it was sold, was it not in thine own power?") It was a compromise between love of Christian applause and worldliness; "Satan filled his heart" as "Satan entered into Judas" (Luke xxii. 3). At the beginning of the course of the N. T. church an awful example was given to guard her in guileless sincerity from the world's corruptions; just as at the beginning of the course of the O. T. church, Israel, a similar example was given in Achan's case, to warn her that she was to be a holy people, separate from and witnessing against the world's pollutions by lust (Josh. vii.). The common fund which the first disciples voluntarily brought was a kind of firstfruits to the Lord in entering on possession of the spiritual Canaan, as Jericho's spoil was a firstfruit to Jehovah of the earthly Canaan. The need there was for such a prescient warning appears from the last protest of the same apostle Peter in his 2nd Epistle, against the growing covetousness and lust within the church. **3.** A Jew Christian at Damascus, "a devout man according to the law, having a good report of all the Jews which dwelt there" (Acts ix. 10, etc., xxii. 12, etc.). By the Lord's direction in a vision, he sought out Saul in his blindness and foodlessness for three days after Jesus' appearing to him; putting hands on Saul, A. was the Lord's instrument of restoring his sight, and conveying to him the Holy Ghost, that he might be "a chosen vessel to bear Jesus' name before the Gentiles, and kings and Israel, as a witness unto all men of what he had seen and heard, suffering as well as doing great things for His name's sake. A. told him, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." How striking that A., whom Saul would have seized for prison and death, should be the instrument of giving him light and life. Tradition makes A. subsequently bishop of Damascus and a martyr.

Anath. Jud. iii. 31, v. 6.

Anathema. Heb. *cheerem*: "a thing or person devoted;" so, *accursed* to the Lord, and incapable of being redeemed, and, if a person, doomed to death (Lev. xxvii. 28, 29; 1 Cor. xii. 3, xvi. 22; Gal. i. 9; Rom. ix. 3, comp. Exod. xxxii. 32). "I could wish that myself were accursed from Christ for my brethren," lit. "I was wishing," *i.e.*, the wish was rising within me, so intense is my love for Israel, that I myself were sacrificed in soul as well as body for their sake, were such wish lawful, which it is not; the wish remained incomplete, checked by calmer and more sober thoughts, which vehement zeal for the moment forgot. It never passed beyond the region of deep *feeling*, wherein he was transported momentarily out of all other considerations into the all absorbing one, "an ecstasy of charity" (Bacon).

"ANATHEMA-MARANATHA" (*i.e., the Lord cometh*: 1 Cor. xvi. 22. An Aramaic watchword of the first age, suitable for believers in all ages: If He come not to bless, He shall come to smite with a curse) alludes to Mal. iv. 5, 6: "To those who fear [in the N. T. 'love'] the Lord's name, He comes as the Sun of Righteousness with healing on His wings;" but to those who fear and love Him not, He will come smiting the earth with a "curse" (*cheerem* or anathema). Paul pronounces the anathema on those loving Him not, whilst as yet He is not come, that by fleeing to Him now they may escape the curse and gain the blessing. Paul is God's inspired mouthpiece proclaiming the doom to which those not loving Jesus are set apart, and his inspired

prayer of anathema is but praying that God's will be done.

In the O.T. *forcible* setting apart to His glory of what ought to have been, but was not willingly, consecrated to Him, is implied. So in the case of Jericho the city was so devoted to destruction, and all in it, except Rahab; and the silver, gold, brass, and iron, were consecrated to Jehovah (Josh. vi. 17–26). Similarly Israel's vow (Num. xxi. 1–3): "if Thou wilt deliver this people into my hand, I will utterly destroy [Heb. make a *cheerem* or *anathema* of] their cities." Therefore they called that place Hormah (*Chormah, i.e.*, the place made a *cheerem* or *anathema* of; *put under a ban; devoted to God for destruction as accursed*). This gives the true view of the dooming of the Canaanites; the sinners themselves were to be made an awful example of God's punitive justice to which they were set apart; their possessions were properly the Lord's, but were given by Him to Israel as a gift henceforth to be used to His glory. The degree of the work of destruction varied: men alone (Deut. xx. 13); men, women, and children, the cattle and spoil kept for the army (Deut. ii. 34, 35); every living creature (Deut. xx. 16, 1 Sam. xv. 3); virgins excepted (Num. xxxi. 17). Had the Canaanites humbled themselves before God's judgment and submitted, they would have been spared; but they were given up to judicial hardening to their own ruin (Josh. xi. 19, 20).

Anathoth. **1.** 1 Chron. vii. 8. **2.** x. 19. **3.** A priests' city of Benjamin. Meaning "echoes" (Josh. xxi. 18, 1 Chron. vi. 60). Abiathar the priest was banished thither by Solomon after his attempt to put Adonijah on the throne (1 Kings ii. 26). Abiezer's birthplace, one of David's 30 captains (2 Sam. xxiii. 27); Jehu's also, one of his mighties (1 Chron. xii. 3); Jeremiah's, the priest and prophet, also (i. 1). Among the restored captives from Babylon were 128 men of A. The name is variously given: Anethothite, Anetothite, Antothite. Near the road, about three miles N. from Jerusalem (Isa. x. 30). Now *Anâta*, on a broad ridge, amidst fields of grain, figs, and olives. There are remains of walls, and quarries supplying stone to Jerusalem.

Ancient of Days. Dan. vii. 9, 13, 22. The everlasting Jehovah, as contrasted with the ephemeral transitoriness of the four successive world powers, stable as they seemed for a time.

Andrew. A Gr. name. A fisherman of Bethsaida at the lake of Gennesareth, son of Jonas. One of the first two called of the apostles; who in his turn called his brother Simon to Jesus (John i. 35–41). Previously he had been John the Baptist's disciple, and by him had been pointed to Jesus twice as the Lamb of God. Prompt decision for Christ, not levity, led him to obey. A further call took place subsequently and more formally, when, after they had resumed their usual occupation, Jesus found them casting their net into the sea (Matt. iv. 18). Void of the boldness and rocklike robustness of Peter's character, which but few can aspire to, he had that feature which makes him a pattern within the reach of all, a simple, earnest determination in carrying out the dictates of conscience. Another feature in A. was, though not so qualified for public usefulness as some, he was as ardent as any to win souls in private to Jesus. When we admire the foremost apostle through whom 3000 were added to the church on pentecost, let us not forget that, without A., Simon would never have become Peter. So well known was his love for souls, that when certain Greeks desired to see Jesus, A. was the person to whom Philip (whose name also is *Gr.*, and who, like A., when called, in turn called *Nathanaël*) brought them. Then he and Philip (the two whose names imply connection with the Greeks, an interesting coincidence, and who had shown their zeal for conversions) brought them to Jesus (John i. 43–46, xii. 20–22). A. had his faults too; he shared in the disciples' unbelief when Jesus tried their faith, "Whence shall we buy bread that these (5000) may eat?" (John vi.) A. answered, "There is a lad here that hath five barley loaves and two small fishes, but what are they among so many?" Even here he suggests a supply, but with defective faith. A. was one of the four who asked Jesus privately, "When shall these things be, and what is the sign of Thy coming and the end of the world?" A. was not elsewhere admitted to the private interviews which Peter, John, and James enjoyed: at the raising of Jairus' daughter, the transfiguration, and Gethsemane. In Matt. x. 2 and Luke vi. 14 A. is next after Peter; but in Mark iii. 16, Acts i. 14, after the first and foremost three, Peter, James, and John, and before his Greek-named associate Philip. Eusebius makes him after Christ's ascension preach in Scythia; Jerome, in Greece; where tradition makes him to have been crucified on a *crux decussata*, an X-shaped cross.

Andronicus. A Christian at Rome, saluted by Paul (Rom. xvi. 7). He and Junia were Paul's "kinsmen" (or the *Gr.* may mean "fellow countrymen," vers. 11, 21) "and fellow prisoners, of note among the apostles" (in the wider sense than *the Twelve*: Acts xiv. 4, 14, 2 Cor. viii. 23, 1 Thess. ii. 6), "and in Christ" (by faith) "before" him. Bishop of Pannonia subsequently, says "Hippolytus."

Anem. City of Issachar, belonging to the Gershomites (1 Chron. vi. 73). In Josh. xix. 21 "Engannim," of which "Anem" may be contraction.

Aner. **1.** City of Manasseh, W. of Jordan; of the Kohathites (1 Chron. vi. 70); Josh. xxi. 25, "Tanach," of which "Aner" may be the corruption. **2.** One of the three Hebronite chiefs who helped Abraham against the four invading kings (Gen. xiv. 13, 24).

Angels = *messengers*. Often with "of God" or "Jehovah" added. Sometimes called the "holy ones," "saints." The "Angel of God" often means *the Divine Word*, "the Image of the invisible God," God Himself manifested (Col. i. 15; Gen. xxii. 11, 12, xvi. 7, 13, xxxi. 11, 13, xlviii. 15, 16, xxxiii. 14; comp. Isa. lxiii. 9; Exod. iii. 2, 6, 14, xxiii. 20–22; Acts xxvii. 23, 24, comp. xxiii. 11; Num. xxii. 22, 32, 35); accepting as His due the worship which angels reject as mere creatures (Rev. xix. 10, xxii. 9); this manifestation was as *man*, an anticipation of the incarnation (John i. 18; Gen. xviii. 2, 22, xix. 1, xxxii. 24, 30; Josh. v. 13, 15). "Angel," "Son of God," "Gods" (*Elohim*), "Holy One," in the fullest sense, are names of the Divine Word alone. His incarnation is the centre by reference to which all angelic ministration is best understood. Comp. John i. 51, Gr. (*aparti*), "*from this time forth* ye shall see heaven open" [heretofore shut against man by sin: Heb. ix. 8, x. 19, 20] "and the angels of God ascending and descending upon the Son of man," as the antitypical *Jacob's ladder*, the centre of communication between men and God, the redeemed and the angelic world; Jesus' miracles, of which mention immediately follows (chap. ii.), are a firstfruit of this newly opened communion of earth and heaven (Gen. xxviii. 12–17).

Secondarily, God's created messengers; as Israel (Isa. xlii. 19), Haggai (i. 13), John (Mal. iii. 1, ii. 7), the priesthood, ministers (Eccles. v. 6), the rulers or angels of the Christian churches (Rev. i. 20), as Elohim, "gods." Is applied to *judges* (Ps. lxxxii. 6); comp. Jesus' application, John x. 34–37. As to the nature of "angels" in the limited sense, they are "spirits" (Heb. i. 7, 14), of windlike velocity, subtle nature, capable of close communion with God; sharers in His truth, purity, and love, since they ever behold His face (Matt. xviii. 10), even as the redeemed shall (1 John iii. 2); not necessarily incorporeal; Luke xx. 36 (comp. Phil. iii. 21), 1 Cor. xv. 44, seemingly but not certainly imply their having bodies. Their glorious appearance (Dan. x. 6), like our Lord's when transfigured and afterwards as the ascended Saviour (Rev. i. 14–16), and their human form (Luke xxiv. 4, Acts i. 10), favour the same view. Close kindred of nature between angels and men is implied in both being alike called "sons of God" (Job i. 6, xxxviii. 7; Dan. iii. 25, 28) and "gods" (Elohim) (Ps. viii. 5; Heb. *Elohim*, "angels," xcvii. 7; Luke iii. 38). Finite, but ever progressing in the participation of God's infinite perfection (Job iv. 18, Matt. xxiv. 36, 1 Pet. i. 12). Our fellow servants, "sent forth unto ministry for the sake of them who shall be heirs of salvation" (Heb. i. 14), *i.e.*, on ministrations appointed by God and Christ for the good of them who shall be heirs of salvation. Worship and service are their twofold function; priests in the heavenly temple (Isa. vi. 1–3, 1 Kings xxii. 19, Dan. vii. 9, 10, Rev. v. 11), and sent forth thence on God's missions of love and justice.

As finite, and having liberty, they were capable of temptation. Some "kept not their first estate, but left their own habitation" (2 Pet. ii. 4, Jude 6). "The elect angels" fell not; they take part, by act and sympathy, in our affairs, and shall witness the judgment (Luke xv. 10, 1 Cor. iv. 9). The fallen are not yet actually confined in the bottomless pit, but are doomed to it, "reserved unto judgment," and though seeming free, and ranging in our air, under the prince of the powers of the air (Eph. ii. 2), are really in "chains of darkness" already, able only to hurt to the length of their chain. Satan is their prince, a liar, murderer, slanderer; and such are they (John viii. 44). The probation of the elect angels is over; their crown is won, they are the "holy ones" now (Dan. viii. 13), under the blessed necessity of sinning no more. "Watchers" of men, jealous for God's honour (Dan. iv. 13, 23). Bad angels are permitted to try believers now, as Job; good angels are God's ministers of vengeance on the bad (Rev. xii. 8, 9; xx. 1, 2). Such shall the saints be at last, "equal to the angels," holy, made perfect, judges of angels and the world, ministering mediators of blessing to subject creatures (Heb. xii. 23; 1 Cor. vi. 2, 3; Rev. v. 10).

In the natural world angels minister, as in directing wind and flame (according to one translation of Ps. civ. 4, Heb. i. 7): "the angel of Jehovah" wrought in the plague on the Egyptian firstborn (Exod. xii. 23, Heb. xi. 28), and on the rebels in the wilderness (1 Cor. x. 10), on Israel under David (2 Sam. xxiv. 16, 1 Chron. xxi. 16), on Sennacherib's army (2 Kings xix. 35), on Herod (Acts xii. 23). An angel troubled the pool of Bethesda (the Alex. MS. supports the verse, the Sin. and the Vat. MSS. reject it), giving it a healing power, as in our mineral springs (John v. 4). They act, in an unknown way, in and through "nature's laws." In the spiritual world too: by their ministration the Sinaitic law was given, "ordained by angels" (Gal. iii. 19), "spoken" by them (Heb. ii. 2), by their "disposition" or appointment (Acts vii. 53; comp. Deut. xxxiii. 2, Ps. lxviii. 17). From the first creation of our world they took the liveliest interest in the earth (Job xxxviii. 7). When man fell by evil angels, with beautiful propriety it was ordered that other angels, holy and unfallen, should minister for God in His reparation of the evil caused to man by their fallen fellow spirits. They rescued at Jehovah's command righteous Lot from doomed Sodom, Jacob from his murderous brother (Gen. xix., xxxii.). "Manna" is called "angels' food," "the corn of heaven"; not that angels eat it, but it *came from above whence angels come*, and *through their ministry* (Ps. lxxviii. 25). When Elisha was in Dothan, surrounded by Syrian hosts, and his servant cried, "Alas! how shall we do?" the Lord opened his eyes to see the mount full of chariots and horses of fire round about (2 Kings vi. 15, 17, comp. Ps. xciv. 7). By God's angel Daniel was saved in the lions' den (Dan. vi. 22); comp. Dan. iii. 28 as to the fiery furnace. Michael (whom some questionably identify with the Son of God) is represented as Israel's champion against Israel's (the literal and the spiritual) accuser, Satan (Dan. xii. 1, comp. Rev. xii. 7–10). Dan. x. unfolds the mysterious truth that there are angel princes in the spirit world, answering to the God-opposed leaders of kingdoms in the political world, the prince of Persia and the prince of Grecia standing in antagonism to Michael. In patriarchal times their ministry is more familiar, and less awful, than in after times. Comp. Gen. xxiv. 7, 40 (the angelic guidance of Abraham's servant in choosing a wife for Isaac, and encouraging Jacob in his loneliness at Bethel on first leaving home, xxviii.) with Jud. vi. 21, 22, xiii. 16, 22. They appear, like the prophets and kings in subsequent times, in the character of God's ministers, carrying out God's purposes in relation to Israel and the heathen world powers (Zech. i., ii., iii., iv., etc.). When the Lord of angels became flesh, they ministered before and at His birth (Luke i., ii., Matt. i. 20), after the temptation (Matt. iv. 11), in the agony of Gethsemane (Luke xxii. 43), at His resurrection and ascension (Matt. xxviii. 2, Luke xxiv. 4, John xx. 12, Acts i. 10, 11). Their previous and subsequent ministrations to men (Acts v. 19, viii. 26, x. 3, xii. 7, Peter's deliverance, xxvii. 23) all hinge on their intimate connection with and ministry to Him, redeemed man's Divine Head (Ps. xci. 11, Matt. iv. 6). Hence they are the guardians of Christ's little ones, not thinking it beneath their dignity to minister to them (Matt. xviii. 10); not attached singly to single individuals, but all or one ready at God's bidding to minister to each. (In Acts xii. the remark, "it is his [Peter's] angel," receives no countenance from Peter or the inspired writer of Acts, Luke; but is the uninspired guess of those in Mary's house.) Rejoice over each recovered penitent (Luke xv. 10); are present in Christian congregations (1 Cor. xi. 10); exercising some function in presenting the saints' prayers, incensed by Christ's merits, the one Mediator, before God (Rev. viii. 3, v. 8); not to be prayed to, which is thrice forbidden (Rev. xix. 10, xxii. 9; Col. ii. 18): when we send an offering to the King, the King's messenger durst not appropriate the King's exclusive due. Ministers of grace now, and at the dying hour carrying the believer's soul to paradise (Luke xvi. 22), but ministers of judgment, and gathering the elect, in the great day (Matt. xiii. 39, 41, 49; xvi. 27; xxiv. 31). Their number is counted by myriads (Heb. xii. 22: Gr. "to myriads, namely the festal assembly of angels") (Deut. xxxiii. 2, Ps. lxviii. 17, Dan. vii. 10, Jude 14). There are various ranks, thrones, principalities, powers in the angelic kingdom of light, as there are also in Satan's kingdom of darkness (Eph. i. 22, vi. 12; Col. i. 16; Dan. x. 13, xii. 1; Rom. viii. 38). [See SERAPHIM, CHERUBIM, MICHAEL, GABRIEL.] Some conjecture that angels had originally natural bodies, which have been developed into spiritual bodies, as the saints' bodies shall (1 Cor. xv. 40-46); for they in Scripture accept material food (Gen. xviii.) and appear in human form, and never dwell in men's bodies as the demons, who, naked and homeless, seek human bodies as their habitation (see Luke xx. 36, "equal unto the angels": Phil. iii. 20, 21). Many of the momentous issues of life are seen often to hinge upon seemingly slight incidents. Doubtless, besides the material instruments and visible agents, the invisible angels work in a marvellous way, under God's providence, guiding events at the crisis so as to carry out the foreordained end. They "desire to look into" the mysteries of redemption, and they learn "by the church the manifold wisdom of God" (Eph. iii. 10, 1 Pet. i. 12). The saints (the living creatures and 24 elders) occupy the inner circle, the angels the outer circle, round the throne of the Lamb (Rev. v. 11).

Aniam. 1 Chron. vii. 19.

Anim. A city in the mountains of Judah (Josh. xv. 50). Derived from Ainain, "the two springs," perhaps at Khirbet el Jif, near Khirbet el Dilbeh, the site of Achsah's upper and lower springs (Conder, Pal. Expl.).

Anise. Some think the *Pimpinella anisum*, others more probably the dill, *Anethum graveolens*, of the order Umbelliferæ; the seeds used in medicine as carminatives, in cookery as condiments, like caraway seed. "Anise" is from the Gr. *not conquerable* (*aniketon*) in its healing power; "dill" from the Norse, the *soothing* herb. The seeds, the leaves, and the stem of dill are (says Rabbi Eliezer) subject to tithe (Matt. xxiii. 23).

ANISE.

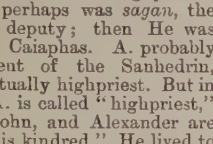
Anklet. (Isa. iii. 16, 18, 20.) Women wore ankle rings on both feet, joined by short chains, which "tinkled" as they walked, and which made them take gracefully short steps. Livingstone describes an African chief's wife similarly wearing "a profusion of iron rings with little pieces of sheet iron attached to make a tinkling as she walked in her mincing African style."

Anna (Luke ii. 36, 37). Daughter of Phanuel, of Asher; a widow of 84; a prophetess, *i.e.* guided by Providence, when the infant Jesus was being presented in the temple, to come in "*that instant*," and enabled by the Spirit to discern and to announce to others the Messiah, and to render praises accordingly. After seven years of married life she had given up all other concerns to join the women who devoted themselves to a continual attendance at the temple services "night

and day"; "a widow indeed" (1 Tim. v. 5). One of "God's own elect, which cry day and night unto Him," looking for the promised redemption "unto which the twelve tribes, instantly serving God day and night, hope to come" (Acts xxvi. 7; contrast Rev. xii. 10, Luke xviii 7; comp. Exod. xxxviii. 8). It is remarkable she is the only one of note mentioned in Scripture of the tribe of Asher, though the name means *blessedness*. A sample of an aged female's waiting faith, as Simeon is of an aged man's.

Annas. Son of Seth. Appointed A.D. 7, in his 37th year, to the high-priesthood by Quirinius, the imperial governor of Syria; obliged to give way to Ismael by Valerius Gratus, procurator of Judæa, in the beginning of Tiberius' reign, A.D. 14. Eleazar, son of A., followed Ismael; then Simon; then Joseph Caia has, son-in-law of A. (John xviii. 13.) He remained till A.D. 37. A. is put before Caiaphas, and both are called "highpriests (Luke iii. 2). Jesus' case was first heard before A., who virtually wielded the highpriest's power, and perhaps was *sagan*, the highpriest's deputy; then He was tried before Caiaphas. A. probably was president of the Sanhedrin, Caiaphas actually highpriest. But in Acts iv. 6 A. is called "highpriest," Caiaphas, John, and Alexander are called "of his kindred." He lived to old age, and had five sons highpriests.

Anoint. To put oil on the head or body; a practice common in the E. (Ruth iii. 3). To cease anointing was a mark of mourning (2 Sam. xiv. 2, Dan. x. 3, Matt. vi. 17). A mark of respect to a guest so common that to omit it implied defective hospitality (Luke vii. 46, Ps. xxiii. 5); Heb., "Thou hast made fat," or "unctuous" (John xi. 2, xii. 3). A body was prepared for burial with unguents (Mark xvi. 1, xiv. 8). Metaphorically, "anointed with oil" means *successful, joyous* (Ps. xcii. 10, Eccles. ix. 8). "Anointing with the oil of gladness" (Ps. xlv. 7, Heb. i. 9) expresses spiritual joy, such as Messiah felt and shall feel in seeing the blessed fruit of His sufferings (Isa. lxi. 3). Anointing prevents excessive perspiration in the hot and arid E., gives elasticity to the limbs, and acts as clothing in both sun and shade. The ordinary clothing is thin, and the heat and sand produce weariness and irritation, which the oil relieves. Oil was used as a medicament for the sick, and liniment for bodily pain (Isa. i. 6), so that it was used as a symbol in miraculous cures (Mark vi. 13). The usage which Christ practised Himself (John ix. 6, 11) and committed to His apostles was afterwards continued with laying on of hands as a token of the highest faculty of medicine in the church. Rome vainly continues the sign, when the reality, the power of miraculous healing, is wanting. Rome's "extreme unction" is administered to heal the *soul* when the body's life is despaired of. St. James's (v. 14, 15) unction was to heal the *body*.



EGYPTIAN ANOINTING.

The *sacred* use of oil was for consecrating things or persons to God. So Jacob anointed for a pillar the stone which had been his pillow at Bethel (Gen. xxviii. 18). The oil is a symbol of the Holy Spirit, and as applied to things gave them a ceremonial sacredness, fitting them for holy ministrations. As applied to prophets (1 Chron. xvi. 22, 1 Kings xix. 16), priests (Lev. iv. 3), and kings (Isa. xlv. 1), it marked their consecration to the office, and was a symbol of the spiritual qualification divinely imparted for its due discharge (Exod. xxx. 29, 30). 1 Sam. x. 1, 6: King Saul. 1 Sam. xvi. 13, 14: David *thrice* anointed: first to the right; then over Judah; then actually over the whole nation. Isa. lxi. 1: Messiah, twice so designated in the O. T. (Ps. ii. 2; Dan. ix. 25, 26), at once Prophet, Priest, and King, the Centre of all prophecy, the Antitype of all priesthood, and the Source and End of all kingship (Luke iv. 18; Acts iv. 27, x. 38). He was anointed with the Holy Ghost from the womb, then at His baptism (John i. 32, 33, 41). Hereby the N. T. marks Him as the Messiah of the O. T. (Acts ix. 22, xvii. 2, 3, xviii. 5, 28.) What He is His people are, Messiahs or "anointed ones" by union with Him (Zech. iv. 14), having the unction of the Holy Ghost (2 Cor. i. 21, 1 John ii. 20). Though priests in general were at first anointed, afterwards anointing was restricted to the highpriest, called "the priest that is anointed:" the perfume used was of stacte, onycha, and galbanum, with pure frankincense, and it was death to imitate it. Antitypically, to Christ, the true highpriest alone, belongs the fulness of the Spirit, which it is blasphemy to arrogate. "The Lord's anointed" was the ordinary phrase for the theocratic king (1 Sam. xii. 3, Lam. iv. 20).

"Anointing the shield" was to make the hide of which it was made supple and less liable to crack (Isa. xxi. 5). "Anointing the eyes with eyesalve" expresses imparting of spiritual perceptions (Rev. iii. 18). "The yoke shall be destroyed because of the anointing" (Isa. x. 27), *i.e.*, the Assyrian oppression shall be taken away from Judah, *because of the consecration* that is upon the elect nation, its prophets, priests, kings, and holy place (Ps. cv. 15); the Antitype to all which is Messiah, "the Anointed" (Dan. ix. 24). It is for Messiah's sake that all their deliverances are vouchsafed to His people.

Ant. (Prov. vi. 6–8, xxx. 25: "provideth her meat in the summer, and gathereth her food in the harvest.") So Hesiod, Works and Days, 776; Horace, Sat., i. 1, 33; Virgil, Æneid, iv. 402; Plautus, Trinummus, ii. 4, 1, 7; Ælian, Natura Animal., ii. 25, vi. 43; Æsop's Fables, 92 (Tauchnitz edition). Ants in northern Europe lie dormant in winter; and do not feed on grain, but flesh of other insects, worms, birds, the honeydew of aphides, and saccharine matter, exuding from trees. But in southern Europe there are species which feed on grain and store it for winter use. Solomon implies, the ant *providently and diligently uses the proper seasons for obtaining her food*, though she has "no guide, overseer, or ruler," such as man has in parents, teachers, and masters; therefore men are inexcusable in sluggishness. "Redeem the time" (Gr. *favourable season*) is the spiritual lesson (Eph. v. 16). There is no monarch, such as the queen is among bees; but ants labour together as a republic, having "no ruler" as Solomon describes. Moggridge (Harvesting Ants) has by observation proved that there are four harvesting ants on the Riviera, viz.: *Atta barbara*, under two forms, the one wholly black, the other red headed; *Atta structor*, claret brown coloured; and *Atta megacephala* or *Pheidole*, a minute bodied, yellow ant, with great head, which works chiefly at night. The *Atta barbara*, mounting the stem of a fruiting plant as shepherd's purse, and seizing a green pod in its jaws, and fixing its hind legs as a pivot, turns round and round and strains the fibres till they snap. Ants sometimes allow the capsules which they have cut to drop, and their companions below carry them away. Neither the *Atta barbara* nor the *structor* bring aphides into their nests. A host of ants seek and bring in the grain; others sort the materials, strip off the useless envelopes of seed or grain, and carry them out to throw away. Moggridge found masses of seeds stored in chambers and long subcylindrical galleries prepared in the soil. The granaries on a rock covered with earth lay horizontally from one and a half to six inches below the surface. The ants have some mysterious power which checks germination. The few seeds which may germinate the ants prevent from further growth by cutting off the end of the radicle. Heb. "ant," *nemalah*, is derived by some from Arabic for "clever." The Arabs put one in the new-born infant's hand, saying, "May he prove clever!" Others take it from *namal*, Heb. "cut off," the body being cut into segments, joined by but a slight thread. Similarly in Prov. xxx. 25 the ants' wisdom is set forth as making up for the absence of the strength of larger creatures. They belong to the family formicidæ, and order Hymenoptera. The mutual affection between the members of the republic is conspicuous in ants. In northern Europe ants strike with their antennæ and so make the aphides discharge the juice extracted by their suckers from vegetables; the ants in fact make the aphides their milch cows, *imprisoning a number in their nests to serve as a supply in winter* (Huber). Both the insect masters and the insect cows are torpid in winter in northern Europe; but in warm winters both at times come to life.

ANT HILLS.

The Indian ant (*Atta providens*), according to Col. Sykes, raises up heaps of grass seed in January when they ripen, in store for the season of need.

Antichrist. There are seven sets of passages noteworthy. (I.) Christ's predictions of false Christs and false prophets (Matt. xxiv. 3-31). (II.) John's prophecy of "Antichrist" (this name occurs only with him) (1 John ii. 18-23, iv. 1-3; 2 John 5, 7). (III.) Paul's "adversary" (Gr. *antikeimenos*, in sound and sense answering to *Antichrist*) (2 Thess. ii. 1-12; 2 Tim. iii. 1-5), "in the *last days*, perilous times," characterized by heady high mindedness, with the form but without the power of godliness, the love of pleasure supplanting the love of God, contrasted with the earlier "*latter times*," marked by seducing spirits, doctrines of demons, celibacy, and abstinence from meats (1 Tim. iv. 1-5). (IV.) Daniel's "little horn" from among the ten horns of the *fourth* beast, or Roman empire (vii. 7-27). (V.) Daniel's "little horn" from one of the four notable horns of the *third* beast, or Græco Macedonia divided into four at Alexander's death, the wilful king (viii. 8-25, xi. 36-39). (VI.) The beast from the sea (Rev. xiii. 1-8), ridden by the whore (Rev. xvii. 1-7). (VII.) The beast from the earth and the bottomless pit, or the false prophet (Rev. xi. 7, xiii. 11-18, xvii. 8-18, xix. 11-21). (I.) The false Christs and false prophets (Matt. xxiv.) point to the pretenders to Messiahship before the fall of Jerusalem, the foreshadowing of the future impostors about to deceive all but the elect. They are the spirits of demons which prepare the false prophet's way, but they are not the false prophet himself (Rev. xvi. 13, 14). (II.) John's A. is stated to have been a subject of his *oral* teaching first (1 John ii. 18, iv. 3), so Paul (2 Thess. ii. 5), and is therefore *alluded to*, not described. All who deny Jesus's Messiahship and Sonship (as Cerinthus and the Gnostics of John's days) forerun the A. "to come" (the same Gr. verb is used as of Christ's "coming"). (III.) Paul's *antikeimenos*, "who opposeth all that is called God," is the "A." of John. He is not to come till "he who now letteth (*hinders*) and that which withholdeth" (*hinders*; the same Gr. verb as before, only neuter instead of masculine) be taken out of the way; *i.e.*, *the curbing power of human law* (*neuter*) *and the curber* (*masculine*), viz., the Roman emperor and whoever may be representative of the fourth world kingdom's power just before A. The unanimous consent of the early Christians that the Roman empire is "what withholdeth" was so unlikely to suggest itself to them, inasmuch as regarding it as idolatrous and often persecuting, that this explanation seems to have been preserved from Paul's oral teaching. Another less probable view is that the *Holy Spirit* is "He who now letteth," and *the elect church* the thing "that withholdeth," and that is to be taken out of the way on the eve of A.'s coming. (IV.) Daniel's "little horn" (vii. 7-27) of the fourth kingdom is *the papacy as a temporal power*, rising on the ruins of the Roman empire, and plucking up three of its ten horns. (V.) Distinct from the "little horn" of chap. viii., which is connected with the *third*, not the fourth, kingdom; ANTIOCHUS Epiphanes, of the Syrian fourth part of the divided Græco-Macedonian or third kingdom, who persecuted the Jews, prohibited circumcision, and substituted the worship of Jupiter Olympius, with whom he identified himself as if God, instead of that of Jehovah, in the temple at Jerusalem. But this O. T. A. has a worse antitype in the N. T., viz. the A. of the last days. The language of Dan. viii. 8-25 and xi. 36-39, partially fulfilled by Antiochus, is exhaustively fulfilled only in the last A. (VI.) As the beast from the sea has ten horns, comprising both E. and W., and power is given to it for forty-two months (Rev. xiii. 1, 5), so the little horn (Dan. vii. 3, 7) absorbs the power of the ten-horned fourth beast out of the sea (the Roman empire) and wears out the saints for three and a half times (3½ years, *i.e.* 42 months, or 1260 years, a year for a day). Both have "a mouth speaking great things" (Dan. vii. 8, 11, 20, 25); both blaspheme against the Most High (Rev. xiii. 6, 7); both make war with the saints, and prevail; both persecute the saints (Rev. xiii. 7-10, xvii. 6), the beast being under the guidance of the harlot "drunken with their blood." The little horn of Dan. vii. therefore is the first beast of Rev. xiii. Neither the little horn nor the first beast is A., who is an *individual*; it is a *polity*.

(VII.) The beast from the earth (Rev. xiii. 11), or as he soon reveals himself (xi. 7, xvii. 8), from the bottomless pit, the false prophet (xvi. 13, xix. 20, xx. 10), appears only when the harlot is unseated from the first beast. The harlot, the once pure woman (Rev. xii.) corrupted, the apostate church, is distinct from the beast which it rides. The church, though corrupted, retains the *human* form, *i.e.* God's image, in which man was originally formed. The beast is the world estranged from God and under Satan, and so, however powerful, intellectual, and refined, essentially *bestial*. The faithful city (Isa. i. 21) having become Babylon, the whore (Rome on the seven hills, Rev. xvii. 9) is punished in righteous retribution by that world upon which she rode, and for which she abandoned her faithful witness for God (Rev. xvii.). Then after her judgment follows A.'s development. The "falling away" of 2 Thess. ii. 3 answers to the first beast of Rev. xiii., also to the departure from the faith, in enforced celibacy, asceticism, doctrines of demons, etc., of 1 Tim. iv. 1-3. In the second Council of Nice, A.D. 787, image worship was sanctioned. In 754 the *temporal* power of the popes began by Pepin's grant to Pope Stephen III. of the *three* territories (answering to the three horns plucked up before the little horn, Dan. vii. 8): Rome, the kingdom of the Lombards, and the exarchate of Ravenna; 1260 years from this date would end in 2014. Others date from A.D. 533, Justinian's edict acknowledging Pope John II: head of the church. The wounding to death and then the healing of the beast's deadly wound answers to the revival of idolatry and the setting up of a virtually pagan kingdom again at Rome in the eighth century (Rev. xiii. 3). Again, in the case of the second beast or the false prophet, the wound given at the Reformation is healed, and he appears again as "the beast that was, and is not, yet is," a resurrection man, the embodiment of a resurrection empire, a mock Christ; as the true Christ saith, "I am He that liveth, and was dead, and behold I am alive for evermore" (Rev. i. 18, xvii. 8). As Christ is the second Person in the Trinity, so A. is the second in the anti-trinity, composed of the dragon, the beast, and the false prophet (who bears witness to the first beast, as the Holy Spirit witnesseth of the Son).

A.'s characteristics (2 Thess. ii.; 1 John ii. 18-22, iv. 3) shall be *open opposition* to God and religion, a claim to God's exclusive prerogatives, lawlessness, power of lying miracles and of beguiling souls under Satan's energizing, having a lamb's horns, *i.e.*, outwardly resembling Christ or Messiah (Rev. xiii. 11); sitting in God's temple as God, apparently restored *Israel's* persecutor, whence the sacred Hebrew is the language of Dan. viii.-xii. wherein the little horn from the East is a leading subject, whereas the world's language, Chaldee, is that of Dan. vii. wherein the *Romish* little horn is described. At first hailed by Israel with hosannahs as her Messiah (John v. 43), and making a covenant with the Jews, then breaking it (Dan. ix., xi., xii.; Zech. xi., xii., xiii., xiv.). A., as the second beast or false prophet, will be personally an avowed atheist (1 John ii. 22), yet represent himself as the decaying church's vindicator, compel men to reverence her, breathe new life into her by using the secular arm in her behalf (Rev. xiii. 12-17), concentrating in himself the infidel lawless spirit working in the world from Paul's days (2 Thess. ii. 7). Heretofore infidelity and superstition have been on opposite sides, but when these shall combine against law, liberty, and Christianity, a period mercifully brief shall ensue, unparalleled in horrors by any that has gone before (Dan. xii. 1-3).

The two witnesses (Rev. xi.) are variously explained as Moses and Elijah; Joshua the highpriest and Zerubbabel the civil prince; the Word and the faithful church, to be slain or suppressed, perhaps about the same time that the harlot too is judged by the beast or A. (Rev. xvii., xviii., xix.) The place of their temporary death is *Jerusalem* (Rev. xi. 8), "where our Lord was crucified."

"The number of the beast" is 666, *i.e.* 6, the world's number, in units, tens, and hundreds. *Six* is next to the sacred *seven*, which it mimics but falls short of; it is the number of *the world given over to judgment*. There is a pause between the sixth and seventh seals, the sixth and seventh

trumpets: for the judgments of the world are completed in *six*; at the *seventh* the world kingdoms become Christ's. As *twelve* is the number of the church, so *six*, its half, symbolises the world kingdoms broken. The radicals in *Christ* are *CH*, *R* and *ST* (Χ Ρ Ϛ); A.'s monogram personates it, but falls short of it, *Ch X St* (Χ Ξ Ϛ) (666). It is curious that the only unquestionable 666 (1 Kings x. 14, 2 Chron. ix. 13) in the O. T. is the 666 talents of gold that came in yearly to Solomon, and were among the corrupting influences that misled him. Moreover, the only two Gr. nouns in the N. T., whose value numerically is exactly 666, are precisely the two expressing the grand corrupters of the church and sources of *idolatry*, "tradition" (*paradosis*), the corrupter of doctrine, "wealth" or the pursuit of it (*euporia*, only in Acts xix. 25), the corrupter of practice (Col. iii. 5). The children of Adonikam are 666 in Ezra ii. 13, but 667 in Neh. vii. 18. Adonijah, bearing the name of the Lord Jehovah, rose up against the Lord's anointed, and so is a type of A. The Hebrew letters of *Balaam* (type of the *false prophet* whose spiritual knowledge shall be perverted to Satanic ends; Rev. ii. 14 favours this, also the fact that A. mainly shall oppress Israel, Dan. viii., ix., xi., xii.) amount to 666. The Gr. letters of *Lateinos* (Irenæus), Rome's language in all official acts, amount to 666. The forced unity marked by Rome's ritual being everywhere in *Latin* is the premature counterfeit of the true unity, only to be realized when Christ, God's true Vicar on earth, shall appear, and all the earth shall "in a pure language serve the Lord with one consent" (Zeph. iii. 9). The last A. will be closely connected with his predecessor (as the second beast is with the first in Rev. xiii.), and will arrogate all Rome's claims besides those peculiar to himself.

Antioch. **1.** In Syria, capital of its Greek kings, and of its Roman governors subsequently. Built where Lebanon running N., and Taurus E., meet at a bend of the river Orontes; partly on an island, partly on the level left bank. Near it was Apollo's licentious sanctuary, Daphne. Nicolas the deacon was a proselyte of A. The Christians dispersed by Stephen's martyrdom preached at A. to *idolatrous* Greeks, not "Grecians" or Greek-speaking Jews, according to the Alexandrine MS. (Acts xi. 20, 26), whence a church having been formed under Barnabas and Paul's care, the disciples were first called "Christians" there. From A. their charity was sent by the hands of Barnabas and Saul to the brethren at Jerusalem suffering in the famine. Paul began his ministry systematically here. At A. Judaizers from Jerusalem disturbed the church (xv. 1). Here Paul rebuked Peter for dissimulation (Gal. ii. 11, 12). From A. Paul started on his first missionary journey (Acts xiii. 1-3), and returned to it (xiv. 26). He began, after the Jerusalem decree, addressed to the Gentile converts at A., and ended, his second missionary journey there (xv. 36; xviii. 22, 23). His third journey also began there. Ignatius was subsequently bishop there for forty years, down to his martyrdom A.D. 107.

A. was founded by Seleucus Nicator, and Jews were given the same political privileges as Greeks. Antiochus Epiphanes formed a great colonnaded street intersecting it from one end to the other. Pompey made it a free city. The citizens were famed for scurrility and giving nick-names. "CHRISTIAN" [see] was probably a name of their invention, and not of the disciples' origination. Now called *Antakia*, a poor mean place; some ancient walls remain on the crags of mount Silpius. A gateway still bears the name of Paul.

PAUL'S GATE, ANTIOCH.

2. ANTIOCH IN PISIDIA. Also founded by Seleucus Nicator. Made a *colony* by Rome; called also Cæsarea. Now *Yalobatch*, on a high ridge. When Paul, on his first missionary tour with Barnabas, preached in the synagogue there, many Gentiles believed. The Jews therefore raised a persecution by the wealthy women of the place, and drove him from Antioch to Iconium, and followed him even to Lystra (Acts xiii. 14, 50, 51; xiv. 19, 21). On his return from Lystra he revisited A. to confirm the souls of the disciples amidst their tribulations. In 2 Tim. iii. 11 he refers to Timothy's acquaintance with his trials at A. of Pisidia; and Timothy's own home was in the neighbourhood (Acts xvi. 1).

Antiochus. **1.** Theus, "King of the N." (Dan. xi. 6.) Ptolemy Philadelphus, king of Egypt, to end the war with him, gave Berenice his daughter to A., who divorced Laodice to marry Berenice. But Ptolemy having died, Berenice did "not retain the power of the arm," *i.e.*, she was unable to be the *mainstay* of peace; for on Ptolemy's death A. took back Laodice, who then poisoned him, and caused Berenice and her son to be slain. "But out of a branch of her roots stood up" in the place of Philadelphus (marg.) Ptolemy Euergetes, Berenice's brother, who avenged her, overran Syria, and slew Laodice, "carrying captives into Egypt their gods, princes, and vessels of silver and gold." He restored to Egypt many of the idols carried away formerly by the Persian Cambyses, whence the idolatrous Egyptians surnamed him Euergetes (benefactor). He "continued [four] more years than the king of the N.," A. **2.** Antiochus the Great, the grandson of A. Theus, and son of Seleucus Callinicus, "came and overflowed and passed through," recovering all the parts of Syria taken by Euergetes, and reached "even to his (border) fortress," Raphia, near Gaza. Here "the king of the S.," Ptolemy Philopator, Euergetes' son, "shall fight with" A., and A.'s "multitude [70,000 infantry and 500 cavalry] shall be given into his hand." 10,000 were slain and 4000 made captive. Ptolemy's "heart was lifted up" by the victory, so that though he "cast down many ten thousands, he was not strengthened by it," through his luxurious indolence. For A. "returned after certain years" (14 after his defeat at Raphia) against Philopator's son, Ptolemy Epiphanes. "In those times many stood against the king of the S.," Epiphanes, viz. Philip of Macedon and "robbers of the people," factious Jews, who, revolting from Ptolemy, helped A. unconsciously, "establishing the vision," *i.e.* fulfilling God's purpose of bringing trials on Judæa, "but falling," *i.e.* failing in their aim to make Judæa independent. So A., overcoming the Egyptian general Scopas at Paneas, near the Jordan's sources, forced him to surrender at Zidon, a "fenced city." Thus A. "did according to his own will, standing in the glorious land (Judæa) which by his hand was consumed," Heb. *perfected*, *i.e.* perfectly brought under his sway, or else *desolated* by being the arena of conflict between Syria and Egypt. The "upright ones with him" were Israelites, so called from their high *privileges*, though their practice of violence in support of a heathen king is reprobated. Next he thought, by wedding his "daughter" Cleopatra to Ptolemy Epiphanes, ultimately to gain Cilicia, Lycia, and even Egypt itself; "corrupting her," *i.e.* making her his tool; but "she did not stand on his side, but on that of her husband." Then he "took many of the isles" in the Ægean in his war with the Romans. But Scipio Asiaticus routed him at Magnesia 190 B.C., and so "caused the reproach offered by him [to Rome's allies] to cease." Then, compelled to cede his territory W. of Taurus, "he turned his face toward the fort of his own land," *i.e.* garrisoned the cities left to him. Finally, trying to plunder Jupiter's temple at Elymais, he "fell" in an insurrection of the inhabitants. Seleucus succeeded, "a raiser of taxes in the glory of the kingdom," or, as Maurer explains, "one who shall cause the taxgatherer to pass through the glorious kingdom," Judæa; *i.e.* inheriting it by hereditary right. "Within a few days [12 years, "few" in comparison with A.'s 37 years] he was destroyed, neither in anger nor in battle," but poisoned by Heliodorus.

3. Antiochus IV. succeeded, surnamed Epiphanes, "the Illustrious," for establishing the royal line against Heliodorus. Nicknamed Epimanes, "madman," for his great unkingly freaks, carousing with the lowest, bathing with them in public, and throwing stones at passers by. Hence, and because of his craftily supplanting Demetrius, the rightful heir, he is called in Dan. xi. "a vile person." He "came into the kingdom by flatteries" to Eumenes and to Attalus of Pergamus, and to the Syrians high and low. With his "flood" like hosts the Egyptians and Ptolemy Philometor, "the prince

of the covenant," were "overflown from before him." Philometor was in covenant with him by right, being son of Cleopatra, A.'s sister, to whom A. the Great had promised, as dowry in marrying Ptolemy Epiphanes, Cœlosyria and Palestine. Philometor's generals in trying to obtain these covenanted promises were defeated, and Pelusium, the key of Egypt, was taken 171 B.C. A. Epiphanes "worked deceitfully," feigning friendship to young Philometor, and "with a small people" or force, "peaceably" in pretence, he took Memphis and "the fattest places," and seized Philometor. Thus he "did that which his fathers had not done," viz., gained Egypt, and "scattered among (his dependants) the prey." "He forecast his devices against the strongholds" of Egypt. He gained all except Alexandria. Retiring to Judæa, where the Jews in joy at the report of his death had revolted, he took Jerusalem. He then "stirred up his power with a great army against the king of the S.," Ptolemy Physcon (*the gross*), made king by the Egyptians because Philometor was in A.'s hands. The Egyptian king did "not stand," for his own nobles

TETRADRACHM OF ANTIOCHUS IV.

"forecast devices against him." At last A., when checked at Alexandria, met the Egyptian king at Memphis, and "both spoke lies at one table," trying to deceive one another. In his capture of Jerusalem, guided by Menelaus the highpriest "against the holy covenant," he took away the golden altar, candlestick, vessels of gold and silver from the temple, sacrificed swine on the altar, and sprinkled swine broth through the temple; his spoils from it amounted to 1800 talents. A second time he openly invaded Egypt, but his invasion was not successful "as the former," Popilius Lænas, the Roman ambassador, arriving in Græco Macedonian ships ("of Chittim") and compelling him to return. Finding that God's worship had been restored at Jerusalem, "he had indignation against the holy covenant." He "had intelligence (correspondence) with them that forsook the holy covenant," Menelaus and others, who had cast off circumcision and treated all religions as equally good for keeping the masses in check, and adopted Greek customs and philosophy. A.'s general, Apollonius, dismantled Jerusalem, and from a high fortress slew the temple worshippers. A. commanded all on pain of death to conform to the Greek religion, and consecrated the temple to Jupiter Olympius or Capitolinus. Identifying himself with that god "whom his fathers knew not," and whose worship he imported from Rome, he wished to make his own worship universal. The Jews were constrained to profane the sabbath and monthly on the king's birthday to eat of the idol sacrifices, and to go in procession to Bacchus, carrying ivy. This was the gravest peril that ever befel the theocratic nation; hence arose the need of a prediction so detailed as Dan. viii. and xi. Porphyry, the opponent of Christianity, had to admit the accurate correspondence of the facts to the prediction, but explained it away by alleging the latter to have been written *after* the events. But as Messianic events are foretold in Daniel, Jesus' adversaries, the Jews, would never have forged the prophecies which confirm His claims. Dan. ix. would comfort the faithful Jews amidst the "abominations" *against* "the covenant," with the prospect of Messiah, who would *confirm* it. Bringing salvation, yet abolishing sacrifices, He would show that the temple services which they so missed were not indispensable to real worship. Language is used (Dan. xi. 31–45) which only in type applies to A., but exhaustively to Antichrist. A. "took away the daily sacrifice, and placed [on the 15th day of Cisleu, on Jehovah's altar] the abomination [idol, Jupiter Olympius' image] that maketh desolate," *i.e.* that pollutes the temple. The Maccabees (see 1 and 2 Macc. in Apocrypha), "who knew their God, were strong" in their determination not to deny Him, and "did exploits." Judas, son of the patriot Mattathias, took as his motto the initials of Mi Camokah Baelim Jehovah (Exod. xv. 11), "Who is like unto Thee, O Lord, among the gods?" Allusion occurs to the martyrs under A. in Heb. xi. 35–37: "others were tortured, not accepting deliverance, that they might obtain a better resurrection." Seven brothers and their mother submitted to a torturing death rather than deny their faith, the third saying, "Thou takest us out of this present life, but the King of the world shall raise us up who have died for His laws unto everlasting life" (comp. Dan. xii. 2). Two women who circumcised their infant boys were cast down with them headlong from the wall. Eleazar when forced to eat swine's flesh spit it out, choosing to suffer death at fourscore and ten rather than deny the faith (comp. the apocryphal 2 Macc. vi. and vii.). Some were roasted alive "by flame" in caves, whither they had fled to keep the sabbath. The first of the seven brothers, after his tongue was cut off, was fried to death in a heated pan. The persecution lasted three years; then, by the Maccabees, who defeated A.'s troops under Lysias, the Jews were "holpen with a little help," *i.e.* saved from extinction until the times of the Romans. A., whilst invading Egypt, hearing "tidings out of the E. and out of the N." of a revolt of his vassal Artaxias, king of Armenia, in the N., and Arsaces of Parthia in the E., went forth with great fury, on the way took Arad in Judah, devastated Phœnicia (according to Porphyry), "planting the tabernacles of his palace between the seas" (the Dead Sea and the Mediterranean), attacked the temple of Nanæ at Elymais, ("the desire of women," the Syrian Venus; but the antitypical reference is to *Messiah*, whom Antichrist shall try to supplant,) to replenish his treasury, so as to renew the war with the Jews. But, failing, "he came to his end" at Tabes, and "none helped him" (1 Macc. iii. 10–37, vi. 1–16; 2 Macc. ix. 5). "The Lord Almighty, the God of Israel, smote him with an incurable plague; for as soon as he had spoken these words (that he would make Jerusalem a common burying place of the Jews) a remediless pain of the bowels came upon him," etc., 164 B.C. The prominence given to A. in Daniel is because it was the turning point in Jewish history, deciding whether Greek worldly refinements were to stifle Israel's true faith. Persecution was God's appointed way to save His people from seductions which had wellnigh made them compromise their witness for His truth. A. was the unconscious instrument. At first he followed the liberal policy of his predecessors; but when it suited his purpose to plunder the Jews and destroy their polity, he did not hesitate, and the corruptions prevalent and the rivalries of Jason and Menelaus for the highpriesthood afforded him the occasion. Disregarding his hereditary gods himself (Dan. xi. 37–39), and only recognising the Roman war god or "god of forces," he regarded "fortresses" as the true temples (the Heb. for "forces" may be translated "fortresses"), and was incapable of appreciating the power which true religion can call forth. Thus he is the vivid type of the last Antichrist, whose terrible, though short, persecutions shall drive Israel to their Saviour, and so usher in their coming glory (Zech. xi., xii., xiii., xiv.; Dan. xii.; Ezek. xxxvii., xxxviii., xxxix.).

Antipas. A martyr faithful unto death at Pergamos (Rev. ii. 13). "I know . . . where thou dwellest, even where Satan's seat is" (the idol Æsculapius was worshipped there under the serpent form); "and thou holdest fast My name, and hast not denied My faith, even in those days wherein A. was My faithful martyr, who was slain among you, where Satan dwelleth." Satan, the old serpent, instigated the idol's devotees, through the magistrates at Pergamos, to slay A. Comp. ver. 10, xii. 1–17.

Antipatris. Acts xxiii. 31. The station between Jerusalem and Cæsarea where the soldiers left Paul, after their night march, in charge of the horsemen who were to take him forward to Cæsarea on the morrow. The old name was Capharsaba. The modern Arabic *Kefr Saba* does not exactly correspond to A.; for A. was 16 miles from Jaffa, Kefr Saba is only 14; A. was well watered, Kefr Saba has no spring. Herod rebuilt it, and called it Antipatris from his father. It lay in a well watered and wooded plain, near a hilly ridge. The remains of the old Roman road by Gophna to A. were discovered by Dr. Eli Smith. It reaches Ras-el-Ain by Jifneh and Tibneh, thence along the foot of the hills to Jiljulieh, Kalkilia, and Cæsarea (Kaisariyeh). Ras

el Ain is probably the true site. The crusaders' castle of Mirabel was built on the foundations of an older edifice; at its foot are the largest springs in Palestine. The Roman road between Jerusalem and Cæsarea strikes the plain immediately E. of A. It is, as Josephus describes, in the plain, yet near the mountains. It lies near the nahr Aujeh (Aujeh river), at a point where by a ditch to the mountains the course of a hostile army might be stopped. Not so Kefr Saba. (See Josephus, Ant. xiii. 15, 1; xvi. 5, 2. B. J. i. 4, §7.)

Antothijah. 1 Chron. viii. 24.

Anub. 1 Chron. iv. 8.

Apelles. A Christian saluted in Rom. xvi. 10 as "approved in Christ." A common Jewish name, probably not, as Origen thought, Apollos. Said to have been afterwards bishop of Smyrna.

Apes. Imported once every three years in Solomon's and Hiram's Tarshish fleets (1 Kings x. 22, 2 Chron. ix. 21). Heb. *quoph*. The ape in Sanskrit is called *kapi*, "nimble;" Gr. *kepos*, akin to Eng. *ape*. Solomon, as a naturalist, collected specimens from various lands. Tarshish is identified by Sir Emerson Tennent with some Ceylon seaport; so the apes (*quophim*) brought to Solomon probably came from Ceylon, which abounds also in "ivory and peacocks." The Tamil names, moreover, for "apes," "ivory," and "peacocks," are identical with the

AFRICAN APE.

Heb. Others think Ophir was on the E. African coast; then the apes would be of Ethiopia.

Apharsathchites. Apharsachites identical (Ezra iv. 9, v. 6), **Apharsites** distinct (Ezra iv. 9). There were *mountaineers*, Parætacæ, between Media and Persia, who may answer to the former. The latter seems to correspond to the *Persians*, in a *local* and restricted sense; else the Parrhasii.

Aphek = *strength*. **1.** Same as **Aphekah** (Josh. xv. 53). A Canaanite royal city, the king of which was killed by Joshua (xii. 18). **2.** In the extreme N. of Asher (Josh. xix. 30). The **Aphik** from which the Canaanites were not expelled (Jud. i. 31). Probably too the A. on the N. "border of the Amorites" (Josh. xiii. 4, 5), the Aphaca of the classics, famed for Venus' temple, now *Afka*, on the N.W. slopes of Lebanon; mentioned in company with Baal-Gad, the other northern sanctuary. **3.** The place of the Philistines' encampment before the Israelites' defeat in which Eli's sons were killed and the ark was taken (1 Sam. iv.); also before the battle in which Saul was slain (1 Sam. xxix.); on the Philistines' high road to Jezreel. **4.** On the road from Syria to Israel (1 Kings xx. 25, 26), in the level plain E. of Jordan; a common field of battles with Syria (2 Kings xiii. 17). Now *Fik*, at the head of the *wady Fik*, six miles E. of the sea of Galilee, still on the great road between Damascus, Nabulus, and Jerusalem.

Aphiah. 1 Sam. ix. 1. [See BECHER.]

Aphrah. Mic. i. 10. Meaning *dust*, which the following words, "roll thyself in the dust," allude to. Identified by Winer with Ophrah of Benjamin (Josh. xviii. 23); or, as Rabbi Tanchum, a town near Jerusalem. The prophet tells his countrymen not to declare their sorrow in hostile Gath, but in their own cities.

Aphses. 1 Chron. xxiv. 15.

Apocrypha=*hidden*, and so *spurious*. Applied by Clement of Alexandria and Tertullian to forged books which heretics put forward as canonical, and as possessing a *secret* esoteric knowledge, known only to the initiated; comp. Col. ii. 3. The orthodox applied in scorn a term which the heretics used in honour. They are not included in the lists by Melito, bishop of Sardis, Origen, Cyril of Jerusalem, and Jerome; the last noted as "apocryphal" the writings added in the LXX., I. and II. Esdras, Tobit, Judith, the sequel of Esther, Wisdom, Ecclesiasticus, Baruch, the Song of the Three Children, Story of Susanna, Bel and the Dragon, Manasses' Prayer, and I. and II. Maccabees. In his Prologus Galeatus, having enumerated the canonical books, he says: "whatever is beside these is to be placed in the A., and is to be read only for edification, . . . not to establish the authority of ecclesiastical doctrines." In the face of the authority of the Heb. church, "to whom were committed the oracles of God" (Rom. iii. 2), and in the face of Jerome, the author of the Vulg., Rome's standard version of the Bible, the Council of Trent raises the A. to the same level as the inspired O. T. Scriptures. Josephus rejects the A.; Philo never refers to it; the Lord and His apostles, though quoting the O. T. so frequently, never quote the A. The N. T. links itself immediately with the end of O. T., as if no inspired writing came between. The gospel begins at the outset with claiming to be the fulfilment of Malachi (iii. 1, iv. 5, 6; comp. Mark i. 2, Luke i. 16, 17). There is a lack of inherent power and majesty in the A., as compared with canonical Scripture. The son of Sirach (Prologue, chap. xxxix., vii. 27) claims no higher pretension than that of wisdom and learning. Comp. also 1 Macc. iv. 46, ix. 27, xiv. 41 for their own confession of the inferiority in prophetic gifts of the age after, as contrasted with the age before, the canon was closed. No one claims the coming to him of "the word of Jehovah." Moreover, in the A. occur unscriptural fables, fictions, and doctrinal errors: comp. Tobit (vi. 1-8), Judith (ix. 10), 2 Macc. ii., Bel and the Dragon, the merit-earning power of alms, prayers for the dead, etc. They utterly want the progressive plan and mutual interconnection of the O. T. and N. T. Scriptures. Historical errors, inaccuracies, and evidently fictitious stories and speeches occur.

Still, the apocryphal writings possess great interest as unfolding to us the workings of the Jewish mind in the long uninspired age between Malachi and Matthew. They mirror forth the transition period between the O. T. and the N. T., the age of the heroic struggle wherein the Maccabees rescued their country and race from the persecuting fanaticism of Antiochus Epiphanes. The earliest book dates about the beginning of the third century B.C., the 2nd Book of Esdras about 30 B.C. Above all the Book of Wisdom rises to a strain among the loftiest in human productions. Its personification of wisdom as "the unspotted mirror of God's power, and the image of His goodness," the teacher of all "holy souls" in "all ages" (chap. vii. 26, 27), guiding and ruling God's people, foreshadows John's revelation of "the Word," the Declaration of the unseen God, the Light that lighteth every man. Its representation of the temple as "a resemblance of the holy tabernacle" which God "has prepared from the beginning" (chap. ix. 8) is sanctioned by Heb. viii. and ix. It rises above many Jewish prejudices, vindicating God's universal love and righteousness and the spirituality of His worship; thus preparing the way for the higher gospel revelation (chaps. i., ii., iii. 1, xi. 23-26, xii. 16, xiii. 6).

The apocryphal books of N. T. times have been universally excluded from Scripture. The Epistle of Clement and the Shepherd of Hermas are among the oldest, and are genuine though uninspired; most of them are spurious, as the Apostolical Constitutions, the Gospel of James, etc.

Apollonia. A city of Macedonia. Paul and Silas passed through it on their way to Thessalonica from Philippi and Amphipolis (Acts xvii. 1). In Mygdonia, 30 miles from Amphipolis, 37 from Thessalonica.

Apollos=Apollonius, or Apollodorus. An Alexandrine Jew, "eloquent (*or learned*) and mighty in the Scriptures" (which had been translated into the famous Gr. version, the Septuagint, at his birthplace) (Acts xviii. 24, 25). "Instructed in *the way of the Lord*," so far as John the Baptist could instruct him; for this had been the main subject of John's ministry, "prepare ye *the way of the Lord*" (Matt. iii. 3). A. was "fervent in spirit;" and so when he came to Ephesus, "he spake and taught diligently the things of *Jesus*" (so the three oldest MSS. read), as John had pointed to *Jesus* as the Messiah. But A. knew only the water baptism of John; he did not yet know that what John had foretold ("I indeed baptize you with water unto repentance, but He [Messiah] shall baptize you with the Holy Ghost and with fire") had actually come to pass, in the church's baptism with the Spirit on pentecost, and that graces and gifts were now being bestowed on the

several living stones composing "the temple of the Holy Ghost." (Comp. Acts xix. 1–6.) But Aquila and Priscilla, on hearing him, "took him unto them and expounded unto him the way of God more perfectly." Thus having received new light he went forth to Achaia, watering the seed there that Paul had already planted (1 Cor. iii. 4-6), and "helped them much which had believed through grace." His deep knowledge of the O. T. gave him especial power with the Jews, "for he mightily convinced them publicly, showing by the Scriptures that Jesus is the Christ." Some at Corinth abused his name into a party watchword, saying, "I am of Apollos," so popular was he. But Paul, whilst condemning their party spirit, commends A., and writes that he had "greatly desired our brother A. to come" unto the Corinthians (1 Cor. xvi. 12). But A. was disinclined to come *at that time*; probably to give no handle for party zeal, until the danger of it should have passed away. Those who made his name their party cry were attracted by his rhetorical style acquired in Alexandria, as contrasted with the absence of "excellency of speech and enticing words of man's wisdom" (1 Cor. ii. 1–4), and even in their estimation "the contemptible speech" (2 Cor. x. 10), of Paul. The last Bible notice of him is in Tit. iii. 13, where Paul charges Titus, then in Crete, "bring Zenas the lawyer and A. on their way diligently, that nothing may be wanting to them." Jerome states that A. remained at Crete till he heard that the divisions at Corinth had been healed by St. Paul's epistle; then he went and became bishop there. A.'s main excellency was as builder up, rather than founder, of churches. His humility and teachableness in submitting, with all his learning, to the teaching of Aquila and even of Priscilla (a woman), his fervency and his power in Scripture, and his determinately staying away from where his well deserved popularity might be made a handle for party zeal, are all lovely traits in his Christian character.

Apollyon = *destroyer*. Satan (Rev. ix. 11). He is the tempter, in order that he may be at last the destroyer. The Gr. trans. of the Heb. *Abaddon* (destruction). As the twofold names Abba (Heb.) Father (Gr.) in Mark xiv. 36 combine Jew and Gentile in the common salvation, so Satan's two names Abaddon (Heb.) and A. (Gr.) combine them in a common destruction.

Apostle = *one sent forth*. The official name of the twelve whom Jesus sent forth to preach, and who also were with Him throughout His earthly ministry. Peter states the qualifications before the election of Judas' successor (Acts i. 21), viz., that he should have companied with the followers of Jesus "all the time that the Lord Jesus went in and out among them, beginning from the baptism of John unto the day that He was taken up, to be a witness with the others of His resurrection." So the Lord, "Ye are they that have continued with Me in My temptations" (Luke xxii. 28). The Holy Spirit was specially promised to bring all things to their remembrance whatever Jesus had said, to guide them into all truth, and to enable them to testify of Jesus with power to all lands (John xiv. 26; xv. 26, 27; xvi. 13, 14). They were some of them fishermen, one a toll collector, and most of them unlearned. Though called before, they did not permanently follow Him till their call as apostles. All were on a level (Matt. xx. 20 27, Mark ix. 34-36). Yet three stood in especial nearness to Him, Peter, James, and John; they alone witnessed the raising of Jairus' daughter, the transfiguration, and the agony in Gethsemane. An order grounded on moral considerations is traceable in the enumeration of the rest: Judas, the traitor, in all the lists stands last. The disciples surrounded Jesus in wider and still wider expanding circles: nearest Him Peter, James, and John; then the other nine; then the seventy; then the disciples in general. But the "mystery" was revealed to all alike (Matt. x. 27). Four catalogues are extant: Matthew's (x.), Mark's (iii. 16), Luke's (vi. 14) in the Gospel, and Luke's in Acts i. 13. In all four the apostles are grouped in three classes, four in each. Philip heads the second division, *i.e.* is fifth; James the son of Alpheus heads the third, *i.e.* is ninth. Andrew follows Peter on the ground of brotherhood in Matthew and Luke; in Mark and Acts James and John, on the ground of greater nearness to Jesus, precede Andrew. In the second division Matthew modestly puts himself after Thomas; Mark and Luke give him his rightful place before Thomas. Thomas, after his doubts were removed (John xx. 28), having attained distinguished faith, is promoted above Bartholomew (= Nathanael) and Matthew in Acts. In Matthew and Mark Thaddæus (= Lebbæus) precedes Simon Zelotes (Heb. "Canaanite," *i.e.* one of the sect the Zealots). But in Luke and Acts Simon Zelotes precedes Jude (Thaddæus) the brother of James. John gives no catalogue, but writing later takes it for granted (Rev. xxi. 14, 19, 20). In the first division stand Peter and John, N. T. writers, in the second Matthew, in the third James and Jude. The Zealot stood once the last except the traitor, but subsequently became raised; bigotry is not always the best preparation for subsequent high standing in faith. Jesus sent them in pairs: a good plan for securing brotherly sympathy and co-operation. Their early mission in Jesus' lifetime, to preach repentance and perform miracles in Jesus' name, was restricted to Israel, to prepare the way for the subsequent gospel preaching to the Jews *first*, on and after pentecost (Acts iii. 25). They were slow to apprehend the spiritual nature of His kingdom, and His crucifixion and resurrection as the necessary preliminary to it. Even after His resurrection seven of them returned to their fishing; and it was only by Christ's renewed call that they were led to remain together at Jerusalem, waiting for the promised Comforter (John xxi., Acts i. 4). From the day of the pentecostal effusion of the Holy Ghost they became new men, witnessing with power of the resurrection of Jesus, as Jesus had promised (Luke xxiv. 48, 49; Acts i. 8, 22, ii. 32, iii. 15, v. 32, xiii. 31). The first period of the apostles' working extends down to Acts xi. 18. Excepting the transition period (Acts viii.–x.) when, at Stephen's martyrdom, the gospel was extended to Samaria and to the Ethiopian eunuch by Philip, Jerusalem is its centre, and Peter the prominent figure, who opened the kingdom of heaven (according to Jesus' promise to him, Matt. xvi. 18, 19) to the Jews and also to the Gentiles (Acts ii., x.). The second period begins with the extension of the kingdom to idolatrous Gentiles (Acts xi. 19–26). Antioch, in concert with Jerusalem, is now the centre, and Paul the prominent figure, in concert with the other apostles. Though the *ideal* number always remained twelve (Rev. xxi. 14), answering to the twelve tribes of Israel, yet just as there were *in fact* thirteen tribes when Joseph's two sons were made separate tribal heads, so Paul's calling made thirteen *actual* apostles. He possessed the two characteristics of an A.; he had "seen the Lord," so as to be an eye witness of His resurrection, and he had the power which none but an A. had, of *conferring* spiritual gifts (1 Cor. ix. 1, 2; 2 Cor. xii. 12; Rom. i. 11, xv. 18, 19). This period ends with Acts xiii. 1–5, when Barnabas and Saul were separated by the Holy Ghost unto missionary work. Here the third apostolic period begins, in which the twelve disappear, and Paul alone stands forth, the A. of the Gentiles; so that at the close of Acts, which leaves him evangelizing in Rome, the metropolis of the world, churches from Jerusalem unto Illyricum had been founded through him.

"A." is used in a vaguer sense of "messengers of the churches" (2 Cor. viii. 23, Phil. ii. 25). But the term belongs in its stricter sense to the twelve alone; they alone were apostles *of Christ*. Their distinctive note is, they were *commissioned immediately by Jesus Himself*. They alone were chosen by Christ Himself, independently of the churches. So even Matthias (Acts i. 24). So Paul (Gal. i. 1–12, Rom. i. 1, 1 Cor. xv. 9, 10). Their exclusive office was to *found* the Christian church; so their official existence was of Christ, and prior to the churches they collectively and severally founded. They acted with a Divine authority to bind and loose *things* (Matt. xviii. 18), and to remit or retain sins of *persons* (John xx. 21–23), which they exercised by the authoritative ministry of the word. Their infallibility, of which their miracles were the credentials, marked them as extraordinary, not permanent, ministers. Paul requires the Corinthians to acknowledge that the things which he wrote were the Lord's commandments (1 Cor. xiv. 37). The office was not local; but

"the care of *all* the churches." They were to the whole what particular elders were to parts of the church (1 Pet. v. 1, 2 John 1). Apostles therefore could have strictly no successors. John, whilst superintending the whole, was especially connected with the churches of Asia Minor, Paul with the W., Peter with Babylon. The bishops in that age coexisted with, and did not succeed officially, the apostles. James seems specially to have had a presidency in Jerusalem (Acts xv. 19, xxi. 18).

Once the Lord Himself is so designated, "the A. of our profession" (Heb. iii. 1); the Ambassador sent from the Father (John xx. 21). As A. He pleads God's cause with us; as "High Priest," our cause with God. Appropriate in writing to Hebrews, since the Hebrew highpriest sent delegates ("apostles") to collect the temple tribute from Jews in foreign countries, just as Christ is the Father's Delegate to claim the Father's due from His subjects in this world far off from Him (Matt. xxi. 37).

Appaim. 1 Chron. ii. 30, 31.

Appeal. Deut. xvii. 8, 9 implies a court of appeal in hard cases; comp. Jud. iv. 5. The king subsequently deputed persons to inquire into and decide appeals (2 Sam. xv. 3). Jehoshaphat appointed Levites, priests, and some of the fathers to constitute a court of appeal (2 Chron. xix. 8). Comp. Ezra vii. 25. Afterwards the final appeal lay to the Sanhedrim. A Roman citizen could appeal, in criminal cases, from the magistrate to the people; and in after times to the emperor, who succeeded to the power of the people. Paul's appeal (Acts xxv. 11) was from a trial by a provincial magistrate to one by the emperor.

Apphia: Lat. *Appia*. The wife, or close relative, of Philemon. She would not otherwise be mentioned with Philemon in the address (Philem. 2), on a domestic matter.

Appii Forum. (Acts xxviii. 15.) A stage 43 miles from Rome, on the Appian Way, the road from Rome

THE APPIAN WAY.

to the Bay of Naples. Here Christian brethren from Rome met Paul. Called from Appius Claudius, who constructed this part of the road. The site is still marked by ruins near Treponti.

Apple: Heb. *tappuach*. (S. of Sol. ii. 3, 5, vii. 8, viii. 5; Prov. xxv. 11.) The colour was golden, the odour fragrant, the tree green and shady. Probably the citron tree, of which the foliage is perennial, and the blossoms and golden fruit most fragrant. It abounds in W. Asia. In S. of Sol. ii. 5, "Comfort me with apples," the Heb. is "Straw me," etc., *i.e.*, let my couch be strewed with citrons, to refresh me with their scent, or with citron leaves. Prov. xxv. 11: "A word fitly spoken is like apples of gold in pictures of silver"; *i.e.*, like citrons, antifebrile medicinally, attractive to the eye, pleasing the sense of smell and the palate; served up in *elaborately figured silver* vessels. Oriental ladies make the citron their vinaigrette.

"Apple of the Eye." The promise is in Zech. ii. 8, "He that toucheth you toucheth the apple of His eye"; the prayer is Ps. xvii. 8, "Keep me as the apple of the eye"; the fulfilment Deut. xxxii. 10, "He kept him as the apple of His eye." A different Heb. word from *tappuach*, viz., *ishon*, "little man," *i.e. pupil* (Gr. *kore*) of the eye. Called so from the image formed on the retina. The part most precious and most guarded from attack; which feels most acutely the least hurt, and the loss of which is irreparable.

Apples of Sodom. Found on the shores of the Dead Sea; like a cluster of oranges, yellow to the eye, and soft to the touch; but on pressure they explode with a puff, leaving only shreds of the rind and fibres. The Arabs twist the silk into matches for their guns. Comp. Deut. xxxii. 32. The *Calotropisprocera*, an Indian plant, which thrives in the warm valley of Engedi, but is found scarcely elsewhere in Palestine. Its fruit in winter contains a yellowish dust, of pungent quality. [See VINE OF SODOM.]

Aquila and Priscilla. Always spoken of together. Husband and wife one in Christ. She is named Prisca Rom. xvi. 3 in the three oldest MSS.; Priscilla is its diminutive (2 Tim. iv. 19), the name of endearment. As she is often named first (only in Acts xviii. 2, 1 Cor. xvi. 19 Aquila has the first place; Acts xviii. 26 in Sin., Vat., Alex. MSS. has Priscilla first), she seems to have been the more energetic Christian. Paul found them at Corinth on his first visit there (Acts xviii. 2). They had been driven from Rome by Claudius' decree (mentioned also by Suetonius, Claud., c. 25, who, confounding Judaism with Christianity, writes: "he banished from Rome the Jews who were constantly making disturbances instigated by one Chrestus," *i.e.* Christ). Aquila was a Jew, born in Pontus (as was the Aquila who translated the O.T. into Gr.); the name is Lat., assumed as Jews often took a Roman name, when thrown into much intercourse with Romans. Their common work, making the Cilician hair or tent cloth, threw Paul and him together, and probably led to his and Priscilla's conversion. A year and a half after Priscilla and Aquila accompanied Paul from Corinth to Ephesus on his way to Syria. There they remained and taught APOLLOS [see] the way of the Lord more perfectly (Acts xviii. 18–28). In 1 Cor. xvi. 19 we find them still at Ephesus, and having "a church (assembling) in their house." So also at Rome (Rom. xvi. 3–5): "My helpers in Christ Jesus; who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles. Greet the church that is in their house." Afterwards we find them near Timothy, in or about Ephesus (2 Tim. iv. 19). The use of opportunities is one great lesson from their history. Paul probably availed himself of his intercourse in their common trade to bring the gospel home to the Jew A., he to his wife. She and he together, as true yokefellows in the Lord, to all within their reach; to Apollos, who became the mighty champion of Christianity, convincing the Jews from the Scriptures at Corinth; setting up "a church in their house" wherever they were: in Ephesus; then at Rome, risking their lives for Paul, and earning thanks of "all the churches of the Gentiles."

Ar. The chief *city* (as the name means) of Moab (Deut. ii. 9, Num. xxi. 15, 28). On the S. side of the Arnon, due E. of the Dead Sea. Jerome calls it Areopolis, and Rabbath Moab, *i.e. great Moab*. The site is still called Rabba on the Roman road. Keil however denies that A. is identical with the modern *Rabba*; he places A. at the confluence of the Lejum and Mojeb, "in a fine green pasture, where there is a hill with some ruins" (Burckhardt). Rabba is six hours S. of Lejum. A stone from the Moabite city Medeba has been found inscribed with letters like the Sinaitic. "We drove them away: . . . the people of A., Moab at the marsh ground (or *in the midst of the valley*); there they made a thankoffering to God their King, and Jeshurun rejoiced, as also Moses their leader." Comp. Num. xxi. 13–15, 21–30, Deut. ii. 18, 29, Josh. xiii. 9, 15, 16. "What the Lord did . . . at *the stream of the brooks that goeth down to the dwelling of A.*, and lieth upon the border of Moab . . . the city that is in the midst of the river." The Amorites of Heshbon had laid waste A., and in their turn were destroyed by Israel. Thus Israel came into possession of A., as the inscription records, confirming Scripture. Thus Keil's site would be the true one. But the reading of the inscription is doubtful. Eusebius implies that Areopolis is not A., but the same as Rabbath Moab, a city of late growth and not mentioned in the Bible.

Ara. 1 Chron. vii. 38.

Arab. A city of Judah in the hilly district (Josh. xv. 52).

Arabah (Josh. xviii. 18) = *the plain*, is akin to *Arabia*. The article in Heb. marks it as some definite spot, viz., the deep sunken gorge extending from mount Hermon to the Elanitic gulf of the Red Sea; the most extraordinary depression on the earth. The Jordan rushes for 150 miles through its northern part (el Ghor) by lakes Huleh and Gennesareth, to the deep abyss of the Dead Sea. The Ghor extends to precipitous cliffs, 10 miles S. of the Dead Sea. Thence to the gulf of Akaba it resumes its old name, wady el Arabah. In Josh. xi. 16, xii. 8, the Arabah takes its place among the natural divisions of the country, and in Deut. iii. 17 in con-

nection with the sea of Chinnereth (Gennesareth) and the Dead Sea. In the plural it is connected with either Jericho or Moab; the A. being in Jericho's case W. of Jordan, in Moab's case E. of Jordan, bare and parched as contrasted with the rich fields of the upper level. The S. A. was the scene of Israel's wanderings in the wilderness, N. of which stood Hormah and Kadesh. They went down the A. southwards (after Edom's refusal to let them pass), from mount Hor, toward the head of the gulf, then up one of the left wadies, by the back of mount Seir to Moab. Remains of a Roman road are traceable along this route. From the absence of the Jordan in S. A. circles of verdure are scarce, such as are met in the Ghor. Its length is 100 miles, its breadth narrowing from 14 at its broadest to about three miles at its entrance into the gulf. The limestone ranges of *Tih* in long white lines stand on the W. crowned with the table land of "the wilderness of the wanderings" (*et Tih*), and rise 1500 feet above the A. The pass *En Nukb* is that of the Mecca pilgrims, between the Akabah and Suez mounts. The other pass, *Es Sufah*, is probably that at which Israel was defeated by the Canaanites (Deut. i. 44, Num. xiv. 43–45). It goes not, as *En Nukb*, from the A. to the plateau, but from it to a level 1000 feet higher. The Ghor stands nearly due N. and S.; the A. N.N.E. by S.S.W. On the E. dark porphyry is the body of the mountain; above it sandstone ridges, and highest of all limestone. But Hor is 5000 feet high. According to Isaac's promise to Esau, the dwelling of his descendants is "the fatness of the earth, with corn and wine" (Gen. xxvii. 37–39). A line of chalk cliffs six miles S.W. of the Dead Sea is the bound between the Ghor on the N. and the A. on the S. The Ghor ends with the marsh beneath them. The A. begins level with their summit. The *wady el Jeib* is the drain of the A., and the route for entering the valley from the N. Heat, desolation, and barrenness characterize this desert. The sirocco blows almost continually, and the *ghûdah*, the *arta*, the *Anthia variegata*, the coloquinta, and the tamarisk, almost the only traces of vegetation.

The supposition that the Jordan once flowed through the A. into the Red Sea is not likely; for the Red Sea and the Mediterranean are nearly on one level. The depression of the surface of the sea of Galilee is 652 feet, that of the Dead Sea 1316 feet, below the surface of the Mediterranean, and so of the Red Sea. The Jordan therefore could not have flowed into the gulf of Akabah. The northern part of the A. drains into the Dead Sea, the land rising from the N. to the S. The southern part drains into the gulf of Akabah, the land rising from it to the N.

Arabia = *arid tract*. The ARABAH [see], originally restricted to one wady, came to be applied to all A. Bounded on the N. by Palestine and Syria, E. by the Euphrates and the Persian Gulf, S. by the Arabian Sea and strait of Bab-el-Mandeb, W. by the Red Sea and Egypt. 1700 miles long by 1400 broad. Designated Gen. xxv. 6 "the east country," the people "children of the East" (Gen. xxix. 1, Jud. vi. 3), chiefly meaning the tribes E. of Jordan and N. of the Arabian peninsula. "All the mingled people" is in Heb. *ha 'ereb* (Exod. xii. 38, Jer. xxv. 20, Ezek. xxx. 5), possibly the Arabs. The three divisions are Arabia Deserta, Felix, and Petræa. The term *Kedem*, "the East," with the Hebrews probably referred to ARABIA DESERTA, or N. Arabia, bounded E. by the Euphrates, W. by the mountains of Gilead. Jeremiah (ii. 6) describes its features, "a land of deserts and pits, a land of drought and of the shadow of death, that no man passed through, and where no man dwelt." Tadmor or Palmyra "in the wilderness" was on its N.E. border (1 Kings ix. 18). Moving sands, a few thorny shrubs, and an occasional palm and a spring of brackish water, constitute its general character. The sand wind, the simoom, visits it. Hither Paul resorted after conversion for that rest and reflection which are needed before great spiritual enterprises (Gal. i. 17). Moses' stay of 40 years in the same quarter served the same end of preparatory discipline. Its early inhabitants were the Rephaim, Emim, Zuzim, Zamzummim (Gen. xiv. 5); Ammon, Moab, Edom, the Hagarenes, the Nabathæans, the people of Kedar, and many wandering tent-dwelling tribes, like the modern Bedouins, succeeded. The portion of it called the Hauran, or Syrian desert, abounds in ruins and inscriptions in Greek, Palmyrene, and an unknown tongue. ARABIA FELIX or *happy*, S. Arabia, bounded on the E. by the Persian Gulf, S. by the Arabian Sea, W. by the Red Sea. Yemen, famed for its fertility (=*the right hand*, so *the south*, comp. Matt. xii. 42), and Hadramaut (Hazarmaveth, Gen. x. 26) were parts of it. Sheba answers to Yemen (Ps. lxxii. 10), whose queen visited Solomon (1 Kings x. 1). The dominant family was that of Himyer, son of Saba; one of this family founded the modern kingdom of the Himyerites, now called el Hedjaz, the land of pilgrimage, on account of the pilgrimages to Mecca the birthplace, and Medina the burial place, of Mahomet. The central province of the Nejd is famed for the Arab horses and camels, "the ships of the desert." Joktan, son of Eber (Gen. x. 25), was the original founder, Ishmael the subsequent head, of its population. The Hagarenes, originally the same as the Ishmaelites, subsequently are mentioned as distinct (1 Chron. v. 10, 19, 22; Ps. lxxxiii. 6). The people of Yemen have always lived in cities, and practised commerce and agriculture. It was famed for gems and gold, spices, perfumes, and gums (1 Kings x. 10, Ezek. xxvii. 22). Many of the luxuries attributed to it, however, were products of farther lands, which reached Palestine and Egypt through Arabia. ARABIA PETRÆA, called from its city Petra, *the rock*, or Selah (2 Kings xiv. 7), now Hadjar, *i.e. rock*. Between the gulfs of Suez and Akabah; Palestine and Egypt are its northern boundary. The desert of mount Sinai (*Burr et tûr Sinai*), where Israel wandered, Kadesh Barnea, Pharan, Rephidim, Ezion Geber, Rithmah, Oboth, Arad, Heshbon, were in it. The wady Leja (perhaps the valley of Rephidim), near jebel Mousa, and the wady Feiran (Paran, Num. xiii. 3), are most luxuriant. Hawarah (Marah, Exod. xv. 23) is 33 miles S.E. of Ayoun Mousa (the fountain of Moses); 7 miles S. of this is wady Gurundel, perhaps the Elim of Exod. xv. 27. Precipitous bare rocks, void of herbage, form the southern coast.

PALMYRA.

Cush, son of Ham, originally peopled A. (the ruins of Marib, or Seba, and the inscriptions are *Cushite*; in Babylonia too there are *Cushite* traces); then Joktan, of Shem's race (Gen. x. 7, 20, 25, 30). The posterity of Nahor, of Abraham and Keturah (Gen. xxv.), of Lot also, formed a part of the population, viz. in Arabia Deserta. Then Ishmael's, then Esau's descendants, for Esau identified himself with Ishmael by his marrying Ishmael's daughter (Gen. xxviii. 9). The head of each tribe is the sheikh; the office is hereditary in his family, but elective as to the individual. The people are hospitable, eloquent, poetical, proud of ancestry, but predatory, superstitious, and revengeful. The wandering and wild Bedouins are purest in blood and preserve most the Arab characteristics foretold in Gen. xvi. 12: "He will be a wild" (Heb. *a wild ass of a*) "man; his hand will be against every man, and every man's hand against him" (marking their incessant feuds with one another or with their neighbours), "and he shall dwell [*tent*] in the presence of all his brethren." The image of a *wild ass* untamable, roaming at its will in the desert (comp. Job xxxix. 5–8), pourtrays the Bedouin's boundless love of freedom as he rides in the desert, spear in hand, despising town life. His dwelling in the presence of his brethren implies that Ishmael would maintain an independent nationality before all Abraham's descendants. They have never been completely subjugated by any neighbouring power. Comp. Job i. 15; Jer. xlix. 8, iii. 2; 2 Chron. xxi. 16. From their dwelling in *tents* they are called *Scenitæ*. Their tents are of goats' hair cloth, black or brown (S. of Sol. i. 5), arranged in a ring, inclosing their cattle, each about 25 feet long and 7 high. The town populations by intermarriages and intercourse with foreigners have lost much of Arab traits. Mecca, in their belief, is where Ishmael was saved and Hagar died and was buried. The Kaaba or Square was

built by Seth, destroyed by the flood, and rebuilt by Abraham and Ishmael. Sabeanism, or the worship of the hosts, the sun, moon, and stars, was the first lapse from original revelation (Job xxxi. 26, 27); but just before Mahomet they were divided between it, Judaism, Magianism, and corrupted Christianity. Mahometanism became the universal faith in A.D. 628. The Wahabees are one of the most powerful sects, named from Abd el Wahab, who in the beginning of last century undertook to reform abuses in Mahometanism.

To the Arabs we owe our arithmetical figures. They took the lead of Europeans in astronomy, chemistry, algebra, and medicine. They spread their colonies from the Senegal to the Indus, and from Madagascar to the Euphrates. The Joktanites of southern A. were seafaring; the Ishmaelites, more northward, the caravan merchants (Gen. xxxvii. 28).

The Arabic language is the most developed of the Semitic languages. In the 14th or 13th century B.C. the Semitic languages differed much less than in later times. Comp. Gen. xxxi. 47, Jud. vii. 9–15; Phurah, Gideon's servant, evidently understood the Midianites. But in the 8th century B.C. only educated Jews understood Aramaic (2 Kings xviii. 26). In its classical form Arabic is more modern than Heb., in its ancient form probably sister to Heb. and Aramaic. The Himyeritic is a mixture with an African language, as appears from the inscriptions; the Ekhili is its modern phase. Monuments with Himyeritic inscriptions are found in Hadramaut and the Yemen. There was a Cushite or Ethiopian Sheba, as well as a Shemitic Sheba (Gen. x. 7, 28). The Himyerites had a Cushite descent. The Arabic is one of the most widely spoken languages. The Heb. literature dates from the 15th century B.C., the Arabic only from the 5th century B.C. For this reason, and the greater simplicity of Heb. modes of expression, it seems probable the Heb. is the elder sister. A few Arabic forms are plainly older than the corresponding Heb. The Book of Job in many of its difficult Heb. roots receives much illustration from Arabic. The Arabic is more flexible and abounding in vowel sounds, as suits a people light hearted and impulsive; the Heb. is weightier, and has more consonants, as suits a people graver and more earnest. The Arabic version of the Scriptures now extant was made after Mahomet's time. That in the London Polyglott was in part by R. Saadias Gaon (the Excellent).

Arad. **1.** 1 Chron. viii. 15. **2.** A Canaanite royal city (Josh. xii. 14), N. of the wilderness of Judah (Jud. i. 16). In Num. xxi. 1, xxxiii. 40, for "king Arad the Canaanite" translate "the Canaanite king of Arad." Robinson identifies it as on the hill *Tel Arad* between Moladah and Hebron. A large white mound is all that is left to mark the site of the city of the king who attacked Israel.

Arah. **1.** 1 Chron. vii. 39. **2.** Ezra ii. 5.

Aram (*high table land*). **1.** The elevated region from the N.E. of Palestine to the Euphrates and Tigris. Balaam's home (Num. xxiii. 7, Deut. xxiii. 4). *Syria*, stretching from the Jordan and lake Gennesareth to the Euphrates, rising 2000 feet above the level of the sea. In contrast to *Canaan*, the *lowland* bordering on the Mediterranean. In Gen. xxiv. 10 (Heb.) Aram Naharaim means "the highland between the two rivers," *i.e.* Mesopotamia. Padan Aram (from *paddah*, a plough), "the cultivated highland," is the same as Aram (Gen. xxxi. 18). In Shalmaneser's inscriptions, 900-860 B.C. the Hittites (Khatté), under the name *Patena*, occur as occupying the valley of the Orontes and eastward. Some identify this name with Padan Aram and Batanæa or Bashan. Many petty kingdoms in David's time formed parts of the whole A., ARAM REHOB, ARAM ZOBAH, etc. [see.] Damascus subsequently absorbed these. In Gen. x. A. is described as son of Shem; Elam, Asshur, Arphaxad, and A. (arranged in the geographical order from E. to W.) being the four brethren. A. (Syrian) stands for Assyrian in 2 Kings xviii. 26, Jer. xxxv. 11. **2.** Another Aram (Gen. xxii. 21), son of Kemuel, descended from Nahor; probably head of the tribe Ram, to which belonged Elihu, Job's friend (xxxii. 2).

Aran. A Horite (Gen. xxxvi. 28).

Ararat. Sanskrit = *holy ground*. A mountainous district in Armenia; the resting place of the ark after the deluge (Gen. viii. 4); but see NOAH. Thither Sennacherib's sons fled after murdering their father (2 Kings xix. 37). The ally of Minni and Ashchenaz (Jer. li. 27). In Gen. xi. 2 translate "they journeyed *eastward*," Mesopotamia being described relatively to the writer's country, rather than to A., which is N. of Mesopotamia. It overlooks the plain

MOUNT ARARAT.

of the Araxes on the N. Berosus the Chaldæan, in Alexander the Great's time, makes the Kurdistan mountains, on the S. frontier of Armenia, the ark's resting place. *Nachdjevan*, on the Araxes, is thought to be Noah's place of landing, from Josephus' statement (Ant. i. 3), as also his place of burial. The mountain there, the loftiest in the district, is called *Massis* by the Armenians, *Kuh-i-Nuh*, *i.e.* "Noah's mountain," by the Persians. There are two conical peaks, the greater and the less, seven miles apart; the former 17,300 feet above the sea, and 14,300 above the plain of the Araxes; the latter 4000 feet lower; 3000 feet of the greater covered with perpetual snow. Lava, cinders, and porphyry cover the middle region, marking the volcanic origin of the mountain. A second summit is about 400 yards from the highest; and on the slope between the two the ark is surmised to have rested. On the side of the greater is a chasm, probably once the crater of the volcano; silence and solitude reign all around; *Argiri*, the only village on the descent, is the traditional site of Noah's vineyard. In the wide sense A. comprises the *whole Armenian range in the N. to the Kurdistan range in the S.* The plateau of Armenia is a vast extent of plains rising high above the surrounding plain; and from that plateau, as a fresh base, mountain ranges spring, running generally from E. to W.; transverse ridges connect these. The whole stands in the central point between the Euxine and Caspian on the N., and the Mediterranean and the Persian gulf on the S. The Acampsis, the Araxes, the Euphrates, and the Tigris connect it respectively with the four great seas. The greatest nations, the Assyrians, the Babylonians, the Medes, and the Colchians, lay along these routes. A. even now is the central boundary between Russia, Turkey, and Persia. The Armenian plateau, from the longer period of action of the volcanic powers, and from there being room for the expansion of the molten masses in the region around, is far more accessible than the neighbouring region of Caucasus. At Erzroom, 6000 feet above the sea, crops appear in June and are cut in August. The vine ripens at 5000 feet, but in Europe at not higher than 2650 feet. Thus it appears the A. plateau was one especially suited for being the ark's appointed resting place, and its geographical and physical features fitted it as the centre for the even distribution of the human race. The severe climate would drive them after a time to the milder plains below; and in the meantime the grass such as feeds now the flocks of nomad Kurds, in the same region, would meet the wants of Noah's descendants in their nomad life. However, in the Babylonian legend of the Flood deciphered by Mr. G. Smith, Nizir answers to A., not the northern mountain near Erivan, but the A. of Assyrian and Armenian geography, the precipitous range overlooking the Tigris N.E. of Mosul. Arabic *Judi*, Assyrian *Guli*.

Araunah = *Ornan*. A Jebusite, at whose threshingfloor the plague sent for numbering the people was, at David's intercession, stayed. He offered the area as a site for Jehovah's altar, and only by constraint accepted David's pay (50 shekels of silver, 2 Sam. xxiv. 18–24; 600 shekels of gold, 1 Chron. xxi. 25. As 50 silver shekels is far too low a price for the *whole land, if there be no transcriber's error here*, which is possible, probably the 50 silver shekels were paid for the small floor, the oxen, and wood of the yokes only; the 600 gold shekels for the whole hill on which David afterwards built the

temple). Contrast his *kingly* spirit, "Behold, here be oxen for burnt sacrifice and threshing instruments for wood," with the grovelling excuse of the man invited to the king's banquet (Luke xiv. 19). But comp. Elisha's similar spirit when called of God's prophet (1 Kings xix. 21). Self sacrifice raises one from degradation low as that of the accursed Jebusites to be in Israel a "king and a priest unto God" (comp. 2 Sam. xxiv. 23 with Exod. xix. 6; 1 Pet. ii. 5, 9; Rev. i. 6, v. 10, xx. 6). "These things did Araunah (as) a king give" hardly warrant the guess that he was of the royal Jebusite race. Keil translates "all this giveth Araunah, *O king, to the king*," which suits the fact that A. gave it in intention, but his offer was not accepted (comp. Matt. viii. 11, 12; 1 Cor. i. 27). Josephus (Ant. vii. 13, § 9) says A. was one of David's chief friends, and spared by him when he took the citadel (v. 7). Probably he made his friendship when fleeing before Saul, when also he made that of Uriah the Hittite, Ittai the Gittite, etc.

Arba='*Ar Baal=hero of Baal.* Progenitor of the Anakim. From him their city Hebron got its name, *Kirjath Arba* (Josh. xiv. 15, xv. 13, xxi. 11). Hebron it was first called, then Mamre, then Kirjath Arba, then it resumed its first name (Gen. xiii. 18, xxiii. 2).

Arbathite (2 Sam. xxiii. 31)=dweller in the ARABAH [see] or *Ghor*.

Arbite (2 Sam. xxiii. 35). Paarai, one of David's guard: a native of Arab, called Naarai, the son of Ezbai (1 Chron. xi. 37).

Archelaus. Son of Herod the Great by Malthake, a Samaritan. Brought up at Rome with his brother Antipas. Originally Herod excluded him from any share in his dominions, because of his elder brother Antipater's accusations. But at Herod's death the kingdom, by a change in the will, was divided between his three sons, Antipas, Archelaus, and Philip. A. received Idumea, Judæa, Samaria, and the cities Cæsarea, Sebaste, Joppa, and Jerusalem, which yielded 600 talents income. Augustus refused him the *title* "king," and only allowed him the title "ethnarch"; but he had the reality of kingship (Matt. ii. 22), "did reign." For the short time only between his father's death and his going to Rome, to seek confirmation of the kingship from Augustus, had he the title. Josephus (Ant. xvii. 9, § 2) at this period calls him "king." How seemingly near to error, yet how accurately Matthew expresses himself. In the tenth year of his reign (A.D. 6) his brothers and his subjects complained of his tyranny. So he was dethroned, and exiled to Vienne in Gaul, where he died; but Jerome says his sepulchre was near Bethlehem. When Joseph, at Herod's death, was about to return with the child Jesus from Egypt to the Holy Land, "he heard that A. did reign in Judæa," and "*he was afraid to go thither*" (Matt. ii. 22). A. must therefore have given at the outset of his reign some notorious specimen of his cruelty. Josephus undesignedly supplies this confirmation of Scripture. One of Herod's last deeds was the putting Judas and Matthias to death for instigating young men to pull down a golden eagle set up contrary to Moses' law over the temple gate by Herod; at the passover which succeeded Herod's death, before A. had as yet the emperor's ratification of his accession, A., finding several commiserating the martyrs, caused his cavalry to inclose at the temple and slay 3000 men. The rest fled to the mountains; and all by A.'s command "left the feast, fearing lest something worse should ensue." A deputation of Jews in consequence went to Rome to beg Augustus not to ratify his appointment; but the emperor confirmed Herod's will (Ant. xvii. 9, § 3). That this cruel act was what made Joseph afraid of him is the more likely, as before his accession he had no public post whereby men might have known his character. Joseph turned to Galilee, where the less cruel brother Antipas reigned. The kingdom was originally designed for Antipas; its unexpected transference to A. made Joseph change his direction. The *fact* of Joseph's fear is stated, the *cause* is not; but A.'s *character* otherwise known accounts for it. He wedded illegally his brother Alexander's former wife, Glaphyra, who had children by Alexander, thereby giving much offence to the Jews.

Archevites. Men of Erech, transplanted to Samaria (Ezra iv. 9).

Archippus. A Christian minister at Colossæ, whom Paul calls "our fellow soldier," viz. in the Christian warfare (2 Tim. ii. 3). A member of Philemon's family, possibly his son, whence Paul includes him in the same salutation with Philemon and Apphia, and the church in Philemon's house (Philem. 2). In both the Epistle to the Colossians (iv. 17) and that to Philemon (which accompanied it) A. is mentioned. The *Colossians* are charged, "Say to A., Take heed to the ministry which thou hast received in the Lord, that thou fulfil (make full proof of) it." Probably a self sparing and less zealous spirit betrayed itself in A. Laymen may admonish clergy of their duty, when scriptural faithfulness requires it and they admonish in meekness. Martyred, according to tradition, at Chonæ, near Laodicea. A. with some reason is supposed to be the angel of Laodicea, whom the Lord, like Paul, reproaches (Rev. iii. 14-21).

Archite (*the*). (2 Sam. xv. 32.) Archi was near Bethel (Josh. xvi. 2).

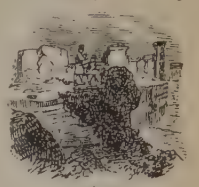
Arcturus. Gr., answering to the Latin-named constellation *Ursa Major*; Heb. *'ash*, or *'aish* (Job ix. 9, xxxviii. 32, 33). The Great Bear always revolves about the pole, and to our northern hemisphere never sets. The Chaldees and Arabs early named the stars, and grouped them in constellations. Their nomad life, in tending flocks and travelling often by night, tended to make them observe the stars, marking the seasons by their rise and setting, and using them as their nocturnal guide. This throws light on "Canst thou bring forth Mazzaroth *in his season?* Or canst thou *guide* A. with his sons (the three stars in its tail)?" Nay, thou art dependent on him for *guiding thee* (Gen. i. 14, viii. 22).

Ard (Gen. xlvi. 21, Num. xxvi. 40) =Addar (1 Chron. viii. 3).

Ardon. 1 Chron. ii. 18.

Areli. Gen. xlvi. 16. Num. xxvi. 17.

Areopagus (Mars' Hill). A rocky eminence in Athens, separated from the W. of the Acropolis by a raised valley, above which it rises sixty feet. Mythology made it the scene of the god Mars' trial before the gods, at Poseidon's accusation, for murdering the son of the latter, Halirrhotius. The most venerable of all the Athenian courts, consisting of all exarchons of blameless life. It was the Upper Council, to distinguish it from the five hundred, who met in the valley below. It met on the S.E. top of the rock. Sixteen stone steps in the rock still exist, leading from below to Mars' hill, and directly above is a bench of stones cut in the rock facing S., and forming three sides of a quadrangle. Here the judges sat, in criminal and religious cases, in the open air. The accuser and accused had two rude blocks, still to be seen, one on the E., the other on the W. side, assigned them. Paul, "daily disputing" in the market (*agora*), which lay between the A., the Acropolis, the Pnyx (the place of political assemblies), and the Museum, attracted the notice of "certain philosophers of the Epicureans and of the Stoicks." They brought him up from below, probably by the steps already described, and, seated on the benches, heard from him the memorable address, so happily adapted in its uncompromising faithfulness, as well as scholarlike allusions, to the learned auditory, recorded in Acts xvii. Paul's intense earnestness strikingly contrasts with their frivolous dilettantism. With the temple of Mars near, the Parthenon of Minerva facing him, and the sanctuary of the Eumenides just below him, the beautiful temple of Theseus, the national hero (still remaining) in view, what Divine power he needed to nerve him to declare, "God that made the world . . . dwelleth not in temples made with hands"; and again in the midst of the exquisitely chiselled statues in front, crowning the Acropolis, Minerva in bronze as the armed champion of Athens, and on every side a succession of lesser images, to reason, "Forasmuch as we are the offspring of God" [which he confirms by quoting his fellow countryman Aratus' poem, 'We are His offspring'], "we ought not to think that the Godhead is like gold, or silver, or stone, graven by art or man's device." Yet he does not begin by attacking their national worship, but draws them gently away from their ignorant worship of the Deity under many idols to the one true God, "Whom ye ignorantly


MARS' HILL.

worship, Him declare I unto you." In opposition to the Greek boast of a distinct origin from that of the barbarians, he says, "God hath made of one blood all nations to dwell on all the face of the earth"; and ends with announcing the coming judgment by the Lord Jesus.

Aretas. A common name of many Arabian kings. 2 Cor. xi. 32: "In Damascus the governor [ethnarch] under A. the king kept the city of the Damascenes with a garrison, desirous to apprehend me; and through a window in a basket was I let down by the wall, and escaped his hands." The ethnarch did it to please the Jews, who (Acts ix. 24) "watched the gates day and night to kill Paul." His office was to exercise authority under the king, over the many Jews in large cities: comp. Acts ix. 24. Damascus had been a city of the Roman province, Syria; and we have Damascene coins of Augustus and Tiberius, and afterwards of Nero, etc., but we have none of Caligula. This implies that some change in the government of Damascus took place under Caligula, Tiberius's successor. Moreover, A., king of Arabia Nabatæa and its capital Petra, made war on Antipas for divorcing A.'s daughter, and defeated him. But Tiberius, at Antipas's entreaty, commanded Vitellius, governor of Syria, to take A. dead or alive. Before the order was executed Tiberius himself was dead. Then all was reversed. Antipas was banished by Caligula to Lyons, and his kingdom given to Agrippa, his nephew and his foe. It seems therefore to harmonize with history, as well as with Scripture, to assume that in A.D. 38 or 39, when Caligula made several changes in the E., he also granted Damascus to A. The incidental way in which Paul alludes to A.'s *kingship over Damascus* at the time of his escape from the ethnarch under him, by being let down in a basket from a house on the city wall (comp. Acts ix. 23–25), is a strong presumption for the truth of the Acts and Second Epistle to Corinthians. This was three years after Paul's conversion; so that A.D. 36 will be the date of his conversion.

Argob: 2 Kings xv. 25. Pekahiah's aide de camp, slain by the conspirators under Pekah, in defending the king.

Argob = *the stony*; a tract E. of Jordan, in Bashan, in Og's kingdom, containing 60 great and fortified cities "with walls and brazen bars"; allotted to Manasseh, and taken by Jair, a chief of that tribe (Num. xxxii. 41). Afterwards one of Solomon's commissariat divisions under an officer at Ramoth Gilead (1 Kings iv. 13). Trachonitis, "the rugged region," was its later Gr. name. Now the *Lejah*, S. of Damascus, E. of the sea of Galilee; described by Burckhardt, Porter, etc., 22 miles from N. to S., 14 from E. to W.; of oval shape, a vast accumulation of basaltic rocks, in wild disorder, intersected with fissures; the black basalt seemingly having issued from the ground liquid, then become agitated, then split by internal convulsion. The cuplike cavities whence it exuded, and the wavy surface, are still to be seen. The rock is hard as flint, and emits a metallic sound when struck. A singular propriety appears in the Heb. for "the region of A." (Deut. iii. 4, 13); it is the same term as for a *rope* (*chebel*), *i.e.* a sharply defined frontier, as if measured off by a rope, the rocky rampart that encircles the Lejah "in a circle clearly defined as a rocky shore line." This region stands 30 feet above the plain below. No other term is used of the region of A.; it is possible therefore that *chebel* was a provincialism of Manasseh, the tribe that possessed A., for we find Manasseh using the term to Joshua (xvii. 5, 14), "portion," Heb. *chebel*. [See TRACHONITIS.] Improbable as the statement of Scripture appears, yet it is strictly true. Sixty walled cities are still traceable in a space of 308 square miles. The architecture is ponderous and massive. Solid walls, four feet thick, and stones on one another without cement; the roofs enormous slabs of basaltic rock, like iron; the doors and gates are of stone, 18 inches thick, secured by ponderous bars. The land bears still the appearance of having been "called the land of giants," under the giant Og. A striking contrast to A. is the surrounding plain of the Hauran (Bashan) described as "the plain" (*mishor*), a high plateau of rich pasture and tillage, stretching from the sea of Galilee to the Lejah and beyond to the desert, almost without a stone. The Heb. terms could not have been more happily chosen, *A.*, *Chebel*, *Mishor*.

Aridai, Aridatha. Esth. ix. 8, 9.

Arieh = *lion* (2 Kings xv. 25). Slain with King Pekahiah by the conspirator Pekah.

Ariel = *lion of God.* **1.** A brave "chief," who directed under Ezra (viii. 16) the caravan from Babylon to Jerusalem. ARELI is akin (Num. xxvi. 17). In 2 Sam. xxiii. 20 Winer translates for "two *lion like* men" two (sons) of A.; but Gesenius supports A. V.

2. A symbolic name for Jerusalem (Isa. xxix. 1, 2), *the lion of God*, rendered by God invincible. For "the lion of the tribe of Judah" is on her side (Rev. v. 5). "It shall be unto Me as A."; it shall emerge from its dangers invincible, Sennacherib's invasion shall recoil on himself. In Ezek. xliii. 15 "the altar"; the secret of Israel's lion-like strength, her having God at peace with her through the atoning sacrifice there. Menochius guesses that the lion (*ari*) was carved on it; but as the word in Heb. of Ezek. xliii. 15 (*arieil*) is somewhat different from that in Isaiah, perhaps in Ezekiel it means, from an Arabic root, "the hearth of God." Gauneau has deciphered on the Moabite stone that the A. of David is mentioned as taken by Mesha, the Moabite king, at Ataroth, and dragged before the face of Chemosh at Kerioth. The A. here must mean a lion carved altar of God.

Arimathea (Matt. xxvii. 57). The birthplace or abode of the rich man Joseph, who, by Pilate's leave, which he "boldly" craved, casting away the "fear" which had previously kept him from open discipleship (Mark xv. 43, John xix. 38), buried our Lord's body in his own "new tomb" at Jerusalem. A., a "city of the Jews" (Luke's vague expression for the Gentiles, to whom no more precise information seemed needful: xxiii. 51) is possibly identical with Ramah, Samuel's birthplace, called Armathaim in the LXX. (1 Sam. i. 1, 19); but many associate it with *Ramleh*, on the road from Jaffa to Jerusalem.

Arioch = *lion like.* **1.** King of ELLASAR [see] (Gen. xiv. 1, 9). **2.** Captain of Nebuchadnezzar's guard (Dan. ii. 14).

Arisai. Esth. ix. 9.

Aristarchus: of Thessalonica. Paul's companion on his third missionary tour, and dragged into the theatre with Gaius by the mob at Ephesus; he accompanied Paul to Asia, afterwards to Rome (Acts xix. 29, xx. 4, xxvii. 2). Paul calls him "my fellow prisoner" (lit. *fellow captive*, viz. in the Christian warfare), "my fellow labourer," in his epistles from Rome (Col. iv. 10, Philem. 24). Epaphras similarly (Philem. 23, Col. i. 7) is called "my fellow prisoner," "our fellow servant." Paul's two friends possibly shared his imprisonment by turns, A. being his fellow prisoner when he wrote to the Colossians, Epaphras when he wrote to Philemon. Bishop of Apamæa, according to tradition.

Aristobulus, whose "household" is "saluted" (Rom. xvi. 10). Himself not being greeted, it is likely either he was not a Christian or was absent from Rome. The family would hardly be called after him, if he were dead.

Ark [see NOAH]. The term (*teebah*) is applied to the infant Moses' ark [see BULRUSH]. *Teebah* is evidently

EGYPTIAN ARK.

the Egyptian *teb*, "a chest," Hebraised. It has no Semitic equivalent. It is a type of the manger which disclosed to the shepherds Messiah, who, beginning with the manger, at last ascended to His Father's throne; also of the paper ark to which God has committed His revelation.

Ark of the Covenant (*aron*, not *teebah*). An oblong chest of shittim wood (acacia), two and a half cubits long, one and a half broad and deep. F. W. Holland measured acacias nine feet in girth, in the region of Israel's wandering; he attributes their being usually stunted there to the Arabs cutting off the young shoots for the she goats. Thus Colenso's cavil that "not a single acacia" is to be seen where the ark is said to have been constructed is answered. It is a propriety characteristic of the truth of the Scripture narrative that it represents the ark as not made of oak or cedar, the best woods of the Holy Land, but of

acacia, the wood of the wilderness. Cedar actually was the wood used for the Jerusalem temple. In the thorn of man's curse appeared the angel of the covenant to Moses, to bless man; and out of its wood was formed the ark of the covenant, the typical source of his blessing. Overlaid with gold within and without. The mercy seat supporting the cherubim, one at each end, was on the lid, with a crown or raised border, and was Jehovah's mystical throne. It had rings at the four corners for the two staves to pass through, wherewith the Kohathite Levites or priests carried it. The staves were permanently in the rings. Within the veil was its proper place, the ends of the staves, however, being visible, in Solomon's temple, in the outer holy place. When carried about, the ark was wrapped in the veil, the badger's skin, and blue cloth. Its title, "the ark of the testimony," implies its purpose, viz., to keep intact God's "covenant" written by God on the two stone tables (Exod. xxxiv. 28), as the sacred deposit of the Israelite church (Exod. xxv. 22, Num. x. 33). The outward keeping taught symbolically the moral and spiritual keeping of God's commandments. In the wilderness "the ark of the covenant of the Lord went before them in the three days' journey to search out a resting place for them; and when the ark set forward, Moses said, Rise up, Lord, and let Thine enemies be scattered, and let them that hate Thee flee before Thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel" (Num. x. 33-36; Ps. lxviii. 1, cxxxii. 8). At the passage of the Jordan it was when the ark was borne by the priests and their feet had touched the water, that an open way was made for Israel. Only when the material ark, apart from obedience, was expected to give that favour of God which only obedience to the law contained within the ark could ensure, did God "deliver His strength" (the pledge of God's strengthening His people) "into captivity, and His glory into the enemy's hands" (Ps. lxxviii. 61, 1 Sam. iv. 11). When the ark was taken the "glory" was departed (1 Sam. iv. 21, 22). The ark and the sanctuary were "the beauty of Israel" (Lam. ii. 1). The antitype, Messiah, goes before His redeemed, exploring their way through the wilderness, making a clear passage through death's waters into the heavenly Canaan. Like the ark with the Philistines, Messiah was the captive of the grave for a brief space, but with triumph He rose again; and as when the ark went up to the tabernacle reared for it by David on Zion, so on Christ's ascending the heavenly mount the glorious anthem arose: "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in" (Ps. xxiv.). Every Dagon must fall before Him now; for even in His temporary captivity in death the powers of darkness were crushed before Him (Col. ii. 14, 15; Matt. xxvii. 50-54). As the ark blessed the house of Obed Edom, so Christ is the true bestower of blessings (Acts iii. 26).

The restriction of the ark's contents to the decalogue implies that this is the central core of all the various precepts, the moral end for which the positive precepts were given. They were in the innermost shrine, to mark their perpetually obligatory nature and the holiness of God; in the ark, the type of Christ, to mark that in Him alone, "the Lord our righteousness," they find their perfect realization. 1 Kings viii. 9 states there was nothing in the ark of Solomon's temple save the two stone tables of the law; but Heb. ix. 4 states there were also the golden pot of manna (the memorial of God's providential care of Israel), and Aaron's rod that budded (the memorial of the lawful priesthood, Num. xvii. 3-10). Probably by the time of Solomon the other two relics had been lost, perhaps when the ark was in the hands of the Philistines. "Before the Lord" and "before the testimony" was where they were directed to be laid up (Exod. xvi. 32-36). The mercy seat was not merely regarded as the lid of the ark, but as the most important feature in the holiest place (Exod. xxv. 17, xxvi. 34; Lev. xvi. 2), the only meeting place between God and man. It was the *caporeth* or covering, not merely of the ark, but (when sprinkled with the sacrificial blood once a year on the great day of atonement) of Israel's sins against the law contained within the ark. Hence it is called in the LXX. "the propitiatory" (*hilasterion*); and Christ, the true mercy seat (Ps. lxxxv. 10) and place of meeting between the holy God and guilty man, is called the very same (Rom. iii. 25), "propitiation," lit. *propitiatory*. In 1 Chron. xxviii. 11 the holiest is called "the place of the mercy seat," so prominent was the latter in symbolical significance. The ark was never seen save by the highpriest; symbol of God whom no man can see, and whose likeness is only to be seen in Christ (John i. 18, Heb. i. 3), the true Ark, and our High Priest with the Father. Thus every tendency to idolatry was excluded, an ark occupying the central place of holiness, and that seen only once a year by the one religious representative of the people. Even it is to be superseded in the coming temple at Jerusalem, when "they shall say no more, The ark of the covenant of the Lord, neither shall it come to mind, neither shall they remember it"; for Jehovah Jesus, the Antitype, will be there, "at that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it" (Jer. iii. 16). The absence of the ark after its capture by the Philistines possibly impaired the reverential awe felt towards it (1 Chron. xiii. 3, 9). But the stroke on Uzza, and the rearing of the tabernacle for it in Zion by David, after its long abode of 20 years in Kirjath Jearim, in Abinadab's house, recovered for it all its sanctity. The altar of burnt offering where the *sacrifices* were offered continued separate from it at Gibeon, the "great high place" (1 Kings iii. 4) (in the tabernacle of the ark on Zion the service was *song and praise* alone) until the two were reunited in the temple of Solomon, a type of the gospel separation of the *spiritual* service of *prayer* and *praise* going on here below, from the *priestly* intercession being carried on above by our Lord Jesus. The spiritual and the literal priestly services will perhaps be reunited in Ezekiel's millennial temple at Jerusalem, one antitype to Solomon's temple. Comp. Acts xv. 16, 17. Manasseh set up an idol, a carved image, instead of the ark which contained the testimony against him. Josiah restored it to its place in the house of God (2 Chron. xxxiii. 7, xxxv. 3). The ark was wanting in the second temple, having been probably burnt with the temple (2 Chron. xxxvi. 19); comp. (apocryphal) 2 Esdras x. 22, "the ark of our covenant is spoiled." Its absence was one of the points wherein the second was inferior to the first temple. [See ALTAR.] There must have been some substitute for it, on which to sprinkle the blood, in the holiest, on the great day of atonement; the Jews mention an altar stone, slightly raised from the floor. Heathen nations too had their mystic arks (whence *arcanum* is the term for a mystery), but so distinct in use from the Mosaic that the differences are more prominent than the resemblances. The Egyptian arks (on their monuments) were, like the Hebrew ark, carried by poles on men's shoulders. Some had too on the cover two winged figures like cherubim; but between these was the material symbol of a deity, and the arks were carried about in procession to make a show before the people. The ark of the covenant on the contrary was marked by the absence of any symbol of God. It was never carried in procession. When moved it was carefully covered up from the eyes even of the Levites who bore it (Num. iv. 5, 6, 19, 20): "they shall not go in to see when the holy things are covered, lest they die." Comp. 1 Sam. vi. 19. In the tabernacle the ark was withdrawn from view in the mysterious holy of holies. It was not moved from its "rest" (Ps. cxxxii. 8, 14) when once Jerusalem became the fixed capital, and the hill of Zion God's chosen seat, until its forcible removal under Nebuchadnezzar, God giving up the apostate Jews to the heathen world power. Previously it had a few times accompanied the army (1 Sam. iv. 3, xiv. 18; 2 Sam. xi. 11). But from the first *rest* was appointed as its final condition, and under David it obtained that "rest" (Deut. xii. 10, 11; 1 Chron. vi. 31, xvi. 1). Its simple and grand purpose was to be the casket containing the precious tables of stone written with the moral law by God Himself. The originality of the tabernacle furniture and arrangements is more striking than the superficial resem-

blances which have been traced to heathen usages.

Arkites. One family of Canaanites (Gen. x. 17, 1 Chron. i. 15). A place N. of Phœnicia, called subsequently Cæsarea Libani (at the base of Lebanon) from being Alexander Severus' birthplace; well known to the crusaders. Now *Arka*, two and a half hours from the shore; twelve miles N. of Tripoli; and five S. of *Nahr el Kebir* (Eleutheris). The ruins are scattered on a hill of about two acres, and on a plateau N. of it.

Arm. Figure for *might*, of God (Isa. liii. 1). "Break the arm," *i.e.* the power (Ezek. xxx. 21). "Stretched out arm," image from a warrior with spear or sword thrust forth: all the power put forth (Josh. viii. 26, Isa. v. 25).

Armageddon=*mount of Megiddo*: from a root *gadad*, "to cut off," *i.e. slaughter* (Rev. xvi. 16). The plain of Esdraelon, the great O. T. battle field between Israel and the various enemies of Jehovah's people: the scene of Barak's victory over Canaan, and Gideon's over Midian (Jud. iv., v., vii.), the scene also of Saul's death and Israel's defeat before the Philistines (1 Sam. xxxi.), and of Josiah's death in battle with Pharaoh Necho (2 Kings xxiii. 29, 30). Both this and "the valley of Jehoshaphat" (the scene of his great victory, 2 Chron. xx. 26, comp. Zech. xiv. 2–4) may be figurative phrases for the scene of the final conflict of Christ and Antichrist. But they may also be literal. The mourning at Josiah's death in the valley of Megiddo became proverbial for the most poignant grief. As he and his army represent the professing church, so Pharaoh Necho and the Egyptians the God-opposed world. The triumph of Pharaoh then shall be utterly reversed in the last conflict of the ten confederate kings under Antichrist against the Lamb and His hosts (not merely professors, but "called, chosen, and faithful") (Rev. xvii. 12–14, xix. 11–21). The last Antichrist is developed after executing judgment on the whore, the apostate church; he then, with his ten confederate kings and the false prophet, opposes Christ Himself, and perishes.

Armenia. [See ARARAT.] The name in Heb., translated A. from *Har-Mini*, "the mountains of Minni"=Minyas, in the upper valley of the *Murad-su* branch of the Euphrates. Togarmah is the name of the *race*, the Armenians referring their own origin to Thorgomass or Tiorgarmah. In Ezek. xxvii. 14 its trading in "carriage horses, riding horses and mules" (so the Heb.), for which A. is still famous, as well as for the keenness of its traffickers, is mentioned.

Armlet: bracelet. Heb. *a fetter*, from a root, "*a step*" (Isa. iii. 18–20). [See ANKLET.] A general ornament in the E. A badge of kings (2 Sam. i. 10). The signet was sometimes a jewel on the armlet; which explains, "Set me as a *seal* upon thine arm" (S. of Sol. viii. 6). Their weight (comp. Gen. xxiv. 22), and their tightness on the arm (so that in putting them on blood is often drawn) make their female wearers pay dearly for their love of admiration.

Armoni. Saul's son by Rizpah (2 Sam. xxi. 8). Slain to appease the Gibeonites, whose blood Saul had shed.

Arms. Neither remains of Heb. A., nor representations of them in Scripture, or on vases, bronzes, mosaics, paintings, coins, or jewels, have been preserved to us. Of *offensive* armour there was the SWORD (*chereb*), first mentioned Gen. iii. 24. Lighter and shorter than our modern sword (2 Sam. ii. 16, xx. 8–10; 1 Sam. xvii. 51, xxi. 9, 10). It was carried in a sheath, slung by a girdle, resting upon the thigh (Ps. xlv. 3, 2 Sam. xx. 8). In peace even a king wore no sword (1 Kings iii. 24). So that "gird on the sword" was a phrase for *begin war* (Ps. xlv. 3). "*Devour* with the sword" (Isa. i. 20), "smite with the edge (*mouth*) of the sword," are familiar personifications. Some swords were "two edged" (Ps. cxlix. 6), type of the Word (Heb. iv. 12, Rev. i. 16). Traces of the primitive use of *flint* for swords or knives appear in Exod. iv. 25, Josh. v. 2. The SPEAR (*chanith*), Saul's regular companion (appropriate to his own stately height), at his head when sleeping, in his hand when gathering his soldiers, his leaning staff when dying (1 Sam. xxvi. 7, xxii. 6; 2 Sam. i. 6). It was this ponderous (comp. 2 Sam. ii. 23) weapon, not the lighter "javelin" (as A. V.) which he hurled at David twice, and at Jonathan (1 Sam. xviii. 11, xix. 10, xx. 33). The JAVELIN (*kidon*) was lighter, appropriate to manœuvring, easy to hold outstretched (Josh. viii. 14–27); carried on the back between the shoulders. In 1 Sam. xvii. 6 translate, not "target," but "a JAVELIN of brass," distinguished from "the spear" (*chanith*), ver. 7; so ver. 45, "with a javelin," not "a shield"; Job xxxix. 23, "the glittering spear and the JAVELIN." The LANCE (*romach*), translated A. V. "spear," "javelin," "lancet" (1 Kings xviii. 28). The DART (*shelach*) (2 Chron. xxxii. 5). The BATON, or SCEPTRE (*shebet*) used in 2 Sam. xviii. 14 of the "darts" with which Joab killed Absalom. The Bow (*quesheth*). Captains of high rank did not disdain to seek expertness in it: as Jonathan (2 Sam. i. 22), Jehu (2 Kings ix. 24). The tribe Benjamin was noted for archery (1 Chron. viii. 40, xii. 2), where a *bow for shooting stones forth* is implied (2 Chron. xiv. 8). The phrase for "bend the bow" is "tread" it, implying that it was bent with the foot. Some bows were made of *brass* or "steel" (Ps. xviii. 34). In the beginning of Saul's reign the Philistines had reduced Israel so as that "no smith was found throughout all the land of Israel; for the Philistines said, Lest the Hebrews make them swords or spears; so in the day of battle there was neither sword nor spear found in the hand of any of the people but with Saul and with Jonathan" (1 Sam. xiii. 19–22). Curiously analogous to this is the stipulation mentioned in the league which the Etrurian Porsena conceded to the vanquished Romans (Pliny, xxxiv. 14), viz. "that they should not use iron save in agriculture." The *arrows* (*chitzim*) were carried in a quiver (*theli*); Job vi. 4 refers to poisoned arrows; Ps. cxx. 4 to the practice of attaching burning material to some arrow heads. Divination by arrows was practised by the Chaldees. Nebuchadnezzar, undecided whether to attack Jerusalem or Ammon first, wrote their names on distinct arrows; the arrow first drawn from the quiver decided his course (Ezek. xxi. 21, 22). The SLING (Jud. xx. 16), the usual weapon of a shepherd, as David, to ward off beasts from the flock.

ARROWS.

His weapon in slaying Goliath; hence gracefully alluded to by Abigail in her prayer for him (1 Sam. xxv. 29): "the souls of thine enemies . . . shall God sling out, as out of the middle of a sling." ENGINES for "shooting great stones" prepared by king Uzziah (2 Chron. xxvi. 15). Of *defensive* armour there was the COAT OF MAIL (1 Sam. xvii. 5), Heb. "breastplate (*shirion*) of scales." In 1 Kings xxii. 34, translate as marg. "between the joints and the *breastplate*." A. V. trans. *shirion* "habergeons" (2 Chron. xxvi. 14, Neh. iv. 16), *i.e. hauberks*, a quilted shirt or doublet put over the head. From its *breastplate-like* outline Hermon is called Sirion, contracted into Sion (Deut. iii. 9, iv. 48). The HELMET from a root meaning "high and round." GREAVES of brass, for the feet (1 Sam. xvii. 6). Two kinds of SHIELD: the *tzinnah* protecting the whole person (Ps. v. 12), carried before the warrior when not in actual battle (1 Sam. xvii. 7, 41); the Roman doorlike oblong shield, four feet long by two broad (*thureon*, from *thura*, a door), is meant Eph. vi. 16, "above all," *i.e. over* all, *covering* all the body, not the small round shield. The *mageen* was smaller, a buckler for hand to hand fight. 1 Kings x. 16, 17: "six hundred shekels of gold went to one target" (*tzinnah*), but "three pounds of gold went to one shield" (*mageen*); the greater weight required for the tzinnah shows its larger size. The light mageen is that in 2 Chron. xii. 9, 10. The *shelet* ("buckler," from *shalat*, to exercise authority), probably a small peculiarly shaped shield of gold, the badge of men high in authority. In 2 Sam. viii. 7 "shields" of gold taken by David from Hadadezer king of Zobah, and dedicated in the temple, used in proclaiming Joash king (2 Kings xi. 10, comp. S. of Sol. iv. 4). In the N. T. comp. Eph. vi. 14–17 for the Roman armour, except the spear. The breastplate had a girdle beneath to brace up the person. The Greek greaves protected the legs as well as the feet. The light armed troops (*psiloi*), instead of shield and cuirass, wore a

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garment of leather, and fought with darts, bows, stones, and slings. The targeteers (*peltastes*) also were more lightly equipped than the heavy armed (*hoplitæ*). Three integuments are specified in Eph. vi.: the breastplate, girdle, and shoes; two defences, the helmet and shield; two offensive weapons, the sword and the spear (not the type, but its antitype, *prayer*, shot up as a javelin mightily; *ejaculation* is derived from *jaculum*, "a javelin"). There is no armour for the back, but only for the front; we must never turn our back to the foe (Luke ix. 62), our only safety is ceaseless fighting (Matt. iv. 11, Jas. iv. 7). The girdle kept the armour in its place and supported the sword; so the "truth" in Jesus appropriated secures the believer, and braces him for the good fight (Eph. iv. 21; comp. Exod. xii. 11, Luke xii. 35). The Roman soldier wore military sandals (*caligæ*, whence the emperor Caligula took his name); so Christians, "your feet shod with the preparation of the gospel of peace"; the *peace* within beautifully contrasting with the raging war outside (Isa. xxvi. 3). To be at peace with God and ourselves we must ever war with Satan. In Assyrian remains we see a coat of scale armour reaching down to the knees or ankles. The MAUL or mace is alluded to in Ps. ii. 9; Prov. xxvi. 18; Jer. l. 23, li. 20; Nah. ii. 1: literally "that which scatters in pieces." So "Martel," a little HAMMER, was the surname of the king of the Franks.

ARMOUR.

Army. In Israel's, at the exodus, every man above 20 was a soldier (Num. i. 3); each tribe a battalion, with its own banner and leader (Num. ii. 2; x. 5, 6, 14). Their positions in camp and on march were accurately fixed. The whole host moved according to preappointed alarms on the trumpet. So (Exod. xiii. 18) they "went up harnessed" (marg. *five in a rank: chamushim*, from *chameesh*, "five"; or from *chomesh*, "the loins," *with the loins girt*), *prepared for the march*, not fleeing away as fugitives. *Five* was a number regarded as inauspicious by the Egyptians, but honoured by Israel; witness the *five* books of the pentateuch, the jubilee of *fifty* years. Manetho describes the Israelites as 250,000 lepers, *five*×*fifty* thousand. The exactness of their martial order is implied in Balaam's metaphors (Num. xxiv. 6). The "scribe of the host" made the conscription and chose the officers when needful (Deut. xx. 5-9, 2 Kings xxv. 19, 2 Chron. xxvi. 11). The army was divided into thousands and hundreds with captains over each; the family too was respected in the army organization, as being the unit in the Jewish polity (Num. ii. 34, xxxi. 14). Before the time of the kings their tactics were of a loose desultory kind; but the kings established a body guard, the first step towards a standing army. Saul had 3000 picked men (1 Sam. xiii. 2, xiv. 52, xxiv. 2). David had 600 before his accession (xxiii. 13); after it he added the Cherethites and Pelethites and Gittites (2 Sam. viii. 18, xv. 18), and veteran guards (*shalishim*, "captains," 1 Chron. xii. 18; Ezek. xxiii. 15, 23, "princes," "great lords") whose "chief" was about David's person as adjutant. He called out also monthly a regiment of national militia, twelve regiments in all, under officers (1 Chron. xxvii. 1). A "captain of the host," or commander in chief, led the army in time of war; as Abner under Saul, Joab under David. Judæa and the northern kingdom Israel being hilly, were little suited for chariots and horsemen, except in the plains of Esdraelon and Philistia, and towards Egypt and Syria. Moreover, God had forbidden the multiplication of horses (Deut. xvii. 16). But their own unfaithfulness exposed them to the enemy's powerful chariots; so they too longed to have similar ones (Josh. xvii. 16, xi. 9; Jud. i. 19, iv. 2; 1 Sam. xiii. 5). David reserved 100 from the Syrian spoils (2 Sam. viii. 4). Solomon afterwards largely increased the number from Egypt (1 Kings x. 26–29, ix. 19); in all 1400 chariots, 12000 horsemen. The grades in the army appear in 1 Kings ix. 22, "men of war" (privates), servants (subalterns), princes (captains), captains (staff officers), rulers of chariots and horsemen (cavalry officers). The body guard was permanently maintained (1 Kings xiv. 28), the militia only exceptionally called out. The Syrians reduced the cavalry to a mere fragment in Jehoahaz's reign. Jotham in Judah had a large cavalry force (Isa. ii. 7), but it was much brought down in Hezekiah's reign, so that the Jews, in violation of God's prohibition (Deut. xvii. 16), looked to Egypt for horses and chariots (Isa. xxxi. 1, xxxvi. 9; Ps. xx. 7). In action the army was often in three divisions (Jud. vii. 16, 1 Sam. xi. 11, 2 Sam. xviii. 2). Jehoshaphat divided his into five bodies (answering to the five geographical divisions then), but virtually Judah's heavy armed men formed the main army, the two light armed divisions of Benjamin the subsidiary bodies. At the exodus the number of soldiers was 600,000 (Exod. xii. 37), at the borders of Canaan 601,730; under David, 1,300,000 men capable of service, viz. 800,000 for Israel, 500,000 for Judah (2 Sam. xxiv. 9), but in 1 Chron. xxi. 5, 6 it is 1,570,000; viz. 1,100,000 for Israel, and 470,000 for Judah. The discrepancy is due to the census having been broken off (1 Chron. xxvii. 24). The militia (1 Chron. xxvii. 1, etc.), 288,000, was probably included in Chronicles, not in Samuel. The exact census was not entered in the annals of the kingdom (1 Chron. xxvii. 24); hence the amount is given in round and not exact numbers. Levi and Benjamin were not reckoned, the latter owing to Joab's repugnance to the census (1 Chron. xxi. 6). Jehoshaphat's army was 1,160,000 (2 Chron. xvii. 14-18). John Hyrcanus first introduced mercenaries.

EGYPTIAN HORSE SOLDIER.

The Roman army was divided into legions, each under six tribunes ("chief captains," *chiliarchs*, Acts xxi. 31), who commanded in turn. The legion had 10 cohorts ("bands," *speira*, Acts x. 1), the cohort into three maniples, the maniple into two centuries (each 100 men originally), commanded by a centurion (Acts x. 1, 22; Matt. viii. 5). The "Italian band" or cohort consisted of volunteers from Italy, perhaps the procurator's body guard. "Augustus' band" or cohort (Acts xxvii. 1) were either volunteers from Sebaste, or a cohort similar to "the Augustan legion." Cæsarea was the Roman head quarters in Palestine. The ordinary guard was a quaternion of four soldiers, answering to the four watches of the night, and relieving each other every three hours (Acts xii. 4, John xix. 23). Two watched outside a prisoner's door, two inside (Acts xii. 6). "The captain of the guard" (Acts xxviii. 16) was probably commander of the Prætorian guards, to whom prisoners from the provinces were committed. The "spearmen" (*dexiolabi*, Acts xxiii. 23) were *light armed body guards*, literally "protecting the right side," or else "grasping the weapon with the right hand."

Arnan. 1 Chron. iii. 21.

Arnon = *swift, noisy.* The torrent boundary between Moab and the Amorites on the N., and afterwards between Moab and Reuben (Num. xxi. 13, 14, 24, 26; Deut. ii. 24, 36). A branch of the A. (*Seil es Saideh*) flowing N.W. seemingly formed the eastern boundary of Moab (Jud. xi. 18, 2 Kings x. 33). Aroer was by its northern brink; the ruins still bear the name. Rising in the Arabian mountains (the branch Seil es Saideh in the mountains of Gilead near *Kalaat el Katrane*), it flows through the wilderness and falls into the Dead Sea. Now the *wady el Mojeb*, flowing through a precipitous, rugged, gloomy ravine. The sides are of red and brown sandstone where it meets the Dead Sea; it is 10 feet deep at that point. The Roman road between Rabba and Dhiban crosses it at two hours' distance from Rabba.

Arod. Num. xxvi. 17; called Arodi Gen. xlvi. 16.

Aroer = *ruins*, places with the foundations laid bare. [See ARNON.]

1. The city taken from Sihon, king of the Amorites, and assigned to Reuben (Deut. ii. 36, Josh. xiii. 9, 16). Afterwards in Moab's possession (Jer. xlviii. 19), though A. may there be regarded as only lying in Moab's way, when fleeing into the desert, and as asking the cause of Moab's flight. With A. is associated some "city that is in the midst of the river." Mr. Grove suggests that

at the Arnon junction with the *Lejum*, one hour E. of *Arair* or A., the hill with ruins on it may be the site of the city in question; no city could have stood in such a position *immediately near* A. **2.** A. facing Rabbbah of Ammon: "built," *i.e.* restored and enlarged, by Gad (Num. xxxii. 34, Jud. xi. 33); now perhaps *Ayra*. Isa. xvii. 2 refers to this A. with its dependent "cities," then "forsaken" through Tiglath Pileser's having carried away the inhabitants (2 Kings xv. 29). **3.** A town in Judah (1 Sam. xxx. 28) to which David sent portions after his victory over the Amalekites at Ziklag. In the *wady Arârah*, 20 geographical miles S. of Hebron, on the road from Petra to Gaza.

Arpad. A city dependent on Damascus, and always named with Hamath (now *Hamah* on the Orontes). It fell before Sennacherib (2 Kings xviii. 34, Isa. x. 9).

Arphaxad (Gen. x. 21–24. Professor Rawlinson translates: "unto Shem also, the father of all the children of Eber, *the elder brother of Japhet*, were children born, A.": xi. 10) = *the stronghold of the Chaldees*. Shem's descendants are mentioned last, because the subsequent sacred history concerns them chiefly. His being forefather to Eber or Heber is specified, to mark that the chosen people of God, the Hebrews, sprang from Shem: A. was father of Salah. There was a portion of Assyria called Arrapachitis, from Arapkha, "the city of the four sacred fish," often seen on cylinders; but the affinity is doubtful.

Artaxerxes. From *arta*, "great," or "honoured"; Artaioi, Arii, Sansk. *Arya*, being the old name of the Persians, and *kshershe*, "a king" = Xerxes = AHASUERUS [see]. A. I. (Ezra iv. 7) is the Magian usurper, who personated Smerdis, Cyrus' younger son. To him the adversaries of the Jews wrote, in order to frustrate the building of the temple. Certainly the Ahasuerus of Ezra iv. 6 was Cambyses, and the Darius of iv. 24 was Darius Hystaspes; so that the intermediate king must be Smerdis the pretender, who by usurpation reigned for eight months 522 B.C. Cambyses did not act on the accusation of the Jews' enemies; Ahasuerus Smerdis did, forbidding the continuation of a work commenced under Cyrus, and continued under his son and successor. His creed as a Magian, opposed to that of Zoroaster, as declared in Herodotus iii. 61, Ctesias Exc. Pers. 10, Justin i. 9, and Darius' great inscription at Behistun, account for his reversing the policy of his two predecessors on a point of religion. The sympathy of Cyrus and Cambyses with the Jews in restoring their temple was to him just the reason for prohibiting it. In his decree (Ezra iv. 17–22) no symptom of the faith in the supreme God appears, which characterizes the decree of Cyrus. The Magian creed was pantheism, the worship of the elements, earth, air, water and fire.

A. II. was A. Longimanus, son of Xerxes, who reigned 464–425 B.C. He allowed Nehemiah (ii. 1) to spend 12 years at Jerusalem to settle the affairs of the returned Jews. He had 13 years previously permitted Ezra (vii. 1) to go on a similar errand. The reign of Ahasuerus III. = Xerxes, described in Esther, comes chronologically between Ezra vi. (515 B.C.) and vii., which is in the 7th year of A. Longimanus, 457 B.C. The gap occupies 58 years in all, of which Xerxes' reign takes 21 years. Thirteen years after Ezra's going to Jerusalem, 457 B.C., it was found that a civil as well as an ecclesiastical head was required there. So in 444 B.C. A. Longimanus, who was noted among the Persian kings for wisdom and right feeling, sanctioned Nehemiah's going as civil governor. Like Cyrus and Darius he identified Jehovah with his own supreme god, Ormuzd (Ezra vii. 12, 21, 23), supported the Jewish worship by offerings and grants from the state and provincial treasuries, and threatened death, banishment, imprisonment, or confiscation against opponents. The oriental despot, who at personal inconvenience would suffer his servant's departure for so long, to cheer him up, must have been more than ordinarily good natured. Secular history so represents him, "the first of Persian monarchs for mildness and magnanimity." The Persians, says Diodorus Siculus (xi. 71: 2), admired his "equity and moderation in government."

Artemas. Paul's companion (Tit. iii. 12), whom he proposed sending to Titus at Crete. In tradition, bishop of Lystra.

Aruboth. Third of Solomon's commissariat districts (1 Kings iv. 10), including Sochoh.

Arumah. Near Shechem, where Abimelech resided (Jud. ix. 41).

Arvad = *wandering*. "The Arvadite" was a descendant of Canaan, like Zidon, Hamath, etc. (Gen. x. 18, 1 Chron. i. 16.) In Ezek. xxvii. 8, 11, "the men of A." are among the mariners of the ship, viz. *Tyre*. A. is the isle *Ruad*, off Tortosa, two or three miles from the Phœnician coast, at the N. end of the bay above Tripoli. It is elevated and rocky, but hardly a mile round. Strabo mentions A.'s likeness to Tyre, and the superior seamanship of its people. The inhabitants still, to the number of a thousand, are employed as pilots, shipbuilders, sponge divers, and sailors. There are remains of the sea walls, some of the stones 12 feet long by 10 high, not bevelled, but indented with deep grooves on the upper surface, one groove square, three semicircular.

Arza. Steward of King Elah's house in Tirzah. Elah, whilst drinking himself drunk in his house, was slain by the conspirator Zimri. A very different steward from Obadiah (1 Kings xviii. 3, comp. 1 Cor. iv. 2).

Asa = *healing*. Son of Abijah; third king of Judah. Faithful to Jehovah; determined in rooting out idolatry and its attendant licentiousness (1 Kings xv. 9–15; 2 Chron. xiv., xv., xvi.). He built fenced cities, the Lord giving him and his land rest and prosperity. No respecter of persons: so much so that he deposed Maachah, the queenmother (wife of Rehoboam and A.'s grandmother), because she made an idol (Heb. "horror," some abominable and impure object of worship) in a grove; and he cut her idol down, stamped, and burnt it at the brook Kedron, as Moses had done to the golden calf (Exod. xxxii. 20). For "in a grove," translate "to Asherah" (Heb. *haasheerah*), the Phœnician Venus (1 Kings xv. 14, 2 Chron. xv. 16). The high places *to idols* he took away (2 Chron. xiv. 3). But those *to Jehovah*, being an irregularity of a secondary kind, he did not take away (xv. 17, 1 Kings xv. 14). Moreover, the gifts dedicated by his father Abijah, in the earlier and better part of his reign, silver, gold, and vessels, but afterwards appropriated by the heathen priests for idolatry, he brought into the house of God (2 Chron. xv. 18). Encouraged by the prophecy of Azariah, the son of Oded, "the Lord is with you while ye be with Him," he renewed the altar of Jehovah before the porch, after its desecration. The first ten years of his reign were occupied peacefully in such religious reforms. But in the eleventh year danger of war seems to have been anticipated, for "the land," it is said, "was quiet ten years" only (2 Chron. xiv. 1, 2, 8–15). Then follows A.'s preparation of an army with targets and spears, 300,000 of Judah and 280,000 of Benjamin, bearing shields and drawing bows. In the 14th year the threatened danger came. ZERAH [see], the Cushite or Ethiopian, invaded Judah at Mareshah with 1,000,000 men and 300 chariots. The valley of Zephathah, at Mareshah (Marisse, S.W. of Judah, near the later Eleutheropolis), was the battle field. Like Judah, in his father Abijah's time, in the hour of imminent peril (2 Chron. xiii. 14, 15), A. cried unto Jehovah his God: "Lord, it is nothing with Thee to help, whether with many or with them that have no power; help us, O Lord our God, for we rest on Thee. . . . Let not man prevail against Thee" (comp. 1 Sam. xiv. 6). So Jehovah smote the Ethiopians before A. (comp. Isa. lix. 19.) At this very time a king called *Azerch* Amen, we know from recently deciphered monuments, reigned in Ethiopia (G. Rawlinson). Ewald and Hincks identify him with Osorkon I., king of Egypt, second of the 22nd dynasty. Zerah's army is composed of much the same elements (2 Chron. xvi. 8, xii. 3), Ethiopians and Lubims (Libyans), as Shishak's (the Sukkiim being peculiar to the latter); mercenaries, we know, were much employed in the 22nd dynasty. Others fix on Osorkon II., son in law of his predecessor, and reigning in right of his wife. He was probably, if this view be true, an Ethiopian, ruling over both Egypt and Ethiopia. A., having refused to pay the tribute imposed by Shishak on Rehoboam, was invaded. A. on his return from

SHISHAK.

the victory gathered all Judah and Benjamin and strangers out of Ephraim, Manasseh, and Simeon, who joined his kingdom, seeing the Lord was with him, in the 15th year of his reign. At this feast of thanksgiving all "entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul." "The Lord gave them rest round about" for a time. But Baasha, king of Israel, jealous of the defections from his own kingdom and the growing prosperity of Judah, fortified Ramah on the road N. of Jerusalem, "that he might not suffer any to go out or come in to A." (comp. 1 Kings xii. 27, xv. 17.) This is said (in 2 Chron. xvi. 1, 11) to be in the 36th year of A.'s reign; but Baasha was at that time long dead (1 Kings xv. 33), therefore this 36th year must be calculated *from the separation of the kingdoms of Israel and Judah*. This calculation was probably drawn from "the book of the kings of Judah and Israel." Baasha's act was probably in the 17th year of A.'s reign. A., instead of trusting in Jehovah, bought the help of the heathen world power, Benhadad I. king of Damascus, against Israel, with the treasures left in the temple and the palace from the tribute for Egypt, which he had ceased to pay. Benhadad smote Ijon, Dan, and Abelmaim, and the store cities of Naphtali. So Baasha had to cease fortifying Ramah, and A. used the materials to fortify Geba (*the hill*) and Mizpeh (*the watchtower*) in Benjamin to guard against future invasion. The large cistern or pit made by A. to obviate scarcity of water in the event of a siege by Baasha is mentioned long after in Jer. xli. 7, 9. Hanani, the seer, reproved A., telling him that if he had not relied on the king of Syria, instead of on Jehovah, he should have had him as a vassal instead of being himself subordinate to Syria. Carnal policy brings on the very evil which it shuns, and which would have been completely averted by a policy of faith. So far from escaping wars by his unbelieving course, he must henceforth have them (1 Kings xv. 32, 2 Chron. xvi. 7-9). A., instead of being humbled, was wroth, and put the seer in prison and oppressed some of the people, probably sympathisers with the man of God. It is true he succeeded in capturing cities of Ephraim (2 Chron. xvii. 2), but his end was under a spiritual cloud. Diseased in his feet, after a reign of 39 years, "he sought not to the Lord, but to the physicians," *i.e.*, his trust was less in Jehovah than in human remedies (comp. Jer. xvii. 5). That in the main, nevertheless, he served the Lord truly, appears from 1 Kings xv. 14: "A.'s heart was perfect with the Lord (sincere) all his days." The funeral, with its "sweet odours and divers spices" and "very great burning for him," marks how highly he was esteemed. His whole reign lasted 41 years, 956 to 915 B.C. His later blemishes warn even believers; "let him that thinketh he standeth take heed lest he fall" (comp. Gal. v. 7).

Asadiah=*Jehovah loveth*. 1 Chron. iii. 20.

Asahel=*made by God*. **1.** David's nephew, youngest son of Zeruiah, David's sister; brother of Joab and Abishai. Swift on foot, he pursued Abner after Ishbosheth's army was defeated at Gibeon, in spite of Abner's warning, and was pierced with the hinder end of his spear (2 Sam. ii.). [See ABNER.] **2.** Three others (2 Chron. xvii. 8, xxxi. 13; Ezra x. 15).

Asahiah, or Asaiah. **1.** Sent with Hilkiah to inquire of Jehovah concerning the book of the law found in the temple (2 Kings xxii. 12-14). **2.** Four others (1 Chron. ix. 5, iv. 36, vi. 30, xv. 6, 11).

Asaph=*assembler*. **1.** A Levite, son of Berachiah; one of David's choir leaders (1 Chron. vi. 39). An inspired seer, as well as a composer of music (2 Chron. xxix. 30, Neh. xii. 46). "The sons of A." were poets and musical composers of the school founded by him; as Heman and Jeduthun also were heads of schools of sacred inspired music. 1 Chron. xxv. 1; 2 Chron. xx. 14; Ezra ii. 41; Ps. l., lxxiii., lxxxiii. are all attributed to his authorship; but lxxxiii. celebrates the victory of Jehoshaphat long after A.'s time, therefore "A." in this psalm's title must mean "one of the school of A." **2.** 2 Kings xviii. 18, 37. **3.** Neh. ii. 8. **4.** Neh. xi. 17.

Asareel. 1 Chron. iv. 16.

Asarelah, or Jesharelah. 1 Chron. xxv. 2, 14.

Asenath. Daughter of Potipherah, prince priest of On; Joseph's wife; mother of Ephraim and Manasseh (Gen. xli. 50, xlvi. 20). Her name is probably *Egyptian*, and means "she who is consecrated to Neith," the goddess of wisdom, a tutelary deity of On or Re Athom, the city of the sun god, the Athene of Greece. If it be the *Hebrew* name assumed on her conversion (as BITHIAH [see] means "daughter of Jehovah") and union with Joseph, it may be from *asan*, "a storehouse," in allusion to Joseph's national service, and Ephraim's name meaning *fruitfulness*. Canon Cook makes it a compound of "Isis" and "Neith," two goddesses akin. The marriage into this idolatrous family seems to have borne evil fruit afterwards in the idolatry of Joseph's descendants, Ephraim and the calf worship. Foreigners had been raised to high rank by Pharaohs of the early empire; Joseph, as Abraham's descendant, would be regarded as of noble birth, and be admitted, especially at the command of an absolute king, into alliance with the haughty priest caste. His circumcision, if, as in after ages, it was then practised in Egypt by the priests, would be a recommendation. However, as it is not represented in the monuments till the 19th dynasty, long after Joseph, he probably first introduced it.

Ash (Isa. xliv. 14): Heb. *oren*, akin to Arabic *aran*, slender, graceful. Probably a *pine*; so the LXX. and Vulg. The Latin *ornus seems* akin.

Ashan (Josh. xv. 42): a city of the low country of Judah. In 1 Chron. iv. 32 mentioned as of Simeon. In 1 Chron. vi. 59 a priests' city; holding the same place as the similar Ain in Joshua's list (xxi. 16). In 1 Sam. xxx. 30 Chor-ashan is in "the south." Probably it is the same as Ain, of which traces exist at *El Ghuweir*.

Ashbea=*I adjure*. 1 Chron. iv. 21.

Ashbel. Gen. xlvi. 21, Num. xxvi. 38, 1 Chron. viii. 1.

Ashdod, or Azotus=*fortress*. Now *Esdud*. On a commanding height. One of the five confederate Philistine cities, 30 miles from the S. of Palestine, three from the Mediterranean, midway between Gaza and Joppa. A seat of the worship of DAGON [see]; there the idol fell before God's captive ark, the head and palms cut off, and only the fishy stump (marg.) left (1 Sam. v. 3-8). Ashdod had been originally assigned to Judah (Josh. xv. 47), but never occupied by the Jews, nay, made a point of attack on them: not till King Uzziah was its "wall broken down and cities built about it," *i.e.* forts on the surrounding hills (2 Chron. xxvi. 6). In Nehemiah's time Ashdod still retained its distinctive language and race, and ensnared by marriages the Jews returned from Babylon, after vainly striving to prevent the walls of Jerusalem being built (iv. 7, 8; xiii. 23, 24). It was the key of entrance between Palestine and Egypt. As such, it was besieged by the Assyrian general Tartan under Sargon (716 B.C.), to counteract Hezekiah's league with Egypt (Isa. xx. 1). So strongly did the Assyrians fortify it that it stood a 29 years' siege (the longest on record) under the Egyptian Psammeticus, who took it 630 B.C. These calamities were foretold Jer. xxv. 20, Amos i. 8, Zeph. ii. 4: Zech. ix. 5, 6, "a *bastard* shall dwell in A.," *i.e.* an alien; perhaps referring to an Arabian occupation of it during the Babylonian exile. Comp. Neh. iv. 7, xiii. 24. Destroyed by the Maccabees. Restored by the Roman Gabinius 55 B.C. Assigned to Salome by Augustus. Visited by Philip the evangelist, who preached there on his way from Gaza to Cæsarea (Acts viii. 40). A bishop from it was present at the councils of Nice and Chalcedon.

FISH GOD.

Ashdoth Pisgah="Springs of Pisgah," or "the hill" (Deut. iii. 17, iv. 49; Josh. xii. 3, xiii. 20). The mountains E. of the Dead Sea are hereby defined; "the springs" is one of the leading physical divisions of the country, viz. those at the base of the Moabite mountains (Josh. x. 40, xii. 8). Comp. Num. xxi. 15: "the stream (pouring) of the brooks (torrents)."

Asher, or Aser. **1.** Eighth son of Jacob by Zilpah, Leah's handmaid (Gen. xxx. 13). "In my happiness the daughters will call me happy: and she called his name A." (happy.) A. had four sons and one daughter, the heads of families (Num. xxvi. 44-47). At the exodus they numbered 41,500; at the close of the forty years in the wilderness 53,400. Their allotment

was the rich sea coast between Carmel and Lebanon, N. of Manasseh, N.W. of Zebulun and Issachar, and S.W. of Naphtali. The portion near Zidon, Dor, Accho, Ahlab, Achzib, Helbah, Aphik, Rehob, they never made themselves masters of (Jud. i. 31, 32; Josh. xix. 24-31, xvii. 10, 11). The southern boundary was a stream S. of Dor (*Tantura*) flowing into the Mediterranean, *Nahr el Defneh* or *Nahr Zurka*. Their land included the maritime portion of the plain of Esdraelon. Moses' blessing (Deut. xxxiii. 24, 25) represents A. "acceptable to his brethren"; but Keil, "favoured among his brethren and dipping his feet in oil" (*i.e.* having a land flowing with oil: Job xxix. 6), "his shoes" (but Keil translates *castle, man'al*; Maurer, *bolt, i.e. dwelling* secured by bolt) "iron and brass" (abounding in these metals, which the Phœnicians manufactured). Contented with the luxuries which nature and intercourse with the enterprising Phœnicians afforded (for already Zidon was "the great" or "the strong"), A. shrank from jeoparding life with Zebulun and Naphtali, against Sisera the Canaanite; A. "abode on the sea shore in his breaches" (creeks) (Jud. v. 17, 18). "As thy days so shall thy *rest* (*dabeaka*) be," Maurer and Keil; but Gesenius, "so shall thy *death* be" (Deut. xxxiii. 24, 25). Jacob (Gen. xlix. 20) prophesied: "out of A. his bread shall be fat [the fat that comes from him shall be his own bread, so fruitful shall be his soil] and he shall yield *royal* dainties:" fulfilled when Solomon thence supplied King Hiram's household with wheat and oil (1 Kings v. 11). A.'s self indulging inertness acted injuriously on his own people. Selfishness and faint heartedness in the Lord's cause became their own punishment. From being more numerous at mount Sinai than Ephraim, Manasseh, and Benjamin, in David's time they had become so few that A.'s name is omitted from the chief rulers (1 Chron. xxvii. 16-22). Asherites were among those who came to Jerusalem to Hezekiah's passover (2 Chron. xxx. 11). A. and Simeon are the only tribes W. of Jordan which produced no hero or judge. ANNA [see], daughter of Phanuel, of the tribe of A., in the N. T. alone reflects honour on her tribe (Luke ii.). **2.** A boundary of Manasseh on the S. (Josh. xvii. 7.) Eusebius places it on the road from Shechem to Bethshean or Scythopolis. Porter makes it now *Teyasir*, three quarters of an hour from *Tubas* or Thebez. *Tel um el Aschera* (Van de Velde), *Um Ajra* (Robinson and Knobel), an hour S. of Beisan.

Ashes. Sitting down in, or covering one's self with, is the symbol of mourning (Job ii. 8, xlii. 6; Esth. iv. 1; Isa. lxi. 3; Matt. xi. 21). *To eat ashes* expresses figuratively *mourning is one's food, i.e.* one's perpetual portion (Ps. cii. 9). "He feedeth on ashes," *i.e.*, tries to feed his soul with what is at once humiliating and unsatisfying, on an idol which ought to have been reduced to ashes, like the rest of the tree of which it is made (Isa. xliv. 20). The ashes of a red heifer burnt entire (Num. xix.), when sprinkled upon, purified ceremonially the unclean (Heb. ix. 13) but defiled the clean person.

Ashima. The idol of Hamath, introduced by the Hamathites, the colonists planted in Samaria by Esarhaddon king of Assyria (2 Kings xvii. 24, 30; Ezra iv. 2, 10); represented as a goat with short hair, answering to the Egyptian form of the Greek god Pan, to whom the goat was sacred. The Phœnician god Esmûn, answering to the Greek Æsculapius as well as Pan.

Ashkelon, Askelon, Ascalon. One of the five Philistine lords' cities (Josh. xiii. 3, 1 Sam. vi. 17). Remote in the S. on the coast of the Mediterranean, so less brought into contact with the Jews; omitted in the towns allotted to Judah (Josh. xv.; but comp. Jud. i. 18). Gaza was still more S., but on the main road from Egypt to Palestine. Samson slew thirty of the Ashkelonites, took their spoil, and gave change of raiment unto them of Timnath who expounded his riddle (Jud. xiv. 19). Later, the temple and lake of Derceto (with a female head and bust and fish's tail, like Dagon), the Syrian Venus, stood near it. Here Julian cruelly persecuted the Christians. Its name still appears in our "eschalot" or "shallot," an onion for which it was famous, as for its figs, olives, etc. Within the walls, of which the ruins still stand, Richard I. held his court in the crusades. After the brilliant battle here the crusaders would have taken the city, but for Count Raymond's jealousy; and for long A. was a thorn to the Christian kingdom. The Mahometans call it "the bride of Syria." In the Sam. version of Gen. xx. 1, 2, xxvi. 1, A. stands instead of Gerar; and curiously tradition in Origen's time pointed out wells there as those dug by Isaac. The city stands on the very shore of the Mediterranean, its walls were along the ridge of rock sweeping round inland in continuation of the shore cliffs. Conder (Pal. Expl., July, 1875) thinks that the A. of the Bible, of Herod, and of the crusaders, is one and the same town on the seashore, distinguished from another early Christian inland A. by the title Ascalon Maiumas. Maiumas, "watering place," applies not to a port only, but to any place abounding in water. But A. and its port town of Maiumas were distinct, as a bishop of each signed the acts of the Council of Constantinople, A.D. 536. The present A. is the Maiumas of Ascalon; the original A. was probably inland, and is now buried in sand. (Pusey.)

Ashkenaz. One of the three sons of Gomer, Japhet's son, *i.e.* of the Gomerian branch of the Japhetic division of the human race. Mentioned by Jeremiah (li. 27) in connection with Ararat and Minni, so that their locality then must have been the Armenan highland. [See ARARAT.] Their accompanying Cyrus to the siege of Babylon (538 B.C.) is there foretold. Probably a Cymric tribe. The name perhaps appears in *Ascanias*, a river in Asia Minor, and in *Scandinavia*. Knobel derives the German race from *Ashkenaz*, the name still given by the rabbins to Germany. He derives the name from *As* (the original of *As*-ia) and *genos, gens*, "a race," our "kin." Hasse suggests a connection with *Axenus, Euxine* Sea.

Ashnah. Two cities of Judah, both in the shephelah or low hills. **1.** Between Zorea and Zanoah, N.W. of Jerusalem, *Asena* (Josh. xv. 33). **2.** Between Jiphtah and Nezib, S.W. of Jerusalem (Josh. xv. 43), now *Esna*.

Ashpenaz. Dan. i. 3.

Ashtaroth, or Astaroth. A city N.E. of Jordan, called so from being a seat of Ashtoreth's worship. "Og dwelt in A., in Edrei" (Deut. i. 4; Josh. xii. 4, xiii. 12, 31, ix. 10). Allotted to Machir, son of Manasseh; and, out of Manasseh's portion, then allotted to the sons of Gershom, their other Levitical city here being Golan (Josh. xxi. 27), called Be-eshterah (*i.e.* Beth Ashterah, "the house of A."). Between Adara and Abila (according to Eusebius and Jerome) lay two villages, probably the one A., the other Ashteroth-Karnaim. There is still a *Tel Ashterah* in this region. One of David's valiant men was Uzziah the Ashterathite (1 Chron. xi. 44).

Ashteroth-Karnaim. "A. of the two horns" or "peaks," situated between *two hills*, perhaps called from the *two horned goddess Astarte*, the crescent moon on her head. The Rephaim's abode in the time of Chedorlaomer's invasion (Gen. xiv. 5). Perhaps identical with *Es Sanamein* ("the two idols"), 25 miles S. of Damascus, N.W. of the *Lejah*. Professor Paine identifies A.-K. with extensive ruins of immense basaltic blocks on a double ridge in the E. border of Gilead. The ridge is called El Birah, in front is the plain of Asherah.

Ashtoreth. The chief goddess of the Phœnicians, as Baal was the male. By the plural (ASHTAROTH, Baalim: Jud. x. 6, 1 Sam. vii. 4) different phases of the same deity, according to the different places of worship, are indicated. Always plural till under Solomon *Ashtoreth* or *Astarte of Zidon* was introduced (1 Kings xi. 5, 3). She appears among the Philistines as the idol in whose temple they hung up Saul's armour (1 Sam. xxxi. 10). She is identified as *Ishtar* or Nana, the planetary Venus among the Assyrian gods in inscriptions. Her name appears also in Cyprian and Carthaginian monuments; and on the sarcophagus of a king Esmunazar, who restored her temple at Zidon, along with his mother her priestess, Am-ashtoreth. She partly represents the planet Venus, partly the moon, "the queen of heaven" (Jer. vii. 18, xliv. 17, 18). [See ASHTEROTH-KARNAIM.] Our "star," Gr. "*aster*," Lat. *stella*, is akin. Her worship was most licentious and abominable; closely connected with that of ASHERAH,

ASTARTE.

"THE GROVE" [see]. A. is *the goddess*, usherah "the grove," the *image* or the *symbol* of the goddess, of wood; *asher, yashar*, "to be straight," a straight stem of a tree living, or fixed upright (1 Kings xviii. 19; 2 Kings xxi. 7, xxiii. 6, 13, 14, 15; Jud. vi. 25, 30). The "bringing out the asherah from the house of the Lord," and the "cutting down," suit such a symbol, not a *grove* in our sense. The active and passive powers of nature, generative and receptive, suggested the male and female deities, Baal and A. The ewes of a flock were called Ashteroth on this principle, propagating the flock (Deut. vii. 13). The earliest worship of apostasy was that of the sun, moon, etc. This naturally was grafted on idol worship, Baal sometimes being the sun god, sometimes distinct (2 Kings xxiii. 5). So A. and the moon. The stone pillar was the symbol of Baal, as the sacred tree was the symbol of A.; stone marking his strength as the male, the tree her fruitfulness (Deut. xvi. 21). The sacred tree constantly accompanies the gods in the Assyrian monuments. In the Moabite Dibon stone the male form Astar is prefixed to Chamos or Chemosh, answering to the female Astarte. Identical with Athtar or Athtor of the Himyeritic inscriptions, and Estar of the Ninevite inscriptions; the Canaanite form of the male Aphroditos answering to the female Aphrodite.

Ashur. 1 Chron. ii. 24, iv. 5.

Ashurites. Ruled by Ishbosheth (2 Sam. ii. 9). Arab., Syr., and Vulg. versions have it the Geshurites S.E. of Damascus. But these had Talmai as their king, whose daughter David married about this time (1 Chron. iii. 2, 4). The Targum of Jonathan reads Beth Asher, "the house of Asher," so also several Heb. MSS. The Asherites will then be the whole country W. of Jordan above Jezreel and the plain of Esdraelon. Thus the enumeration begins with the N. and ends with Benjamin on the S. Bachienne suggests the city "Asher" (Josh. xvii. 7), S.E. of Jezreel.

Ashvath. 1 Chron. vii. 33.

Asia. In the N. T. not the continent, nor Asia Minor, but the W. of Asia Minor, with Ephesus as its capital, including Mysia, Lydia, Caria. Attalus, king of Pergamus, left it to the Romans 133 B.C. It was placed by Augustus among the senatorial provinces, as distinguished from the imperial provinces. Hence it was governed by a "proconsul," as Acts xix. 38 (*anthupatos*), with the minute propriety which marks truth, incidentally intimates. It had its assize days (*agoraioi*, marg. "the court days are kept"). Here were the seven churches addressed in the Revelation. In the O. T. "A." does not occur.

Asiarchs. "CHIEF OF ASIA" (Acts xix. 31). Officers, like the Roman ædiles and Greek leitourgoi, yearly chosen by the cities in that part of Asia of which Ephesus was metropolis, to defray the cost and to undertake all the arrangements of the national games and theatrical sacred spectacles. Only wealthy persons could undertake the office. Each city chose one deputy, and out of the whole number *ten* were chosen, over whom one presided, selected by the Roman proconsul. The ten probably had the title, as well as the president, pre-eminently called "*the* A." Ex-asiarchs also probably retained the title.

Asiel. 1 Chron. iv. 35.

Asnah. Ezra ii. 50.

Asnapper. "The great and noble" (Ezra iv. 10). He planted the Cuthæans, etc., in Samaria, after the deportation of the Israelites. He is either Esarhaddon, as ver. 2 implies, or some able general under him who effected the plantation = *Asardanaper* = *Esarhaddon*.

Asp. See ADDER.

Aspatha. Esth. ix. 7.

Asriel. Num. xxvi. 31, Josh. xvii. 2, 1 Chron. vii. 14.

Ass. Heb. *athon*; from *athan, short in step*. **1.** The domestic *she ass*, named so from its *slowness*. **2.** The *chamor*, the *he ass*, whether domesticated or not, distinguished from the *athon*, Gen. xlv. 23. From *chamar*, "red," as the Spaniards call the ass "burro," from its red colour. Used in riding and ploughing. Not held in contempt for stupidity, as with us. Issachar is compared to an "*ass, strong boned, crouching down between the hurdles* (Gen. xlix. 14): he saw that rest was a good and the land pleasant; so he bowed his shoulder to bear, and became servant unto tribute;" ease at the cost of liberty would be his characteristic. Robust, and with a prime agricultural inheritance, his people would strive after material good, rather than political rule. The prohibition of horses rendered the ass the more esteemed in Israel. In the E. it is a far superior animal to ours. The bearing of the Arab ass is erect, the limbs well formed and muscular, and the gait graceful. It is spirited, and withal docile. The upper classes, judges, (as Jair's 30 sons, and Abdon's 40 sons and 30 nephews,) and kings, (as David and Solomon,) rode upon asses or mules (Jud. v. 10, x. 4, xii. 14; 1 Kings i. 33). The white ass, combining symmetry with colour, is especially esteemed. The ass, by its long hollow sharp-edged hoofs, is more sure footed than the flat hoofed horse; it suffers little from thirst, and is satisfied with prickly herbs, scarcely sweats at all, and so is best suited for the arid hilly regions of western Asia. It is lowly as compared with the horse; it symbolises *peace*, as the horse does *war*, and as such bare the meek and lowly yet divinely royal Saviour, the Prince of peace, in His triumphal entrance into His own capital (Zech. ix. 9); the *young untamed colt* bearing Him quietly marks His *universal dominion over nature* as well as *spirit*. It was not to be yoked with the ox (Deut. xxii. 10); for the distinctions

SYRIAN ASS.

which God has fixed in nature are to be observed; humanity would forbid animals of such different size and strength being yoked together. Spiritually see 2 Cor. vi. 14, Lev. xix. 19. As it did not chew the cud (Lev. xi. 26), it was unclean; hence is marked the extremity of the famine in Samaria (2 Kings vi. 25), when "an ass' head (an unclean beast from which they would ordinarily shrink) was sold for fourscore pieces of silver." "Balaam was rebuked for his iniquity, the voiceless beast of burden (ass) speaking with man's voice forbade the madness of the prophet" (2 Pet. ii. 16). It turned aside at the sight of the angel; but he, after God's express prohibition, wished to go for gain, a *dumb beast* forbidding an *inspired prophet!* The brute's instinctive obedience rebukes the gifted seer's self willed disobedience. Hosea (viii. 9) compares Israel to a wild ass: "they are gone up to Assyria, (whereas he ought to dwell) a wild ass alone by himself" (Num. xxiii. 9). The stubborn wild ass is wiser than Ephraim, for it avoids intercourse with others through love of freedom, whereas Ephraim courts alliances fatal to his freedom. (Maurer.) In Jer. ii. 24 headstrong, undisciplinable obstinacy, and untamable perversity, and lust after the male, answering to Israel's spiritual lust after idols and alliances with heathen, are the point (Hos. ii. 6, 7): "all they (the males) that seek her will not (have no need to) weary themselves in searching for her, in her month (the season when sexual impulse is strongest), they shall find her" putting herself in their way, and not needing to be sought out by the males. **3.** The *arod*, the *khur* of Persia; light red, grey beneath, without stripe or cross; or the wild mule of Mongolia, superior to the wild ass in beauty, strength and swiftness, called so either from the sound of the word resembling neighing, or from the Arabic *arad*, "flee." **4.** *'Air*, from *'ir, to be fervent*, lustful; so the *chamor*, perhaps from *chamar*, "fervent in lust" (Ezek. xxiii. 20). "Young asses;" "ass colts" (Isa. xxx. 6, 24). **5.** *Pere*, the wild ass of Asia; the *ghoorkhur*, mouse brown, with a broad dorsal stripe, but no cross on the shoulders, the Latin *onager* (Gen. xvi. 12): Ishmael "shall be a wild ass man;" from *para*, "to run swiftly"; comp. Job xxxix. 5: "who hath sent out the wild ass (*pereh*) free? or who hath loosed the bands of the wild ass (*arod*)?" Doubtless some of the most useful animals to man were created to be, from man's first being, his domestic attendants. Possibly some of the wild species have sprung from those originally tame. The wild asses' characteristics noticed in holy writ are their love of unrestrained freedom, self will in pursuit of lust (Jer. ii. 24), fondness for solitary places (Hos. viii. 9), standing on high places when athirst (Jer. xiv. 6; when even the *pere*, usually so inured to want of water, suffers, the drought must be terrible indeed).

Assir. 1. Exod. vi. 24, 1 Chron. vi. 22.

2. 1 Chron. vi. 23, 37. **3.** 1 Chron. iii. 17.

Assos, Assus. Seaport of Mysia, on the N. of the gulf Adramyttium. Seven miles from the island Lesbos opposite, near Methymna; 20 miles from Troas (Acts xx. 13, 14). The ship with Luke, Sopater, Aristarchus, etc., from Troas, went round cape Lectum, whilst he went the shorter way (20 Roman miles) by land on foot to A., where he reached the ship in time for her to arrive that evening at Mitylene. It was a thoroughly Greek city. The remains are in good preservation, being of granite. The citadel above the theatre commands a fine view. The Street of Tombs (each formed of one granite block) leading to the great gate is a striking feature. The Assian stone, near the city, was thought to have flesh consuming properties, whence the stone coffins were called *sarcophagi*, "flesh consumers."

Assur, Assyria, Asshur. The region between the Armenian mountains on the N., Elam or Susiana, now the country near Bagdad, on the S., and beyond it Babylonia, the mountains of Kurdistan, the ancient Lagros chain and Media on the E., the Mesopotamian desert (between Tigris and Euphrates), or else the Euphrates, on the W.; a length of about 500 miles, a breadth of from 350 to 100. W. of the Euphrates was Arabia, higher up Syria, and the country of the Hittites. Kurdistan and the pachalik of Mosul nearly answer to A. Named from Asshur, Shem's son, latterly made the Assyrian god. Its capital was Nineveh on the Tigris (a name meaning *arrow*, implying *rapidity*, but see Hiddekel). Gen. x. 11, 12, 22; ii. 14. All over the vast flat on both sides of the Tigris rise "grass covered heaps, marking the site of ancient habitations" (Layard). They are numbered by hundreds, and when examined exhibit traces of their Assyrian origin. They are on the left bank of the Tigris, and on the right abound both on the N. and the S. of the Sinyar (a limestone range extending from Iwan in Luristan nearly to Rakkah on the Euphrates), and eastward beyond the Khabour, northward to Mardie, and southward to near Bagdad. Huzzab (Nah. ii. 7), answering to Adiabene, the richest region of all, lying on the rivers Zab or *Diab*, tributaries of the Tigris, whence it is named, is the only district name which occurs in Scripture. The chief cities were Nineveh, answering to the mounds opposite Mosul (*Nebi Yunus* and *Koyunjik*), Calah or Hulah, now *Nimrud*; Asshur, now *Kileh Sherghat*; Sargina, now *Khorsabad*; Arbela, *Arbil* (G. Rawlinson). Others identify *Kileh Sherghat* on the right bank of the Tigris with the ancient Calah, *Nimrud* with Resen. Erech is the modern *Warka*; Accad, now *Akkerkuf*. Calneh answers to the classical *Ctesiphon* on the Tigris, 18 miles below Bagdad, the region round being named by the Greeks *Calonitis*. Rehoboth answers to ruins still so named on the right of the Euphrates, N.W. of the Shinar plain, and three and half miles S.W. of the town *Mayadin* (Chesney): Gen. x. 10–12. G. Smith thinks the ridges enclosing Koyunjik and Nebi Yunus were only the wall of inner Nineveh, the city itself extending much beyond this, viz. to the mound Yarenijah. Nineveh was at first only a fort to keep the Babylonian conquests in that quarter; but even then a temple was founded to the goddess at Koyunjik. Samsivul, prince of the city Assur, 60 miles S. of Nineveh, rebuilt the temple; the region round Nineveh in the 19th century being under A.'s rulers. Again Assurubalid, 1400 B.C., rebuilt, and a century later Shalmaneser, one of whose brick inscriptions G. Smith found.

Classical tradition and the Assyrian monuments confirm Scripture, that A. was peopled from Babylon. In Herodotus Ninus the founder of Nineveh is the son of Belus, the founder of Babylon. The remains prove that Babylon's civilization was anterior to A.'s. The cuneiform writing is rapidly punched on moist clay, and so naturally took its rise in Babylonia, where they used "brick for stone" (Gen. xi. 3), and passed thence to A., where chiselling characters on rock is not so easy. In A. too the writing is of a more advanced kind; in early Babylonia of a ruder stage. Babylon is Hamitic in origin; A. Shemitic. The vocabulary of Ur, or S. Babylonia, is Cushite or Ethiopian, of which the modern Galla of Abyssinia gives the best idea. At the same time traces exist in the Babylonian language of the other three great divisions of human speech, Shemitic, Aryan, and Turanian, showing in that primitive stage traces of the original unity of tongues. Rehoboth Ir (*i.e. city markets*), Calah, Resen, and Nineveh (in the restricted sense), formed one great composite city, Nineveh (in the larger sense): Jon. iii. 3. The monuments confirm Gen. x. 9–12, that the Shemitic Assyrians proceeding out of Babylonia founded Nineveh long after the Cushite foundation of Babylon. The Babylonian shrines were those at which the Assyrians thought the gods most accessible, regarding Babylon as the true home of their gods (Arrian, Exp. Alex., 7).

Moses knew A. (Gen. ii. 14, xxv. 18; Num. xxiv. 22, 24), but not as a *kingdom*; had it been a kingdom in Abraham's time, it must have appeared among Chedorlaomer's confederates (Gen. xiv.). Chushan-Rishathaim (Jud. iii. 8), the first foreign oppressor of Israel, was master of the whole of Syria between the rivers (*Aram Naharaim*) or Mesopotamia, in the time of the judges, so that at that time (about 1400 B.C.) A. can have had no great power. According to Herodotus and the Babylonian historian Berosus, we can infer the empire began about 1228 B.C., 520 years before its decay through the revolt of subject nations, the Medes, etc.; or else 526 years from 1273 B.C. (as others suggest) to the reign of Pul. He first brought A. into contact with Israelite history by making Menahem his tributary vassal (2 Kings xv. 19). Under Tiglath Pileser the Assyrian empire included Media, Syria, and N. Palestine, besides A. proper. Shalmaneser added Israel, Zidon, Acre, and Cyprus. Assyrian monuments, pillars, boundary tablets, and inscriptions are found as far as in Cyprus at Larnaka (a portrait of a king with a tablet, now in Berlin), and in the desert between the Nile and the Red Sea.

CAPTIVE JEWS.

Their alabaster quarries furnished a material better than the Babylonian bricks for pourtraying scenes. Their pictures partake more of the actual than the ideal; but in the realistic school they stand high and show a progressive power unknown in stationary Egyptian art. The sculptures in Sardanapalus II.'s palace are the best, and the animal forms, the groupings, the attitudes most lifelike. The Assyrians knew the arch, the lever, the roller, gem engraving, tunnelling, drainage. Their vases, bronze and ivory ornaments, bells, and earrings, show considerable taste and skill. But their religion was sensual and their government rude. No funeral ceremonies are represented. They served as God's scourge of Israel (Isa. x. 5, 6), and they prepared the way for a more centralized and better organized government, and a more spiritual religion, such as the Medo-Persians possessed. The apocryphal book of Baruch describes the Assyrian deities exactly as the ancient monuments do. Asshur, the deified patriarch, was the chief god (Gen. x. 22). Ahaz' idolatrous altar set up from a pattern at Damascus, where he had just given his submission to Tiglath Pileser, may have been required as a token of allegiance, for the inscriptions say that wherever they established their supremacy they set up "the laws of Asshur," and "altars to the great gods." But this rule was not always enforced and in no case required the supplanting of the local worship, but merely the superaddition of the Assyrian rite. *Athur*, on the Tigris, five hours N.E. of Mosul, still represents the name A. Syria (properly called *Aram*) N. of Palestine is probably a shortened form of A., the name being extended by the Greeks to the country which they found subject to A.

ASSYRIAN CHARIOT.

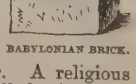
Ctesias' list of Assyrian kings is evidently unhistoric. However the inscriptions of Sargon, king of Agane near Sippara (Sepharvaim), describe his conquests in Elam and Syria, and his advance to the Mediter-

ranean coast, where he set up a monument 1600 B.C. He records that his mother placed him at his birth in an ark of rushes and set it afloat on the Euphrates; seemingly copied from the account of Moses. The oldest Assyrian remains are found at *Kileh Sherghat* on the right bank of the Tigris, 60 miles S. of the later capital; here therefore, at this city then called Asshur, not at Nineveh, was the early seat of government. 14 kings reigned there during 350 years, from 1273 to 930 B.C., divisible into three groups.

B.C.	KINGS OF ASSYRIA.	
Abt. 1700	Bel-Sumili-Kapi	Whom a genealogical tablet calls founder of the kingdom.
Abt. 1550	Irbavul	Tiglath Pileser I. mentions. A tablet in British Museum is dated in his reign.
	Asshur-iddin-Ashi, or Assur-Nadin-ahi (G. Smith) . . .	
1440-1420	Asshur-bil-nisi-su	Connected with Purna-puriyas, the Chaldæan king. Asshur-upallit mentioned on Kileh Sherghat bricks.
1420-1400	Buzur-Asshur	
1400-1380	Asshur-upallit	
1380-1300 Early Kingdom	Bel lush, or Bel-Nirari (G. Smith)	On Kileh Sherghat bricks. Shalmaneser in the Nimrud standard inscription.
	Pud-il	
	Vul-lush or Vul-Nirari I. . .	
	Shalmaneser I. Founder of Calah (Nimrud)	
1300-1240	Tiglathi-Nin	"The Conqueror of Babylon," on a chronological tablet. Sennacherib places him 600 years before his capture of Babylon in 703 B.C. But no permanent subjection of Babylonia to Assyria was effected till Sargon and Esarhaddon. The Semitizing influence on Babylon superseding the Turanian begins with Tiglathi-Nin.
1240-1210	Bel-Kudur-Uzur	GREAT EMPIRE OF HERODOTUS BEROSUS, 526 years.
1210-1110	Nin-pala-Zird	
	Asshur-Dayan I.	
	Mutagil-Nebo	
	Asshur-ris-ilim	
	Tiglath Pileser I.	
1110-1070	Asshur-bil-Kala	
	Shamas-Vul I.	
	Asshur-Mazur	
930-745	Asshur-Dayan II.	
	Vul-lush or Vul-Nirari II. . .	
	Tiglathi-Nin II.	
	Asshur-izir-pal	
	Shalmaneser II.	
	Shamas-Vul II.	
	Vul-lush or Vul-Nirari III. .	
	Shalmaneser III.	
	Asshur-Dayan III.	
	Asshur-Cush or Assur-Nirari .	
745-727	Tiglath Pileser II.	HERODOTUS AND BEROSUS' LATER KINGDOM.
727-722	Shalmaneser IV.	
722-705	Sargon	
705-681	Sennacherib	
681-668	Esarhaddon	
668-626	Asshur-bani-pal	
626-625	Asshur-emid-ilin, or Assur-ebil-ili	

[G. Smith, by recent discoveries, adds to this list Ismi-Dagan, 1850-1820 B.C.; Samsi-Vul I., 1820-1800; Igur-Kap-Kapu and Samsi-Vul II., about 1800; Iluba and Iritak, about 1750 B.C. Bel-Kap-Kapu, about 1700 B.C., in G. Smith's list, seems the same as Bel-Sumili-Kapi above. G. S. adds Adasi and Belbani, called "lord of countries," about 1650; Assur-zakir-esir and Ninip-Tugul-Assuri, about 1600; Assur-Nirari I. about 1500 B.C. So Shamas-Vul or Samsi-Vul in 1110-1070 B.C. above is Samsi-Vul III., Shamas-Vul II. is Shamas-Vul IV., and Asshur-Cush or Assur-Nirari is Assur-Nirari II. G. S. inserts Bel-zakir-iskum, 626-620 B.C., between Asshur-bani-pal and Asshur-emid-ilin. G. S. notices of Israel's kings mentioned in the cuneiform inscriptions Omri (Humri), Ahab (Ahabbu), Jehu (Yahua), Menahem (Minihimmu), Pekah (Paquaha), Hoshea (Husia); of Judah's kings, Azariah (Azriyahu), Ahaz (Yahu-hazi), Hezekiah (Hazaquiyahu), and Manasseh (Minase).]

Tiglath Pileser I. was contemporary with Samuel about the close of the 12th century B.C. Cylinders of clay, (resembling a small *keg* diminishing in size from the middle to the ends, more durable for records than the hardest metals,) are now in the British Museum, which had lain under the four corner stones of the great temple of A. at Kileh Sherghat for 3000 years, and which relate the five successive campaigns of Tiglath Pileser I., 1130 B.C. He is the first Assyrian king of whose exploits we have full details; two duplicate cylinders in the British Museum were deciphered by Sir H. Rawlinson, Fox Talbot, Hincks, and Oppert, furnished simultaneously with lithographed copies and working independently. The agreement substantially of their readings proves the truth of the decipherment. Asshur-bani-pal (the Greek Sardanapalus) is the only monarch who keenly patronised literature. A royal library of clay tablets, numbering probably 10,000, was made by him at Nineveh, from which the British Museum has got its most precious treasures. They filled the chambers to the height of a foot or more from the floor. A religious character appears in all the Assyrian



BABYLONIAN BRICK.

kings' names. Tiglath Pileser I. (=*Be worship given to Nin or Hercules*) claims to have conquered in the first five years of his reign "42 countries from the Lower Zab to the Upper Sea of the setting sun," the region from A. proper to the Euphrates, from Babylon's borders to mount Taurus, and to have fought the Hittites in northern Syria, and invaded Armenia and Cappadocia. Later on he was defeated by the Babylonian king, who carried captive several Assyrian idols. Sardanapalus I. (Asshur-izir-pal) transferred the seat of government from *Kileh Sherghat* (Assur) to *Nimrud* (Calah), where he built the gorgeous palace lately discovered. Most of the Assyrian sculptures in the British Museum are from it; and from them we learn that Sardanapalus I. (Asshur-izir-pal) warred in Lower Babylonia and Chaldæa, as well as in Syria and upon the Mediterranean coast. Shalmaneser II., or Shalmanubar, his son, set up the black obelisk now in the British Museum to commemorate his father's victories. He himself overran Cappadocia, Armenia, *Azerbijan*, Media Magna, the Kurd mountains, Babylonia, Mesopotamia, Syria, Phœnicia. Cuneiform scholars all agree that Benhadad and Hazael, of Damascus, are mentioned as opposed to him in his Syrian wars, and that he took tribute from Jehu of Israel. In 854 B.C. his advance into Hamath was interrupted by the leagued forces of Syria and Palestine, 85,000 in all, under Benhadad. Among them inscriptions mention 2000 chariots and 10,000 footmen of Ahab of Israel. The battle was at the Orontes. Shalmaneser claims the victory, but he was forced to return to Nineveh. In 842 B.C., when Moab had revolted from Israel and the league of Syria and Israel was dissolved, Shalmaneser attacked Hazael, Benhadad's successor, at the mountains of Saniru (Shenir) in Lebanon, and completely defeated him. Unable to take Damascus, Shalmaneser marched to the Mediterranean coast, where he set up a pillar at the mouth of the Dog River commemorating his victories. Jehu, called in the inscription "son (*i.e.* successor) of Omri," gave him tribute. (G. Smith in Pal. Expl. Qy. Stat.)

WINGED LION.

Jonah's mission to Nineveh was shortly before Pul's reign. Pul, Phul, or Phaloch, supposed to be his grandson, is the first Assyrian king mentioned in Scripture. Identified by some with *Vul-lush* of the Assyrian lists, who reigned at Calah (*Nimrud*) from 800 to 750 B.C., and who married Semiramis of Babylon (whose son Nabonassar Pul is supposed to have sat on the Babylonian throne). But as it is impossible to identify Tiglath Pileser's predecessor Asshur-lush with Pul, and as A. was then in a depressed state through internal troubles, Pul was probably monarch *at Babylon* (Berosus, the Babylonian historian, calls him "king of *the Chaldæans*") whilst Asshur-lush reigned at *Nineveh*. In the disturbed 10 years before Tiglath Pileser's accession, he probably deprived A. of her western province and invaded Palestine from the Assyrian direction, and so was loosely designated "king of *A.*" instead of "Babylon." Tiglath Pileser II., 745 B.C., founded a new dynasty. He was an usurper, for he makes no mention of his father or ancestors. He conquered Rezin, king of Damascus, at Ahaz' solicitation, also Israel, whom he deprived of much territory. The captives he carried to Kir, a river flowing into the Caspian Sea. In the inscriptions mention is made of Menahem of Syria paying him tribute, also Jahuhazi (Ahaz), of Judah, and of his setting Hoshea on the Israelite throne on Pekah's death. The Assyrian monuments clear the seeming discrepancy of Isa. xx. mentioning Sargon, whilst he is ignored in 2 Kings. Sargon is by them proved to have been successor of Shalmaneser II. (Tiglath Pileser's successor), and father of Sennacherib, and grandfather of Esarhaddon. The siege of Samaria for three years, under Hoshea, was begun by Shalmaneser and was ended by Sargon (2 Kings xvii.).

About the middle of the eighth century B.C. there is a break in the line of Assyrian kings and a loosening of the tie which held together the subject nations under A., so that 23 years after Pul, 747 B.C., the Babylonians reckon as the era of their independence. At this time Tiglath Pileser II. seems to have been the founder of the "lower empire." This more than revived the glories of the former empire, and recovered the supremacy over Babylon. The magnificent palace of Sennacherib (the assailant of HEZEKIAH [see]) at Nineveh, as also the buildings erected by Sargon and Esarhaddon (the carrier away of Manasseh to Babylon, 2 Chron. xxxiii. 11) show the power and wealth of A. at this period. The remains at *Koyunjik* and *Khorsabad* are the work of these later kings alone; at *Nimrud* the earlier kings shared in the erections. By the end of Esarhaddon's reign Hamath, Damascus, and Samaria had been absorbed, Judæa made tributary, Philistia and Idumea subjected, Babylon recovered, and cities planted in Media. Sardanapalus II. succeeded, who was wholly given to the chase, and who decorated his palace walls at Nineveh with sculptures representing its triumphs. The growing power of the Medes gave the final blow (foretold long ago, Isa. x. 5–19) to A., already enervated by luxury and having lost in prosperous ease its military spirit. Long before Arbaces the Mede (894 B.C.) is said to have made himself king of A. About 633 B.C. they began attacking A., at first unsuccessfully; but Cyaxares the Mede having gained the Babylonians under Nabopolassar, the Assyrian viceroy of Babylon, as allies, about 625 B.C. besieged Nineveh. Saracus, probably Esarhaddon's grandson, after a brave resistance set fire with his own hand to his palace with its treasures, and himself and his wives perished amidst the flames. Nah. ii. and Zeph. ii. 13–15 shortly before the catastrophe foretold it; and Ezekiel (xxxi.) shortly afterwards about 586 B.C. attests how completely A. was overthrown, as a warning of the fatal end of pride.

Never again did A. rise as a nation, for God had said (Nah. iii 19) "there is no healing of thy bruise." The only revolt attempted by her along with Media and Armenia was crushed. The political cause of her downfall was probably the non-fusion of the subject kingdoms into one organic whole. These kingdoms were feudatories, rendering homage and tribute to the great monarch; as Menahem (2 Kings xv. 19), Hoshea (xvii. 4), Ahaz (xvi. 8), Hezekiah (xviii. 14), Manasseh (2 Chron. xxxiii. 11); and ready therefore at the first opportunity, whether the king's death or some Assyrian disaster or the promise of some antagonistic ally, to revolt.

Astrologers. Isa. xlvii. 13. [See DIVINATION.] *Hobreev*, Kethib; *Hobreey*, Qeri. "Those who form combinations of the heavens," *i.e.* watch conjunctions and oppositions of the stars; "dividers of the heavens" (Gesenius). In casting a nativity they observed: (1) the *horoscope*, or sign which arose at birth, (2) the mid heaven, (3) the sign opposite the horoscope towards the W., and (4) the hypogee.

Asuppim: "gathering" marg. 1 Chron. xxvi. 15, 17. Not a proper name. From *asaph*, to "gather." The house of stores, where were kept the grain, wine, and other offerings for the sustenance of the priests. Near the S. door of the temple in the outer court; it had two entrances, for ver. 19 states that two guard stations were assigned to it. In Neh. xii. 25 the same Heb. is translated "thresholds," marg. "treasuries," "assemblies."

Asyncritus. A Roman Christian (Rom. xvi. 14).

Atad: "the floor of the thorn," a trodden space for threshing, beyond Jordan, where Joseph and his brethren and the Egyptian retinue made for seven days "great and very sore lamentation" over the body of Jacob, whence the Canaanites called the place Abel Mizraim, "the mourning of the Egyptians." Canaan being the central standpoint of the sacred history, the E. of Jordan is naturally called "beyond Jordan." The same route by which Joseph had been led captive was that by which the grand Egyptian procession doing honour to his deceased father proceeded. Grove however makes A. W. of Jordan, as Jerome identifies it with Beth Hogla (the house of gyratory dances, or movements attendant on the funeral ceremony), known to lie between the Jordan and Jericho. The Canaanites, "the inhabitants of the land," were on the W. of Jordan (comp. Gen. l. 13, Num. xiii. 29). "Beyond Jordan" will thus be from the

standpoint of the E. of Jordan, where Moses the writer was (Gen. l. 10, 11).

Atarah. 1 Chron. ii. 26.

Ataroth = *crowns*. **1.** A town in the land of Jazer and Gilead, taken and "built" by Gad (Num. xxxii. 3, 34). **2.** A place on the boundary of Ephraim and Manasseh (Josh. xvi. 2, 5, 7); possibly the same as ATAROTH ADDAR, on the W. border of Benjamin, "near the hill that lieth on the S. side of the nether Bethhoron" (Josh. xviii. 13). **3.** ATAROTH THE HOUSE OF JOAB (1 Chron. ii. 54), or "Crowns the house of Joab," a town in Judah.

Ater. Neh. x. 17.

Athaliah. Daughter of Ahab and Jezebel, married Jehoshaphat's son Jehoram, king of Judah. It was a union (comp. 1 Cor. xv. 33, vi. 14–18) fatal to the cause of piety in Judah, a cause which the godly Jehoshaphat had so much at heart. She bore a hideous likeness to Jezebel her mother, as the history with such unstudied truthfulness brings out. By her influence Jehoram was led to walk in the way of the kings of Israel, like as did the house of Ahab (2 Chron. xxi. 6). Baal worship through her was introduced into Judah, as it had been through her mother into Israel. Worldly policy, the hope of reuniting Israel to Judah, and concession to his son, whose reckless violence was afterwards seen in the murder of his own brothers (2 Chron. xxi. 3, 4), infatuated Jehoshaphat to sanction the union. The same bloodthirstiness, lust of dominion over husband and over the state, and unscrupulous wickedness in killing all that stood in the way of ambition, appear in the daughter as in the mother. When her son Ahaziah was slain by Jehu, along with the brethren of Ahaziah and their sons (42 men), she arose and destroyed all the seed royal of the house of Judah (2 Chron. xxii. 10). As queenmother she was determined to keep the regal power which she exercised during Ahaziah's absence in Jezreel (2 Kings ix. 16). Ahaziah's youngest son Joash alone escaped her murderous hand, secreted by Jehosheba, his aunt, daughter of Jehoram (probably not by A., but another wife) and wife of the priest Jehoiada (2 Chron. xxii. 11, 12). For six years he was hid, but in the seventh year Jehoiada took into covenant with him for restoring the rightful king "the captains of hundreds," two Azariahs, Ishmael, Maaseiah, and Elishaphat; they next enlisted the co-operation of the Levites, gathered out of Judah, and the chief fathers of Israel who came to Jerusalem. Then they made a covenant with the king in the temple. A third part of the soldiers of the guard usually guarded the palace, whilst two thirds restrained the crowds on the sabbath by guarding the gate Sur (1 Kings xi. 6), or "the gate of the foundation" (2 Chron. xxiii. 5), and the gate "behind the guard," the N. and S. entrances to the temple. The two thirds in the temple were to guard the king with David's spears and shields, that the restoration of his descendant might be connected with his name. Any who should approach beyond the fixed limits were to be killed. Joash was duly anointed, crowned, and received the testimony or law, the statute book of his reign (Deut. xvii. 18–20). A., roused by the acclamations of the people, hastened to the temple, and there saw the king "by a pillar" or "*upon*" it, *i.e.* on a throne raised upon it (for "pillar" Gesenius translates "stage" or "scaffold," such as in 2 Chron. vi. 13). In vain she (who herself was the embodiment of treason) cried "Treason!" She was hurried out, and slain at the entering of the horse gate by the king's house. Mattan, Baal's priest, was the only other person slain. Her usurpation lasted 883–877 B.C. As she loved blood, blood was her own end; having lived as her mother, as her mother she died, slain at her own walls amidst the hoofs of the horses (comp. Rev. xvi. 5, 6).

Athens. Capital of Attica, the centre of Grecian refinement and philosophy. Paul visited it in journeying from Macedonia, and stayed some time (Acts xvii. 14, etc.; 1 Thess. iii. 1). Four hills are within it: the Acropolis, N.E., a square rock 150 feet high; W. of it is the AREOPAGUS [see]. S.W. is the Pnyx, or Assembly Hill. S. of this is the Museum Hill. The Agora where Paul disputed was in the valley between the four. The newsmongering taste of the people (Acts xvii. 21) is noticed by their great orator Demosthenes, "Ye go about the marketplace asking, Is there any news?" Their pure atmosphere, open air life, and liberal institutions, stimulated liveliness of thought. Pausanias (i. 24, § 3) confirms St. Paul's remark on their religiousness even to superstition: "the zeal devoted by the Athenians to the rites of the gods exceeds that of all others." [See ALTAR, AREOPAGUS.] Dionysius the Areopagite convert of Paul was, according to tradition, the first bishop of an Athenian church. Theseus' temple is the most perfect of the remaining monuments. The Parthenon or temple of Minerva, built of Pentelic marble, 228 feet long, 102 broad, 66 high, with 8 Doric columns on each front and 17 on each side, was the masterpiece of Athenian architecture. The colossal statue of Minerva Promachus, Phidias' workmanship, was 70 feet high, so as to be seen towering above the Parthenon by the mariner in doubling Cape Sunium. Lord Elgin deposited in the British Museum several of the finest sculptures.

FOUR-DRACHM OF ATHENS.

FROM THE ELGIN MARBLES.

Athlai. Ezra x. 28.

Atonement. [See RECONCILIATION.] Literally, the *being at one*, after having been at variance. Tyndale explains "One Mediator" (1 Tim. ii. 5): "at one maker between God and man." To *make A.* is to give or do that whereby alienation ceases and reconciliation ensues. "Reconciliation" is the equivalent term given for the same Heb. word, *kopher*, in Dan. ix. 24, Lev. viii. 15, Ezek. xlv. 15. In the N. T. A. V. once only "A." is used (Rom. v. 11): "by whom (Christ) we have received the A." (*katallage*), where the reconciliation or A. must be on *God's* part towards us, for it could not well be said, "We have received the reconciliation on our part towards Him." Elsewhere the same Gr. is translated "reconciliation" (2 Cor. v. 18, 19). A kindred term expressing a different aspect of the same truth is "propitiation" (*hilasmos*) (1 John ii. 2), the verb of which is in Heb. ii. 17 translated "to make reconciliation." Also "ransom," or *payment for redeeming a captive* (Job xxxiii. 24), *kopher*, "an A.," Matt. xx. 28. Heb. ix. 12: Christ, "having obtained eternal *redemption* for us" (*lutrosis*, the deliverance bought for us by His bloodshedding, the price: 1 Pet. i. 18). The verb *kipper 'al*, "to cover upon," expresses the removing utterly out of sight the guilt of person or thing by a ransom, satisfaction, or substituted victim. The use of the word and the noun *kopher*, throughout the O. T., proves that, as applied to the A. or reconciliation between God and man, it implies not merely what is *man's* part in finding acceptance with God, but, in the first instance, what God's justice required on *His* part, and what His love provided, to justify His entering into reconciliation with man. In Lev. i. 4, iv. 26, v. 1, 16–18, xvi., and xvii. 11, the truth is established that the guilt is transferred from the sinful upon the innocent substitute, in order to make amends to violated justice, and to *cover* (atone: *kipper'al*) or put out of sight the guilt (comp. Mic. vii. 19 end), and to save the sinner from the wages of sin which is death. On the great day of A. the highpriest made "A. for the sanctuary, the tabernacle, and the altar" also, as well as for the priests and all the people; but it was the *people's* sin that defiled the places so as to make them unfit for the presence of the Holy One. Unless the A. was made the soul "bore its iniquity," *i.e.* was under the penalty of death. The exceptions of A. made with fine flour by one not able to afford the animal sacrifice (Lev. v. 11), and by Aaron with incense on a sudden emergency (Num. xvi. 47), confirm the rule. The blood was the medium of A., because it had the *life* or *soul* (*nephesh*) in it. The soul of the offered victim atoned for the soul of the sinful offerer. The guiltless blood was given by God to be shed to atone for the forfeited blood of the guilty. The innocent victim pays the penalty of the offerer's sin, death (Rom. vi. 23).

This A. was merely typical in the O. T. sacrifices; real in the one only N. T. sacrifice, Christ Jesus. *Kaphar* and *kopher* is in Gen. vi. 14, "Thou shalt *pitch* the ark with *pitch*,"

the instrument of *covering* the saved from the destroying flood outside, as Jesus' blood interposes between believers and the flood of wrath that swallows up the lost. Jacob uses the same verb (Gen. xxxii. 20), "I will *appease* Esau with the present," *i.e.*, cover out of sight or turn away his wrath. The "mercy seat" whereat God meets man (being reconciled through the blood there sprinkled, and so man can meet God) is called *kapporeth, i.e. the lid of the ark*, covering the law inside, which is fulfilled in Messiah who is called by the corresponding Gr. term, *hilasterion*, "the propitiatory" or mercy seat, "whom God hath set forth to be a *propitiatory* through faith in His blood" (Rom. iii. 25). God Himself made a coat (singular in Heb.) of skin, and clothed Adam and his wife (Gen. iii. 21). The animal cannot have been slain for food, for animal food was not permitted to man till after the flood (Gen. ix. 3); nor for clothing, for the fleece would afford *that*, without the needless killing of the animal. It must have been for *sacrifice*, the institution of which is presumed in the preference given to Abel's sacrifice, above Cain's offering of firstfruits, in Gen. iv. Typically God taught that the clothing for the soul must be from the Victim whom God's love provided to cover our guilt for ever out of sight (Ps. xxxii. 1) (not *kaphar*, but *kasah*) (Rom. iv. 17, Isa. lxi. 10), the same Heb. (*labash*) as in Gen. iii. 21, "clothed."

The universal prevalence of propitiatory sacrifices over the heathen world implies a primitive revelation of the need of expiatory A., and of the inefficacy of repentance alone to remove guilt. This is the more remarkable in Hindostan, where it is considered criminal to take away the life of any animal. God's righteous character and government interposed a barrier to sinful man's pardon and reception into favour. The sinner's mere desire for these blessings does not remove the barrier out of the way. Something needed to be done *for* him, not *by* him. It was for God, against whom man sinned, to appoint the means for removing the barrier. The sinless Jesus' sacrifice for, and instead of, us sinners was the mean so appointed. The sinner has simply by faith to embrace the means. And as the means, the vicarious A. by Christ, is of God, it must be efficacious for salvation. Not that Jesus' death induced God to love us; but because God loved us He gave Jesus to reconcile the claims of justice and mercy, "that God might be just and at the same time the justifier of him that believeth in Jesus" (Rom. iii. 26, 2 Cor. v. 18–21). Jesus is, it is true, not said in Scripture to reconcile *God* to the sinner, because the reconciliation in the first instance emanated from God Himself. God reconciled us to Himself, *i.e.* restored us to His favour, by satisfying the claims of justice against us. Christ's A. makes a change, not in God's character as if God's love was produced by it, but in our position judicially considered in the eye of the Divine law. Christ's sacrifice was the provision of God's love, not its moving cause (Rom. viii. 32). Christ's blood was the ransom paid at the expense of God Himself, to reconcile the exercise of mercy and justice, not as separate, but as the eternally harmonious attributes in the same God. God reconciles the world unto Himself, in the first instance, by satisfying His own just enmity against sin (Ps. vii. 11; Isa. xii. 1, comp. 1 Sam. xxix. 4: "reconcile himself unto his master," not remove his own anger against his master, but *his master's anger against him*). Men's reconciliation to God by laying aside their enmity is the after consequence of their believing that He has laid aside His judicial enmity against their sin. *Penal* and *vicarious satisfaction* for our guilt to God's law by Christ's sacrificial death is taught Matt. xx. 28: "the Son of man came to give His life a ransom *for* (anti) many" (*anti* implies vicarious satisfaction in Matt. v. 28, Mark x. 45). 1 Tim. ii. 6: "who gave Himself a ransom for (*antilutron*, an equivalent payment in substitution for) all." Eph. v. 25; 1 Pet. ii. 24, iii. 18: "the Just for the unjust . . . suffered for us." John i. 29: "the Lamb of God taketh away the sin of the world." 1 Cor. v. 7, 1 Pet. i. 19, John x. 15, Rom. iv. 25: "He was delivered *on account of* (*dia*) our offences, and raised again *for the sake of* (*dia*) our justification." (Rev. i. 5; Heb. ix. 13, 14.) Conscience feels instinctively the penal claims of violated Divine justice, and can only find peace when by faith it has realized that those claims have been fully met by our sacrificed Substitute (Heb. ix. 9, x. 1, 2, 2?; 1 Pet. iii. 21). The conscience reflects the law and will of God, though that law condemns the man.

Opponents of the doctrine of vicarious A. say, "it exhibits God as less willing to forgive than His creatures are bound to be;" but man's justice, which is the faint reflex of God's, binds the judge, however lamenting the painful duty, to sentence the criminal to death as a satisfaction to outraged law. Also, "as taking delight in executing vengeance on sin, or yielding to the extremity of suffering what He withheld on considerations of mercy." But the claim of God's righteousness is not pressed apart from that of God's love; both move in beautiful unity; the A. is at once the brightest exhibition of His love and of His justice; it does not render God merciful, but opens a channel whereby love can flow in perfect harmony with His righteous law, yea "magnifying the law and making it honourable" (Isa. xlii. 21). At the same time it is a true remark of Macdonell (Donellan Lectures): "Christ's work of redemption springs from an intimate relationship to those whom He redeems. It is not only because He suffers what they ought to have suffered that mercy becomes possible; but because He who suffered bore some mysterious relation to the spirits of those for whom He suffered; so that every pang He felt, and every act He did, vibrated to the extremities of that body of which He is the head, and placed not their acts, but *the actors themselves*, in a new relation to the Divine government and to the fountain of holiness and life." It is only as Representative Head of humanity, that the Son of man, the second Adam, made full and adequate satisfaction for the whole race whose nature He took. He died *sufficiently* for all men; *efficiently* for the elect alone (Heb. ii. 9-15, 1 John ii. 2, Acts xx. 28, 2 Pet. ii. 1, 1 Tim. iv. 10). Anything short of an *adequate* satisfaction would be so far an abatement of Divine justice; and if part of the sin might be forgiven without the satisfaction, why not all? If God can dispense with the claims of justice in part, He can as well do it altogether. A partial satisfaction would be almost more dishonouring to God's righteousness than a gratuitous forgiveness without any satisfaction whatever. With God alone it rested to determine what *is* adequate satisfaction, and how it is to become available to each man, without injury to the cause of righteousness. God *has* determined it, that in Christ's infinite dignity of person and holiness above that of any creature, there is ensured the adequateness of the satisfaction, made by His obedience and suffering, to meet the claims of justice against those whose nature He voluntarily assumed; nay more, to set forth God's glory more brightly than ever; also God has revealed that by believing the sinner becomes one with the Redeemer, and so rightly shares in the redemption wrought by Him the Head of the redeemed. So motive has ever been found so powerful as the sinner's realization of the A., to create love in the human heart, constraining the accepted believer henceforth to shun all sin and press after all holiness in order to please God, who first loved him (Rom. viii. 1–3; 2 Cor. v. 14, 15; 1 John iv. 19).

Atonement, Day of: *Yom hakkippurim*, Heb.: "the day of *propitiation*" or "*expiation*" (*exilasmus*), Gr. Acts xxvii. 9, "the fast," the great day of national humiliation, the only one enjoined in the law. For the mode of observance comp. Lev. xvi. 3–10, which sets forth the general ceremonial, 11–34 details; Num. xxix. 7–11, the special victims; Lev. xxiii. 26–32, how the people were to act. The day was the 10th of Tisri (the seventh month), from the evening of the 9th to that of the 10th, five days before the feast of tabernacles. For this latter feast implied *rest* in Israel's inheritance; and before *rest* can be realized *atonement* must precede. It was kept as a sabbath; but not, as other sabbaths, with joy, but with affliction of themselves, as the day on which the nation's collective sin was brought to remembrance. The mode of affliction was not prescribed, but all work was forbidden on pain of cutting off from the Lord's congregation. For the one work of atonement by the high-priest was to be the all absorbing thought; just as in the case of the work of the great Antitype (John vi. 28, 29). Only this once in the year was

the highpriest to enter the holiest. Having bathed, and dressed, not in his robes "for glory and beauty" (Exod. xxviii.), but in the white linen garments symbolising the holiness required for admission into God's presence (Heb. xii. 14), he brought a bullock for a sin offering, and a ram for a burnt offering, at his own cost, to offer for himself and his priestly family; and two goats for a sin offering, and a ram for a burnt offering, at the public cost, to offer for the people. Then he presented the two goats before the Lord at the tabernacle door, and cast lots upon them, implying that Christ's sacrifice was "by the determinate counsel and foreknowledge of God" (Acts ii. 23, iv. 23); on one was written "For Jehovah;" on the other "For Azazel." Next he slew the bullock as a sin offering for himself and his family. Taking a censer with burning coals from the brazen altar, and applying a handful of incense, he entered the holiest, where the mercy seat became enveloped in the cloud of smoke from the incense. Then he took of the bullock's blood (going out probably for it, and coming in again) and sprinkled it with his finger upon the mercy seat: not on the top, but on *its front*, then seven times *before* the mercy seat, upon the ground in front of it; "eastward" (Lev. xvi. 14) means the side of the ark towards the veil. The cloud of incense "covering the mercy seat upon the testimony, lest he should die," typifies Christ's merits incensing our prayers, so as to make them a sweet smelling savour to God (Rev. viii. 3, 4). His meritorious obedience makes His atoning blood acceptable, so that the sinner dies not in the presence of Him who would otherwise be a "consuming fire." The goat "for Jehovah" was then slain, and its blood sprinkled as the bullock's. Going out from the holiest, the highpriest purified, by sprinkling seven times with the bullock's and the goat's blood, the holy place and the golden altar; and then outside he poured the rest of the blood round the altar of burnt offering; the places defiled by the priest's and the nation's sins being thus made ceremonially and typically fit for the indwelling of God; comp. as to the Antitype Heb. ix. 22, 23. During this no ordinary priest was allowed to be in or about the sanctuary (Lev. xvi. 16–20, Exod. xxx. 10); teaching that Messiah has a priesthood exclusively His own, and that no work of layman or priest is to be added to His complete work of atonement (Heb. vii. 24, ix. 1, x. 12–18). Then the highpriest laid his hands upon the head of the goat "for Azazel," confessing over it all the sins of the people. Next a man chosen for the purpose led it into the wilderness, "a land not inhabited," and there let it loose.

The two goats constitute one offering: the slain one typifying Jesus' vicarious bearing of our sin's penalty, death; the scapegoat the complete removal of our sin out of sight to where no witness will rise in judgment against us. The life after death also points to our being dead with Christ to sin and its penalty and power, and becoming alive unto God by union with Him in His resurrection life (Rom. vi. 5–11). In Lev. xvi. 10, 26, instead of "the goat *for the scapegoat*," which is tautology, translate "the goat *for complete sending away*" (from the Arabic root *'azal*, "to remove completely"). Comp. Ps. ciii. 12, Mic. vii. 19.

Many think Azazel to be *the devil*, to whom, as the source of sin, "the entirely separate one," the scapegoat, with its load of sin taken of from the congregation, was sent to the wilderness (the abode of evil spirits) to be given up to, as sin and the wicked shall be hereafter (Rev. xx. 14, 15; Matt. xxv. 41; Luke xvi. 26): *entirely separated* from God. But *both* goats were "presented *before Jehovah*" as consecrated to *Him* (ver. 7); and both alike in colour, height, and value, form but two parts of one complex act of atonement; the one alone could not in the nature of things have expressed the whole truth. The one "for Jehovah," by its death, expresses Christ's life sacrificed instead of our forfeited lives; the "goat for complete sending away" expresses the blessed effect of that sacrifice, "as far as the E. is from the W. so far hath He removed our transgressions from us" (Ps. ciii. 12); the slain goat expresses "Christ was delivered for our offences," so that in believing union with Him we are dead to sin, and to the law as a condemning power, and to death; the living goat expresses "Christ rose again for our justification" (Rom. iv. 25), so that we live by union with His resurrection life, sin being utterly put away in proportion as that life works in us (John xiv. 19, Rom. vi., Col. iii.). Death and life are marvellously united alike in Christ and His people. Comp. the similar twofold type, the slain bird and the bird let loose after having been dipped in the blood of the killed bird (Lev. xiv. 4–7).

On the analogy between the highpriest's entrance in his white garments *once a year* into the holiest, and the Antitype's entrance into heaven *once for all*, wherein He so infinitely exceeds the type, inasmuch as He "by that one offering hath for ever perfected them that are sanctified," "having obtained eternal redemption for us," so that "there is no more offering for sin" (which condemns the notion of the Lord's supper being a sacrifice), see Heb. ix. and x. He needed not, like the type, to atone first for Himself, for He had no sin. The veil was rent at His death, throwing open the holiest heaven continually to all believers through faith in His sacrifice; whereas the veil continued as much after the typical highpriest's atonement as before it to preclude access to priests and people alike.

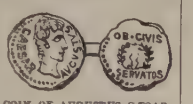
As other offerings atoned typically for the sins of the individual, the *nation's* sins as a *whole congregation* or *church* were expiated on the great day of atonement. As the passover was the nation's feast of joy, so the day of atonement was its day of penitent humiliation; and the atonement was its indispensable preparation for the joy that followed in the feast of tabernacles or ingathering of fruits. We can only "joy in God" when "through our Lord Jesus Christ we have received the atonement" (Rom. v. 11). After the live goat was sent away, the highpriest returned into the holy place, bathed again, put on his usual official garments, and offered the two rams as burnt offerings, one for himself, the other for the people: the burnt offering after the atonement expressing whole dedication of themselves to Jehovah. He also burnt upon the altar the fat of the two sin offerings, while their flesh was being burned outside the camp. The entire flesh of the burnt offering was burnt on the altar; but that of the sin offerings, which ordinarily was counted most holy and eaten (type of Christ our holy sin offering, Heb. ix. 14), could not in this case be eaten by the priest properly, as it had been offered for the priests as well as for the people, and was therefore taken and burnt outside (Lev. vi. 25–27). They who took away the flesh, and the man who had led away the living goat, had to bathe and to wash their clothes afterwards. The additional burnt offerings (Num. xxix. 7–11) were a young bullock, a ram, seven lambs, and a young goat. The successive steps in the whole were: the highpriest atoned (1) for himself and his family; then, being purified himself, (2) for the sanctuary and all in it; then (3) for the altar of burnt offering outside; (4) for the whole people. The Yoma in the Mishna informs us that the highpriest on the day of atonement performed all the ordinary duties, as lighting the lamps, offering the daily sacrifices and the incense; then bathed and put on the white linen garments and proceeded with the atonement rites. He went four times into the holiest (which are all regarded as the one "once" entering, Heb. ix. 7): (1) with the censer and incense; (2) with the bullock's blood; (3) with the goat's blood; (4) after offering the evening sacrifice, to bring out the censer and plate which had held the incense; comp. Lev. xvi. 12, 14, 15. The lots were at first of boxwood, latterly of gold, put into an urn, into which he put both his hands and took out a lot in each, while the two goats stood before him, one on the right, the other on the left; the lot in each hand belonged to the corresponding position: when the lot "for Azazel" was in the right, it was a good omen. He then tied a tongue shaped piece of scarlet cloth on the scapegoat. The Gemara says the red cloth ought to turn white as a token of God's acceptance of the atonement; which illustrates Isa. i. 18, "Though your sins be as *scarlet*, they shall be as white as snow." No such change took place for 40 years before the destruction of Jerusalem; a singular testimony from Jewish authority to Messiah, as His ministry was precisely 40 years before the destruction of the holy city; the type ceased when the Antitype came.

Atroth. (Num. xxxii. 35.) City of Gad, named between Aroer and Jaazer. Shophan is appended to the name, and no comma should separate it from A., to distinguish it from the neighbouring Ataroth.

Attai. **1.** 1 Chron. ii. 35, 36. **2.** 1 Chron. xii. 11. **3.** 2 Chron. xi. 20.

Attalia. (Acts xiv. 25.) Whence Paul and Barnabas sailed, on returning from their missionary tour inland to Antioch. The city was founded by and named from *Attalus* Philadelphus, king of Pergamus, as a port at the mouth of the river Catarrhactes, for the commerce of Egypt and Syria, as Troas was for that of the Ægean. Its modern name is *Satalia*.

Augustus Cæsar. The first Roman emperor, reigning at Christ's birth (Luke ii. 1, etc.). His decree that all the world should be taxed, each going to his own city, was the divinely ordered (Mic. v. 2) occasion of Jesus' birth taking place at *Bethlehem*. Born 63 B.C. Called also Octavius and Octavianus from his father, who died whilst he was young. Educated by his great uncle Julius Cæsar, triumvir with Antony and Lepidus. Dissension having arisen, Octavianus overcame Antony, and gained supreme power at the battle of Actium, 31 B.C. Saluted emperor (imperator, military commander in chief originally), and surnamed A., "majestic." Leaving the names and rights of the chief republican officers unchanged, he united them all, one by one, in himself. Herod, who had been on Antony's side, he not only pardoned, but even increased in power; Herod thereby became attached to his dynasty, and built him a temple of marble near the sources of the Jordan. A. died at Nola in Campania, in his 76th year, A.D. 14. Some time before his death he associated Tiberius with himself in the empire (Luke iii. 1).



COIN OF AUGUSTUS CÆSAR.

Ava, in Assyria; colonists thence repeopled Samaria after the removal of the Israelites (2 Kings xvii. 24). Probably = Ivah (2 Kings xviii. 34). The Assyrians according to their usual policy, having conquered Ivah, transplanted its inhabitants to Samaria, vacated by Israel's deportation.

Aven=*nothingness, vanity*. (Amos i. 5.) A plain in Syria, "the plain of A.," *i.e. idols* threatened with depopulation, probably for idolatry. Probably the great plain of Lebanon, Cœle-Syria (included in the Scripture designation, "Syria of Damascus"), in which the idol temple of Baalbek or Heliopolis, the city of the sun god Baal, stood. The Heb. in Amos i. 5 (see marg.) and Josh. xi. 17, xii. 7, for this "plain" or "valley," is *Biqu'ah*; the very name it still retains, *el Buka'a*. *A.* is the contemptuous term appended to stigmatize its *vanity*, with all its idolatrous pomp, just as Hos. v. 8 calls Bethel, where the idol calf was set up, Beth*aven*.

Avim, Avims, Avites. **1.** Properly Avvim (Deut. ii. 23). They had dwelt in Hazerim ("the villages," or *nomad encampments, chatzerim*), even unto Azzah (Gaza), *i.e.* S.W. of Palestine, the S. part of the shephelah or lower hills of Judah (possibly having come thither from the southern desert). The Caphtorim out of Caphtor (*i.e.* the Philistines, Amos ix. 7) supplanted them; and the latter appear in the plain of Sharon, just N. of the shephelah. Comp. the order of enumeration from S. to N. (Josh. xiii. 2, 3.) Gesenius interprets the name Avvim, "ruin." A trace of them may be in Avvim, a city of Benjamin (Josh. xviii. 23), whither they may have been driven when the took refuge in the hills of Bethel. The LXX. and Jerome identify them with the Hivites, in whose district was situated the Avvim city just mentioned. Comp. Josh. ix. 7, 17 with xviii. 22–27. **2.** The people of Avva who were planted by Assyria in Samaria; their idols were Nibhaz and Tartak (2 Kings xvii. 31).

Avith. The city of Hadad ben Bedad (Gen. xxxvi. 35, 1 Chron. i. 46), who smote Midian (the main body) in the field of Moab. This would be early in the time of Moab's sojourn among a branch of the Midianites. Moab was allied to Midian in the Mosaic age (Num. xxii. 7), but in Gideon's time Midian was destroyed. Hence Moses naturally records the fact.

Awl. The boring of a slave's ear with it was the token of his volunteering perpetual service, when he might be free at the year of release (Exod. xxi. 6, Deut. xv. 17). So Messiah, volunteering to become God's servant by taking man's nature; "Mine ears hast Thou opened" (Ps. xl. 6); Isa. l. 5, "the Lord God hath opened Mine ear," *i.e.*, hath made Me obediently attentive as a *servant* to his master. Heb. x. 5–10 quotes it as LXX. renders it: "a body hast Thou prepared Me," the strongest proof of willing obedience. The *ear* symbolises *obedience*.

Axe. Heb. *kardom*, meaning *sharp*; large, for felling trees (Jud. ix. 48, Jer. xlvi. 22); *garzen*, meaning *cutting*, as "hatchet" from "hack," *securis* from *seco*; *barzel*, "iron;" *garzen* sometimes means the "adze." The head was fastened to the handle by thongs, and so was liable to slip off (Deut. xix. 5, 2 Kings vi. 5). For "axe" in Isa. xliv. 12 marg., Jer. x. 3, *ma'atzad*, others trans. a "knife" or "chisel," such as a carver of wood idols would use. But A.V. is good sense and good Heb.; the "axe" is meant as the instrument to cut down the tree in the forest. *Mappeetz* (Jer. li. 20), "battle axe," a heavy mace or maul, whence Charles *Martel* was designated. *Kasshil* occurs only once, Ps. lxxiv. 6, a large axe.

EGYPTIAN AXE.

Azal. (Zech. xiv. 5.) The limit to which "the valley" or cleft of the mount of Olives will extend, when Jehovah shall go forth to fight against those nations which shall have assailed Jerusalem. The Heb. name means *adjoining*, *i.e.* near the city: the valley reaching up to the city gates will enable the citizens fleeing to escape to it.

Azaliah. 2 Kings xxii. 3.

Azaniah. Neh. x. 9.

Azareel, Azarael. **1.** Neh. xii. 36. **2.** 1 Chron. xii. 6. **3.** Or Uzziel, 1 Chron. xxv. 18, 4. **4.** 1 Chron. xxvii. 22. **5.** Ezra x. 41. **6.** Neh. xii. 13.

Azariah = *whom Jehovah helps* [see Uzziah], like in sense to *Eleazar* = *whom God* (El) *helps*, and to Lazarus. **1.** 1 Chron. ii. 8. **2.** Son of Ahimaaz (1 Chron. vi. 9), succeeded Zadok his grandfather in the highpriesthood in Solomon's reign, Ahimaaz having died before Zadok (1 Chron. vi. 10, the "*he*" refers to the Azariah in ver. 9). *He* officiated at the consecration of Solomon's temple, and was the first highpriest that ministered in it. **3.** Isaiah's contemporary, who with fourscore priests withstood so faithfully king Uzziah when burning incense (2 Chron. xxvi. 17–20). **4.** Grandson of the Azariah **2**, highpriest under Abijah and Asa, as Amariah his son was in the days of Jehoshaphat son of Asa. **5.** A., son of Oded, also called simply Oded, a prophet along with Hanani; encouraged Asa in his religious reformation (2 Chron. xv. 1–8). **6.** Chief priest of the house of Zadok, in Hezekiah's reign, who appointed chambers in the house of the Lord for storing the tithes and offerings, on which were dependent the attendance of the priests at the temple services (Neh. x. 35–39, xii. 27–30, 44–47; 2 Chron. xxxi. 10–13). **7.** 1 Chron. vi. 13, Ezra vii. 1, 2 Kings xxv. 18. **8.** Heb. name of Abednego [see] (Dan. i. 6–19, and iii.); of the seed royal of Judah; fulfilling the prophecy to Hezekiah (Isa. xxxix. 5–7); famed for beauty, wisdom, above all faithfulness unto death, and for his miraculous deliverance from the furnace. **9.** 2 Chron. xxi. 2. **10.** Several others: 1 Chron. vi. 36 = Ezra, 1 Chron. ix. 11; Neh. iii. 23, 24, viii. 7; 2 Chron. xxix. 12, xxviii. 12; comp. Jer. xliii. 2, Neh. xii. 32, 33, 1 Chron. ii. 38, 39; A. whose name proves that the genealogy in 1 Chron. ii. 36–41 was made in Hezekiah's reign, for A. (ver. 38) appears from 2 Chron. xxiii. 1, xxiv. 1, to have been captain when Joash was seven years old, *i.e.* about one generation older than Joash. After A. in that genealogy are six generations, ending with Elishama; and from Joash to Hezekiah also six; therefore Elishama was contemporary with Hezekiah. Zabad in 1 Chron. ii. 36, 37 (comp. xi. 41) was contemporary of David. **11.** Uzziah, meaning much the same, *the might of Jehovah* (2 Kings xiv. 21, xv. 1–6).

Azaz. 1 Chron. v. 8.

Azaziah. **1.** 1 Chron. xv. 21. **2.** 1 Chron. xxvii. 20. **3.** 2 Chron. xxxi. 13.

Azbuk. Neh. iii. 16.

Azekah. From a root, "to till the ground." A town of Judah, with dependent villages, in the shephelah, the low hills of Judah, near Shochoh (1 Sam. xvii. 1, Josh. xv. 35). Fortified by Rehoboam (2 Chron. xi. 9, Neh. xi. 30). Assailed by the king

of Babylon (Jer. xxxiv. 7). Ganneau fixes it at Ellar, half way between Jerusalem and Beit Jibrin; Conder at Deir el Aashek (the monastery of the lover), S. of Sorek valley, eight miles N. of Shocboh (Shuweikeh). A road leads to it from Elah valley.

Azel. 1 Chron. viii. 37, 38; ix. 43, 44.

Azem: Ezem. A city S. of Judah; afterwards allotted to Simeon (Josh. xv. 29, xix. 3).

Azgad. Ezra ii. 12, viii. 12; Neh. vii. 17, x. 15.

Aziel. Contracted from Jaaziel (1 Chron. xv. 18, 20).

Aziza. Ezra x. 27.

Azmaveth. 1. 2 Sam. xxiii. 31, 1 Chron. xi. 33. **2.** 1 Chron. viii. 36, ix. 42, xii. 3. **3.** 1 Chron. xii. 3. **4.** 1 Chron. xxvii. 25. **5.** A place in Benjamin (Ezra ii. 24). Beth-Azmaveth (Neh. vii. 28, xii. 29). The singers from it built villages round Jerusalem.

Azmon. On the S. border of Palestine, near the torrent of Egypt, *wady el Arish* (Num. xxxiv. 4, 5; Josh. xv. 4).

Aznoth-Tabor=*the ears* (earlike summits) *of Tabor.* Marking the boundary of Naphtali (Josh. xix. 24).

Azor. Matt. i. 13, 14.

Azriel=*God my help.* Like the Carthaginian Hasdrubal=*Baal his help.* **1.** 1 Chron. v. 24. **2.** 1 Chron. xxvii. 19. **3.** Jer. xxxvi. 26.

Azrikam. 1. 1 Chron. iii. 23. **2.** 1 Chron. viii. 38. **3.** 1 Chron. ix. 14. **4.** Governor of Ahaz's house; slain by Zichri, a mighty man of Ephraim (2 Chron. xxviii. 7).

Azubah. 1. 1 Chron. ii. 18, 19. **2.** 1 Kings xxii. 42.

Azur: Azzur. 1. Jer. xxviii. 1. **2.** Ezek. xi. 1. **3.** Neh. x. 17.

Azzah. The right designation of the Philistine city (Deut. ii. 23, 1 Kings iv. 24, Jer. xxv. 20). Elsewhere less accurately read Gaza.

Azzan. Num. xxxiv. 26.

B

Baal. The chief male deity, as Ashtoreth is the chief goddess, of the Canaanites and Phœnicians. Baalim, the plural form, expresses the various aspects of B., as different localities

BAAL.

viewed him. B. is also associated with ASHERAH [see], inaccurately translated "THE GROVE" or "groves" (Jud. iii. 7; 2 Chron. xxxiii. 3, xxxiv. 4; 2 Kings xxi. 5, 6). B. means *lord*, in the sense *owner, possessor;* but Adon means *lord, master.* The Heb. article distinguishes the proper name B. from the common noun; *Bel*, the Babylonian idol (Isa. xlvi. 1), is akin. Midian and Moab, as early as Moses' time, tempted Israel, by Balaam's devilish counsel (Rev. ii. 14, Josh. xiii. 22, Num. xxv. 18), to worship the phase of the deity called Baal-peor (Num. xxv.), from *pe'or*, "*aperire hymenem virgineum*," answering to the Latin Priapus. Fearful licentiousness not only was sanctioned, but *formed part of the worship.* A plague from Jehovah destroyed 24,000 Israelites in consequence, and was only stayed by the zeal of Phinehas. Moses subsequently, when warning the people from this example, notices no circumstance of it but one, which, though in the original narrative not stated, was infinitely the most important to advert to, but which none but spectators of the fact, perfectly acquainted with every individual concerned in it, could possibly feel the truth of. "Your eyes have seen what Jehovah did because of Baal-peor, for all the men that followed Baal-peor the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day" (Deut. iv. 3). For Moses to have used this argument was extremely natural; but if a forger had asserted this at hazard, and put it in Moses' mouth, it seems very strange that it is the only circumstance he should forget to notice in the direct narrative, and the only one he should notice in his reference to it (Graves, Pentateuch, i. 4). B. worship prevailed much in Israel, except during Gideon's judgeship (hence called Jerubbaal, "let B. plead"), up to Samuel's time (Jud. ii. 10–13, vi. 26–32, viii. 33, x. 6–10). At Samuel's reproof they put away this worship (1 Sam. vii. 4). Solomon brought back Ashtoreth worship to please his foreign wives. Ahab, king of Israel, under Jezebel's influence (daughter of Ethbaal, priest of B. and king of Zidon), established the worship of B. and Asherah ("the groves"): 1 Kings xvi. 31–33, xviii. 19–22. Elijah successfully for a time resisted it. His influence and that of king Jehoshaphat produced its effect in the following reign and that of Jehu. It was laid aside for Jeroboam's calves, under Jehoram, Ahab's son (2 Kings iii. 2), and under Jehu (x. 28); but for the most part prevailed until the Lord in vengeance removed the ten tribes from their land (2 Kings xvii. 16). B. worship also in Judah found entrance under Ahaz (2 Chron. xxviii. 2, 3), but was suppressed by Hezekiah (2 Kings xviii. 4). Manasseh sought to bring Judah to the same state of B. worship as Israel had been under Ahab (2 Kings xxi. 3; comp. Mic. vi. 16). Josiah made a thorough eradication of it (2 Kings xxiii. 4–14). A remnant of it and an effort to combine idolatry with Jehovah worship still in part survived till the final purgation of all tendency to idols was effected by the severe discipline of the Babylonian captivity (Zeph. i. 4–6). The Heb. for "Sodomites" (1 Kings xiv. 24, xv. 12, xxii. 46; 2 Kings xxiii. 7) is *qedeeshim*, "those consecrated" to the vilest filthiness, which constituted part of the sacred worship! Flat roofs at Jerusalem were often used as altars (Jer. xxxii. 29). "Standing images," or possibly *pillars* or obelisks (*matzebah*) were his symbols (1 Kings xiv. 23; 2 Kings xviii. 4, xxiii. 14; Mic. v. 13). "Sun images" (*hammanim*, Isa. xvii. 8, xxvii. 9; 2 Chron. xxxiv. 4) "were on high above the altars" of B. (Jer. xliii. 13); "the images of Bethshemesh," literally "the pillars (obelisks) of the house of the sun." At Tyre one title was *Malquereth* "King of the city." In a Maltese inscription, *Melkart*, lord of Tyre, is identified with "Hercules, the prince leader" of the Greeks; from *melek* "king," and *quereth* "of the city." Tyre's colonies (Carthage, etc.) honoured Melkart, the god of the mother city; the name appears in *Hamilcar.* An inscription at Palmyra names him B. Shemesh, owner of the sun. Philo says his title among the Phœnicians was *Beelsamen* (*shamain*), "owner of the heavens." Plautus also in his *Pœnulus* calls him *Bal-samen.* Contrast Melchizedek's title for Jehovah, "Possessor [*Qoneh:* not *B.*] of heaven and earth" (Gen. xiv. 19). High places were chosen for B. worship, and human victims were sometimes offered as burnt offerings (Jer. xix. 5). The worshippers wore peculiar vestments (2 Kings x. 22). They gashed themselves with knives at times to move his pity (1 Kings xviii. 26–28). The name appears in Asdrubal (*help of B.*), Hannibal (*grace of B.*), Adherbaal, Ethbaal. His generating, vivifying power is symbolised by the sun (2 Kings xxiii. 5), as Ashtoreth is by the moon, Venus, and the heavenly hosts.

BAAL-BERITH. Worshipped at Shechem by Israel after Gideon's death (Jud. viii. 33, ix. 4) = *B. in covenant*, viz. with his worshippers; or perhaps a compromise, to combine *B.* with the "covenant" of *Jehovah.*

BAAL-GAD=B. *the fortune bringer*, the planet Jupiter (Isa. lxv. 11 marg.); "Gad" is the Babylonian god of fortune, Bel. The Arabs called it "the greater good fortune"; and "Meni," the planet Venus, answers to "the lesser good fortune." The city (Josh. xi. 17) bears the same name.

BAAL-HAMON=*the owner of a multitude*, the sun god, and a city where Solomon had a vineyard with a multitude of vines. In mount Ephraim, not far N. of Samaria (comp. Isa. xxviii. 1, S. of Sol. viii. 11).

BAALHANAN="*B. is gracious.*" Contrast *Johannes*, "Jehovah is gracious." **1.** An early king of Edom (Gen. xxxvi. 38, 39), son of Achbor. **2.** David's officer over his olives and sycamores in the shephelah (low plain). Of Gederah (Josh. xv. 36), or Bethgader (1 Chron. ii. 51).

BAALZEBUB: BEELZEBUB. Worshipped at Ekron; consulted by Ahaziah as to his recovery, for which Jehovah by Elijah declared he should die (2 Kings i. 2, 3, 16). "Lord of flies," *i.e., averter of the plague of flies*, which often caused such ravages. A seal found near Gaza by De Hass represents a human figure with four wings like those of a fly, in low relief, probably the god of Ekron. BEELZEBUL [see] was the Jewish contemptuous term, by a slight alter-

ation, for Beelzebub; *i.e., god of dung.*

Baal: as applied to *places.* It sometimes refers to B.'s worship there; sometimes it means that the place *possesses* some attribute denoted by the other part of the compound. It is a Canaanite not Heb. term: applied to the men of Jericho whilst Canaanites (Josh. xxiv. 11), "the men [*baali*, possessors, occupants] of Jericho." Also "the men [*baali*, occupants] of Shechem," the ancient city of the *Hivite* Hamor (Jud. ix. 2-51); the occupants of Keilah, bordering on heathendom (1 Sam. xxiii. 11, 12); Uriah the *Hittite*; "lords of the heathen" (Isa. xvi. 8). So strong was Israelite orthodox feeling against the name, that they altered names in which it occurred: Jerubbaal into Jerubbesheth, Meribbaal into Mephibosheth: comp. Hos. ii. 16. "At that day, saith Jehovah, thou shalt call Me Ishi, and shalt call Me no more Baali." Though both express "my husband," yet *Baali* by being used for the images of B. whose name ought not to be taken up into the lips (Ps. xvi. 4), was to be renounced for the unambiguous *Ishi.*

Baal. A town of Simeon (1 Chron. iv. 33), identical with **Baalath Beer** (Josh. xix. 8), *i.e. B. of the well*, holy well. Also called **Ramath Negeb**, "the heights (Ramath) of the S." (Negeb), a parched region (Josh. xix. 8).

Baalah (the Canaanite designation) =**Kirjath Jearim**, or **Kirjath Baal**, now *Kuriat el Enab* (Josh. xv. 9, 10, 11 ("Mount B."), 60); supposed by many to be Emmaus. In 2 Sam. vi. 2 called **Baale** *of Judah*; Josh. xix. 3 Balah; 1 Chron. iv. 29 **Bilhah.**

Baalath. A town of Dan, enlarged by Solomon (1 Kings ix. 18, 2 Chron. viii. 6).

Baal Gad. A Canaanite sanctuary of Baal, as "the lord of fortune." The N.W. limit of Joshua's victories, as Hamath was the N.E. limit (Josh. xi. 17, xii. 7, xiii. 5). "Under mount Hermon, in the valley of Lebanon," still retaining the Heb. name for "the valley," *el buka'a*, between Lebanon and Antilebanon. Probably now *Banias*, at the fountain which is one of the Jordan's sources, formerly a sanctuary of Pan. Baalbek (=*the city of the sun*) is situated too far N. at the lowest declivity of Antilibanus to be identified with B.

Baal Hazor=*Baal's village.* A Canaanite idol sanctuary on the borders of Ephraim and Benjamin. There Absalom had his sheep farm, and invited all David's sons to feast at his sheepshearing, and killed Amnon (2 Sam. xiii. 23).

Baal Hermon: Jud. iii. 3, 1 Chron. v. 23 (translate "B. Hermon, *even* Senir, *even* mount Hermon"). The mountain had three names (Deut. iii. 9); B. H. was probably one used among the Phœnician worshippers of Baal, whose sanctuary **Baal Gad** [see] was at the base of the mountain.

Baal Meon=*owner of an habitation.* Reuben in occupying it along with Nebo (Num. xxxii. 38) changed the names, probably for the idol name *Baal* substituting *Beth Meon.* Ezekiel (xxv. 9) calls it a city on Moab's frontiers, and with Bethjeshimoth and Kiriathaim, "the glory of the country." The reputed birthplace of Elisha. Jerome describes it as a very large village, nine miles from Heshbon. The famous Moabite stone of Dibon mentions that as Omri made Medeba a military centre for opposing Moab, so Mesha occupied Baal Meon as his centre for assailing Israel; "I Mesha, son of Kamos (Chemosh), fortified Baal Meon, and I besieged and took Kiriathaim and Nebo," etc.

Baal Perazim = *lord of breaches*, where Jehovah broke forth on David's enemies, the Philistines, as a breach (bursting forth) of waters (2 Sam. v. 20, 1 Chron. xiv. 11). Comp. Isa. xxviii. 21, "*mount* Perazim"; once the idol *Baal's* high place, henceforth it was to be noted for *Jehovah's* bursting forth on David's idolatrous foes.

Baal Shalisha=*lord of Shalisha* (2 Kings iv. 42, 1 Sam. ix. 4). Not far from Gilgal, Baith Sarisa in the LXX. The Onomasticon makes it about 15 Roman miles N. of Lydda (Diospolis). The ruin Sirisia exactly corresponds to this; the fellahin interchange *l* and *r* often. It lies in the low district, where, as the Talmud says, the fruits ripen early.

Baal Tamar=*lord of a palm tree* (Jud. xx. 33), near Gibeah of Benjamin. Deborah's palm tree (Jud. iv. 4) was between Ramah and Bethel, in this neighbourhood. The battle at Baal Tamar was prior to her time, 1406 B.C.

Baal Zephon. In Egypt, where Israel encamped before Pharaoh overtook them at the Red Sea (Ezek. xiv. 2, 9; Num. xxxiii. 7), W. of the gulf of Suez, below its head. Migdol and Baal Zephon were opposite one another, Baal Zephon being behind Pihahiroth in relation to the Israelites. Gesenius explains the name = *sacred to Typhon*; others from the root *tzaphah*, "to watch" ="watchtower," as Migdol also means "tower."

Baalis. King of the children of Ammon, at the time of Nebuchadnezzar's destruction of Jerusalem. He hired Ishmael to slay Gedaliah, who was appointed by the king of Babylon governor over the cities of Judah (Jer. xl. 14).

Baana. **1.** 1 Kings iv. 12. **2.** Neh. iii. 4.

Baanah. **1.** Son of Rimmon, a Benjamite. With his brother Rechab, he murdered Ishbosheth; they were slain in turn by David, their hands and feet cut off, and their bodies hung over the pool at Hebron (2 Sam. iv. 2-9). **2.** 2 Sam. xxiii. 29, 1 Chron. xi. 30. **3.** 1 Kings iv. 16. **4.** Ezra ii. 2; Neh. vii. 7, x. 27.

Baara. 1 Chron. viii. 8.

Baaseiah. 1 Chron. vi. 40.

Baasha. Son of Ahijah, of Issachar, first of the second dynasty of kings of the ten tribes' northern kingdom, which supplanted Jeroboam's dynasty (1 Kings xv. 27). Gesenius explains the name=*wicked*: others from *ba'ah*, "he who seeks;" *sha'ah*, "he who lays waste." Though the instrument of God's vengeance on the seed of Jeroboam who both "sinned and made Israel to sin," "leaving not to Jeroboam any that breathed," he walked in the same sinful way. Therefore the word of Jehovah came to Jehu son of Hanani: "Forasmuch as I exalted thee out of the dust [which implies that he was of low origin], and made thee prince over My people Israel; and thou hast walked in the way of Jeroboam, and hast made My people Israel to sin . . . Behold, I will take away the posterity of B. and his house . . him that dieth of B. in the city shall the dogs eat; and him that dieth of his in the fields shall the fowls of the air eat" (1 Kings xvi. 1-4, 7, 8-14). As he conspired against king Nadab, son of Jeroboam, who was besieging the Philistine town of Gibbethon, and slew all Jeroboam's seed, so Zimri, a servant, conspired against B.'s son, Elah, and slew all B.'s house, "leaving him not one of his kinsfolk or of his friends." Retribution in kind. God did not the less punish B. "because he killed Nadab," though in his killing Nadab he was unconsciously fulfilling God's purpose; the motive is what God looks to, and B.'s motive was cruel selfish ambition, reckless of bloodshed if only it furthered his end. His chief act in his reign was "he built Ramah, that he might not suffer any to go out or come in to Asa, king of Judah" (1 Kings xv. 17). It might seem strange that Judah, so much weaker numerically, should not have kept Ramah, as a fortress to guard against invasion by Israel, numerically the stronger state. Instead, the people of Judah took away the stones and timber of Ramah to build Geba of Benjamin and Mizpah. An incidental notice explains it (1 Kings xii. 26): "Jeroboam said in his heart, Now shall the kingdom return to the house of David if this people go up to do sacrifice in the house of Jehovah at Jerusalem." Further, in 2 Chron. xi. 13-17 we read, "the priests and Levites in all *Israel* resorted to Rehoboam out of all their coasts. For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord . . . And after them out of *all the tribes of Israel* such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers. So they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong." Israel's king B. was naturally anxious to stop this continuous drain of the best out of the northern kingdom, and reared Ramah, which commanded the N. road from Jerusalem, into a fortress for the purpose. Judah's king was equally anxious to remove this obstacle put to the influx from Israel of those God fearing men, who would so materially strengthen his kingdom The happy dovetailing of the incidental Scripture notices just mentioned into this solution of the difficulty is a proof of the truth of the narrative. B.

reigned 24 years, and had the beautiful city Tirzah for his capital. (S. of Sol. vi. 4.)

Babel, Babylon. *Babel* (Heb.) means Babylon; so that "the tower" should be designated "the tower of *B.*" Capital of the country *Shinar* (Genesis), Chaldæa (later Scriptures). The name as given by Nimrod (Gen. x. 10), the founder, means (*Bab-il*), "the gate of the god *Il*," or simply "of God." Afterwards the name was attached to it in another sense (Providence having ordered it so that a name should be given originally, susceptible of another sense, signifying the subsequent Divine judgment), Gen. xi. 9; *babel* from *balal*, "to confound;" "because the Lord did there confound the language of all the earth," in order to counteract their attempt by a central city and tower to defeat God's purpose of the several tribes of mankind being "scattered abroad upon the face of the whole earth," and to constrain them, as no longer "understanding one another's speech," to disperse. The Talmud says, the site of the tower of B. is Borsippa, the *Birs Nimrud*, 7½ miles from Hillah, and 11 from the northern ruins of Babylon. The French expedition found at Borsippa a clay cake, dated the 30th day of the 6th month of the 16th year of Nabonid. Borsippa (the Tongue Tower) was a suburb of Babylon, when the old B. was restricted to the northern ruins. Nebuchadnezzar included it in the great circumvallation of 480 stadia. When the outer wall

BIRS NIMRUD.

was destroyed by Darius Borsippa became independent of Babylon. Nebuchadnezzar's temple or tower of Nebo stood on the basement of the old tower of B. He says in the inscription, "the house of the earth's base [the basement substructure], the most ancient monument of Babylon I built and finished; I exalted its head with bricks covered with copper . . . the house of the seven lights [the seven planets]; a former king 42 ages ago built, but did not complete its head. *Since a remote time people had abandoned it, without order expressing their words;* the earthquake and thunder had split and dispersed its sundried clay." The substructure had a temple sacred to Sin, god of the mouth (Oppert). The substructure is 600 Babylonian ft. broad, 75 high; on it Nebuchadnezzar built seven other stages. God had intimated His will that "the earth should be divided," the several tribes taking different routes, in the days of Peleg (=*division*), born 100 years after the flood (Gen. x. 25, 32; Deut. xxxii. 8). Another object the B. builders sought was to "make themselves a name"; self relying pride setting up its own will against the will of God, and dreaming of ability to defeat God's purpose, was their snare. Also their "tower, whose top [*pointed towards*, or else *reached*] unto heaven," was designed as a self deifying, God defying boast. Comp. Isa. xiv. 13; God alone has the right to "make Himself a name" (Isa. lxiii. 12, 14; Jer. xxxii. 20). They desired to establish a grand central point of unity. They tacitly acknowledge they have lost the inward spiritual bond of unity, love to God uniting them in love to one another. They will make up for it by an outward forced unity; the true unity by loving obedience to God they might have had, though dispersed. Their tower towards heaven may have marked its religious *dedication to the heavens* (sabeanism, worship of the *saba*, the hosts of heaven), the first era in idolatry; as also the first effort after that universal united empire on earth which is to be realized not by man's ambition, but by the manifestation of Messiah, whose right the kingdom is (Ezek. xxi. 27). "The Lord came down to see the city and the tower, which the children of men builded," *i.e.* (in condescension to human language), Jehovah *took judicial cognisance* of their act: their "go to, let us," etc. (ver. 3, 4), Jehovah with stern irony meets with His "Go to, let us," etc.

The cause of the division of languages lies in an operation wrought upon the human *mind*, by which the original unity of feeling, thought, and will was broken up. The one primitive language is now lost, dispersed amidst the various tongues which have severally appropriated its fragments, about to rise again with reunited parts in a new and heavenly form when Jehovah will "turn to the people a pure language, that they may all *call* upon the name of Jehovah, to serve Him with one consent" (Zeph. iii. 9). "And the Lord shall be king over all the earth; in that day shall there be one Lord, and His name one" (Zech. xiv. 9). The fact that the Bible names in Gen. i.–x. are *Heb.* does not prove it the primitive tongue, for with the change of language the traditional names were adapted to the existing dialect, without any sacrifice of truth. The earnest of the coming restoration was given in the gift of tongues at pentecost, when the apostles spake with other tongues, so that "devout men out of every nation under heaven" heard them speak in their own tongues "the wonderful works of God." The confusion of tongues was not at random, but a systematic distribution of languages for the purpose of a systematic distribution of man in emigration. The dispersion was orderly, the differences of tongue corresponding to the differences of race: as Gen. x. 5, 20, 31, "By these were . . . the Gentiles divided in their lands, *every one after his tongue, after their families in their nations.*"

ORIGIN. Genesis (x. 8–10) represents Nimrod as the son of Cush (Ethiopia), and that "the beginning of his kingdom was B. (Babylon)." Bunsen held that there were no Cushites out of Africa, and that an "Asiatic Cush existed only in the imagination of biblical interpreters," and was "the child of their despair." But the earliest Babylonian monuments show that the primitive Babylonians whose structures by Nebuchadnezzar's time were in ruins, *had a vocabulary undoubtedly Cushite or Ethiopian*, analogous to the Galla tongue in Abyssinia. Sir H. Rawlinson was able to decipher the inscriptions chiefly by the help of the Galla (Abyssinian) and Mahra (S. Arabian) dialects. The system of writing resembled the Egyptian, being pictorial and symbolic, often both using the same symbols. Several words of the Babylonians and their kinsmen the Susianians are identical with ancient Egyptian or Ethiopic roots: thus, *hyk* or *hak*, found in the Egyptian name *hyksos* or shepherd kings, appears in Babylonian and Susianian names as *khak*. *Tirkhak* is common to the royal lists of Susiana and Ethiopia, as Nimrod appears in those of both Babylon and Egypt. As Ra was the Egyptian sungod, so was Ra the Cushite name of the supreme god of the Babylonians. Traces appear in the Babylonian inscriptions of all the four great dialects, Hamitic, Semitic, Aryan, and Turanian, which show that here the original one language existed before the confusion of tongues. The Babylonian and Assyrian traditions point to an early connection between Ethiopia, S. Arabia, and the cities on the lower Euphrates near its mouth. A first Cushite empire (Lenormant quoted by G. Rawlinson) ruled in Babylonia centuries before the earliest Semitic empire arose. Chedorlaomer (or Lagomer, an idol), king of Elam, is represented in Gen. xiv. as leader of the other kings including the king of Shinar (Babylonia). Now Assyrian cuneiform inscriptions show that Elam (Elymais or Susiana, between Babylonia and Persia) maintained its independence through the whole Assyrian period, and that at a date earlier than that commonly assigned to Abraham (2286 B.C.) an Elamite king plundered Babylonia. About this date a Babylonian king is designated in the inscriptions "ravager of Syria." Originally "the gate of the god's" temple, whereat justice used to be ministered, B. or Babylon was secondary in importance at first to the other cities, Erech, Ur, and Ellasar. The earliest seat of the Chaldæans' power was close on the Persian gulf; as Berosus, their historian, intimates by attributing their civilization to Oannes the fish god, "who brought it out of the sea." Naturally the rich alluvial soil near the mouth of great rivers would be the first occupied. Thence they went higher up the river, and finally fixed at Babylon, 300 miles above the Persian gulf, and 200 above the junction of the Tigris with the Euphrates.

SIZE AND GENERAL FEATURES. So extensive was it that those in the centre knew not when the extremities were

captured (Jer. li. 31). Herodotus gives the circumference as 60 miles, the whole forming a quadrangle, of which each side was 15. M. Oppert confirms this by examinations on the spot, which show an area within the wall of 200 square miles. The arable and pasture land within was enough to supply all its inhabitants' requirements. The population has been conjectured at 1,200,000. The wall was pierced with 100 gates of brass, 25 on each side (Isa. xlv. 2). The breadth and height of the walls (the latter almost as great as that of the dome of St. Paul's Cathedral; 350 ft. high, 87 broad) are alluded to in Jer. li. 58, 53. A deep wide moat of water surrounded the wall, the 30 lower courses of bricks were wattled with reeds, and the whole cemented with hot asphalte from Is (Hit). The streets crossed at right angles, the cross streets to the Euphrates being closed at the river end by brazen gates. The temple of Belus was a kind of pyramid, of eight square towers, one above the other, the basement tower being 200 yards each way, and a winding ascent round the tower leading to the summit, on which was a chapel sacred to the god but containing no statue. (Does not this favour the view that the words "whose top . . . unto heaven" mean that it was dedicated *to the visible heavens*, to which it pointed, and of which therefore it needed no symbol or image?) The "hanging gardens" were a square of 400 ft. each way, which rose in terraces, the topmost being planted with large trees. So the monuments of Nineveh speak of the mounds of the palaces being planted with rows of fir trees. Comp. Nah. ii. 3, "the fir trees shall be terribly shaken." Oppert thinks that the lesser measurement of the interior of Babylon given by Strabo, Ctesias, etc., is due to their giving the measurement of Herodotus' *inner* wall, which alone remained in their day; Herodotus speaks of the *outer* wall which could be traced in his time. Movable platforms of wood, stretching from stone pier to stone pier, formed a bridge uniting the two parts of the city. Ctesias says there were 250 towers on the walls to guard the weakest parts. In the midst of each half of the city were fortifications, in one the palace, in the other the temple, of Belus. On the W. of the city was an artificial lake, into which the river was turned during the erection of the bridge; when the river was brought back the lake as a marsh defended the city. Herodotus says the Greeks learned from B. the pole, the sundial, and the division of the day into twelve parts. The first eclipse on record, a lunar one, was accurately observed at B., March 19th, 721 B.C. Ptolemy has preserved an account of lunar eclipses as far back as this date. Numerous canals intersected the country for drainage and irrigation. Ps. cxxxvii. 1, "By the waters of Babylon . . . we hanged our harps upon the willows in the midst thereof." The largest, the royal canal, navigable to merchant vessels, connected the Euphrates and Tigris.

SITES AND PRESENT STATE. Five miles above Hillah, on the left bank of the Euphrates, enormous mounds mark the site of the capital of S. Babylonia. The principal are three of unbaked brickwork; *Babil*, the *Kasr* or palace, and a high mound now surmounted by the tomb of *Amram ibn Alb*; two parallel lines of rampart, on the E. and parallel to the river, and enclosing between them and it the chief ruins; lower lines immediately on the river (which runs from N. to S.) and W. of the ruins, also a line on the N.; a separate heap in a long valley (perhaps the river's ancient bed); two lines of rampart meeting at a right angle, and forming with the river a triangle enclosing all the ruins except *Babil*. On the W. or right bank of the river the remains are few. Opposite the Amram mound there is a kind of enclosed building. Scattered mounds of the same date with the general mass upon the river exist throughout the region. The *Birs Nimrud* (by G. Smith regarded as the tower of B.) six miles S.W. of Hillah, and six from the Euphrates, is the most remarkable, 153½ ft. high and 2000 round the base; surmounted by a tower. It is rent in two nearly the whole way down, and bears traces of fire. G. Smith reads an Assyrian fragment of writing in columns to the effect that "wickedness of men caused the gods to overthrow B.; what they built in the day the god overthrew in the night; in his anger he scattered them abroad; their counsel was confused." Sir H. Rawlinson found by excavation the tower consisted of seven stages of brickwork on an earthen platform three feet high, each stage of a different colour. The temple was devoted to the seven planets: the first stage, an exact square, was 272 ft. each way, and 26 high, the bricks black with bitumen, probably devoted to Saturn; the second stage 230 square, 26 high, orange bricks, devoted probably to Jupiter; the third, 188 square by 26 high, red bricks, probably devoted to Mars; the fourth, 146 square by 15 high, probably plated with gold and devoted to the sun; the fifth, guessed to be 104 square; the sixth 62; the seventh 20; but these three, probably dedicated to Venus, Mercury, and the Moon, are too ruinous for measurement. The whole was probably 156 high. The slope with the grand entrance faced N.E.; the steeper was S.W. It was called "the temple of the seven spheres." It is thought from the inscriptions to mark the site of Borsippa, beyond the bounds of B. The palace of Nebuchadnezzar, E. of the river Sippara, the ancient course of the Euphrates, and that of Neriglissar on the W. of the river, are still distinguishable. The Shebil canal anciently interposed between the *Kasr* and *Babil*. *Babil* is probably the ancient temple of Belus; 140 feet high, flat at the top, 200 yards long, 140 broad (the temple towers of lower Babylonia had all this oblong shape). It was originally coated with fine burnt brick; all the inscribed bricks bear the name of Nebuchadnezzar, who rebuilt it. The shrine, altars, and priests' houses were at the foot within a sacred enclosure. *Kasr* is Nebuchadnezzar's great palace, a square of 700 yards each way. The pale yellow burnt bricks are stamped with Nebuchadnezzar's name and titles; "Nebuchadnezzar, son of Nabopolassar, king of B." The enamelled bricks found bear traces of figures, confirming Ctesias' statement that the walls represented hunting scenes in bright colours. The *Amram* mound is the ancient palace, as old as B. itself; its bricks containing the names of kings before Nebuchadnezzar; that king mentions it in his inscriptions. The separate heaps close upon and W. of the river's ancient bed answer to the lesser palace, connected with the greater by a bridge across and a tunnel beneath the river (Ctesias). A mound in the middle of the ancient channel marks the site of the piers of the bridge. The inscription of the bricks with Neriglissar's name marks him as the founder of the lesser palace. The two lines of rampart parallel to the river are probably embankments of the great reservoir mentioned by Nebuchadnezzar in the monuments, and lying E. of his palace. With only "brick for stone," and at first only "slime for mortar," the Babylonians by the forced labour of multitudes erected monuments of genius so vast as to be still among the wonders of the world.

HISTORY. For the last 3000 years the world has owed its progress mainly to the Semitic and the Indo European races. But originally the Hamitic races (Egypt and B.), now so depressed, took the lead in arts, sciences, and power. The first steps in alphabetical writing, sculpture, painting, astronomy, history, navigation, agriculture, weaving, were taken by them. Berosus, their historian's account of their traditions of the flood, and of the confusion of tongues at B., accords with Scripture in most points. Nimrod the son of Cush came over in ships to lower Mesopotamia, and built Ur on the right of the Euphrates near the mouth. Its inhabitants were Chaldi, *i.e.* moon worshippers. Hur means *the moon goddess*. Its vocabulary is Cushite or Ethiopian. A dynasty of 11 monarchs followed. One Orchamar Urkhur, in the inscriptions, was the builder of gigantic works. Chedorlaomer of Elam established a short lived empire, extending to the mountains of Elam and to Palestine and Syria. This early Babylonian empire, which subsequently to Chedorlaomer's reign in Elam lasted 458 years, fell by the invasion of barbarous hordes, probably Arabs. For seven and a half centuries it was depressed, during which time it became gradually assimilated to the Semitic stock. Nimrod is not mentioned in the Babylonian remains; he probably answers to their god Bel. He united tribes previously independent. The cuneiform inscriptions often designate the people of the lower Euphrates region *Kiriath Arbol*, "the four nations;" such a confederacy appears in Gen. xiv., of which the king of Shinar was one.

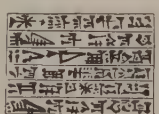
The southern tetrarchy (*arba lisun*, "the four tongues," or *kiprat arbat*, "the four nations") consisted of Ur, Huruk, Nipur, and Larsa or Laruncha, answering to the scriptural Ur of the Chaldees, Erech, Calneh, and Ellasar. The northern tetrarchy consisted of B., Borsippa, and Sippara (Sepharvaim): Gen. x. 10-12. The Assyrians adopted the Babylonian number on their emigration to the N. The "four tongues" and the fourfold league of Chedorlaomer answer to the fourfold ethnic division, Cushite, Turanian, Semitic, and Aryan. Erech (*Warka*) and Ur (*Mugheir*) were then the capitals; the land was *Shinar*, and the people (according to the monuments) *Akkadim* (*Accad*, Gen. x. 10). The remains from these two cities date about 2000 B.C. Writing had begun, for the bricks are stamped with their kings' names. The bricks, rudely moulded and of various sizes, are some kilnburned, others sundried; buttresses support their buildings; mortar is unknown, clay and bitumen being substituted. Reed matting compacts the mass, that it may not crumble away. The first dynasty of 11 kings probably lasted from 2234 B.C. to 1976; the dynasty succeeding Chedorlaomer's short lived Elamitic empire from 1976 to 1518 B.C., 458 years. Then it fell under Semitic influence, Arabia for two and a half centuries, and then (about 1270 B.C.) under Assyria for five. At the close of the earlier and the beginning of the later Assyrian dynasties it again rose to the importance which it had when it colonised and gave letters and the arts to Assyria, and had the supremacy during the second or great Chaldæan dynasty. Rawlinson completes Berosus' chronological scheme.

DYNASTY.	YEARS OF CONTINUANCE.	B.C.
I. of Chaldæan Kings		2286
II. of 8 Median "	234 .	2052
III. of 11 " "	43 .	2004
IV. of 49 Chaldæan "	458 .	1546
V. of 9 Arabian "	245 .	1301
VI. of 45 " "	526 .	775
Pul a Chaldean . . .	28 .	747
VII. of 13 Kings	122 .	625
VIII. of 6 Babylonian Kings	87 .	538

Urukh is mentioned earliest on the monuments after Nimrod; his bricks are the lowest down and the rudest in make. Next comes Elgi, "king of Ur." Kudur Nakhunta of Elam, whose court was at Susa, in 2286 invaded Chaldæa and carried off the Babylonian images. He is identified with Zoroaster (Ziru-Ishtar). Kudur Lagomer (Chedorlaomer, the Cushite) is next in the dynasty, having as vassals Amraphel (Semitic), Arioch (Aryan), Tidal (Turanian or Scythic, or Turgal, "the great chief") reigning over nomadic races (*goim*, "nations"). Kudur Mabuk enlarged the dominions of Ur, and was, according to the monuments, *Apda Martu*, "conqueror of the west." The early monarchs reign at Ur, and leave traces no farther N. than Niffer. Sin-shada holds court at Erech 25 miles to the N. of Ur; Naram-sin, farther N., at B. Kara-Indas was contemporary with Asshur-bel-nisi-su, 1440 B.C. Purna-puriyas with Buzur-Asshur, 1420-1400. Urukh was the Chaldæan *builder* to whom belongs the credit of designing the Babylonian temple, with its rectangular base facing the four cardinal points, its receding stages, buttresses, drains, and sloped walls, external staircases, and ornamental shrine crowning the whole. No trace of the original B. exists in our day. The oldest structures are Urukh's. Kudur Lagomer was the great *conqueror*, subduing distant Palestine and Syria, a feat not again achieved till Nebuchadnezzar, 1600 years later. Tiglathi-Nin (1300 B.C.) conquered Chaldæa. Thenceforward Semitic superseded Cushite influences and the Babylonian kings have Assyrian instead of Turanian or Cushite names.

The "canon of Ptolemy" gives the succession of Babylonian kings and their lengths of reign, from 747 B.C. (when Nabonassar began to reign) to 331 B.C. (when the last Darius was dethroned by Alexander). Twelve monarchs and two interreigns interpose between Nabonassar and Nabopolassar; then come consecutively Nebuchadnezzar, Illoarudamus, Nerigassolassarus, Nabonadius, Cyrus. Nabonassar destroyed all his predecessors' annals, that the Babylonians might date from himself. There was a Semiramis at this time, a Babylonian queen (Herodotus says) five generations before Nitocris, mother of the last king. Assyrian monuments also place her at this date, but do not expressly connect her with B. Some hence guess that Nabonassar was her son or husband. Mardocempalus, the fourth king after him, is the Merodach or Berodach Baladan of Scripture; he reigned twice, first for 12 years, contemporaneously with the Assyrian Sargon, and the second time for six months only. During the first year of Sennacherib his sons and grandsons were at war with Esarhaddon and his successor. He shows his independence of Assyria in his embassy to Hezekiah; and his inquiry as to the astronomical wonder done in the land of Judah, the sun's shadow having gone back on Ahaz' dial, is characteristic of a prince of the Chaldees whose devotion to astronomy is well known. Sargon, according to the inscriptions, deprived him of his throne after his first reign of 12 years. Arceanus was made viceroy, and held the post five years. Two years of anarchy followed. Then one Acises reigned a month, and Merodach Baladan held the throne six months, and was then supplanted by Belibus, whom Sennacherib made his viceroy for three years and then placed his eldest son Aparanadius on the throne. Two followed, then a second interreign of eight years, and Asaridanus or Esarhaddon followed, son and successor of Sennacherib. He held his court alternately in Nineveh and Babylon, which explains the difficulty and shows the accurate propriety of the Scripture statement that Manasseh, king of Judah, was carried by the captains of the king of *Assyria* to *B.* (2 Chron. xxxiii. 11).

A new era begins with Nabopolassar, appointed ruler of B. by the last Assyrian king just when the Medes were making their final assault on Nineveh. Nabopolassar deserted to the enemy, arranged a marriage between his son NEBUCHADNEZZAR [see] and the Median leader's daughter, and joined in besieging the Assyrian capital. On the capture of the city (625 B.C.) the S. W. of Assyria was assigned to Nabopolassar in the division of the spoil. So the Babylonian empire was extended over the whole Euphrates valley to the Taurus range, over Syria, Phœnicia, Palestine, Idumæa; and the Jews passed as tributaries under B., as they had been under Assyria. Pharaoh Necho, son of Psamatik I., 608 B.C., in the later years of Nabopolassar conquered the whole region between Egypt and the Euphrates. Josiah, as ally of B., met him in spite of warning and was slain at Megiddo (2 Chron. xxxv. 20-25, 2 Kings xxiii. 29). Nabopolassar sent Nebuchadnezzar; and the latter at the battle of Carchemish, on the Euphrates, regained all the lost territory for B. (2 Kings xxiv. 7, Jer. xlvi. 2-12.) Nebuchadnezzar was already at Egypt when tidings of his father's death recalled him, and he ascended the throne 604 B.C. He reigned 43 years, during which he recovered Syria and Palestine, destroyed Jerusalem, and carried away the Jews to Babylon, reduced Phœnicia and Tyre, and ravaged Egypt; above all he was the great builder of the most beautiful monuments of his country and city. His palace with threefold enclosure, plated pillars, enamelled brick, and hanging gardens, was celebrated throughout the civilized world. The ruins of ancient temples repaired by him, and cities restored and adorned, still attest his genius, with their bricks inscribed with his name. How appropriate the language assigned to him in Dan. iv. 29, 30, as he walked in the palace of the kingdom of B., possibly on the highest terrace of the hanging gardens: "Is not this great B. that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?"


BABYLONIAN BRICK.

Evil Merodach, his son, succeeded in 561 B.C., who in the beginning of his reign "did lift up the head of Jehoiachin, king of Judah, out of prison" (2 Kings xxv. 27, Jer. lii. 31). After a two years' reign, in consequence of bad government he was murdered by Neriglissar, his brother in law, the Nergal Sharezer, Rabmag (chief of the magi, or priests, a title assigned to Neriglissar in the inscriptions) of Jer. xxxix. 3, 13, 14. He calls himself in the inscriptions "son," *i.e.* son in law of the "king of B." He built the palace on the right bank of the ancient bed of the Euphrates. Nabonidus the last king was an usurper who seized Laborosoarchod, Neriglissar's son, after a nine months' reign, and tortured him to death. He only claims for his father the rank of *Rabmag*. Herodotus makes him son of a queen Nitocris and Labynetus; but the in-

scriptions do not directly support his having any connection with Nebuchadnezzar. Probably Belshazzar was grandson of Nebuchadnezzar, as indeed is asserted by Scripture (Jer. xxvii. 7; Dan. v. 2, 11, 13), and was suffered by the usurper Nabonahit (as Nabonidus is called in the inscriptions), who adopted him as son, to be subordinate king and his acknowledged successor, in order to conciliate the legitimate party; perhaps Nabonahit married Nebuchadnezzar's daughter or granddaughter (Nitocris) to strengthen his throne, and by her was father to Belshazzar. Nabonahit (as Berosus records) having allied himself to Crœsus, king of Lydia, Cyrus' enemy, brought on himself Cyrus' assault of Babylon in 539 B.C. He headed the forces in the field, whilst Belshazzar commanded in the city. Shut up in Borsippa (Birs-i-Nimrud, the sacred city of the Babylonians, containing their most revered objects of religion and science) he surrendered and was spared, and Cyrus gave him an estate in Carmania. Belshazzar (from *Bel* the idol, and *shar*, a prince), by a self confident careless watch and unseasonable and profane revelry (Dan. v.), allowed Cyrus' forces on a great Babylonian festival to enter by the bed of the river which the invader had drained into another channel, and was slain. B.'s capture *by surprise during a festival* was foretold in Jer. li. 31, 39, and that the capture should be *by the Medes and Persians*, 170 years earlier in Isa. xxi. 1–9. Thus Berosus' account of the king not being slain, and Daniel's account of his being slain, supposed once to be an insurmountable difficulty, is fully cleared up by the monuments. Rawlinson found clay cylinders in Umqueer (Ur of the Chaldees), two of which mention Belshazzar as eldest son of Nabonahit. Berosus gives the Chaldæan account, which suppresses all about Belshazzar, as being to the national dishonour. Had the book of Daniel been the work of a *late* forger, he would have followed Berosus' account which was the later one. If he gave a history different from that current in Babylonia, the Jews of that region would not have received it as true.

Darius the Mede took the kingdom at the age of 62, upon Belshazzar's death. Rawlinson thinks that he was set up by Cyrus, the captor of B., as viceroy there, and that he is identical with the Median king Astyages, son of Ahasuerus (Cyaxares), whom Cyrus, the Persian king, deposed but treated kindly. The phrase (Dan. ix. 1), "Darius, son of Ahasuerus (Cyaxares), of the seed of the Medes, which was *made king over the realm of the Chaldæans*," implies that Darius owed the kingdom to another, *i.e.* Cyrus. Herodotus makes Astyages the last king of the Medes, and that he was conquered by Cyrus and left no issue. Josephus, on the contrary (Ant. x. 11, §4), makes Darius=Cyaxares II., son of Astyages (Ahasuerus). Able critics (Hengstenberg, etc.) think his reign was ignored by Herodotus, etc., because through indolence he yielded the real power to his nephew Cyrus, who married his daughter and received the crown at his death. *Xenophon*, in his romantic story (Cyropædia), *mentions Cyaxares II.* Cyrus thus in assaulting Babylon acted in his name, which accounts for the prominence given to Darius the Median, and for the Medes being put before the Persians in the capture of Babylon (Isa. xiii. 17, xxi. 2; Dan. v. 31, vi. 28). Future discoveries may decide which is the right view.

DECLINE. The Persian kings held their court at B. a large part of each year. In Alexander's time it was the second city of the empire. Twice in Darius' reign (*Behistun inscriptions*), and once under Xerxes, B. rebelled and suffered severely for it. Alexander's designs for restoring its architectural beauties were frustrated by his death. The seat of empire under his Syrian successors, the Seleucidæ, was removed to Antioch. Seleucia rose subsequently near it and carried away both its population and much of its materials. Ctesiphon, Bagdad, Kufa, Hillah, etc., are mainly built of its old bricks. Thus "the beauty of the Chaldees' excellency" has "become heaps" "without an inhabitant" (Jer. li. 37, l. 39). "A drought is upon her waters," the irrigation which caused Babylonia's fertility having long ceased. "Wild beasts of the desert," "doleful creatures," and "owls [or *ostriches*] dwell there" (Isa. xiii. 20–22). The "wild beasts of the *islands*" (rather "of the *howlings*," *i.e. jackals*) and "dragons" (serpents) abound; so that "neither the Arabian pitches his tent, nor the shepherd folds his sheep there," as believing the whole region haunted.

Babel, Tower of. [See BABEL, BABYLON.] Bochart (Phaleg, i. 9) records the Jews' tradition that fire from heaven split it through to its foundation. It is curious that the Birs is so rent; hence perhaps arose the Jews' tradition. Alexander Polyhistor said that the four winds blew it down. The *Birs Nimrud* was probably its site, and gives an idea of its construction, being the best specimen of a Babylonian temple tower. It is an oblong pyramid, in seven receding and successively lessening stages. Lowest is a platform of crude brick, three feet high. The angles face the cardinal points, N. S. E. W. This implies that the temple towers were used as astronomical observatories; which Diodorus expressly states of the temple of Belus. In the third were found two *terra cotta* cylinders, now in the British Museum, stating that having fallen into decay since it was erected it was repaired by Nebuchadnezzar. The great pyramid was much higher, being 480 ft. The temple at Warka is of ruder style than the tower of B. (Gen. xi.) The bricks are sundried, and of different sizes and shapes. The cement is mud; whereas in the tower of B. they "burnt them thoroughly," and had bitumen ("slime") "for mortar." The Mugheir temple is exactly such in materials. The writing found in it is assigned to 2300 B.C. The tower of B. was probably synchronous with Peleg (Gen. x. 25) when the earth was divided, somewhat earlier than 2300 B.C. The phrase "whose top (may reach) unto heaven" is a figure for great height (comp. Deut. i. 28). Abydenus in Euseb Præp. Evan., ix. 14, 15, preserves the Babylonian tradition. "Not long after the flood men were so puffed up with their strength and stature that they began to despise the gods, and laboured to erect the tower now called Babylon, intending thereby to scale heaven. But when the winds approached the sky, lo, the gods called in the aid of the winds and overturned the tower. The ruin is still called B., because until this time all men had used the same speech, but now there was sent on them a confusion of diverse tongues." The Greek myth of the giants' war with the gods, and attempt to scale heaven by piling one mountain upon another, is another corrupted form of the same truth. The character of the language in the earliest Babylonian monuments, as far back as 2300 B.C., is remarkably *mixed*: Turanian in structure, Ethiopian (Cushite) mainly in vocabulary, with Semitic and Aryan elements,—conformably with the Bible account that B. was the scene of the confusion of tongues. Turano Cushite themselves, they adopted several terms from the Aryan and Semitic races, of whom some must have remained at B. after the migration of the majority. This *mixed* character is not so observable in other early languages.

BABEL.

Babylon, Mystical (Rev. xvi. 19, xvii., xviii., xix. 2, 3). Not 1 Pet. v. 13, where "B." can only mean the literal B.: "the (church) at B. . . . saluteth you." A friendly salutation is hardly the place wherein to find mystical phraseology. The whole epistle, moreover, is remarkably plain, and contains none of the imagery of prophecy. Moreover the literal B. was the centre from which the Asiatic "dispersion" (dispersed Jews), whom Peter addresses, was derived. B. contained many Jews in the apostolic age ("one of the greatest knots of Jews in the world:" Lightfoot, quoted in Smith's Dict.), and doubtless "the apostle of the circumcision," Peter, who had among his hearers on pentecost (Acts ii.) "the dwellers of Mesopotamia," would visit the Jews there. "Bosor," which Peter uses for Pethor (Num. xxii. 5, 1 Pet. v. 15), is the Chaldee pronunciation moreover; Josephus c. Apion, i. 7, Ant. xv. 3, § 1, also favours Chaldee B. The "woman arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication, and upon her forehead having a name written, MYSTERY, B. THE GREAT, THE MOTHER OF HARLOTS

AND ABOMINATIONS OF THE EARTH" (Rev. xvii. 4, 5), is *avowedly* mystical. The later Jews regarded Rome in the same light as their fathers regarded B. (Jer. li. 7, comp. Rev. xiv. 8.) John had seen the woman "clothed with the sun, and the moon (the earth's satellite) under her feet, and upon her head a crown of twelve stars"; *i.e.* God's pure church of the O. T. and of the N. T. clothed with the Sun of righteousness, and having the twelve patriarchs and the twelve apostles as her coronet (Rev. xii.). Then she was "persecuted" by "the dragon, Satan," but nourished by Divine Providence for "three and a half times" "in the wilderness" of the Gentile world. But now he prophetically sees her sadly and awfully changed. So he "wondered with great admiration." The spiritual Jerusalem has become mystical B.; the church has become the harlot! The same truth under the same imagery appears in Isa. i. 21, "How is the faithful city become an harlot!" That the *world* should be *beastly* (Dan. vii.) is natural, but that she whose calling was to be the faithful bride should become the Babylonish whore is monstrous (Jer. ii. 12, 13, 20). Not that the elect apostatize; but Christendom, as a whole, and as the *visible* "woman," has apostatized from its first faith and love. The elect invisible church, the true "woman" and "bride," remains hidden in the visible that has become the harlot, and shall only be manifested when Christ our Life is manifested (Col. iii. 1). External prevalence over the world, and internal corruption by the world, (the spirit of the world ruling the church) is symbolised by the world-city's name B.; the contrast to "Jerusalem above, the mother of all" believers (Gal. iv. 26), the "holy Jerusalem, that great city," which shall hereafter on the "new earth" "descend out of heaven from God, having the glory of God" (Rev. xxi. 10). The Romish church is the prominent type of B., resting on the world power, and arrayed like it in its "scarlet" gauds, and ruling it by its claim of supremacy, whilst the beast or secular power on which it rests is "full of names of blasphemy," which after the harlot's overthrow shall be more glaringly displayed. It and the Greek apostasy are whorish in *principle*, by external and internal idolatry and systematized worldliness. The evangelical Protestant church is pure in theory, and eschews image and host-mass worship; but in so far as it yields to "covetousness which is idolatry," and conforms to the world, it partakes of the harlot and ceases to be the bride. Comp. Achan's "*Babylonish garment*," Josh. vii. 21: Heb. "a robe of Shinar." Whilst the Syrians were noted for dyeing, and the Phrygians for patchwork, the Babylonians inwove their garments (Tertullian De Habitu Mul., i.), *i.e.* tapestry work with coloured figures inwoven or wrought with the needle: Pliny H.N., viii. 48. LXX. has *psile poikile*, "a smooth, pictured coat." Such garments passed through Jericho in the trade between the Phœnicians and B. (Ezek. xxvii. 24.) In the case of both the Catholic churches and the Protestant churches God's retributive law holds good. When the church forsakes her true Husband for the love of the world (contrast Ps. xlv. 10, 11), the world, the instrument of her sin, becomes the instrument of her punishment. Already this is taking place in Spain, Italy, Austria, and France (Rev. xvii. 16). Our turn shall come next; as in the case of Israel first, then Judah (Ezek. xxiii.), then the restored Jews at the destruction of Jerusalem by Rome, for whom Jerusalem gave up the true "King of the Jews" (John xi. 48, 50; xix. 15). Then "iniquity" shall be no longer as now in "mystery," but openly developed in the last awful Antichrist who shall combine the world against Christ in a system of superstitious credulity and infidelity together (2 Thess. ii.; Rev. xvi. 13-16, xvii. 17, xix. 19). The final judgment on B. the whore (Rev. xvii.), after the elect shall have been translated out of it and transfigured, seems to be just before the judgment on Antichrist. B., the spiritual whore, is succeeded by "the false prophet," who ministers to Antichrist and *perishes* with him (Rev. xix. 20). Rome's forced outward unity, of which its one official language, Latin, is the symbol, whilst inwardly there is spiritual *confusion*, answers to *Babel*, the scene of the forced attempt at concentration of power and peoples, issuing in utter *confusion of tongues*; so too, in a wider sense, does all Christendom in its apostasy from apostolical unworldly purity, faith, and love. The harlot retains human shape as *woman*, does not become a beast; *i.e.*, has "the form of godliness whilst denying the power." (*Manliness* is *godliness*, because man was made *in the image of God.*) The worldliness of the church is therefore the most worldly of all worldliness, and shall be terribly judged by God. But the *whore* or *B.* is not to be confounded with the *beast*. *She*, however degraded, has borne the Divine image; the beast never has. She must fall before the beast develops all his hostility to God.

Baca (Ps. lxxxiv. 6). "Valley of B."; *i.e.* the vale of tears (comp. *Bochim*, Jud. ii. 5, "the place of *weepers*"). The Heb. form in Ps. lxxxiv. 6 means "mulberry trees." The Heb. poet, by a play on the name, refers to the similarly sounding word for "tears." The B. (*mulberry*) trees delight in a dry valley; such as the ravine of Hinnom below mount Zion, where the bacaim (*mulberry trees*) are expressly mentioned on the ridge separating the valley of Rephaim from that of Hinnom (2 Sam. v. 23). Abulfadl says B. is the Arabic for a balsam-like shrub with round large fruit, from which if a leaf be plucked a tearlike drop exudes. As the valley of B. represents a valley of *drought spiritually* and dejection, where the only water is that of "tears," so the pilgrim's "making it a well" (by having "his strength in Jehovah") symbolises *ever flowing comfort and salvation* (John iv. 14, Isa. xii. 3; comp. Ps. xxiii. 4). David, to whom this 84th Psalm refers, passed through such a valley of drought and tears when, fleeing from Absalom, he went up mount Olivet weeping as he went.

Bachrites. The family of Becher (Num. xxvi. 35), called Bered 1 Chron. vii. 20. [See BECHER.]

Badger (Exod. xxvi. 14). Badger skins were the outer covering of the tabernacle, in the wilderness; and of the ark, the table, the candlestick, the golden altar, and altar of burnt offering (Num. iv. 6-14). In Ezek. xvi. 10 Jehovah alludes to this, under the image of the shoes made of badger skins for delicate and beautiful women; "I shod thee with badger skin." This was the material of the shoes worn by Hebrews on festival days. Weighty authorities render Heb. *tachash* a "seal," not a "badger"; seals were numerous on the shores of the Sinaitic peninsula. Others the *halicore*, a Red Sea fish, which still is used by the Arabs to make soles for shoes and like purposes; called *dahash*, like *tachash*. Others the *stag goat*, of the antelope kind, called *thacasse*, akin perhaps to *tachash*, to be seen on Egyptian monuments. A great objection to the *badger* is, it is not found in Bible lands, Syria, Arabia, or Egypt, and certainly not in sufficient quantities for the Israelites' purpose. The objection to the halicore is Lev. xi. 10: "all that have not fins and scales in the seas." But that prohibition refers only to using them as food; moreover the tachash probably includes marine animals in general, their skins made into "leather" were well fitted to protect against the weather. Josephus makes the colour sky blue (Ant. iii. 6, § 4).

THE HALICORE.

Bags. The currency in the East being mainly in silver, large sums ready counted, and sealed with a known seal in a bag, passed current (comp. 2 Kings v. 23, xii. 10; Luke xii. 33; Job xiv. 17, "my transgression is sealed up in a bag"; Deut. xxxii. 34; Hos. xiii. 12, *sealed securely* for punishment). *Charitum*, cone shaped bags (2 Kings v. 23); trans. for "crisping pins," Isa. iii. 22, "reticules." *Kis*, bags for carrying weights (Deut. xxv. 13) or money (Prov. i. 14). *Keli*, the "shepherd's bag," for carrying materials for healing or binding up lame sheep (Ezek. xxxiv. 4, 16). *Glossokomon*, used for the mouthpieces of musical instruments (John xii. 6, xiii. 29). Judas carried in it the common property of the Twelve.

Bahurim = *youths*. E. of Jerusalem, the abode of Shimei, son of Gera (2 Sam. xvi. 5, xvii. 18; 1 Kings ii. 8). When David left the summit of Olivet behind and was descending the eastern slopes to the Jordan valley below, in his flight from Absalom, Shimei came forth from B. and ran along the side ("rib") of the hill, abusing David and flinging stones and dust, in a manner common in the East in the case of fallen great-

ness. B. was evidently off the main road. Here, in the court of a house, Jonathan and Ahimaaz lay hid under the well's covering upon which corn was spread. Here Phaltiel parted with his wife Michal, when she was claimed by David (2 Sam. iii. 16). Azmaveth, one of David's valiant men, was a Baharumite (1 Chron. xi. 33), or Barhumite (2 Sam. xxiii. 31). Ganneau identifies with *Fakhoury*, a locality between Olivet, Siloam, Bethany, and Abou Dis.

Bajith. Isa. xv. 2: "he is gone up to B.," rather, "*to the temple*," answering to "the sanctuary" (xvi. 12) in a similar context. With the definite article "the," the "high places" (Bamoth) follow in the context. In the Moabite stone of Dibon there is inscribed: "I Mesha, son of Chemosh god, built *Beth Bamoth*, for it was destroyed, and Beth Diblathaim, and Beth Baal Meon." The *Bajith*, followed by Dibon, and *Bamoth* in Isa. xv. 2 correspond. B., like Dibon, was a "high place." The peculiarity of B. was it had a sacred "house" or sanctuary, on the high place, to the national god Chemosh. In the same high places where they had exulted in their idol they shall weep, to find it unable to save them from destruction.

Bakbakkar. 1 Chron. ix. 15.

Bakbuk, children of. Ezra ii. 51, Neh. vii. 53.

Bakbukiah. 1. Neh. xi. 17, xii. 9. 2. Neh. xii. 25.

Balaam = (Heb. *bal'am*) *not of the people* (Israel), a foreigner; else *bela'am*, "*the destroyer of the people*," answering to the Gr. *Nicolaos*, "conqueror of the people" (Rev. ii. 14, 15), viz. by having seduced them to fornication with the Moabite women (Num. xxv.), just as the Nicolaitanes sanctioned the eating of things sacrificed to idols and fornication. The *am*, however, may be only a formative syllable. He belonged to Pethor, a city of Aram Naharaim, *i.e.* Mesopotamia (Deut. xxiii. 4). "Balak, the king of Moab" (he says, Num. xxiii. 7), "hath brought me from Aram, out of the mountains of the E.," a region famous for soothsayers (Isa. ii. 6). Pethor, from *pathar*, "to reveal," was the head quarters of oriental magi, who used to congregate in particular spots (Dan. ii. 2, Matt. ii. 1), Phathusæ, S. of Circesium. It is an undesigned propriety, which marks the truth of Scripture, that it represents Balak of Moab, the descendant of Lot, as having recourse to a diviner of the land from which Lot came when he accompanied Abraham to Canaan. It was a practice of ancient nations to devote their enemies to destruction at the beginning of their wars; the form of execration is preserved in Macrobius, Saturnalia, iii. 9. The traditional knowledge of the true God lingered among the descendants of Laban and Bethuel. Abimelech of Gerar, Melchizedek, Job, Jethro, are all instances of the truth that knowledge of the one true God was not restricted to Abraham's descendants. B. was son of Beor. The same name (omitting the last part, *am*, of *Balaam*), *Bela*, (and he also "son of Beor," from *ba'ar*, to "burn up,) occurs among the Edomites connected with Midian by a victory recorded in Gen. xxxvi. 32–37; also with the "river" Euphrates through Saul of Rehoboth which was on it, king of Edom. Now B. is mentioned in conjunction with the five kings of Midian (Num. xxxi. 8, 16). A dynasty of B.'s ancestors from near the great river probably reigned once over Edom.

Moab in his application to him was not alone. "Moab was sore afraid . . . because of the children of Israel, and Moab said unto the elders of *Midian*, Now shall this company lick up all that are round about us, *as the ox licketh up the grass of the field*" (how natural the image in the mouth of a shepherd king, as "the king of Moab was a sheep master," 2 Kings iii. 4). So "the elders of Moab and the elders of *Midian* departed with the rewards of divination in their hand." It is natural that Balaam, living amidst idolaters, should, like Laban of old in the same region (Gen. xxxi. 20), have been somewhat tainted. Hence, whilst owning Jehovah for his God and following patriarchal tradition (Job xlii. 8, who is thought by the decipherers of the Assyrian and Babylonian monuments to have lived in the region about the mouth of the *Euphrates*, Uz, the early seat of the first Babylonian empire) in offering victims by *sevens*, B. had recourse to "enchantments" also, so that he is called "the soothsayer" (Josh. xiii. 22) (*ha-kosem*, distinguished from the true *prophet*, Isa. iii. 2), a practice denounced as "an abomination to the Lord" (Deut. xviii. 10, 12). In the portion that follows (Num. xxii. 7—xxiv.) no further mention of *Midian* occurs, but only of Moab. But after B.'s vain effort to curse, and God's constraining him to bless, Israel, "he went and returned to his place" (Num. xxiv. 14, 25). He had said: "Behold, I go unto my people." But then follows (Num. xxv.) Israel's whoredom, not only with Moabite women but also with Midianite women, of whom Cozbi, daughter of Zur (slain by Phinehas, with Zimri her paramour), was principal; and in Num. xxxi. 8, 16, Israel's slaughter of the Midianites with their five kings (Zur was one), and also of B., son of Beor, because of his "counsel." Beside those kings that fell in battle, Israel slew five Midianite kings and executed B. *judicially* after the battle (Num. xxxi. 8). So after all B. did not return as he had said, to his own place, Mesopotamia. Dismissed by the Moabites in dissatisfaction, he suffered his mind to dwell on the honours and riches which he had lost by blessing Israel, and so instead of going home he turned to the Midianites, who were joined with Moab in the original application to him. Availing himself of his head knowledge of Divine truth, he, like Satan in Eden, used it with fiendish wisdom to break the union between God and Israel by tempting the latter to sin by lust. They fell into his trap; but staying among the Midianites, who doubtless rewarded with mammon his hellish counsel which succeeded so fatally against Israel, he in turn fell into the righteous judgment executed by Moses and Israel on his guilty patrons, Israel's seducers. The undesigned dovetailing together of these scattered incidents into such a harmonious whole is a strong confirmation of the truth of the Scripture history.

In Num. xxii. 12, at the first inquiry of Balaam, God said, "Thou shalt not go with them, thou shalt not curse the people." B. acquiesced, although in language betraying the revolt of his covetous will against God's will he told Balak's princes, "Jehovah *refuseth to give me leave* to go with you." Hence, instead of going back to Pethor, he begs them to tarry another night to see "what Jehovah will say unto him more." In the very moment of saying "I cannot go beyond the word of the Lord my God," he tempts the Lord as if He might change His purpose, and allow him to earn "the wages of iniquity"; yet himself, with strange inconsistency, such as marks those who "hold the truth in unrighteousness" (Rom. i. 18), declares what condemns his perverse thought, "God is not a man that He should lie, nor the Son of man that He should repent: hath He said, and shall He not do it, or hath He spoken, and shall He not make it good?" (Num. xxiii. 19.) God *did* come that night, and seems to contradict His former command, "*If the men come to call thee*, rise up and go with them." But God's unchangeable principle is, with the pure to show Himself pure (Ps. xviii. 26), with the froward to show Himself froward. He at first speaks plainly to the conscience His will; if the sinner resists the voice of His Spirit and His word He "answers the fool according to his folly," and "gives him up to his own desire" (Ps. lxxviii. 29, 30; comp. Rom. i. 25, 26, 28; Prov. i. 31); after long resistance by man, God's Spirit ceases to strive with him (Gen. vi. 3). Balaam rose up in the morning, and it is not written he waited for the "men to come and call" him. Certainly "God's anger was kindled because he went"; for his going was in spite of the *former* plain prohibition; and the second voice was a permission giving him up in judicial anger to his own perversity (comp. 1 Kings xxii. 15), a permission too resting on the condition, which B. did not wait for, "if the men come to call thee."

Jude (11) saith the "error of Balaam" was his "running greedily for reward." The apostle Peter (2 Pet. ii. 15) says, "Balaam the son of Bosor" (the same as Beor; Bosor is akin to *basar*, "flesh," and B. showed himself the "son of carnality." *Bosor* is probably the Aramaic or Chaldee equivalent of Beor, ב being submitted for ב. Peter residing at Babylon would naturally adopt the name usual in the Aramaic tradition) "loved the wages of unrighteousness: but was rebuked for his iniquity, the dumb (*voiceless*) ass, speaking with man's voice, forbade the madness of the

prophet": an awful contrast, a dumb beast forbidding an inspired prophet! The ass turned aside at the sight of the *angel*; but B., after *God* had said "thou shalt not go," persevered in wishing to go for gain. Not what the ass said, but its speaking at all, withstood his perversity. The ass indirectly, the angel directly, rebuked his worse than asinine obstinacy. The miracle, the object of the infidel's scoff, has a moral fitness which stamps its truth. He who made the cursing prophet bless could make an ass, His own creature, speak (Neh. xiii. 2; Josh. xxiv. 9, 10). The "seer" lacks the spiritual eye to discern the angel of the Lord, because it was blinded by lust of riches and honour. God opens the mouth of the irrational brute to show the seer his blindness in not seeing what even the brute could see. Even a beast can discern the spiritual world better than a man blinded by lust. B.'s worse than brutish mind must be taught by the brute, in order to chastise his vanity. Not till after the Lord opened the ass's mouth is it written that "his eyes were opened" (Num. xxiv, 3, 4), whereas they had been "shut" (marg.): "falling" refers to his falling with his ass (not as A. V., "into a trance") and then having his eyes "opened."

No more efficient agent than B. could have been chosen to testify to his friends, Israel's enemies, the hopelessness of their conflict with the people whom Jehovah marks as His own. This famed diviner, brought to curse, blesses; lured by love of gain which depended on his cursing, he contradicts his own nature by forfeiting the promised gain, to bless a people from whom he expected no gain. A master of enchantments, he confesses "there is no enchantment (which can avail) against Jacob, neither any divination against Israel" (Num. xxiii. 23). The miracle wrought on him, whereby he belied his whole nature, is greater than that wrought on the ass. This truth moreover came with more weight from him than from any other, and this publicly before a king and a whole people, the most esteemed soothsayer in spite of himself proclaiming Israel's blessedness.

Balak first feasted B. at Kirjath Huzoth, a place of reputed sanctity on the borders. Thence B. was taken to "the high places (*bamoth*) of Baal," called Beth Bamoth in the Moabite stone. Thence to Pisgah's top by the field of Zophim. Thence to Peor's top looking towards Jeshimon. Then B., seeing God's determinate counsel, forbore seeking further enchantments, but looking at Israel in their beautiful order by tribes, he compares them to the rows of lign aloes and cedars by the waters, and foretells the advent of a Hebrew prince who should smite Moab and Edom (David, 2 Sam. viii., the type), and of the Messiah, the "Star out of Jacob" (comp. Rev. xxii. 16, Matt. ii., announced to the Gentile wise men *from the E.*, B.'s country, by the star in the sky) whose "sceptre shall have dominion" (Rev. ii. 27, 28; Ps. cx. 2; He shall restore "the sceptre departed from Judah," Gen. xlix. 10). B. foretold also AMALEK'S [see] utter ruin; the Kenites' being carried captive by Assyria; and Assyria in its turn being afflicted by the Greeks and Romans from Chittim (Cyprus, put for all western lands whence the approach to Palestine was *by sea*); and these, the last destroying power, in turn, "shall perish for ever" before Messiah's kingdom. "Eber," who was to be "afflicted" by Assyria, includes Eber's descendants through Peleg, and also through Joktan; the western Semites, sprung from Arphaxad, Lud, and Aram (Gen. x. 21). B.'s prophecy is a comprehensive germ, which Isaiah and the prophets, especially Daniel, develop, concerning the four successive world empires which, after their successive rise and fall, shall be superseded by the universal and everlasting kingdom of Messiah (Dan. ii.,vii.). Jacob saw the dominion of the victorious Lion out of Judah attaining its perfection in Shiloh's (*the Prince of peace*) peaceful reign. B., in the face of Israel's foes seeking to destroy her, declares that it is *they* who shall be destroyed. Appropriately the seer that God appoints to announce this belonged to Mesopotamia, the centre of the great world powers whose doom he foretells, as rebels against Jehovah's purpose concerning Israel and Israel's Messianic king (Ps. ii.).

As a Judas was among the apostles, so B. among the prophets, a true seer but a bad man; at the transition to the Mosaic from the patriarchal age witnessing to the truth in spite of himself, as Caiaphas did at the transition from the legal to the Christian dispensation. Head knowledge without heart sanctification increases one's condemnation. Making "godliness a source of gain" is the damning sin of all such as B. and Simon Magus: 1 Tim. vi. 5 (Gr.). In Mic. vi. 5 ("O My people, remember now what Balak king of Moab consulted, and what B. the son of Beor answered him from Shittim)," the sense is, Remember the fatal effects at Shittim of Israel's joining Baal Peor and committing whoredom with the daughters of Moab, and how but for God's sparing mercy Israel would have been given to utter destruction. Like Judas and Ahithophel, B. set in motion the train of events which entailed his own destruction. Balak's summons was the crisis in his history, bringing him into contact with God's people and so giving him the possibility of nearer communion with God than before. Trying to combine prophecy and soothsaying, the service of God and the wages of iniquity, he made the choice that ruined him for ever! He wanted to do opposite things at once, to curse and to bless (Jas. iii. 10-12), to earn at once the wages of righteousness and unrighteousness, if possible not to offend God, yet not to lose Balak's reward.

Balah. Josh. xix. 3: a town of Simeon.

Balak=*vain, empty*, son of Zippor. Not hereditary king, but imposed on Moab by Sihon [see BALAAM and HUR(2)]. His employment of Balaam to curse Israel was near the close of Israel's journeyings. His *knowing* as to the seer in Mesopotamia would imply a circulation of intelligence, great considering the times. Moab's descent from Lot, originally of Mesopotamia; also the merchant caravans passing across the deserts; also the advanced civilization of Moab in letters, proved by the Moabite stone some centuries later: all make it intelligible. Finding Israel "too mighty" for him (Num. xxii. 6), and his hope of prevailing by Balaam's enchantments being disappointed, he let them alone thenceforth. His "warring against Israel" (Josh. xxiv. 9, 10) consisted not in "fighting," which is denied in Jud. xi. 25, but in hiring B. against them.

Balance: emblem of justice (Job xxxi. 6, Ps. lxii. 9, Prov. xi. 1), the test of truth and honesty. The emblem of scarcity, food being weighed out with scrupulous care Rev. vi. 5). *Mozenaim*, double scales (Gen. xxiii. 16). *Qaneh*, the beam of a balance (Isa. xlvi. 6). *Peles*, "scales" (Isa. xl. 12): lit. the *beam*, or else the aperture in which the tongue or beam moves.

BALANCE.

Baldness. Rare among Israelites; so an object of derision, as Elisha's was to the children: 2 Kings ii. 23, "Go up thou baldhead," *i.e.*, thou art old enough to leave this world and "go up" to heaven after thy master. A humiliation to captives (Deut. xxi. 12, Isa. iii. 24). A mark of mourning (Jer. xvi. 6, xlvii. 5; Ezek. vii. 18; Isa. xv. 2). It was sometimes a mark of leprosy: Lev. xiii. 40-42. Priests were forbidden to make baldness on their heads, or to shave off the corners of their beards (Lev. xxi. 5, Ezek. xliv. 20); as mourners and idol priests did (Jer. ix. 26 marg., Lev. xix. 27). The reason Israel was forbidden to do so was, "for thou art an holy people unto the Lord" (Deut. xiv. 1, 2). Nebuchadnezzar's army grew bald in besieging Tyre with the hardships of their work (Ezek. xxix. 18). The Egyptians, contrary to oriental custom, shaved on joyous occasions and only let the hair grow in mourning; the mention of Joseph's "shaving" when summoned before Pharaoh is therefore an undesigned coincidence in Gen. xli. 14, and mark of the truth of the Scripture record. Artificial baldness marked the ending of a Nazarite's vow (Num. vi. 9; Acts xviii. 18, xxi. 24).

Balm. Contracted from *balsam*, a word formed by the Greeks from Heb. *Baal shemen*, "lord of oil." That of Gilead was famed as among Canaan's best fruits as early as Jacob's time, and was exported by Ishmaelite caravans to Egypt (Gen. xxxvii. 25, xliii. 11), also to Tyre (Ezek. xxvii. 17). Used to heal wounds (Jer. viii. 22, xlvi. 11, li. 8). It was cultivated near Jericho and the Dead Sea, in Josephus' time. Burckhardt says: "it still

grows in gardens near Tiberias." Heb. *tzori*, from *tzarah*, "to split." A balsamic oil, the modern "balsam of Jericho," is extracted from the kernels of the *zuckum* thorn bush, a kind of elæagnus, in the region about the Dead Sea; but this cannot be *the* tree. The queen of Sheba, according to Josephus, brought "the root of the balsam" as a present to Solomon (Ant. viii. 6, § 6); but it was in Gilead ages before her. The fragrant resin known as "the balsam of Mecca" is from the *Amyris Gileadensis*, or opobalsamum. The height is about 14 ft., the trunk 9 in. in diameter. Incisions in the bark yield three or four drops a day from each, and left to stand the balsam becomes of a golden colour and pellucid as a gem. The balm was so scarce, the Jericho gardens yielding but six or seven gallons yearly, that it was worth twice its weight in silver. Pompey exhibited it in Rome as one of the spoils of the newly conquered province, 65 B.C. One of the far famed trees graced Vespasian's triumph, A.D. 79. Titus had to fight two battles near the Jericho balsam groves, to prevent the Jews in despair destroying them. Then they were put under the care of an imperial guard. The *Pistacia lentiscus* (mastick) has its Arabic name *dseri* answering to the Heb. *tzori*, which seems to favour its claim to bring the balm of Gilead.

Bamah. Ezek. xx. 29: "What is the *high* place whereunto ye *hie* [*habaim*, alliteration to *Bamah*]? And the name thereof is called Bamah [*i.e. high place*, akin to the Gr. heathen *bomos*] unto this day." The very name implies the place is not sanctioned by ME (God); it implies its own heathenishness: *My* place is called *mizbeach*, "altar." Your sacrifices even to ME on a "high place" instead of My "altar" in the temple, were therefore a "provocation," ver. 28 (Deut. xii. 1-5). Ewald makes the clause in Ezekiel a quotation from an older prophet.

Bamoth-Baal = *high places of Baal*. (Josh. xiii. 17, called "Bamoth in the valley" Num. xxi. 20, xxii. 41.) Baal Meon or Beth Baal Meon was near, sacred to the same idol. [See BAJITH, "the temple," in close proximity to Bamoth, "high places:" Isa. xv. 2.] Beth Bamoth occurs on the Moabite stone. Mesha says, on the stone, he rebuilt Beth Bamoth, it having been probably destroyed in the struggles between Moab and Reuben or Gad. Israel's halt at Bamoth is identical with that in Num. xxxiii. 45, connected with Dibon Gad, for Dibon and Bamoth Baal were near (Josh. xiii. 17). Bamoth was "in the valley" or ravine (Num. xxi. 20). In the wady Waleh, two miles N. of Dibon, a detached knoll on the right bank of the rivulet contains a quadrangle of rude stones put together without cement; this was one of the Bamoth or high places; others, whence Balaam could have seen Israel, were probably to the W., where are the ruins Keraum Abu el Hossein, or on jebel Attarus.

Bands. (I.) Of love (Hos. xi. 4), parallel to "cords of a man," not such as oxen are led by, but humane methods, as a father draws his child by leading strings, "teaching him to go" (ver. 1). (II.) Christ's "bands" (Ps. ii. 3), an "easy yoke" to the regenerate, seem galling chains to the natural man, and he strives to "break them asunder." (III.) Christ's body, the church, "by bands," *i.e.* sinews and nerves binding limb to limb, "having nourishment ministered, and knit together, increaseth with the increase of God" (Col. ii. 19). Faith, love, and peace are the spiritual "bands" (Col. ii. 2, iii. 14; Eph. iv. 3). (IV.) The bands tying the yoke to the neck of a beast of burden is the image of the captivity in which Jerusalem and Israel have been held, and from which Christ shall free them at His glorious coming (Ezek. xxxiv. 27; Isa. xxviii. 22, lii. 2); also the captivity to Satan of the spiritual Israel, from which Christ releases us. (V.) "Bands" means, in Zech. xi. 7, the bond of brotherhood which originally bound together Judah and Jerusalem, severed because of their unfaithfulness to the covenant, but to be restored everlastingly when they shall turn to Messiah (Ezek. xxxvii. 15-28), and when Messiah "shall make them one nation upon the mountains of Israel." (VI.) "There are no bands in their death" (Ps. lxxiii. 4); *i.e.*, the prosperous wicked, thought the psalmist in a desponding fit of unbelief for a time, have *no pains enchaining them* in their dying hour; passion and impatience here lost sight of the real death-bringing pains hanging over the wicked (Job xxi. 17, Ps. xi. 6).

Bani. **1.** 2 Sam. xxiii. 36. **2.** 1 Chron. vi. 46. **3.** 1 Chron. ix. 4. **4.** Ezra ii. 10; x. 29, 34. **5.** Neh. iii. 17, viii. 7, ix. 4, x. 13, xi. 22.

Banner. Heb. *nees*, not, in the English sense of the term, an arbitrary token to distinguish one band or regiment of Israel from another, but a common object of regard, a signal of observation, a rallying point to awaken men's hopes and efforts (Exod. xvii. 15). Moses called the altar of thanksgiving, after Amalek's defeat, JEHOVAH NISSI, "Jehovah my banner." The *altar* is the pledge that Jehovah, in covenant with Israel, shall enable His people to defeat utterly Amalek and all his foes. (Comp. Num. xxi. 8, "a pole"; Isa. v. 26, xi. 10, "a root of Jesse shall stand for an ensign of the people," xiii. 2, xxx. 17, xlix. 22, Ps. lx. 4.) Messiah set forth manifestly as the crucified Saviour (Gal. iii. 1) is the rallying point for the gathering together in one unto Him of all the redeemed in spirit, in the glorified body also hereafter (Gen. xlix. 10, Matt. xxiv. 31, 2 Thess. ii. 1). His love displayed is the "banner" under which His people rally for almighty protection and unspeakable comfort (S. of Sol. ii. 4). As *nees* is a "signal," raised on some special occasion, always on an *elevation* and conspicuous, so *degel* is a *military* standard for a large division of an army; *oth*, for a small one. [See ENCAMPMENT.]

Banquets. Both social and religious. At the three great religious feasts, when all the males appeared before Jehovah, the family had its feast, of which the stranger, the fatherless, and the widow had their share (Deut. xvi. 11). Sacrifices were accompanied by a feast (Exod. xxxiv. 15, Jud. xvi. 23-25). The "lovefeasts" of the early Christians sprang from these sacrificial feasts; as the Lord's supper came from the passover. The tithes and firstlings were to be eaten at the sanctuary, if not too far off (Deut. xii. 17, 18; xiv. 22, 23). Males and females met together at feasts of old (John ii. 1). Vashti's separate women's banquet was a Persian, not Jewish, custom (Esth. i. 9). In magnificent feasts, as at royal weddings, a general invitation was given; the accepters were summoned by a second message at the time of the feast (Prov. ix. 1-3, Luke xiv. 17, Matt. xxii.). The entertainer provided robes for the guests, to be worn in his honour and as a token of his regard. In O. T. times the Israelites *sat* at table (1 Sam. xvi. 11); and in the order of their dignity or seniority (Gen. xliii. 33); which explains the point of Jesus' exhortation to take the lowest place (Luke xiv. 7-10, Matt. xxiii. 6). The Persians *reclined* on couches

ORIENTAL COUCH.

(Esth. vii. 8). So the Romans. From these the Jews adopted reclining. Thus the sinful woman could come behind the couch where Jesus lay, and anoint His feet (Luke vii. 37, 38); and Mary, sister of Lazarus (John xii. 2, 3); and "John leaned on the Lord's bosom" at the last supper (John xiii. 23, 25). Amos reprobates the luxury (Amos vi. 4-6). Perfumes were freely used at rich feasts (Ps. xxiii. 5, Eccles. ix. 7, 8). A "governor of the feast" was appointed (John ii. 8, 9). The usual time was evening, to begin earlier was a mark of excess (Isa. v. 11, Eccles. x. 16). "Spiced wine" was often used (S. of Sol. viii. 2). Garlands or crowns of flowers on the head (Isa. xxviii. 1). Music, vocal and instrumental (Isa. v. 12), and dancing (Luke xv. 25). Wedding feasts often lasted seven days (Jud. xiv. 12). Portions were sent from the entertainer to each guest, and a double or fivefold portion, or special part, to a distinguished guest (1 Sam. i. 5; ix. 23, 24; comp. 2 Sam. xi. 8, Gen. xliii. 34). Portions direct from table were sent to poorer friends (Neh. viii. 10; comp. Luke xiv. 13, Esth. ix. 19, 22). A kiss was the proper courtesy wherewith the host received each guest; to omit it was to be wanting in kindliness (Luke vii. 4, 5). In the absence of modern knives, forks and spoons, they dipped their hands together in the same dish (Mark xiv. 20; Prov. xix. 24, xxvi.

15, for "bosom" translate *dish*). After dinner the hands were wiped in a cloth, after a servant had poured water on them (comp. Elisha's office for Elijah, 2 Kings iii. 11), or were wiped on pieces of bread, which were then thrown to the household dogs (which illustrates Matt. xv. 27). A banquet is a frequent emblem of heavenly happiness (Isa. xxv. 6, Luke xiv. 15, Rev. xix. 9). "To eat bread" includes *drinking*. So in the case of the Lord's supper (Acts xx. 7). So the cup is not expressly mentioned in the passover supper in the O. T.; but Deut. xiv. 26, Isa. xxv. 6 imply the use of *wine* at it. In Eli's days drinking to excess even at the Lord's feasts was not uncommon (1 Sam. i. 14, 15). Four cups of wine were mixed with water, blessed and passed round by the master of the feast at the passover. In S. of Sol. ii. 4 the heavenly Bridegroom's "banqueting house" (*house of wine*) is the church in its public ordinances for refreshing the soul, the ministry of the word, joint prayer, and the Lord's supper (comp. Ps. xxxvi. 8).

Baptism. Baptisms in the sense of *purifications* were common in the O. T. The "divers washings" (Gr. "baptisms") are mentioned in Heb. ix. 10, and "the doctrine of baptisms," chap. vi. 2. The plural "baptisms" is used in the wider sense, all purifications by water; as of the priest's hands and feet in the laver outside before entering the tabernacle, in the daily service (Exod. xxx. 17–21); of the highpriest's flesh in the holy place on the day of atonement (Lev. xvi. 23); of persons ceremonially unclean (Lev. xiv., xv., xvi. 26–28, xvii. 15, xxii. 4–6), a leper, one with an issue, one who ate that which died of itself, one who touched a dead body, the one who let go the scapegoat or buried the ashes of the red heifer, of the people before a religious festival (Exod. xix. 10, John xi. 55). The highpriest's consecration was threefold: by baptism, unction, and sacrifice (Exod. xxix. 4, xl. 12–15; Lev. viii.). "Baptism" in the singular is used specially of the Christian rite. Jewish believers passed naturally from the O. T. baptismal purifications, through John's transitional baptism, to Christian baptism and the subsequent laying on of hands, accompanied with the Holy Ghost (Acts viii. 12, 14–17). The spiritual sense of ceremonial baptisms was recognised in the O. T. (Ps. xxvi. 6, li. 2, 7, lxxiii. 13; Isa. i. 16, iv. 4; Jer. iv. 14; Zech. xiii. 1.) Ceremonial washings had been multiplied by tradition, before the Lord's coming (Mark vii. 3, 4). Even the Gentile Pilate washed his hands to symbolise his innocence of Jesus' blood. The Targum of Jonathan on Exod. xii. 44 is the earliest authority for the common notion that the Jews baptized male (besides circumcising them) and female proselytes. No notice of such a custom occurs in Philo, Josephus, or the Targum of Onkelos; the commonness of such ceremonial purifications makes it a probable one. In the 4th century A.D. it certainly prevailed. In the case of Jewish proselytes from Ishmaelites and Egyptians, who were already circumcised, some such rite would be needed. Probably it was at first merely the customary purificatory washing before the sacrifice offered in admitting the proselyte, whence Philo and Josephus would omit mentioning it as being usual at *all* sacrifices. When sacrifices ceased, after the destruction of the temple, the washing would be retained as a baptism of initiation into Judaism.

John's "baptism of repentance for the remission of sins" (Luke iii. 3) was the pledge his followers took of their determination to separate themselves from the prevalent pollutions, as the needful preparation for receiving the coming Messiah, who remits the sins of His believing people. The "remission" was not present but *prospective*, looked for through Messiah, not through John (Acts x. 43). John's baptism was accompanied with confession (Matt. iii. 6), and was an act of obedience to the call to renounce all sin and believe in the coming Redeemer from sin. The universal expectation of the Messianic king "in the whole East" (says Suetonius, a heathen writer, Vespas. 4) made all ready to flock to the forerunner. The Jews hoped to be delivered from Rome's supremacy (Mal. iii. 1, iv. 5, 6). The last of the prophets had foretold the coming of Elijah before the great day of the coming of the Lord, the Sun of righteousness, the messenger of the covenant. Elijah was to "turn the heart of the fathers to the children, and the heart of the children to their fathers," viz., the disobedient children to the faith and fellowship of their pious forefathers, Abraham, Jacob, Levi, Elijah (Luke i. 17), lest Messiah at His coming "should smite the earth with a curse." The scribes accordingly declared, "Elias must first come." Jesus declared that John was this foretold Elias (Matt. xi. 13, 14, xvii. 10–12). John's preaching was "Repent, for the kingdom of the heavens is at hand," the latter phrase referring to Dan. ii. 44, vii. 14. The Jews, as a nation, brought the "curse" on their land ("earth") by not repenting, and by rejecting Messiah at His first advent. Their sin delayed the kingdom's manifestation, just as their unbelief in the wilderness caused the 40 years of delay in entering into their inheritance in Canaan. He brought blessing to those who accepted Him (John was the instrument in turning many to Him: John i. 11, 36), and shall bring blessing to the nation at His second advent, when they shall turn to the Lord (Rom. xi. 5, 26; Luke xiii. 35).

John's baptism began and ended with himself; he alone, too, administered it. But Christ's baptism was performed by His disciples, not Himself, that He might mark His exclusive dignity as baptizer with the Holy Ghost (John iv. 2), and that the validity of baptism might not depend on the worth of the minister but on God's appointment. It continues to the end of this dispensation (Matt. xxviii. 19, 20). John's was with water only; Christ's with the Holy Ghost and with fire (Luke iii. 16). The Holy Ghost in full measure was not given till Jesus' glorification at His ascension (John vii. 39). Apollos' and John's disciples at Ephesus knew not of the Holy Spirit's baptism, which is the distinctive feature of Christ's (Acts xviii. 25, xix. 2–6; comp. chaps. i. 5, xi. 16). The outward sign of an inward sorrow for sin was in John's baptism; but there was not the inward spiritual grace conferred as in Christian baptism. Those of the twelve who had been baptized by John probably received no further baptism till the extraordinary one by the Holy Spirit on pentecost. Christian baptism implies grafting into fellowship or union with the Father, the Son, and the Holy Ghost; for the Gr. expresses this (Matt. xxviii. 19): "Go ye, make disciples of all the nations, baptizing them into the name [the revealed person] of the Father," etc. John, being among the *O. T.* prophets, not in the kingdom of God or N. T. church, preached *the law* and baptism into *legal* repentance and reformation of *morals*, and Messiah's immediate advent. Christian baptism is the seal of *gospel doctrine* and *spiritual renewal*.

Jesus' own baptism by John was, Christ saith, in order "to fulfil all *righteousness*" (Matt. iii. 15). Others in being baptized confessed their *sins*; Jesus professed "*all righteousness*." He submitted, as part of the righteousness He undertook to fulfil, to be consecrated to His ministry in His 30th year, the age at which the Levites began their ministry (Luke iii. 23), by the last of the O. T. prophets and the harbinger of the N. T., His own forerunner. At the same time that the outward minister set Him apart, the Holy Spirit from heaven gave Him inwardly the unction of His fulness without measure; and the Father declared His acceptance of Him as the sinners' saviour, the anointed prophet, priest, and king (John iii. 34, i. 16): "This is My beloved Son, in whom I am well pleased." Since God, against whom we have sinned, is satisfied with Him (and God cannot but be so, seeing it was the *Father's* love and justice which provided Him), so also may we. As the highpriest's consecration was threefold, by baptism, unction, and sacrifice, so Jesus' (comp. Acts x. 38) baptism began His consecration, the Holy Spirit's unction was the complement of His baptism, and His sacrifice fully perfected His consecration as our priest for evermore (Heb. vii. 28 marg.). This is the sense of 1 John v. 6: "this is He that came by water and blood;" by water at His consecration by baptism to His mediatorial ministry for us, when He received the Father's testimony to His Messiahship and His Divine Sonship (John i. 33, 34).

Corresponding to His is our baptism of water and the Spirit, the seal of initiatory incorporation with Him (John iii. 5). Jesus came "by blood" also, viz. "the blood of His cross" (Heb. ix. 12). His coming "by water and blood," as vividly set forth in the issue of water and blood from His

pierced side, was seen and solemnly attested by John (John xix. 34, 35). John Baptist came only baptizing with water; therefore was not Messiah. Jesus came, undergoing Himself the double baptism of water and blood, then baptizing us with the Spirit cleansing, of which water is the sacramental seal, and with His atoning blood once for all shed and of perpetual efficacy; therefore He is Messiah. It is His shed blood which gives water baptism its spiritual significancy. We are baptized into *His death*, the point of union between us and Him, and, through Him, between us and God, not into His birth or incarnation (Rom. vi. 3, 4; Col. ii. 12). "The Spirit, the water, and the blood agree in one" (Gr. "tend to the one result," "testify to the one truth"), *i.e.*, agree in testifying to Jesus' Sonship and Messiahship by the sacramental grace in *water* baptism received by the penitent believer through His atoning *blood* and His inwardly witnessing *Spirit* (1 John v. 5, 6, 8, 10), answering to the testimony to *Jesus'* Sonship and Messiahship by His baptism, by His crucifixion, and by the Spirit's manifestation in Him. By Christ's baptism, by His blood shedding, and by the Spirit's past and present working in Him, the Spirit, the water, and the blood are the threefold witness to His Divine Messiahship. On and after the pentecostal outpouring of the Holy Spirit, the apostles preached, Repent (including *faith* in Christ), and be baptized, as the sacramental seal to yourselves inwardly of your faith, and the open confession outwardly of it before the world. Comp. Rom. x. 9, 10; Acts ii. 38, viii. 12, 36, x. 47, xvi. 15, 33. As circumcision was the painful entrance into the yoke of bondage, the law of Sinai, so baptism is the easy entrance into the light yoke of Christ, the law of liberty and love. Circumcision was the badge of Jewish exclusiveness in one aspect; baptism is the badge of God's world-wide mercy in Christ. As He was "the desire of all nations," consciously or unconsciously, so all nations are invited to Him. Any spiritualizing that denies outward baptism with water, in the face of Christ's command and the apostles' practice, must logically lead to rationalistic evasions of Scripture in general. Preaching, no doubt, takes the precedency of baptism with the apostles, whose office was evangelistic rather than pastoral (1 Cor. i. 14, 17). The teaching and acceptance of the truth stands first; the sealing of belief in it by baptism comes next, not *vice versâ*. "Go ye, *teach* [or make disciples], *baptizing*," etc. "He that *believeth and is baptized* shall be saved, but he that *believeth not* [whether he be baptized or not] shall be damned." There might be salvation without baptism, as the penitent thief on the cross was saved; but not salvation without believing, to those capable of it.

BATHING PLACE ON THE JORDAN.

As circumcision bound the circumcised to obedience to the law, and also admitted him to the spiritual privileges of Judaism, so baptism binds the baptized to Christ's service, and gives him a share in all the privileges of the Christian covenant. But in stating these privileges Scripture presumes that the baptized person has come in penitence and faith. Thus 1 Pet. iii. 21, literally "which water, being antitype [to the water of the flood] is now saving [puts in a state of salvation] us also [as well as Noah], to wit, baptism." It saves us also, not of itself (any more than the water saved Noah of itself; the water saved him only by sustaining the ark, built in *faith*), but the spiritual thing conjoined with it, repentance and faith, of which it is the seal: as Peter proceeds to explain, "not the putting away of the filth of the flesh, but the answer of a good conscience towards God [the instrument whereby it so saves, being] by the resurrection of Jesus Christ" (Col. ii. 12; Eph. i. 19, 20); not the putting away of the filth of the *flesh*, but of the soul. Water baptism can put away *that* filth, but the Spirit's baptism alone can put away *this* (Eph. ii. 11). The ark (Christ) and His Spirit-filled true church saves, by living union with Him and it; not the water which only flowed round the ark and buoyed it up, and which so far from saving was the very instrument of destroying the ungodly. The "good conscience's" ability to give a satisfactory "answer" to the *interrogation* concerning faith and repentance ensures the really saving baptism of the Spirit into living fellowship with the Father, Son, and Holy Ghost. The same union of the sign and the grace signified, repentance and faith being presupposed, occurs (John iii. 5, Acts xxii. 16): "Be baptized, washing away thy sins, calling upon the name of the Lord" (Eph. v. 26, Tit. iii. 5; comp. 1 Cor. x. 1, 2). The passage through the Red Sea delivered Israel completely from Egyptian bondage, and thenceforward they were, under God's protecting cloud, on their way to the promised land; hence it is written, "they were all baptized unto Moses in the cloud and in the sea" (the sea, according to some of the fathers, representing the water, the cloud the Spirit).

In Col. ii. 11, 12, baptism is represented as our Christian "circumcision made without hands," implying that not the minister, but God Himself, confers it; spiritual circumcision ("putting off the body of the sins of the flesh") is realized in union with Christ, whose "circumcision" implies His having undertaken for us to keep the whole law (Luke ii. 21). Baptism, coincident with this spiritual circumcision, is the burial of the old carnal life, to which *immersion* corresponds (or *affusion* in colder climates, and in cases where immersion would be inconvenient: as in the case of the 3000 on pentecost; the jailer's household at Philippi in the night; the sick: the *water* alone is essential to the sacrament, the *quantity* used and the *manner of use* are of secondary importance). "Buried with Him in baptism, wherein also ye are risen with Him by faith IN the operation of God who hath raised Him from the dead" (Col. ii. 12; Eph. i. 19, 20). Here, and in Rom. vi. 3, 4, 5, 6, baptism is viewed as identifying us with Christ, by our union to His once crucified and now risen body, and as entailing in us also a death unto sin and a new birth unto righteousness, and as involving as the final issue our bodily sharing in the likeness of His resurrection, at the coming first resurrection, that of the saints.

Figuratively, *death* is called a "baptism" (Matt. xx. 22, Mark x. 38, Luke xii. 50). The Gr. word does not necessarily mean *immersion of the whole body*: comp. Mark vii. 3, 4; Luke xi. 38; Heb. ix. 10). In some cases the palpable descent of the Spirit was before, in others after, the baptism, and in connection with the laying on of hands (Acts ii. 38, x. 47, xix. 5, 6); proving that *the water sign and the Spirit are not inseparably connected*. At the same time, there being but *one* preposition to govern both nouns, "born *of water* and the *Spirit*" implies the designed close connection of the two in the case of penitent believers (John iii. 5). In Eph. v. 26 "Christ gave Himself for the church, that He might sanctify and cleanse it with the laver (Gr.) of water by the word." The bride, the church, must pass through her purifying bath before being presented to the Bridegroom, Christ. The gospel word of faith, confessed in baptism, carries with it the real, cleansing, regenerating power (John xv. 3, xvii. 17; 1 Pet. i. 23, iii. 21). Baptism being regarded according to its high *ideal*, Scripture asserts of its efficacy all that is involved in a believing appropriation of the Divine truths it symbolises. In Tit. iii. 5, "He saved us by the laver (Gr.) of regeneration, and [by] the [subsequent, gradually progressive] renewal of the Holy Ghost," Paul in charity assumes that Christian professors are really penitent believers (though some were not so: 1 Cor. vi. 11), in which case baptism with water is the visible laver of regeneration by the Holy Spirit. "Faith then is *confirmed*, and grace *increased*, by virtue of prayer to God" (Church of Eng. Art. xxvii.).

Infants are *charitably presumed* to have received a grace in connection with their Christian descent, in answer to the *believing* prayers of their parents or guardians presenting them for baptism (1 Cor. vii. 14), which grace is visibly sealed and increased by baptism. They are *presumed* to be regenerated, until years of developed consciousness prove whether they have been actually so or not. The tests whether it has or has *not* taken place in the baptized are 1 John iii. 9, 14, v. 1, 4. The infants of heathen parents are not admissible to baptism, because there is not faith in the parents. The faith of the heads consecrated the households (1 Cor. vii. 14), as in the case of Lydia and the jailer of

Philippi, so that even the young were fit recipients of baptism. Christ's power and willingness to bless infants is proved by Matt. xix. 13–15. So that infant unconsciousness is no valid objection to infant baptism. Since the believer's children are "holy" in the Lord's view, why refuse them the seal of consecration? (1 Cor. vii. 14; Acts xvi. 1, 15, 33.) Infant baptism tacitly superseded infant circumcision, just as the Lord's day superseded the Jewish sabbath, without our having express command for the transference. A child may be heir of an estate, though incapable of using or comprehending its advantage; he is not hereafter to acquire the title to it; he will hereafter understand his claim, take his wealth, and be responsible for the use. So the baptized infant. The words which follow Jesus' command, "baptizing them," etc., express the necessary complement of baptism for it to be availing, "teaching them to observe all things whatsoever I have commanded you."

"Illumination," in subsequent writers used for "baptism," is found connected with it in Heb. vi. 4, x. 32. The "baptizing with fire" (Matt. iii. 11), symbolised by the "tongues of fire" at pentecost (Acts ii. 3), expresses the purifying of the soul by the Spirit, as metal is by fire. In Gal. iii. 27, "as many of you as have been baptized into Christ [comp. Rom. vi. 3, Matt. xxviii. 19, Gr. '*into* the name'] have put on Christ;" ye *did, in that act* of being baptized into Christ, *clothe yourselves* in Christ. Christ is to you the *man's robe* (the *toga virilis* assumed by every Roman on reaching manhood). Christ being the Son of God by generation, and ye being one with Him, ye also become sons by adoption. Baptism, *when it answers to its ideal*, is a mean of spiritual transference from legal condemnation to living union with Christ, and sonship to God through Him (Rom. xiii. 14). Christ alone, by baptizing with the Spirit, can make the inward grace correspond to the outward sign. As He promises the blessing in the faithful use of the means, the church rightly presumes in charity that it is so, nothing appearing to the contrary (comp. on the other hand Acts viii. 13, 18–24). In 1 Cor. xii. 13, "by one Spirit we were all baptized into one body, . . . and were all made to drink into one Spirit" (all the oldest MSS. omit "into"), the two sacraments are alluded to. Where baptism answers to its *ideal*, by the Spirit the many members are *baptized* into the one body (Eph. iv. 4, 5), and are all made to drink the one Spirit (symbolised by the drinking of the wine in the Lord's supper). Jesus gives the Spirit to him only that is athirst (John vii. 37). God (1 John iii. 9, v. 1, 4, 18) gives us crucial tests of regeneration: *whosoever lacks these, though baptized, is not*, in the Scripture view, "*regenerate*" or "born again." "Whosoever is born of God doth not commit sin (habitually); for his seed remaineth in him, and he cannot sin (be sinning), because he is born of God"; *i.e.*, his higher nature doth not sin, his *normal* direction is against sin; the law of God after the inward man is the *ruling* principle of his true self (Rom. vi. 14, vii. 22), though the old nature, not yet *fully* deadened, rebels: "whosoever believeth that Jesus is the Christ is born of God"; "whatsoever is born of God overcometh the world"; "whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not." The Nicene Creed has no authority but so far as it can be proved from Scripture; the clause, "*one* baptism for the remission of sins" was the decision arrived at by its members as to the question, Were those baptized by heretics, or those who having been baptized had lapsed into heresy, to be rebaptized? Basil on the contrary thought they ought to be *rebaptized*.

A questioning at the time of baptism as to the candidate's repentance and faith seems implied as customary in 1 Pet. iii. 21. A profession of faith in a "form of sound words" is spoken of in 2 Tim. i. 13. Timothy "professed a good profession before many witnesses" (1 Tim. vi. 12). Christians derived "sponsors" from the Jewish usage in baptizing proselytes; mention of them occurs first in Tertullian in the 3rd century.

The laying on of hands after baptism is spoken of as among the first principles of the Christian teaching in Heb. vi. 1, 2. Though the miraculous gifts imparted thereby at first have long ceased, the permanent gifts and graces of the Spirit are in all ages needed. The sevenfold gift is described Isa. xi. 2, 3. Our dispensation is that of the Holy Ghost, who is Christ's second self, His only Vicar in His bodily absence (John xiv. 16–18). Besides the first sealing by the Spirit in baptism, a further confirmation, unction, or sealing by the Spirit is needed to establish us firmly in the faith, and to be an earnest, or instalment, of future blessedness (Acts viii. 12–14 [see PETER]; 2 Cor. i. 21, 22; Eph. i. 13, iv. 30; 1 John ii. 20). The laying on of hands, as a sign of spiritual blessing or strengthening, occurs in Jacob's blessing on Ephraim and Manasseh (Gen. xlviii. 14); Joshua's ordination in Moses' room (Num. xxvii. 18, Deut. xxxiv. 9); in Christ's blessing of children (Matt. xix. 13) and healing the blind man (Mark viii. 23); in the apostles' healing of the sick (Mark xvi. 18); in Saul's recovery of sight, and Publius' father's healing of fever (Acts ix. 17, xxviii. 8). The laying on of hands, originally following close on baptism as a corollary to it (Acts xix. 5, 6), became subsequently, and rightly in the case of infants, separated by a long time from it. The Latins made it then a sacrament, though wanting both the material element or sign and the institution of Christ.

Baptism for the dead. 1 Cor. xv. 29: "Else what shall they do which are baptized for the dead, if the dead rise not at all?" What profit would they get who are baptized to take the place of the dead? (2 Tim. ii. 2.) Of what use are fresh witnesses for Christianity, baptized to minister *instead of* those dead? "Why are they then baptized for" (literally, in behalf of) "the dead? Why then (too) stand we in jeopardy every hour?" "Why are they baptized, filling up the place of the martyred dead, at the risk of sharing the same fate?" Possibly some symbolical rite of baptism or dedication of themselves to follow the martyred dead even to death, grounded on Matt. xx. 22, 23, is alluded to. Or, without such rite, "baptized" may be figuratively used, as in 1 Cor. x. 2 (where "baptized in the *cloud*," which became FIRE by night, typifies the baptism with *water* and the *Holy Ghost*). As the ranks of the faithful are thinned by death (natural or violent), others step forward to be baptized to take their place. This is *in behalf of* the dead saints, seeing that the consummated glory will not be till the full number of saints shall have been completed.

Barabbas=*son of the father*. A contrast to the true Son of the Father! The Jews asked the *murderous taker of life* to be given as a favour to them (it being customary to release one prisoner at the passover), and slew the *Prince of life!* (Acts iii. 14, 15.) A robber (John xviii. 40) who had committed murder in an insurrection (Mark xv. 7) and was cast into prison (comp. Matt. xxvii. 15–26). [See PILATE for the probable reason of the Jews' keenness for his release.]

Barachel=*blessing of God*: implying his separation from the surrounding idolatry (Job xxxii. 2–6).

Barachias. [See ZACHARIAS.]

Barak=*lightning*. So the family name of Hannibal was *Barcas*, "the thunderbolt of war"; also Boanerges, "sons of thunder," applied to James and John. Son of Abinoam, of Kedesh, a refuge city of Naphtali. Incited by Deborah the prophetess to deliver Israel from the yoke of Jabin II., king of northern Canaan, of which Hazor, on lake Merom (now *Hulah*), was the capital. Hazor had been destroyed with Jabin I., its king, more than a century before, under Joshua; but owing to Israel's unfaithfulness had been permitted to be rebuilt, and a succeeding Jabin regained the possessions taken from his forefather. But his general Sisera, of Harosheth, inhabited by a race half Israelite half Gentile, where he had systematically and "mightily oppressed Israel" for 20 years, was defeated by B. and Deborah at the head of 10,000 men of Naphtali and Zebulon (Ps. lxxxiii. 9, 10). This little army, aided by a providential storm in the enemy's face (according to Josephus), rushed down the hill of their encampment, Tabor, and routed Jabin's 900 iron chariots and unwieldy host in the plain of Jezreel (Esdraelon), "the battlefield of Palestine." The Kishon's impetuous current (especially that of Megiddo, its western branch), and the *sandy soil* (as Taanach means), contributed to the enemy's disaster, as their chariots were entangled, like Pharaoh's at the Red Sea. Harosheth was taken, Sisera slain by Heber's wife, Jabin's

country taken, and a peace of 40 years secured. The triumphal ode of Deborah and B. is very spirited (Jud. iv., v.). Lord Hervey makes the narrative a repetition of Josh. xi. 1–12, from the sameness of names, Jabin and Hazor; the subordinate kings (Jud. v. 19, Josh. xi. 2, etc.); the locality; the chariots; "Mizrephoth Maim," *burning by the waters* marg. But if fancied *chronological* difficulties [see JUDGES] be hereby removed, *geographical* difficulties are thus created; above all, *the plain word of God*, which "cannot be broken," makes Jabin's oppression of Israel in Hazor to be "when Ehud was dead"; it is impossible then it can be identical with the narrative in Joshua. The judges Othniel, Ehud, Shamgar, Deborah, and B., did not rule *all their lives*, but were raised up at intervals as need required. Jabin (=*prudent*) was probably a standing title of the kings of Hazor. Heretofore, foes *without*, Mesopotamia and Moab, had chastised Israel; but now their sin provokes God to raise an oppressor *within* their own borders, Canaan itself! Jabin seduced them into idolatry, besides oppressing them (Jud. v. 8). B. is made an example of faith (Heb. xi. 32), though it was weak; he was therefore deprived of the glory of stronger faith by a woman, Jael (comp. Jud. iv. 8).

Barbarian. *All not Greek*, in contrast to *the Greeks* (Rom. i. 14). Primitively *all speaking an unknown tongue* (1 Cor. xiv. 11); the Maltese, as speaking a Punic dialect (Acts xxviii. 2, 4). Subsequently the word implied *cruelty* and *savagery*. Distinguished from Scythians, the wild races *beyond* the Roman empire; "barbarians" were *within* it (Col. iii. 11).

Bariah. 1 Chron. iii. 22.

Barkos, children of. Ezra ii. 53, Neh. vii. 55.

Barley. First mentioned in Exod. ix. 31, which shows the barley harvest was earlier than the wheat, a month earlier in Egypt. Neither is found wild. Cereals and the art of converting them into bread were probably God's direct gift to man from the first. The worship of Ceres was probably a corruption of this truth. Canaan was "a land of wheat and barley" (Deut. viii. 8). Barley was a food for horses (1 Kings iv. 28), but also for men. The *hordeum distichum*, or "two rowed barley" was that usual in Palestine (Jud. vii. 13, Ezek. iv. 12). Its inferiority to wheat is marked by the jealousy offering being of barley, whereas the ordinary (*mincha*) meat offering was of fine wheaten flour (Lev. ii. 1), and the purchase price of the adultress (Hos. iii. 2). The scanty supply, marking the poverty of the disciples, but multiplied by Jesus, was five barley loaves (John vi. 9). The people in Palestine still complain that their oppressors leave them nothing but barley bread to eat (Thomson's Land and Book, p. 449). A measure of wheat is made equivalent to three of barley (Rev. vi. 6). Barley rapidly ripens. Some was sowed at the autumnal rains in October or November, other barley seed immediately after winter. Barley harvest was a note of time; as when it is said Rizpah, the afflicted widow of Saul, watched over her seven sons' bodies "from the beginning of barley harvest until water dropped upon them out of heaven" (2 Sam. xxi. 9, 10), *i.e.*, from May till September. In the Midianite's dream Gideon was regarded as a mere vile barley cake, yet it is just such whom God chooses to overthrow the mighty (Jud. vii. 13, 1 Cor. i. 27).

BARLEY.

Barnabas = *son of prophecy*, or *exhortation and consolation*. The surname given by the apostles to Joses or *Joseph* (as the Sin., Vat., and Alex. MSS. read), a Levite, settled in Cyprus (Acts iv. 36). As a Christian, he brought the price of his field and laid it as a contribution at the apostles' feet. It was he who took Saul after his conversion, when the other disciples were afraid of him, and "brought him to the apostles, and declared unto them how he had seen the Lord in the way," etc., and had "preached boldly at Damascus in the name of Jesus" (Acts ix. 27). The book of Acts does not tell us *why* B. knew Saul better than the rest. But the heathen writer Cicero (Epist. Familiar., i. 7) informs us that Cyprus (B.'s country) was generally annexed so as to form one province with *Cilicia* (*Paul's country*, of which Tarsus, his native city, was capital). Possibly they were educated together in Tarsus, famed for its learning, and but 70 miles distant from Cyprus; still more probably at Jerusalem, where Paul was brought up at Gamaliel's feet. As fellow countrymen, they would have mutual friends. Moreover, when Paul had withdrawn from Grecian assailants at Jerusalem to Tarsus, and when subsequently it was thought safe for him to return in the direction of Syria, B. was the one who sought him and brought him from Tarsus to Antioch (Acts xi. 25, 26). All this bears that impress of unstudied coincidence which marks the truth of the Scripture record.

When *men of Cyprus* preached at ANTIOCH [see] to Greeks (according to the Alex. MS. and Sin. corrected MS.; but "Grecians," *i.e.* Greek speaking Jews, according to the Vat. MS. The latter must be wrong; for there could be no difficulty about preaching to Greek speaking *Jews*), and the news reached Jerusalem, the church there sent B. to Antioch; "who when he came, and had seen the grace of God, was glad and exhorted [in consonance with his surname, "son of *exhortation*"] them all, that with purpose of heart they would cleave unto the Lord" (Acts xi. 22–24). The book of Acts here assigns no reason for the choice of B.; but incidentally it comes out elsewhere that B. was *of Cyprus*, and so was the fit person to deal with *men of Cyprus*; besides, his spiritual gift of exhortation and consolation qualified him for the office (comp. xv. 31). His being "a good man," *i.e. beneficent and kind* (comp. Rom. v. 7), would make him gentle and sympathetic in dealing with the new class of converts, viz., those gathered not from proselytes, as the eunuch and Cornelius, but from *idolaters* (an additional argument for reading "Greeks"). Instead of narrow Jewish jealousy at "God's grace" being extended to non-Judaized Gentiles, being "full of the Holy Ghost," he was "glad," and sought Saul as one specially commissioned to evangelize the *Gentiles* (xxvi. 17, xxii. 17–21). The two together, on Agabus' prophetic announcement of a coming famine, showed the Jewish brethren that they and the Gentile disciples were not forgetful of the love they owed the church in Jerusalem and Judæa, by being bearers of contributions for the relief of the brethren in Judæa (xi. 27–30). On their return to Antioch, they were marked by the Holy Ghost for missionary work, and were ordained by the church (xiii. 2), A.D. 45. With the title of APOSTLES [see], *i.e. delegates of the church* (xiv. 14), (Paul was also counted with *the Lord's* apostles by a special call: Gal. i. 1–17) they made their first missionary journey to Cyprus and Pamphylia, Pisidia, Lycaonia, and back to Antioch, A.D. 47 (xiii., xiv.). Next (A.D. 50), as apostles of the uncircumcision they were sent to Jerusalem, to the council concerning the question raised by Judaizing Christians whether Gentile converts must be circumcised (xv.). Judas and Silas were sent "with our beloved B. and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ," to bear back the epistle to Antioch, settling the question in the negative. After some stay in Antioch Paul proposed to revisit the brethren in the various cities where they had preached. But in consequence of B. desiring to take with them John Mark, his sister's son, and Paul opposing it because of Mark's desertion at Pamphylia in the previous journey, so sharp a contention arose that they separated; and whilst Paul, with Silas, "being recommended by the brethren unto the grace of God" (which marks their approval of Paul's course) "went through Syria and Cilicia confirming the churches," B. took Mark with him to Cyprus, his native island. His prominent usefulness ceases at this point; Scripture is henceforth silent about him. In Gal. ii. 1, 9, 13, B. suffers himself to be carried away by Peter's and the Jews' dissimulation, in declining to eat with Gentile Christians, contrary to his previous course. Softness of character, and undue regard for relations, were his weak points, as compared with Paul. He was evidently a man of strong attachments

to kindred and country; so that in both his missionary tours his native island and the Jewish synagogue took the first place. The so called "Epistle of Barnabas" was probably written early in the 2nd century. Its superficial views of the truth and blunders as to Jewish history and worship could never have emanated from the Levite B. The Clementine Homilies make him a disciple of our Lord, and to have preached in Rome and Alexandria, and converted Clement of Rome. Loving sympathy with others, freedom from narrowness and suspicion, and largeness of heart characterized him in his frank trustfulness towards the late persecutor but now converted Saul, and towards those converted from heathendom without any transitional stage of Judaism. His not claiming maintenance as a minister (1 Cor. ix. 6), but preferring to work for his livelihood, flowed from the same sincere disinterestedness as led him at the first to sell his land and give the price to the church. He was probably soon removed by death after parting with Paul; for Mark is mentioned subsequently as in Paul's favour and ministering to Paul (Col. iv. 10, 2 Tim. iv. 11), which he would not be likely to be, but rather with B. his uncle, if B. were alive. Chrysostom justly infers that B. was of a commanding and dignified appearance, as the people of Lystra, on the cure of the impotent man, supposed that he was their national god, Jupiter, king of the gods, come down from heaven (Acts xiv. 8-12).

Bartholomew = *son of Tolmai* or *Talmai*, an O. T. name, Josh. xiv. 14. One of Christ's 12 apostles (Matt. x. 3, Mark iii. 18, Luke vi. 14, Acts i. 13). *His own* name probably was Nathanael (John i. 45-51), just as Joses or Joseph is called Bar-nabas. The three synoptical Gospels never mention Nathanael, John never mentions Bartholomew; the two names belong probably to the same person. Brought by *Philip* to Jesus. It is in undesigned accordance with this that *Philip* is coupled with *Bartholomew* in the first three lists, as *Philip* is coupled with *Nathanael* in John i. The place given him also in the fishing after the resurrection of the Lord (John xxi. 2) implies his being one of the twelve. Thomas is put before him and after Matthew in Acts i. 13 [see APOSTLE], perhaps because of his taking a more prominent position spiritually after his doubts were removed. Nathanael was of Cana in Galilee. India (*i.e.* Arabia Felix, as many think) is assigned to him as his subsequent sphere of missionary labours (Eusebius, H.E., v. 10).

His prominent characteristics: narrowness of prejudice in him ("Can there any good thing come out of Nazareth?") immediately gave place to conviction, when the Saviour revealed Himself. Like Jacob, he wrestled alone with God in prayer under the figtree. But, unlike that cunning supplanter, he was "an Israelite indeed in whom is no guile"; comp. Rev. xiv. 5. Adam and Eve vainly cloaked their shame under figleaves. Nathanael bared his whole soul before God under the figtree in simplicity and sincerity. Fearless candour made him avow his convictions as promptly as he reached them, "Thou art the Son of God, Thou art the King of Israel." His reward was according to his faith: "Whosoever hath, to him shall be given." "Because I said unto thee, I saw thee under the figtree, believest thou? thou shalt see greater things than these: hereafter [*from this time forth*, Gr.] ye [not merely *thou* alone, but *all* My disciples] shall see heaven open, and the angels of God ascending and descending upon the Son of man," the true ladder between earth and heaven, of which that in Jacob's dream was the type (Gen. xxviii. 12), and upon which angels delight to minister. The "ascending" stands first, because the Lord was *now below on earth*, not above, as when Jacob saw Him; and from Him as their centre they go up, and to Him they return: the communication between earth and heaven, closed by sin, is opened by Christ's making earth His home. His miracles and His teaching and His Divine manifestation, of which B. had just a taste, were a sample and instalment of a continually progressing opening of heaven to earth and earth to heaven (Rev. iv. 1; Acts vii. 56; Heb. ix. 8, x. 19, 20) wherein angels minister to and for Him (Luke ii. 9, 13, xxii. 43; Acts i. 10); to be consummated when "the tabernacle of God shall be with men," and "the holy Jerusalem shall descend out of heaven from God" (Rev. xxi., 1 Cor. xiii. 12).

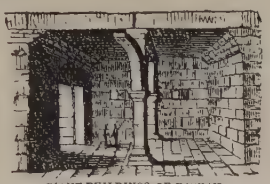
Bartimæus = *son of Timæus* or *Timai*. A blind beggar of Jericho, who had his sight restored by Christ as He was going *out of* the town (Mark x. 46); Luke (xviii. 35, xix. 1, 5) describes the cure as Christ was *entering* Jericho *the day before*. Probably the beggar, with the persevering faith which characterized him, applied to Jesus first as He was entering Jericho, and renewed his petition the next day, as Jesus was leaving Jericho. Eliciting, as He was wont, first of all from the blind man the expression of his want, "What wilt thou that I shall do unto thee?" Christ next grants his prayer, and praises his faith: "Receive thy sight; thy faith hath saved thee." Matthew (xx. 29-34) describes it, as Jesus was going *from* Jericho; and mentions *two* blind men. Probably B., after applying on the day of Jesus' entry into Jericho, was joined by the second blind man whilst Jesus was passing the night with Zacchæus; so both shared in the cure on Christ's leaving Jericho. B., being the more prominent, is alone mentioned by Mark and Luke; just as they mention only the colt, Matthew both the ass (the mother) and the colt; Luke (xxiv. 4) the *two* angels, Matthew and Mark the one alone who spoke. Seeming discrepancies establish the independence of the witnesses and the absence of collusion. Substantial agreement of many witnesses, amidst circumstantial variety, is the strongest proof of truth. Modes of reconciling seeming discrepancies may not be the true ones, but they at least prove the discrepancies not to be irreconcilable and that they result only from our ignorance of all the facts of each case.

Baruch=*blessed, Benedict.* Neriah's son, Jeremiah's (xxxii. 12, xxxvi. 4-32) steadfast attendant and amanuensis; brother to Seraiah, of princely family (li. 59) and position. He was the friend to whom Jeremiah in prison entrusted the papers of the purchase of his uncle's field at Anathoth, the year before Jerusalem's destruction, to assure the Jews of the certainty of their return from Babylon. He wrote out Jeremiah's prophecies against the Jews and other nations, and, whilst the prophet was shut up, *i.e.* prevented coming forward, read them before the people; in consequence of which king Jehoiakim sought to kill him and Jeremiah, but the Lord hid them. Jehoiakim having destroyed the first roll, B. wrote again the same words with many additions. Azariah and Johanan after the capture of the city, when Jeremiah warned them against going to Egypt, said: "B. setteth thee on against us for to deliver us into the hand of the Chaldeans." On the former occasion B. yielded to despondency; and as Paul subjoins epistles to individuals after epistles to churches, so Jeremiah subjoins a prophecy concerning B. after the prophecies and histories concerning the Jews and their kings: "Thus saith the Lord the God of Israel, unto thee, O Baruch. Thou didst say, Woe is me now, for the Lord hath added grief to my sorrow, I fainted in my sighing, and I find no rest." When a "whole land," the people of My "planting," are being plucked up, "seekest thou great things for thyself?" *i.e.*, dost thou expect to be exempt from trial? A promise is added to the reproof: "thy life will I give unto thee for a prey." How striking, that Jeremiah (xii. 1-5, xv. 10-18, xlv.), who once was so desponding himself, is enabled to minister counsel to B. falling into the same error. God allows His servants to be tempted, in order to fit them for succouring others who are tempted. B. was carried with Jeremiah by Johanan into Egypt (xliii. 6). The apocryphal book of Baruch is evidently one of later composition. **2.** Son of Zabbai (Neh. iii. 20). **3.** Son of Colhozeh (Neh. xi. 5).

Barzillai=*iron.* A Gileadite chief, of Rogelim, whose friendship David probably made during his flight from Saul in that transjordanic region. He ministered disinterestedly, sympathisingly, and liberally, to David's wants during the whole time of his stay at Mahanaim in his flight from Absalom (2 Sam. xvii. 27-29, xix. 32-40). David in prosperity forgat not the friend of his adversity: "Come thou over with me, and I will feed thee with me in Jerusalem." But B. was unmercenary, and sought his reward simply in having done his duty. Instead of grasping at honours and favours at court, he

remembers his age, fourscore, "How long have I to live, that I should go?" and prefers to die among his own people, independent though in less grandeur. In the father's stead Chimham and other sons of his shared David's favour, and were commended by him to Solomon (1 Kings ii. 7). Chimham's name appears ages subsequently in Jeremiah's time, "the habitation of Chimham by Bethlehem" being the gift of David to him out of his own patrimony, and bearing that name to late generations: an undesigned coincidence and mark of truth (Jer. xli. 17). [See BETHLEHEM.]

Bashan=*rich soil.* The tract beyond Jordan (Deut. iii. 3, 10, 14; Josh. xii. 5; 1 Chron. v. 23), between mount Hermon on the N., and Gilead on the S., the Arabah or Jordan valley on the W., and Salkah and the Geshurites and Maacathites on the E. Fitted for pasture; so assigned with half Gilead from Mahanaim to the half tribe of Manasseh, as the rest of Gilead was to Reuben and Gad, as those tribes abounded in flocks and herds (Josh. xiii. 29–32; Num. xxxii. 1–33). Famed for its forests of oaks (Isa. ii. 13). It was taken by Israel after conquering Sihon's land from Arnon to Jabbok. They "turned and went up by the way of Bashan," the route to Edrei on the W. border of the *Lejah*. Og, the giant king of B., "came out" from the rugged strongholds of ARGOB [see] to encounter them, and perished with all his people (Num. xxi. 33–35; Deut. iii. 1–5, 12, 13). Argob and its 60 "fenced cities" formed the principal part of B., which had "beside unwalled towns a great many." Ashtaroth (Beeshterah, Josh. xxi. 27, comp. 1 Chron. vi. 71), Golan (a city of refuge, assigned with Ashtaroth to the Gershomite Levites), Edrei, Salkah, were the chief cities. Argob in B. [see B.-HAVOTH-JAIR], with its 60 walled and barred cities still standing, was one of Solomon's commissariat districts (1 Kings iv. 13). Hazael devastated it subsequently (2 Kings x. 33). The wild cattle of its pastures, "strong bulls of B.," were proverbially famed (Ps. xxii. 12, Amos iv. 1); also its oaks (Ezek. xxvii. 6); and hills (Ps. lxviii. 15); and pastures (Jer. l. 19, Mic. vii. 14). The name "Gilead," connected with the history of the patriarch Jacob (Gen. xxxi. 47, 48), supplanted "Bashan," including B. as well as the region originally called "Gilead." After the return from Babylon B. was divided into (1) Gaulanitis or *Jaulan*, the most western, on the sea of Galilee, and lake Merom, and rising to a table land 3000 ft. above the water, clothed still in the N.W. with oaks, and having the ruins of 127 villages. (2) Auranitis, the Hauran (Ezek. xlvii. 16), the most fertile region in Syria, S.E. of the last, and S. of the *Lejah*, abounding in ruins of towns, as Bozrah, and houses with stone roofs and doors and massive walls, and having also inhabited villages. (3) Trachonitis = *rugged:* ARGOB, [see] now the *Lejah*, rocky and intricate, in contrast to the rich level of the Hauran and *Jaulan*. (4) Batanæa (akin to *Bashan*), now *Ard el-Bathanyeh*, E. of the *Lejah*, N. of the *Jebel Hauran* range, of rich soil, abounding in evergreen oaks; with many towns deserted, but almost as



GIANT BUILDINGS OF BASHAN.

perfect as the day they were built. E. of *Jebel Hauran* lies the desert *El Harrah* covered with black volcanic stones. The Safâh E. of this is a natural fortress thickly strewed with shattered basalt, through which tortuous fissures are the only paths. On the eastern side of volcanic hills lie ruined villages of a very archaic structure. Traces appear of an ancient road with stones placed at intervals and inscribed with characters like the Sinaitic. N. of Hauran and *Jaulan* lies *Jedur*, the Ituræa of the N. T.; the country of Jetur, son of Ishmael; possibly once part of Og's kingdom of Bashan.

Ps. lxviii. 22, "I will bring again from Bashan, I will bring My people again from the depths of the sea," means, "I will restore Israel from all quarters, and from dangers as great as their conflict with Og of Bashan, and as the passage through the Red Sea." "Why leap ye, ye high hills?" viz., with envy. Or translate, "Why do ye *look with suspicion and envy?*" viz., at God's hill, Zion, which He hath raised to so high a spiritual elevation above you.

Bashan-Havoth-Jair. A name given to Argob after Jair's conquest of it. Reuben's and Gad's request to have the eastern Jordanic region followed immediately after Israel's conquest of Og and Sihon, and Jair immediately occupied Bashan. The events in Num. xxii., etc., occurred between the occupation of Bashan and Moses' parting address (Deut. iii. 4, 5, 13, 14). The name still adhering to it "unto this day," saith Moses, proves Jair's occupation of it in the face of so mighty a nation as Moab, and is a pledge of further conquests. *Havoth* means "dwelling places," from *havvah* "life"; as the German *leben*, "life," is a termination of many towns, *e.g.* Eisleben. The "Jair's lives" or "dwellings" was the collective name given by Jair to all the 60 fortified towns of Argob (Num. xxxii. 41, 42; Josh. xiii. 30; 1 Kings iv. 13). The statement in 1 Chron. ii. 22, 23, "Jair had 23 cities in Gilead [*i.e.* the whole eastern Jordanic region] with Kenath and the towns thereof, even threescore cities," is not at variance but in harmony with the preceding passages. The 23 Havoth Jair, with Kenath and its dependent towns, 37, conquered by Nobah (a family of sons of Machir related to Jair), amounted to "threescore in all." Bashan or Argob was divided between two chief families of Machir the Manassite, viz., that of Nobah who conquered Kenath and her dependencies, and Jair who conquered and named the Havoth Jair. Jair being supreme, and Nobah a subordinate branch of the Jair family, Moses comprehends the whole 60 under the name Havoth Jair. The words "unto this day" do not imply a long interval between the naming and the time of Moses' address, but mark the wonderful change due to God's gift, that the giant Og's 60 fenced cities are *now* become Havoth Jair! In the time of the judges, 30 were in possession of the judge Jair (x. 4), so that the old name, Havoth Jair, was revived. In undesigned coincidence the name *Jair-us* recurs in the same quarter in the N. T., but W. of the sea of Galilee (Matt. ix. 18).

Bashemath=*fragrant.* **1.** The Hittite Elon's daughter; wife of Esau (Gen. xxvi. 34). Called ADAH [see] in the genealogy of Edom (Gen. xxxvi. 2, 3). B. is doubtless a name of praise conferred on her at marriage. **2.** Ishmael's daughter; the last of Esau's three wives according to the Edomite *genealogy* inserted by Moses (Gen. xxxvi. 3, 4, 13). From her son Reuel four Edomite tribes descended. Called MAHALATH in the *narrative*, Gen. xxviii. 9. Esau's Seirite wife, called Judith daughter of Beeri in the narrative (Gen. xxvi. 34), is called AHOLIBAMAH [see] (the name of a district in Idumæa) in the genealogy (Gen. xxxvi. 41). **3.** Solomon's daughter, married to Ahimaaz, one of his commissariat officers (1 Kings iv. 15).

Basket. Gen. xl. 16: "I had three white [marg. 'full of holes,' *i.e.* of open work, or rather 'baskets of white bread'] baskets on my head." The Bible accurately represents Egyptian custom (Herodotus, ii. 35), whereby men carried burdens on the *head*, women on the shoulders. In the distinct miracles of feeding the 5000 and the 4000 the A. V. uses the same term "baskets" for distinct Gr. words. In Matt. xiv. 20, Mark vi. 43, Luke ix. 17, John vi. 13, the disciples took up twelve *kophinoi* of fragments at the feeding of the 5000. In feeding the 4000 with seven loaves recorded by two evangelists, the disciples took up seven *spurides* (Matt. xv. 37, Mark viii. 8). Now *kophinoi* is always used by the evangelists when the miracle of the 5000 is spoken of, *spurides* when that of the 4000 is spoken of. Thus also in referring back to the miracle (Matt. xvi. 9, 10) Jesus says: "Do ye not . . . remember the five loaves of the 5000, and how many *kophinoi* ye took up? Neither the seven loaves of the 4000, and how many *spurides* ye took up?" That the *spurides* were of *large size* appears from Paul's having been let down in one from the wall (Acts ix. 25). The *kophinoi* being twelve probably answers to the twelve disciples, a provision basket for each, and so are likely to have been *smaller*. The accurate distinction in the use of the terms so invariably made in the record of the miracles marks both events as *real* and *distinct*, not, as rationalists have guessed, different versions of

one miracle. The coincidence is so undesigned that it escaped our translators altogether; it therefore can only be the result of genuineness and truth in the different evangelists' accounts. In travelling through Samaria or Gentile regions the Jews used *kophinoi*, not to be defiled by eating Gentile unclean foods. Smith's Bible Dict. wrongly makes the *kophinos* larger than the *spuris*.

Bastards: *mamzeer*. Forbidden to enter the Lord's congregation to the *tenth* generation, *i.e. for ever* (Deut. xxiii. 2, 3). Yet Jephthah, son of a strange woman, and therefore driven out by the legitimate children, was called to be a judge to Israel (Jud. xi. 1, 2). The Talmud and the rabbins are probably therefore right in explaining *mamzeer*, not illegitimate children in general, but those *begotten in incest or adultery*: from *mazar*, "to be corrupt." The only other occurrence of *mamzeer* is Zech. ix. 6: "a bastard (a vile alien) shall dwell in Ashdod." Arabs about that time occupied much of S. Palestine, and the prophet foretells Ashdod will be ruled by them. Bastards were not excluded from public worship ordinarily. They had no claim to the paternal inheritance, or to the standing privileges and filial discipline of children (Heb. xii. 7).

Bat (*hatalleeph=the darkness bird*). Delighting in dark holes and caverns. This is the point of Isa. ii. 20, "a man shall cast his idols to the *bats*," whilst the idolaters themselves shall vainly hide in the rock from the wrath of the Lamb (Rev. vi. 16). Unclean in the eye of the law (Deut. xiv. 18, 19; Lev. xi. 19, 20). Ranked among "all fowls that creep, going upon all four;" it has claws on its pinions, by which it attaches itself to a surface, and creeps along it. It is connected with quadrupeds: the bones of the arm (answering to a bird's wing) and fingers being elongated, and a membrane extended over them to the hind limbs.

Bath. *Washing* was required by the law for purification of uncleanness of any kind, as leprosy, etc. (Lev. xv., xvi. 28, xxii. 6; Num. xix. 7, 19; 2 Sam. xi. 2, 4; 2 Kings v. 10); mourning (Ruth iii. 3, 2 Sam. xii. 20). The highpriest on the day of atonement, before each act of expiation (Lev. xvi. 4, 24); also at his own consecration (viii. 6). Anointing with perfumes was joined to the washing (Esth. ii. 12). The laver at the door of the tabernacle was for the priests to wash in before entering (Exod. xxx. 18-20). The legal ritual prescribed *washing*, not bathing; also *sprinkling*. Baptism by *immersion* is not confirmed by legal types.

Bath. A measure for liquids, about seven gallons.

Bathrabbim gate. Belonging to Heshbon, close to which were two pools, which the bridegroom makes the image of his beloved's eyes (S. of Sol. vii. 4). =*Daughter of a multitude*; a crowded thoroughfare of Heshbon. Her eyes are *placid as a pool*, even amidst the *crowd* (John xvi. 33).

Bathsheba, or **Bath Shua** (a Canaanite name, Gen. xxxviii. 2, 12; 1 Chron. ii. 3) [see AHITHOPHEL, her grandfather]. Eliam or Ammiel (1 Chron. iii. 5), one of David's officers, was her father. Uriah, being a brother officer, formed an intimacy which ended in his marrying Eliam's daughter. David committed adultery with her, and caused her husband's murder (2 Sam. xi., xxiii. 34, 39). Mother of Solomon, whose mind she helped much to mould; also of Shimea (or Shammua), Shobab, and Nathan (1 Chron. iii. 5). Nathan and Solomon were both ancestors of the Lord Jesus (Luke iii. 31, Matt. i. 6). Her strength of intellect, kindness and influence over David and her son, appear in 1 Kings i. 11-31, ii. 13-21. She is said by tradition to have composed Prov. xxxi. as an admonition to Solomon on his marriage to Pharaoh's daughter.

Battle. "Them that turn the battle to the gate" (Isa. xxviii. 6), "those defenders of their country who not only repel the foe, but drive him to the gate of his own city." "In battles of shaking" (xxx. 32), *i.e.* in shock of battles; xix. 16, "because of the shaking of the hand of the Lord of hosts"; a mere waive of His hand, the slightest display of His power, shall be enough to discomfit (xxxvii. 36).

Bavai. Neh. iii. 18.

Baytree. Ps. xxxvii. 35: *Ezrach*. Rather "an *indigenous* tree," not transplanted yet, "flourishing" with the vigour of its native soil. An Israelite, with all the privileges temporal and spiritual of his birth, his possessions therefore inalienable; yet a "wicked" man. Farthest removed from hurt as he and his seemed, "yet he passed away, and lo! he was not," etc.

Bazlith. Children of. Neh. vii. 54.

Bazluth. Ezra ii. 52.

Bdellium. *Bedolach* (Gen. ii. 12), a production of Havilah. Num. xi. 7: "The colour of the manna was as the colour of B." A gum exuding from a tree (the *Borassus flabelliformis*) in Arabia, India, and Babylonia, white and transparent, according to some; but this is hardly precious enough to be ranked with the gold and precious stones of Havilah. Others, a precious stone, crystal or beryl. This hardly suits Gen. ii. 12, where "stone" is added to onyx, but not to it. Gesenius therefore takes it *pearls*, found abundant at the Persian gulf. This answers to the parallel comparison of manna to the white *hoar frost* on the ground (Exod. xvi. 14). Smith's Dict. Append. adheres to its being a gum.

Bealiah. Combining *Baal* and *Jah* (1 Chron. xii. 5).

Bealoth. A town on the extreme S. of Judah (Josh. xv. 24). Feminine plural of Baal.

Beans. Among the supplies brought to David at Mahanaim (2 Sam. xvii. 28). An ingredient in Ezekiel's (iv. 9) bread for 390 days, during his representative siege of Jerusalem. The food of the poor, and of horses. Our *pulse* is akin to the Heb. *pul*.

Bear. The *Ursus Syriacus* is the particular species meant in Scripture. Akin to the polar bear. As large as the European brown bear, but lower on the legs. It has a high mane of bristling hair between the shoulders. Of a buff or yellow white colour. One is represented in an Egyptian picture of tribute brought to Thothmes III. by Phœnicians. The crusader Godfrey of Bouillon rescued a man from its attack, at the imminent risk of his own life, being unhorsed and severely wounded by it. The she bear is peculiarly fierce when she has lost or is defending her cubs (2 Sam. xvii. 8, Prov. xvii. 12, Hos. xiii. 8). Almost as formidable as the lion (Amos v. 19). The instrument of punishing the 42 youths who mocked Elisha, in a wood between Jericho and Bethel, probably in *winter* when bears descend from the mountains to the lowlands (2 Kings ii. 24). It attacks flocks and cattle (1 Sam. xvii. 34-37, Isa. xi. 7). Its roaring, ranging widely for food, and lying in wait for its prey, are alluded to in Isa. lix. 11, where however translate, "We moan like (hungry) bears," growling for food (Prov. xxviii. 15, Lam. iii. 10). It was carnivorous. Dan. vii. 5: "it raised up itself on one side," lying on one of its fore feet and standing on the other; a figure still to be seen in Babylonian monuments, but see marg. Persia is meant. Media was the lower and passive side; Persia, the upper and active. It had three ribs in its mouth, viz., it seized on Babylon, Lydia, and Egypt. From a Heb. root, "to move by creeping": *dob*, *dabab*. Bochart, fr. Arabic, "hairy."

SYRIAN BEAR.

Beard. With Asiatics a badge of manly dignity. The Egyptians mostly shaved the hair of the face and head, except in mourning. In consonance with this Egyptian usage, Scripture, with the undesigned propriety of truth, represents Joseph as having "shaved his beard," which he had allowed to grow in prison, before entering Pharaoh's presence (Gen. xli. 14). Many Egyptians wore a false beard of plaited hair, private individuals small ones, kings long ones square below, the gods one turning at the end. Their enemies are represented bearded on the monuments. The Jews were forbidden to "round the corners of their heads or mar [*i.e.* shave off] the corners of their beards" (Lev. xix. 27, xxi. 5). Baal worshippers rounded the beard and hair to make their faces round, like the sun. The Arabs trimmed their beard round in sign of dedication to some idol. Possibly the Israelites retained the hair between the ear and eye, which the Arabs shaved away (Jer. ix. 26 marg., xxv. 23, xlix. 32; comp. Herodotus, iii. 8). The beard is sworn by in the E. as an object of veneration. Not to trim it marked affliction, as in Mephibosheth's case during Absalom's occupation of Jerusalem (2 Sam. xix. 24). An insult to it was resented as a gross outrage, as David did when Hanun

shaved off half the beards of his ambassadors (2 Sam. x. 4). Comp. God's threat of "shaving" away His people as "hair" with the Assyrian king as His "razor" (Isa. vii. 20). This was one gross indignity to which Jesus was subjected: "I gave My cheeks to them that plucked off the hair" (Isa. l. 6). It was shaved in mourning (Isa. xv. 2; Jer. xli. 5, xlviii. 37).

BEARDS.

Only the nearest friends were permitted to touch the beard, which marks the foul treachery of Joab in taking his cousin Amasa's beard to kiss *him*, or rather *it* (2 Sam. xx. 9). The precious ointment flowed from Aaron's head at his consecration, upon his beard (Ps. cxxxiii. 2). The leper, at purification, had to shave his head and beard and eyebrows (Lev. xiv. 9).

Beast. Representing two distinct Heb. words, *beheemah* and *chai*, "cattle" and "living creature," or "animal." *Be'ir* means either collectively *all cattle* (Exod. xxii. 4, Ps. lxxviii. 48) or specially *beasts of burden* (Gen. xlv. 17). The "beheemah" answer to the *hoofed* animals. In Lev. xi. and Deut. xiv. some principal divisions of the animal kingdom are given; the cloven footed, chewing the cud, ruminantia. The aim of Scripture is not natural science, but religion. Where system is needful for this, it is given simple and effective for the purposes of religion. If Scripture had given scientific definitions, they would have been irrelevant and even marring to the effect designed. The language is therefore *phenomenal, i.e.* according to appearances. Thus the hare and hyrax have not the four stomachs common to ruminant animals, but they move the jaw in nibbling like the ruminants. The hare chews over again undigested food brought up from the œsophagus though not a genuine ruminant. The teeth of the rodentia grow during life, so that they necessarily have to be kept down by frequent grinding with the jaws; this looks like rumination. The hare and the coney represent really the rodentia; (the CONEY [see], or HYRAX, though a pachyderm, is linked with the hare, because externally resembling the rodentia;) swine, pachydermata; "whatsoever goeth upon his paws," "all manner of beasts that go on all four," carnivora: only those of a limited district, and those at all possible to be used as food, are noticed. It is noteworthy that it is only "every animal *of the field*" that Jehovah brought to Adam to name, viz., animals in any way useful to man (Gen. ii. 19), mainly the herbivora. Dominion is not specified as given over the (wild, savage) "beasts *of the earth*" (mainly carnivora), but only "over all the earth." So in Ps. viii. 7 man's dominion is over "the beasts *of the field*." Noah is not said to take into the ark beasts *of the earth*; but in Gen. ix. 9, 10, "beasts of the earth" are distinguished from "all that go out of the ark." Next to fear of a deluge was their fear of the beasts of the earth; but God assures men "the fear of you and the dread of you shall be upon every *beast of the earth*" (ix. 2).

Symbolically, man severed from God and resting on his own physical or intellectual strength, or material resources, is beastly and brutish. He is only manly when Godly, for man was made in the image of God. So Asaph describes himself, when envying the prosperous wicked, "I was as a beast before Thee" (Ps. lxxiii. 22). "Man in honour [apart from God] abideth not, he is like the beasts that perish" (Ps. xlix. 12). The multitude opposing Messiah are but so many "bulls" and "calves" to be stilled by His "rebuke" (Ps. lxviii. 30). Those "that walk after the flesh in the lust of uncleanness, as natural brute beasts, are made only to be taken and destroyed" (2 Pet. ii. 12). So persecutors of Christians, as Paul's opponents at Ephesus (1 Cor. xv. 32). *The* "beast" (Rev. xiii., xv., xvii., xix.) is the combination of all these sensual, lawless, God opposing features. The four successive world empires are represented as beasts coming up out of the sea whereon the winds of heaven strove (Dan. vii.). The kingdom of Messiah, on the contrary, is that of "the Son of MAN," supplanting utterly the former, and alone everlasting and world wide. In Rev. iv., v., the four cherubic forms are not "beasts" (as A. V.), but "living creatures" (*zoa*). The "beast" (*therion*) is literally *the wild beast*, untamed to the obedience of Christ and God (Rom. viii. 7). The "harlot" or apostate church (comp. Rev. xii. 1, etc., with xvii. 1, etc., Isa. i. 21) sits first on the beast, which again is explained as "seven mountains upon which she sitteth"; probably seven universal God-opposed empires (contrast Jer. li. 25 with Isa. ii. 2) of which the seven-hilled Rome is the prominent embodiment, viz., Egypt, Assyria, Babylon, Medo Persia, Greece, Rome (including the modern Latin kingdoms), and the Germano-Sclavonic empire. The woman sitting on them is the church conformed to the world; therefore the instrument of her sin is retributively made the instrument of her punishment (Ezek. xxiii., Jer. ii. 19, Rev. xvii. 16).

"The spirit of man," even as it normally ascends to God, whose image he bore, so at death "goeth upward"; and the spirit of the beast, even as its desires tend downward to merely temporal wants, "goeth downward" (Eccles. iii. 21). God warns against cruelty to the brute (Deut. xxii. 6, 7). He regarded the "much cattle" of Nineveh (Jonah iv. 11). He commanded that they should be given the sabbath rest. As to the creature's final deliverance, see Rom. viii. 20–23.

Bebai. Sons of (Ezra ii. 11, viii. 11, x. 28; Neh. vii. 16, x. 15).

Becher=*first-born*; Gesenius, *young camel*: BECHORATH. **1.** Benjamin's second son (Gen. xlvi. 21, 1 Chron. vii. 6). In 1 Chron. viii. 1 the reading possibly ought to be "Bela, *Becher, and* [instead of 'his firstborn,' only one Hebrew letter is thus omitted] Ashbel." Then "the second," "the third," etc., were probably added, after the change in the original. Or *vice versâ*, Becher in Gen. xlvi. 21 and 1 Chron. vii. 6 may be a corruption for [Bela] "his firstborn." In Num. xxvi. 38 *Becher* is not mentioned in enumerating the Benjamite families, but *Bela*'s and *Ashbel*'s sons. However, among the Ephraimites occur "the Bachrites of Becher" (Num. xxvi. 35). In a border raid on cattle (1 Chron. vii. 21) the Ephraimites had been slain by the men of Gath who invaded Goshen; thus Ephraimite heiresses, for lack of Ephraimite husbands, would marry into other tribes. Becher, or his heir, would marry one, and so be reckoned among the Ephraimites instead of in Benjamin.

Abiah (Aphiah, 1 Sam. ix. 1), Becher's younger son, would remain in Benjamin. From him descended Bechorath, then Zeror, Abiel (Jehiel, 1 Chron. ix. 35), Ner, Kish, Saul. Abiel settled in Gibeon or Gibeah, afterwards described as "of Saul" (1 Sam. xi. 4, Isa. x. 29). From Becher came also Sheba, son of Bichri, the rebel against David (2 Sam. xx.); also Shimei, son of Gera of Bahurim (2 Sam. xvii. 5), "of the house of Saul." The non-appearance of Becher in 1 Chron. viii. 1 and Num. xxvi. 38 may be due to the difference of the principle of the genealogy and the failure of the lines of the older heads of houses, as compared with Gen. xlvi. 21, 1 Chron. vii. 6. Thus no change of reading may be needed. **2.** Son of Ephraim (Num. xxvi. 35). **Bered,** in 1 Chron. vii. 20, same as BECHER above.

Bed. The outer garment worn by day sufficed the poor for bedstead, bed beneath, and covering above, whence it was forbidden to keep it in pledge after sunset, lest the poor man should be without covering (Deut. xxiv. 13). The bolster was often of plaited goat's hair (1 Sam. xix. 13). A quilt to wrap one's self in is the bed meant in the miracle of Jesus when He said "Take up thy bed and walk" (John v. 8–11). The cushion or seat at the stern was our Lord's "pillow" on the lake of Galilee (Mark iv. 38). Stones served as Jacob's "pillows" (Heb.) and afterwards as the consecrated pillar to commemorate the Divine vision granted him (Gen. xxviii. 11). The divan or platform at the end or sides of a room often served as bedstead. In such a room the master of the house and his family lay, according to the parable (Luke xi. 7), "My children are with me in bed." The little chamber, bed, stool, table, and candlestick of Elijah (2 Kings iv. 10) were and are the usual furniture of a sleeping room. Some bed frame is implied in Esth. i. 6, 2 Sam. iii. 31, "bier," marg. *bed*. The giant Og had one of iron, a marvel in those days (one made of palm sticks is common in the present day), and required by his enormous weight and size (Deut. iii. 11). Og in some ex-

pedition of his against Ammon may have left behind him his gigantic bed, to impress his enemy with his superhuman greatness, and the Ammonites may have preserved it in Rabbath, their capital; or Israel may have sent it to Ammon as a pledge of their friendly intentions (Jehovah having charged them not to disturb Ammon), and also a visible proof of their power in having conquered so mighty a prince as Og. Royal beds (S. of Sol. iii. 9, 10 marg.) had pillars of marble or silver, the bottom gold, the covering of purple and divers colours, hangings fastened to the pillar-supported canopy, the beds of gold upon a tesselated pavement (Esth. i. 6); comp. Amos vi. 4, "beds of ivory." Often used as couches in the day (Ezek. xxiii. 41, Esth. vii. 8). Watchers of vineyards had *hammocks* slung from trees (Isa. i. 8, xxiv. 20): Heb. *melunah*, "a lodge for the night." Arab watchers sleep in them to be secure from wild beasts; translate "the earth shall wave *to and fro* like a hammock," swung about by the wind. The "bedchamber" where Joash was hidden was a *storeroom for beds*, and so well fitted for concealment (2 Kings xi. 2, 2 Chron. xxii. 11), not the usual *reclining chamber*. The bedroom was usually in the most retired part of the house (1 Kings xxii. 25, Exod. viii. 3, Eccles. x. 20). In Ezek. xiii. 18, "Woe to the women that sew pillows to all armholes" ("elbows") the allusion is to false prophetesses making their dupes rest on elbow cushions in fancied ecstasy, a symbol of the "peace" they falsely promised (ver. 16). Beds were placed at the end of the chamber, on an *ascent* approached by steps: hence "I will not *go up* into my bed" (Ps. cxxxii. 3).

Bedad. Gen. xxxvi. 35, 1 Chron. i. 46.

Bedan. A judge of Israel between Jerubbaal and Jephthah, in 1 Sam. xii. 11. Seemingly not mentioned in Judges, but the name is probably identical with Abdon, which has the same radical consonants (Jud. xii. 13–15). No achievement of his for Israel's deliverance is recorded, but may it not be inferred from the record "he was buried . . . in the mount of the *Amalekites*," that he probably smote them, and took the land which they had robbed Israel of? Comp. Jud. iii. 13, 27, v. 14. A Bedan is mentioned among Manasseh's descendants (1 Chron. vii. 17), whence some identify him with the Jair (Jud. x. 3), and suppose the surname B. was added to distinguish him from the elder Jair (Num. xxxii. 41). The Chaldee paraphrase reads "Samson" for "B." in 1 Sam. xii. 11. Whence some guess Bedan = Ben-Dan, or Be (Heb. *in*) Dan, to be an epithet of Samson, viz. the *Danite*; comp. Jud. xiii. 25. But the order of the names forbids it. The LXX., Syrian, and Arabic versions read "Barak," which also the order forbids; however, see Heb. xi. 32. Other and spiritual considerations, besides chronology, often rule the order.

Bedeiah. Ezra x. 35.

Bee = *Deborah*. Whence Rebekah's nurse (Gen. xxxv. 8) and the judge (Jud. iv.) were named; the bee's industry, fruitfulness, and sweetness suggesting the similitude. In Deut. i. 44 "the Amorites chased you as bees do"; Ps. cxviii. 12, Isa. vii. 18: the bold pertinacity with which bees in swarming hosts assail the object of their wrath is the point of comparison. "The Lord shall hiss for the bee that is in the land of Assyria"; *i.e.*, He will call for the enemy to invade the Holy Land. Bees were drawn out of their hives by *hissing* or whistling. They were as numerous in Assyria as "the fly" in marshy Egypt. "They shall come and rest all of them in the desolate valleys, and in the holes of the rocks, and upon all thorns, and upon all bushes"; the foes, like bees, swarming and settling on all places. Hereafter He will "hiss for" His people, to "gather them, for He hath redeemed them" (Zech. x. 8). Wild honey, such as John Baptist ate (Matt. iii. 4), abounded in Palestine, often *liquid*, whence the land is described as "*flowing* with milk and honey" (Exod. iii. 8). Often found in the rocks (Ps. lxxxi. 16, Deut. xxxii. 13), or in a hollow tree (1 Sam. xiv. 25). Samson, having slain a young lion, found on his return within the dried carcase a swarm of bees and honeycomb, with which he refreshed himself and his father and mother, without telling them whence it came. (The heat in 24 hours often so dries up the moisture that, without decomposition, the bodies remain like mummies, free from odour.) Hence he made a riddle: "out of the eater came forth meat, and out of the strong came forth sweetness" (Jud. xiv. 14). A type of the antitypical Samson, the stronger One, spoiling the strong and roaring lion, "dividing the spoils" among His friends, and bringing forth life and Divine nourishment out of death, and sweetness out of misery (Luke xi. 21, 22; Heb. ii. 14, 15). Samson's history, of which this incident is the epitome, sets forth Satan's lionlike violence and harlot-like subtlety, overruled by Divine might to his own destruction and fallen man's redemption.

The scarcity of honey (*debash*) in Egypt is implied in Jacob's thinking "a little honey" worth including in the present sent to conciliate the Egyptian viceroy (Gen. xliii. 11); but it was the boiled down, thickened juice of grapes, dates, etc., still called *dibs*, an article of commerce in the E., which Jacob sent Joseph, and which the Tyrians brought from Palestine (Ezek. xxvii. 17). The decoction of the grape, or must boiled down, is mixed with wine or milk, and looks like coarse honey. In Isa. vii. 15, 16, of Immanuel it is written, "butter and honey shall He eat," *i.e.* curdled milk (the acid of which is grateful in the hot East) and honey mixed together shall He eat, *as the ordinary food of infants*, marking His real humanity (Luke ii. 52). In the type, the prophetess' child, a state of *distress* is *also* implied; when, owing to invaders, milk and honey, things produced *spontaneously*, should be the only abundant articles of food. That distress and the invasion should cease before the child reached the age of consciousness to distinguish good and evil. The commonness of honey in Palestine as an article of diet appears in 2 Sam. xvii. 29, 2 Kings xiv. 3, Jer. xli. 8, Ezek. xvi. 13, 19.

Beeliada. 1 Chron. xiv. 7. El-iada (2 Sam. v. 16), with *El* (God) substituted for *Baal*.

Beelzebul. So it ought to be read in Matt. xii. 24, Mark iii. 22, Luke xi. 15, etc. The Jews, in ridicule, changed Baal-zebub, the Ekronite *god of flies*, into Beelzebul, "god of *dung*" (which however is *zebel*), as they changed Beth-*el* (house of *God*) into Beth-*aven* (house of *vanity*), when the golden calf was set up there. *Zebul* means "dwelling," lord of this lower world, "prince of the power of the air" (Eph. ii. 2), and taking up his "dwelling" *in human bodies* (Matt. xii. 45). Thus "master of the *house*" and "master of the *dwelling*" (Beelzebul) stand in happy contrast (Matt. x. 25). As the Ekronite god was applied to by Ahaziah to cast out his disease, so the Jews taunted Jesus as using the same idol power to cast out demons. Idols and demons, moreover, had a close connection (1 Cor. x. 20, 21). Beelzebul was thought to be the foul prince of both.

Beer. **1.** A *dug well*, whereas En or Ain is a *fountain* or *spring*. Israel's last halting place was so called, from the well dug there, beyond the Arnon, by the princes and nobles. A poetical fragment celebrates the fact (Num. xxi. 16–18): "Spring up, O well; sing ye unto it. The princes digged the well; the nobles of the people digged it, by the direction of the lawgiver, with their staves." What a contrast was this Beer, digged amidst the people's joyous songs in honour of their princes, to the miraculous smiting of the rock amidst their murmurings against God and their leaders (Num. xx. 2). Perhaps the Beer-Elim, "well of the princes," of Isa. xv. 8, on the border of Moab southwards. The howling (*yillelathah*: Beer-*elim* is chosen as similar in sound) shall reach even that remote point. Tradition made this the last appearance of the water that "followed" the people before their entrance into Canaan; comp. 1 Cor. x. 4. **2.** A place whither Jotham, Gideon's son, fled from Abimelech (Jud. ix. 21).

Beera. 1 Chron. vii. 37.

Beerah. 1 Chron. v. 6.

Beeri. **1.** The Hittite = Anah. [See The Horite.] Father of Judith, Esau's wife = Aholibamah [see]. In the narrative where stress is laid on Esau's wife being a *Canaanite*, her father is called a *Hittite*; in the genealogy, where the stress is on Esau's marriage connection with the *former holders of mount Seir*, he is properly termed a *Horite*. [See Bashemath.] **2.** Hosea's father.

Beer-la-hai-roi = *the well of Him that liveth and seeth*. Named by Hagar, because *God looked after her with loving providence* even in the wilderness (Gen. xvi. 14, xxii. 14;

comp. 2 Chron. xvi. 9, Ps. cxxxix.). Between Kadesh and Bered, in the S. country. Here Isaac lived before and after his father's death (Gen. xxiv. 62, xxv. 11). Identified with a well at Moilahi, a station on the road to Beersheba; near it is the cavern Beit-Hagar. Not to be confounded with the well whereby Ishmael was saved, in Gen. xxi. 19, subsequently.

Beeroth = *wells.* One of the four Hivite cities (the others being Gibeon, Chephirah, and Kirjath Jearim: Josh. ix. 17), which obtained peace with Joshua by false pretences. Allotted to Benjamin (Josh. xviii. 25). Ishbosheth's murderers Baanah and Rechab, and their father Rimmon, belonged to it. Its original occupants repaired to the Philistine Gittaim (Neh. xi. 33, 2 Sam. iv. 2, 3, 7). The men of B. were among those who returned from Babylon (Ezra ii. 25). Now *El-bireh*, on the road to *Nablûs*, ten miles N. of Jerusalem, below a ridge bounding the northward view. The traditional site of Jesus' parents not finding Him in their company (Luke ii. 43–45). The usual halt at the first day's close for caravans going N. from Jerusalem. Naharai, one of David's mighty men, was a Beerothite (1 Chron. xi. 39).

Beeroth of the children of Jaakan. (Deut. x. 6, Num. xxxiii. 31.) Israel's halting place next before Mosera, where Aaron died. The tribe took its name from Jaakan, son of Ezer, son of Seir the Horite (1 Chron. i. 42 = Akan, Gen. xxxvi. 27).

Beersheba = *well of the oath.* The southern limit of the Holy Land, as Dan in the N.: "from Dan to B." (comp. in David's census, 1 Chron. xxi. 2, 2 Sam. xxiv. 2–7) comprehends the whole. Called so from the *oath* of peace between Abraham and Abimelech, king of the Philistines (Gen. xxi. 31), else from the *seven* (*sheba*) ewe lambs slain there: indeed *sheba*, an oath, is from the custom of binding one's self by *seven* things, as Abraham made the seven ewe lambs a pledge of his covenant with Abimelech. Again, from the like *oath* between Abimelech (with Phichol, his captain) and Isaac, it being not uncommon for an event to be recorded as occurring apparently for the first time, which has been recorded as occurring earlier before: so Bethel (Gen. xxvi. 31–33). The well dug by Abraham and secured to him by oath had been covered and lost. It is found by Isaac's servants just after the covenant made between him and Abimelech. The series of events recalls to Isaac's mind the original name and that which gave rise to the name; so he restores both the well itself and the name. *Seven* (*sheba*: which also may explain the name) wells are at the place, so that a different one may have been named by Isaac from that named by Abraham. They all pour their streams into the *wady es Seba*, and are called *Bîr es seba*, the largest 12 ft. diameter, and masonry round reaching 28 ft. down, and 44 from bottom to surface of the water. The second, at a hundred yards distance, 5 in diameter, 42 in depth. The other five farther off. The kerb stones round the mouth are worn into grooves by the action of ropes for so many ages. Around the large are nine stone troughs; around the smaller, five. The water is excellent, and grass with crocuses and lilies abounds. Abraham planted here a "grove" (*eshel*) (distinct from the idol *grove*, *Asheerah*, or Astarte [see BAAL]), or *tree*, the *tamarisk*, long living, of hard wood, with long, clustering, evergreen leaves, as a type of the ever enduring grace of the faithful, covenant keeping God (Gen. xxi. 33), "and called on the name (the self manifested character and person) of Jehovah, the everlasting God." Here it was that Isaac lived when Jacob stole from his father the blessing already forfeited by Esau's profane sale of his birthright (Gen. xxvi. 33, xxvii., xxviii. 10). Long afterwards, on Jacob's descent to Egypt, he halted there, sacrificed unto the God of Isaac, and had a vision of God encouraging him to go down. The dispensation of the promise, which began with Abraham's call from Ur to Canaan, ended on the last night of the sojourn of his grandson Israel in Canaan. So God's promise was repeated for the last time (Gen. xlvi. 1–5). Possibly the 430 years (Gal. iii. 17) dates from this, the end, not from the beginning, of the dispensation of the promise.

B. was given to Simeon, in the extreme S. of Judah (Josh. xv. 28, xix. 1, 2, 1 Chron. iv. 28). Samuel's sons, Joel and Abiah, were judges there (1 Sam. viii. 2), its distance preventing his going in circuit to it, as he did to others yearly (1 Sam. vii. 16, 17). Here Elijah left his confidential servant (*na'aro*) on his way to Horeb (1 Kings xix. 3, 4).

"From *Geba* to B." or "from B. to mount Ephraim" was the formula comprehending the *southern kingdom of Judah* after the severance of Israel's ten tribes (2 Kings xxiii. 8, 2 Chron. xix. 4), and on the return from Babylon still narrower, "from B. to the *valley of Hinnom*" (Neh. xi. 30). Ahaziah's wife, Zibiah, mother of Joash, was of B. (2 Kings xii. 1.) It became seat of an idolatry akin to that of Bethel or Gilgal, so that it was a formula of superstition, "the manner [cultus, or *religion*, as in Acts ix. 2 the new religion of Christ is designated "this way"] of B. liveth" (Amos v. 5, viii. 14). It became in Christian times an episcopal city under the Bishop of Jerusalem.

Beeshtera. *Bosra.* [See ASHTAROTH.]

Beetle = *chargol*, only in Lev. xi. 21, 22: mentioned between the locust and grasshopper, and among "flying creeping things that go upon all four, which have legs above their feet, to leap withal upon the earth." From an Arabic root, *to leap*. The LXX. translates it the "serpent killer," a kind of locust not having wings. A species of truxalis, some think, one of the orthoptera, like the locust, but with elongated, projecting, conical forehead; carnivorous. It keeps down the multiplication of noisome insects. The beetle was not an article of food, the LOCUST [see] was. A beetle cannot therefore be meant.

Behemoth. (Job xl. 15–24.) The Egyptian, Coptic, *pehemout*, "the water ox," Hebraised; our *river horse*, hippopotamus. "Behold I made him with thee." Yet how great the difference! "He eateth grass as an *ox*;" a marvel in an animal so much in the water, and that such a monster is not carnivorous.

HIPPOPOTAMUS.

"His force is in the navel (*rather muscles*) of his belly"; the elephant's skin there is thin, but the hippopotamus' thick. "He moveth his tail like a cedar," short indeed, but *straight and rigid* as the cedar. "The sinews of his *thighs* are twisted together," like a thick rope. "His bones are as strong *tubes* of *copper*, . . . his spine like bars of iron." He that made him hath *furnished him with his sword*" (his sickle-like teeth). Though so armed, he lets "all the beasts of the field play" near him, for he is herbivorous. "He lieth under the *lotus bushes*," in the covert of the reed and fens (being amphibious). "The *lotus bushes* cover him with their shadow." "Behold (*though*) *a river be overwhelming, he is not in hasty panic* (for he can live in water as well as land); *he is secure, though a Jordan swell up to his* mouth." Job cannot have been a Hebrew, or he would not adduce Jordan, where there were no river horses. He alludes to it as a name known only by hearsay, and representing any river. "*Before his eyes* (*i.e.* openly) *will any take him, or pierce his nose with cords?*" Nay, he can only be taken by guile. Jehovah's first discourse (xxxviii., xxxix.) was limited to land animals and birds; this second discourse requires therefore the animal classed with the crocodile to be *amphibious*, as the *river horse*.

Bela = *a swallowing up*, called so from earthquakes having affected it. **1.** One of the five cities of the plain, spared at Lot's intercession, and named Zoar, "a little one" (Gen. xiv. 2, xix. 22). S.E. of the Dead Sea, on the route to Egypt, not far from where Sodom and Gomorrah stood, according to Holland, arguing from the smoke of the burning cities having been seen by Abraham from the neighbourhood of Hebron, and also because if Sodom had been N. of the Dead Sea Lot would not have had time to escape to Zoar on the S.E. of the sea. But Grove places the cities of the plain *N.W.* of the Dead Sea, between Jericho and the sea, as the plain was seen by Lot from the neighbourhood of Bethel. From the hills between Bethel and Hai (Gen. xiii. 3, 10) it is impossible to see the *S.* of the Dead Sea. Bela is joined with Sodom, Gomorrah, Admah, and Zeboim, in Gen. xiv. 2, 8, forming a

confederacy against the invading kings of Elam, Shinar, etc. Bela was probably the name of the king of Zoar, as his name alone of the five would otherwise not be given. Bela is also the name of an Edomite king (Gen. xxxvi. 32). Robinson perhaps rightly identifies B. with a ruin on the N. side of Lisan, "the tongue" of land jutting out into the Dead Sea at the S.E., between the wady Beni Hamid and the wady el Dera'ah. It was a Moabite city (Isa. xv. 5, Jer. xlviii. 34); Deut. xxxiv. 3 does not prove that its site was farther S., but only that Moses' eye caught no more southward town than Zoar. **2.** A king of Edom, son of Beor, a Chaldæan probably by birth (like Balaam also descended from Beor, and originally residing in Pethor of Aram by the Euphrates: Num. xxii. 5, xxiii. 7), and reigning in Edom by conquest (Gen. xxxvi. 31-39, 1 Chron. i. 43-51). **3.** Benjamin's eldest son (Gen. xlvi. 21; Num. xxvi. 38; 1 Chron. vii. 6, viii. 1). From Gera (one house of his family) came Ehud, Israel's judge and deliverer from Eglon of Moab (Jud. iii. 14-30). As Husham is like B. a king of Edom, so with B. son of Benjamin is connected a Benjamite family of Hushim, sprung from a foreign woman of Moab (1 Chron. vii. 12, viii. 8-11). **4.** Azaz's son, a Reubenite (1 Chron. v. 8). He too was "in Aroer, even unto Nebo and Baal Meon, eastward unto the entering in of the wilderness from the river Euphrates" (1 Chron. v. 8, 9).

Belial=*worthlessness*: recklessness, lawlessness. Not strictly a proper name, but used so by *personification*. *Beli*="without" and *ya'al* "usefulness," *i.e.* good for nothing. "A man of B." is a worthless, lawless fellow (Deut. xiii. 13, Jud. xix. 22, 1 Sam. ii. 12). Latterly "Raka" ("vain fellows" (2 Sam. vi. 20, *hareekim*), and Fool were used instead: Matt. v. 22. Nabal(=*fool*) is called "man of B." (1 Sam. xxv. 25.) In the N. T. "*Beliar*" is the form in some oldest MSS. (2 Cor. vi. 15.) As Satan is opposed to God, Antichrist to Christ, so Belial standing here in contrast to Christ must denote *all antichristian pollutions* personified.

Bellows. Jer. vi. 29: "the bellows are burned," so intense a heat is made that the very bellows are almost set on fire; "the lead is consumed of the fire." Used in heating a furnace for smelting metals,

BELLOWS.

not required for the wood fires which were the ancient fuel, and were commonly blown with a fan. The Egyptian bellows, as represented in paintings of the time of Thothmes III., contemporary with Moses, were worked by the feet alternately pressing upon two inflated skins sending the air through reed tubes tipped with iron into the furnace; as each skin became exhausted the blower raised it by a cord in the hand to admit a fresh supply of air.

Bells. No large ones like ours, for assembling congregations to worship, were anciently known. In Exod. xxviii. 33, 34, small golden bells are mentioned (72 according to the rabbins) as alternating with blue, purple, and scarlet pomegranates, on the hem of the high priest's ephod. The object was "his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not." The pomegranates with pleasant odour, and refreshing juice, and delicious kernel, symbolised the word of God, the spiritual food refreshing the soul (Ps. xix. 8-11, Deut. viii. 3, Prov. xxv. 11). The bells symbolise the sounding forth of the word (Rom. x. 18). Through the robe, with this pendant attached, Aaron was represented as the receiver and transmitter of the word from heaven. No ordinary priest could enter Jehovah's immediate presence. The high priest alone was admitted, as wearing the robe of God's word and bearing the Divine testimony, upon which the covenant fellowship was founded which ensured his not dying. The sounding bells also assured the people waiting outside that their interceding representative priest was not dead, though in God's immediate presence. So the sounding word assures Christ's waiting people here below that, though withdrawn from their eyes within the heavenly veil, "He ever *liveth* to make intercession for them" (Heb. vii. 25).

The *pa-'amonee* are strictly bells (Exod. xxviii. 33), from *pa'am*, "to strike." But in Zech. xiv. 20 *metzilloth*, from *tzalal* "to strike," means *flat pieces or plates of brass*, like cymbals, attached as ornaments to the horses' necks. By their tinkling they enliven the animal, and keep the party from wandering far from one another. Bells are represented attached to horses on the walls of Sennacherib's palace at Koyunjik. "Holiness unto the Lord," inscribed on even the horse bells, whereas formerly it was only on the plate of the high-priest's mitre (Exod. xxviii. 36), marks that sanctity shall, in the coming day of the Lord, invest even the common occupations and things of life.

In Isa. iii. 16, 18, 20, women are represented as wearing "tinkling ornaments" (probably with bells attached) about their feet, to attract admiration; ankle rings were worn on both feet joined by a chain, and the tinkling ornaments hanging therefrom.

Belshazzar. Contracted from Belsharezar: from *Bel*, the Babylonian idol, and *shar*, a king; *zzar* is a common Babylonian termination, as in Nebuchadnez-zar. His solemnly instructive history is graphically told in Dan. v. See BABEL, BABYLON, for the remarkable confirmation of the Scripture account of his death on the night of revelry in the siege of Babylon; which is also stated by Xenophon; whereas Berosus in Josephus calls the last king Nabonedus (*Nabonahit, i.e. Nebo makes prosperous*) and says that in the 17th year of his reign Cyrus took Babylon, the king having retired to Borsippa (the Chaldæan sacred city of religion and science); and that having surrendered there, he had a principality assigned to him in Carmania by Cyrus. The inscription at Umqueer (Ur of the Chaldees), read by Sir H. Rawlinson, shows that Nabonedus admitted his son B. into a share of the kingdom, just as Nabopolassar admitted Nebuchadnezzar his son to share in the government, Xerxes admitted his son Artaxerxes, and Augustus his successor Tiberius; so that the discrepancy is cleared. Nabonedus, defeated by Cyrus in the field, fled to Borsippa, and survived. B. fell in the last assault of Babylon.

Xenophon calls the last king of Babylon "impious," and illustrates his cruelty by the fact that he killed a courtier for having struck down the game in hunting before him, and unmanned Gadates a courtier at a banquet, because one of the king's courtiers praised him as handsome. His reckless infatuation is marked by his making a feast when the enemy was thundering at his gates; comp. 1 Thess. v. 3-7 for the lesson to us. He set at nought eastern propriety by introducing women and even concubines at the feast. His crowning guilt, which made the cup overflow in vengeance, was his profaning the vessels of Jehovah's temple to be the instrument of revelry to himself, his princes, wives, and concubines, drinking out of them in honour of his idols. Security, sensuality, and profanity are the sure forerunners of the sinner's doom. Intoxicating drinks tempt men to daring profanity, which even they would shrink from when sober. To mark the inseparable connection of sin and punishment, "the same hour" that witnessed his impious insult to Jehovah witnessed the mysterious hand of the unseen One writing his doom in full view of his fellow transgressors on the same palace wall which had been covered with cuneiform inscriptions glorifying those Babylonian kings. Comp. Prov. xvi. 18. His daring bravado was in an instant changed into abject fear; conscience can turn the most foolhardy into a coward.

His promise that whosoever should read the writing should be "*third* ruler in the kingdom" is probably an undesigned coincidence with the historic truth now known that Nabonedus was the chief king, B. secondary, and so the ruler advanced to the next place would be THIRD (Dan. v. 7). Daniel having been summoned at the suggestion of Nitocris, the queen mother, probably wife of Evil Merodach, Nebuchadnezzar's son, faithfully reproved him for that though knowing how God had humbled his forefather Nebuchadnezzar for God-despising, self-magnifying pride, he yet "lifted himself against the Lord of heaven"; therefore MENE, God has *numbered* thy years

of reign and the number is complete, comp. Ps. xc. 12. TEKEL, *weighed* in the balances of God's truth, thou art found wanting. UPHARSIN, or PERES, alluding to the similar word "Persians," thy kingdom is *divided* among the Medes and Persians. Cyrus diverted the Euphrates into a channel, and guided by Gobryas and Gadatas, deserters, marched by the dry channel into Babylon, whilst the citizens were carousing at an annual feast to the idols (Isa. xxi. 5, xliv. 27; Jer. l. 29–35, 38, 39, li. 36, 57). B. was slain; comp. Isa. xiv. 18–20.

Ben=*son*. 1 Chron. xv. 18.

Benaiah=*whom Jehovah builds up*. Son of Jehoiada, the chief priest (1 Chron. xxvii. 5), so of the tribe of Levi, though of Kabzeel in S. Judah (2 Sam. xxiii. 20; 1 Chron. xi. 22, 25, xviii. 17, xxvii. 6); set over David's body guard, the Cherethites and Pelethites (2 Sam. viii. 18, xx. 23, xxiii. 20, 22, 23; 1 Kings i. 38). Midway between the first three of "the mighty men" (*gibborim*), and the 30 "valiant men of the armies." "Mighty among the 30, and above the 30." He earned his position by slaying "two lion-like men of Moab," and "a lion in a pit in a snowy day," and "an Egyptian of great stature, a goodly man (2 Sam. xxiii. 21), five cubits high," out of whose hand he plucked the spear like a weaver's beam, "and slew him with his own spear" (1 Chron. xi. 22, 23). Having remained faithful in Adonijah's rebellion (1 Kings i. 8, 10, 32, 38, 44), and having by Solomon's command slain him and Joab, he was promoted to the latter's post as commander in chief (ii. 25, 34, 35; iv. 4). Jehoiada, father of B., was next after Ahithophel in David's court (1 Chron. xxvii. 34).

Eight others of the name are mentioned. **1.** One of David's 30 "valiant men of the armies," the Pirathonite, an Ephraimite, captain of the 11th monthly course (2 Sam. xxiii. 30; 1 Chron. xi. 31, xxvii. 14). **2.** A Levite of David's time who "played with a psaltery on alamoth" (1 Chron. xv. 18–20, xvi. 5). **3.** A priest in David's time who blew the trumpet before the ark (1 Chron. xv. 24, xvi. 6). **4.** A Levite of the sons of Asaph (2 Chron. xx. 14). **5.** A Levite overseer of offerings, under Hezekiah (2 Chron. xxxi. 13). **6.** A prince in the family of Simeon (1 Chron. iv. 36). **7.** Four who took strange wives (Ezra x. 25, 30, 35, 43). **8.** Father of Pelatiah, a prince of the people, who gave presumptuous counsel against Ezekiel's inspired warnings, and was visited with death (Ezek. xi.).

Ben-Ammi=*son of my people*. Son of Lot's younger daughter; progenitor of Ammon (Gen. xix. 38).

Bene-Berak. A city of Dan (Josh. xix. 45). Now *Ibn Abrak*, an hour from Jehud.

Ben-Hadad=*son, i.e. worshipper, of Hadad*, the Syrian sun-god. A name common to three kings of Damascus. Hadad-ezer (*Hadad helps*) is a similar Syrian name. David, having conquered him, put garrisons in Syria of Damascus; Rezon retook Damascus, and reigned there "an adversary to Israel all the days of Solomon" (1 Kings xi. 23). B. I., grandson of Rezon (probably), as king in Damascus, which had absorbed by that time the petty kingdoms around, helped Baasha against ASA [see] king of Judah. But the latter, by a present of "all the silver and gold left in the treasures of the Lord's house and of the king's house," tempted B. to "break his league with Baasha" (1 Kings xv. 18, 19). He therefore "smote Ijon, Dan, Abel-beth-Maachah, Cinneroth, with all Naphtali" in the northern kingdom, viz., that of the ten tribes under Baasha, thus enabling Asa to take away the stones of Ramah, which Baasha had built to prevent any repairing from the northern to the southern kingdom, Judah.

B. II., son of B. I.; 32 vassal kings accompanied him in his first siege of Samaria (1 Kings xx. 1) [see AHAB]. After Ahab's death, Moab having revolted from Ahaziah and Jehoram, successive kings of Israel (2 Kings i. 1, vi., vii.), B. took advantage of Israel's consequent weakness, and after having been baffled several times by Elisha besieged Samaria a second time so straitly that mothers gave their own sons to be eaten, a horror similar to what occurred in later times in Titus' siege of Jerusalem. A sudden panic, owing to a divinely sent noise, caused the Syrians to flee from their camp, and leave its rich contents to be spoiled, under the impression that Israel had hired the Hittite and Egyptian kings. The consequent plenty had been foretold by Elisha. Shortly after B. fell sick, and sent Hazael with large presents to consult Elisha who was in Damascus (2 Kings viii. 7–15). The prophet replied, "Thou mayest certainly recover," *i.e.* the disease is not mortal; "howbeit the Lord hath showed me that he shall surely die." Hazael's latent cruelty and ambition were awakened by what ought to have awakened remorse, Elisha's tears at the horrors which the prophet foresaw he would perpetrate. His murder of B. with a wet cloth (the wetting solidifying the cloth, and making it impervious to air) was consonant to his subsequent bloodthirstiness. Hazael is evidently the subject of ver. 15; the introduction of his name at the end does not disprove this: it is introduced to emphasize Hazael's succession to the throne, in contrast to B.'s decease. Many fancy the wet cloth was put on to cool the fevered face, and by B. himself, and that death naturally resulted from the sudden chill. (?) So ended with B., after reigning about 30 years, the dynasty founded by Rezon.

B. III., Hazael's son and successor. Jehovah, moved by Jehoahaz' repentance of his previous wickedness, and by his beseeching prayers, and by the oppression suffered by his people from Hazael, "who had made them like the dust by threshing," gave Israel a saviour from B. in Joash his son's days. Joash, visiting Elisha on his deathbed, by his direction shot arrows eastwards, the pledge of the Lord's deliverance from Syria. But instead of smiting the ground repeatedly he only smote thrice from want of faith; so, instead of destroying the Syrians as he might have done, he only was to smite them thrice, which he did in Aphek (2 Kings xiii. 14–19) in the Esdraelon plain, where Ahab had defeated B. I. (1 Kings xx. 26); comp. Amos i. 3, 4, which foretells B.'s overthrow. Jeroboam II. completed Israel's deliverance, according to Jonah's prophecy (2 Kings xiv. 25).

Benhail. 2 Chron. xvii. 7.

Ben-hanan. 1 Chron. iv. 20.

Beninu. Neh. x. 13.

Benjamin=*son of my right hand*, as Jacob named him; first called by his dying mother Rachel Benoni, *son of my sorrow* (comp. Jer. xxxi. 15, Matt. ii. 17, 18). Jesus the antitype was first "a man of sorrows" (Isa. liii. 3), the mother's sorrows attending His birth also at Bethlehem; afterwards "the man of God's right hand," on whom God's hand was laid *strengthening Him* (Rev. i. 17; Ps. lxxx. 17, lxxxix. 21; Acts v. 31). **1.** Rachel's second son, the only son of Jacob born in Palestine (Gen. xxxv. 16–19), on the road between Bethel and Bethlehem Ephrath, near the latter (Gen. xlviii. 7) (probably =*the fertile*, from *parah*, answering to the town's other name, Bethlehem, "bread-house"). The Arabic *jamin* means *fortunate*. And in the expression "sons of B." or a "man of B.," "land of B.," the first syllable is suppressed *Benee Ha-Jemini, Ish Jemini, Eretz Jemini*, comp. xlvi. 10. B. was his father's favourite after Joseph's supposed death (xliv. 30); as the youngest, the child of his old age, and the child of his beloved Rachel. Joseph's gifts to him exceeded far those to each of his elder brothers (xliii. 34, xlv. 22). B. was only 23 or 24 years old when Jacob went down to Egypt. He clearly could not then have had ten sons already (xlvi. 6–21), or eight sons and two grandsons (Num. xxvi. 38–40). It is plain that the list in Gen. xlvi. includes those grandsons and great grandsons of Jacob born afterwards in Egypt, and who in the Israelite mode of thought came into Egypt "*in the loins*" of their fathers (comp. Heb. vii. 9, 10). Hence arises the correspondence in the main between the list given in connection with Jacob's descent to Egypt in Gen. xlvi., and the list taken by Moses ages afterwards in Num. xxvi. B.'s sons, Becher, Gera, Rosh, are missing in Moses' list, because they either died childless, or did not leave a sufficient number of children to form independent families.

After the exodus the tribe was the smallest but one (Num. i. 1, 36, 37; 1 Sam. ix. 21; Ps. lxviii. 27). On march it held the post between Manasseh and Ephraim, its brother tribes, W. of the tabernacle, which it followed (Ps. lxxx. 2) under its captain Abidan, son of Gideoni (Num. ii. 18–24). Palti, son of Raphu, was the spy representing it (xiii. 9). In the division of the land Elidad, son of Chislon, represented it (xxxiv. 21). Its predominant characteristic of warlike tastes is foretold by Jacob

(Gen. xlix. 27); "B. shall ravin as a wolf, in the morning he shall devour the prey, and at night he shall divide the spoil." How truly is attested by the war waged by them alone (and victoriously at first) against all the tribes, rather than give up the wicked men of Gibeah (Jud. xix., xx.; comp. Matt. xxvi. 52). Their number was reduced thereby to 600, who took refuge in the cliff Rimmon, and were provided with wives partly from Jabesh, partly from Shiloh (Jud. xxi.). The period of the judges must have been a long one to admit of the increase to B.'s subsequent large numbers (1 Chron. vii. 6–12, viii., xii. 1–8). The same determined spirit, but in a better cause, appears in their resisting Saul, their own kinsman's, appeal to them to betray David's movements (1 Sam. xxii. 7–18). Moreover Ehud, judge and deliverer of Israel from Eglon of Moab, was of B.; also Saul and Jonathan, whose prowess was famed (2 Sam. i. 18, 19, 23). Also Baanah and Rechab, captains of marauding bands and murderers of Ishbosheth (2 Sam. iv.). Archers and slingers, generally *left handed* (as also Ehud was), were the chief force of the "sons of Jacob's right hand" (Jud. iii. 15, etc., xx. 16; 1 Chron. xii. 2; 2 Chron. xiv. 8, xvii. 17). The "morning" and "night" in Jacob's prophecy mark that B., as he was in *the beginning*, so he should continue to *the end of the Jewish state*. Similarly in Moses' prophecy (Deut. xxxiii. 12), "B., the beloved of the Lord (attached to David = *beloved*, after Saul's dynasty fell), shall dwell in safety by Him; the Lord shall cover him *all the day long*;" implying a longer continuance to B. than to the other tribes. So B. alone survived with Judah, after the deportation of the ten tribes to Assyria, and accompanied Judah to and from the Babylonian captivity, and lasted till Shiloh came and till Jerusalem was destroyed.

As on the march, so in the promised land, B.'s position was near that of Ephraim, between it on the N. and Judah on the S., a small but rich territory, advantageously placed in commanding the approach to the valley of the Jordan, and having Dan between it and the Philistines (Josh. xviii. 11, etc.); a parallelogram, 26 miles long, 12 broad, extending from the Jordan to the region of Kirjath Jearim eight miles W. of Jerusalem, and from the valley of Hinnom S. to Bethel N. When the Lord rejected the tabernacle of Joseph at Shiloh, He chose mount Zion, Jerusalem, which chiefly belonged to B. (the city of the Jebusite, "Jebusi, which is Jerusalem" (Josh. xviii. 28), and all the land N. of the valley of Hinnom), and only in part to Judah, God's chosen tribe (Ps. lxxviii. 60, 67, 68). In this sense B. fulfilled Moses' prophecy in "dwelling between" Judah's (the Lord's representative) "shoulders," or ridges of the ravines which on the W., S., and E. environ the holy city. Primarily, however, the idea is, B. as "the beloved of Jehovah shall dwell in safety *with Him* (lit. founded *upon* Him), and he (Benjamin) shall dwell between His (Jehovah's) shoulders," as a son borne upon his father's back (Deut. i. 31, xxxii. 11; Exod. xix. 4; Isa. xlvi. 3, 4, lxiii. 9). This choice of Jerusalem as the seat of the ark and David's place of residence formed a strong tie between Judah and B., though Saul's connection with the latter had previously made the Benjamites, as a tribe, slow to recognise David as king (1 Chron. xii. 29, 2 Sam. ii. 8, 9). Hence at the severance of the ten tribes B. remained with Judah (1 Kings xii. 23, 2 Chron. xi. 1). The two coalesced into one, under the common name Jews, whence they are called "*one* tribe" (1 Kings xi. 13, 32, xii. 20, 21). Moreover, a part of B. including Bethel, the seat of Jeroboam's calf worship, went with the ten tribes. Possibly Jeroboam's having appropriated it for the calf worship may have helped to alienate B. from him and attach B. to Judah. They two alone were the royal tribes. David was connected with Saul of B. by marriage with his daughter, and therefore, feeling the political importance of the connection, made it a preliminary of his league with Abner that Michal should be restored to him, though Phaltiel had her heart (2 Sam. iii. 13–16). Above all, what knit together B. and Judah most was the position fixed by God for the great national temple, which deprived Ephraim of its former glory (Ps. lxxviii. 60–68); not in Judah only, or in B. only, but on part of the confines of both, so that one text places it in Judah and the parallel text in B.; comp. Josh. xv. 63 with chap. xviii. 28. These *elements* of union between B. and Judah are not *obviously* put forward in the sacred writings, but are found in them *on close observation*, just such seeds as would produce the ultimate union which the history records. Such undesigned coincidences agree best with the belief that the narrative is minutely true, not forged.

B. occupied a plateau generally about 2000 feet above the Mediterranean plain, and 3000 above the valley of the Jordan. The *hilly* nature of the country is marked by the names Gibeon, Gibeah, Geba, Ramah, Mizpeh (*watchtower*), "the ascent of Bethhoron," the cliff Rimmon, the pass of Michmash.

WATCHTOWER.

Torrent beds and ravines are the only avenues from the Philistian and Sharon plains on the W., and from the deep Jordan valley on the E. These ravines were frequented once by many wild beasts, as the names of places testify: *Zeboim*, "hyænas" (1 Sam. xiii. 17, 18); *Shual* and *Shaalbim* (Jud. i. 35), "foxes" or "jackals"; *Ajalon*, "gazelle." Up these western passes the Philistines advanced against Saul in the beginning of his reign, and drove him to Gilgal in the Arabah, occupying from Michmash to Ajalon. Down them they were driven again by Saul and Jonathan. Joshua chased the Canaanites down the long slopes of Bethhoron. The regular road between Jericho and Jerusalem was another of these passes, the scene of the parable of the good Samaritan. Lod, Ono, Ajalon were westward extensions of B.'s bounds beyond the original limit (Neh. xi. 35).

The presence of the ark at Kirjath Jearim in B., the prophet Samuel's residence in the sanctuary Ramah (1 Sam. vii. 17, ix. 12), the great assemblies of "all Israel" at Mizpeh (1 Sam. vii. 5), and the sanctity attached of old to Bethel, "the great high place" at Gibeon (1 Kings iii. 4, 2 Chron. i. 3), all tended to raise B. high in the nation, and to lead them to acquiesce in the choice of Saul as king, though belonging to "the smallest of the tribes of Israel" (1 Sam. ix. 21). After Saul's and then Ishbosheth's death, B. sent 3000 men to Hebron to confirm the kingdom to David (1 Chron. xii. 23, 29; 2 Sam. v. 3), Abner having declared for him. But the Benjamite Shimei's curses and Sheba's rebellion indicate that Saul's party among the Benjamites, even after his dynasty had ceased, cherished the old grudge against David. Besides the causes mentioned before, which finally united B. and Judah, there was Jeroboam's setting up the calf worship in Bethel (a Benjamite city) in rivalry of the temple of Jehovah in the joint city of B. and Judah, Jerusalem (1 Kings xii. 29); also Rehoboam's wise policy in dispersing his children through all Judah and B., into every "fenced city" (2 Chron. xi. 12, 23); also Asa's covenant with Jehovah, in which B. took part (chap. xv.); also the advancement of Benjamites to high posts in the army (chap. xvii. 17). "The high gate of B." (Jer. xx. 2) marked the tribe's individuality even in the joint metropolis of B. and Judah; comp. Ezra ii., x. 9, Neh. vii., xi. 31–35 in proof of this individuality even after the return from Babylon. The genealogy of Kish and Saul, traced to a late date, brings us down to a Kish, father of Mordecai, the saviour of the Jewish nation from Haman's intended destruction (Esth. ii. 5). The royal name reappears in Saul of Tarsus, whose glory was that he belonged to "the tribe of B." (Rom. xi. 1, Phil. iii. 5.) His full sense of that honour appears in his reference to his forefather, "Saul the son of Cis, a man of the tribe of B." (Acts xiii. 21.) In his own person he realized some of the prominent characteristics of his tribe: fierce obstinacy when he was "exceedingly mad against Christians, and persecuted them even unto strange cities" (Acts xxvi. 11), equally persistent firmness when he declares, in spite of friends' entreaties, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus" (Acts xxi. 13). Thus B. had the distinction of producing one of Israel's first judges, her first king, and the great apostle of the uncircumcision.

2. A Benjamite, head of a family of valiant men; son of Bilhan (1 Chron.

vii. 10). **3.** One who married a foreign wife (Ezra x. 32).

Beno. 1 Chron. xxiv. 26, 27.

Benzoheth. 1 Chron. iv. 20.

Beon. Contracted from Baal Meon (Num. xxxii. 3, 38).

Beor. 1. Father of BELA [see]. **2.** Father of BALAAM [see].

Berachah. One of Saul's brethren, yet attached himself to David at Ziklag (1 Chron. xii. 3).

Berachah (*blessing*), **Valley of.** Where Jehoshaphat and his people on the fourth day assembled to "bless" Jehovah for overthrowing the invading Ammonites, Moabites, Hagarenes, Edomites, and Amalekites who sought to "cut off Israel from being a nation" (Ps. lxxxiii., 2 Chron. xx. 26). Now *Bereikût*, in a valley between Tekua and the road from Bethlehem to Hebron. It is a broad, rich vale, watered with copious springs, affording space for a large multitude.

Berachiah. 1 Chron. vi. 39. BERECHIAH (xv. 17).

Beraiah. 1 Chron. viii. 21.

Berea. A city of Macedon, whither Paul withdrew, with Silas and Timothy, at his first visit to Europe, from Jewish persecution at Thessalonica, whence also, when the persecutors followed him from Thessalonica, he retired seawards to proceed to Athens (Acts xvii. 10–15). The Berean Jews were "more noble than those in Thessalonica, in that they received the word (preached) with all readiness of mind (not in a cavilling, critical spirit), and (yet not in a credulous spirit, for they) searched the Scriptures daily whether those things were so." (See Isa. viii. 20, John v. 39, Gal. i. 8, 9.) The result was necessarily, "many believed; also of honourable women, which were Greeks, and of men not a few." Sopater, or Sosipater, one of them, became Paul's missionary companion (Acts xx. 4, Rom. xvi. 21) in returning to Asia from his second visit to Europe, where he had been with him at Corinth. Now *Verria*, or *Kara-verria*, commanding a wide view of the plain of the Axius and Haliacmon; one of the most pleasant towns of Roumelia, with 20,000 inhabitants. One of the two roads from Thessalonica to B. passed by Pella. A road led from B. to Dium, whence probably Paul sailed to Athens, leaving Silas and Timothy behind.

Berechiah, Berechiahu (Heb.). **1.** 1 Chron. iii. 20. **2.** Neh. iii. 4, 30; vi. 18. **3.** 1 Chron. ix. 16. **4.** 1 Chron. xv. 23. **5.** 2 Chron. xxviii. 12. **6.** 2 Chron. i. 1. **7.** Zech. i. 1, 7.

Bered. 1. Near Beer-la-hai-roi (Gen. xvi. 14). Identified by some with Elusa. **2.** Descendant of Ephraim, the same perhaps as BECHER [see] (Num. xxvi. 35, 1 Chron. vii. 20).

Beri. 1 Chron. vii. 36.

Beriah = *in evil*, or *a gift*. **1.** Asher's son, from whom descended "the family of the Beerites" (Gen. xlvi. 17, Num. xxvi. 44, 45).

2. A son of Ephraim, so called "because it went *evil* with Ephraim's house" at the time, the men of Gath "born in that land" (Goshen, or else the eastern part of Lower Egypt) having slain his sons in a raid on cattle (1 Chron. vii. 20-23). If B. mean a "gift," he will be regarded as an extraordinary *gift* from God to Ephraim, now old, to stand "instead of" his sons whom he had lost; such was Seth (Gen. iv. 25 marg.). The incident perhaps belongs to the time, otherwise unnoticed, between Jacob's death and the Egyptian enslaving of his seed; for Ephraim's sons must, some of them, have been full grown and the Hebrews still free. The men of Gath were children of Philistine settlers in Goshen or the adjoining region. In Josh. xiii. 2, 3 the Sihor, or (Pelusiac branch of) the Nile, is the boundary between Egypt and Canaan; and in Gen. xlvi. 34 the pastoral population in Goshen being an "abomination to the Egyptians," Goshen must have been regarded as non-Egyptian, but a kind of border land between the two countries, Egypt and Canaan. The men of Gath may have been mercenaries in the Egyptian army, with lands allotted them in that quarter. The bloody attack of Simeon and Levi on Shechem (Gen. xxxiv. 25-29), and Pharaoh's fear lest in war the Israelites should join Egypt's foes and so get up out of the land (Exod. i.), show the possibility of their having been the aggressors, but as "come down" is more applicable to *coming into* than *going from* Egypt, probably the men of Gath were the aggressors. Translate therefore "*when* they came down." Keil thinks that "Ephraim" here is not the patriarch, but his descendant ages after bearing his name. Ezer and Elead his sons went down from mount Ephraim to Gath to carry off the Gittites' cattle and were slain in the attempt. Their father's sorrow for them was alleviated by the birth of B. This view is possible.

3. A Benjamite who, with Shema, his brother, were ancestors of the inhabitants of Aijalon, and "drove away the inhabitants of Gath" (1 Chron. viii. 13). **4.** A Gershomite Levite (1 Chron. xxiii. 10, 11).

Berites, Berim. A clan mentioned with Abel and Beth-Maachah in N. Palestine, visited by Joab in pursuing Sheba, son of Bichri (2 Sam. xx. 14), "all the Berites." They followed him at his call.

Bernice, Berenice. Eldest daughter of Herod Agrippa I. (Acts xii. 1.) Married to her uncle Herod, king of Chalcis. Suspected after his death of intimacy with her own brother, Agrippa II., with whom she visited Festus, on his appointment as procurator of Judæa, and heard Paul's defence (Acts xxv. 13, 23; xxvi. 30). Next she was married to Polemon, king of Cilicia; but left him for her brother. Subsequently, she was mistress of Vespasian, then of Titus, who, when emperor, cast her off.

Berothah, Berothai. In Ezek. xlvii. 16 connected with Hamath and Damascus, as the northern boundary of the future inheritance of restored Israel. In 2 Sam. viii. 8 a city of Zobah, taken by David from Hadadezer. Possibly identical with Berytus, now the commercial mart *Beyrût*, called from the *wells*, *Beeroth*, still seen, bored in the rocks at Beyrût. In the parallel (1 Chron. xviii. 8) "Chun" is substituted. Near Beyrût are Assyrian tablets of a king (Shalmaneser), who overran Phœnicia. It is the traditional scene of the combat of St. George and the dragon.

Beryl. The first in the fourth row of precious stones in the highpriest's breastplate (Exod. xxviii. 20, xxxix. 13), Heb. *tarshish*, the tartessus stone, found in Spain. Sea green, pale blue, yellow, and almost white, are its various colours. The colour of the cherubic wheels (Ezek. i. 16, x. 9). In Ezek. xxviii. 13 it is one of the Tyrian king's treasures, marg. *chrysolite*. Set in rings of gold (S. of Sol. v. 14); not as Smith's Bible Dictionary, "his wrists are circlets of gold full set with topazes," but the hands bent in are compared to beautiful rings in which beryl is set, as the nails are in the fingers. The body of the man seen in vision (Dan. x. 6) resembled it. In Rev. xxi. 19, 20, the city's eighth foundation, the chrysolite being the seventh. The aquamarine, according to Schleusner.

Besai. Ezra ii. 49, Neh. vii. 52.

Besodeiah. Neh. iii. 6.

Besor. The BROOK = *fresh, cool;* a wady or torrent bed, S. of Ziklag, where David left 200 men so faint as not to be able to accompany him in pursuing the Amalekites into the desert whither they had withdrawn after burning Ziklag (1 Sam. xxx. 9, 10, 21).

Betah. By inversion of letters, *Tibhath* (1 Chron. xviii. 8). Belonging to Hadadezer, king of Zobah. Spoiled by David of its "exceeding much brass" (2 Sam. viii. 8).

Beten. Josh. xix. 25. A city on the borders of Asher.

Beth: *a fixed dwelling;* as in Gen. xxxiii. 17, "Jacob built him an house," marking his settlement after wanderings (comp. 2 Sam. vii. 2-6). Then any *dwelling*, as a tent. Then a *family*. Also a *temple*.

"The garden house," *Beth-haggan* (2 Kings ix. 27), by way of which Ahaziah fled; now *Jenin*, formerly EN-GANNIN, on the way from Samaria northward, overlooking the great plain.

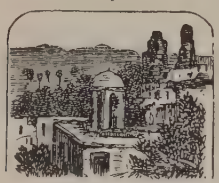
Bethabara = *house of a ford* or *passage* (see Jud. vii. 24), where John was when he baptized Jesus (John i. 28; comp. 29, 30–35). The same as BETH-NIMRAH [see], "the house of leopards," now *Beyt-nemr*. Thence Elijah ascended. The leopards having come back after their temporary ejectment, during which the name Bethabara prevailed, the place resumed its original name. But perhaps the name means rather, "house of pure water." The Sin., Vat., and Alex., the three oldest MSS., read "Bethany," which also may mean "house of a ferryboat," *i.e.* a passage. Yet Origen prefers the reading Bethabara. Some explain Bethany = *boathouse*, virtually = Bethabara. Lieut. Conder places the B. of Judges at the traditional site, the pilgrims' bathing place near Kasr el Yahud, E. of Jericho, within

easy reach of Jerusalem. But he shows there is an objection to placing B. so far S., for Christ's baptism. A site is required within 30 miles of Cana of Galilee; for (John i. 43) "the day following (the events at B., ver. 28-36) Jesus would go forth into Galilee," and on the third day (John ii.) was in Cana. Now just one mile N. of wady Jalud, two days journey from Nazareth and Cana (25 miles), is *Makhadhet Abara*, "the ford of crossing over." The great road on the N. side of wady Jalud to Gilead and S. Hauran passes over by it. The nearness to Galilee, and the openness of the sides of the river here, leaving a broader space for the crowd seeking baptism, favour the view. The name B. might probably belong to more points than one where Jordan is forded.

Bethanath. A fenced city of Naphtali (Josh. xix. 38), whence the Canaanites were not expelled (Jud. i. 33).

Beth-anoth. Josh. xv. 59. Now *Hanin* (Conder, Pal. Expl. Qy. Stat., April, 1876).

Bethany = *house of dates* [see BETHABARA], though *dates* have long disappeared from the locality, and only *olives* and *figs* remain (whence Olivet and Bethphage are named).



BETHANY.

B. is not mentioned till the N. T. time, which agrees with the Chaldee *hinee* being the word used for "dates" in the composition of the name, Beth-any. Associated with the closing days of the Lord Jesus, the home of the family whom He loved, Mary, Martha, and Lazarus; where He raised Lazarus from the dead; whence He made His triumphal entry into Jerusalem; His nightly abode each of the six nights preceding His betrayal; where at the house of Simon the leper He was anointed by Mary (Mark xiv. 3); and where, most of all, we are introduced to the home circle of His private life. In John xi. 1 His arrival at B. is recorded, viz. in the evening. The sending of the two disciples for the colt was evidently on the following morning, to allow time for the many events of the day of His triumphal entry and visiting the temple, after which it was "eventide" (ver. 11), which coincides with John's (xii. 12) direct assertion, "the *next* day"; at the eventide of the day of triumphal entry He "went out unto B. with the twelve," His *second* day of lodging there. On the morrow, in coming *from* B., He cursed the figtree (ver. 12, 13), cast out the money changers from the temple, and at "even" "went out of the city" (ver. 19), lodging at B. for the *third* time, according to Mark. "In the morning" they proceeded by the same route as before (as appears from their seeing the dried up figtree), and therefore from B. to Jerusalem (ver. 27, xii. 41) and the temple, where He spake parables and answered cavils, and then "went out of the temple" (xiii. 1), to return again to B., as appears from His speaking with Peter, James, John, and Andrew privately "upon the mount of Olives" (ver. 3), on the S.E. slope of which B. lies, 15 stadia or less than two miles from Jerusalem (John xi. 18), the fourth day, according to Mark, who adds, "after *two days* was the feast of the passover" (xiv. 1). Thus Mark completes the six days, coinciding (with that absence of design which establishes truth) exactly with John, "Jesus *six* days before the passover came to B." (xii. 1.) Though John does not directly say that Jesus went in the evenings to B., yet he incidentally implies it, for he says, "they made Him a *supper*" at B., *i.e.* an *evening* meal (xii. 2).

The anointing by Mary, introduced by Mark, after mention of the chief priests' plot "two days" before the passover, is not in chronological order, for it was six days before the passover (John xii.), but stands here parenthetically, to account for Judas' spite against Jesus. Judas "promised and sought opportunity to betray Him unto them in *the absence of the multitude*" (Luke xxii. 6); Matthew (xxvi. 5) similarly represents the chief priests, in compassing His death, as saying, "Not on the feast day, lest there be an uproar *among the people*." Jesus therefore in the day could clear the temple of the money changers, but *at night* He was exposed to stratagem; so the very first night that He did not retire to B., but remained in Jerusalem, He was seized. It is striking how God's ordering brought about the offering of the true Paschal Lamb *on the feast day*, though the opposite was intended by the Jewish rulers. From the vicinity of B., on the wooded slopes beyond the ridge of Olivet, He ascended to heaven, still seen to the moment of His being parted from His disciples, and carried up from their "steadfast gaze," blessing them with uplifted hands (Luke xxiv. 50, 51; Acts i. 9-12).

B. was "at" the mount of Olives (Mark xi. 1; Luke xix. 1, 29), near the usual road from Jericho to Jerusalem (Mark x. 46, xi. 1), close to Bethphage=*the house of figs*, frequently named with it. Now *el-Azariyeh*, named so from Lazarus; on the E. of the mount of Olives, a mile beyond the summit, near the point at which the road to Jericho makes a sudden descent towards the Jordan valley; a hollow, wooded with olives, almonds, pomegranates, oaks, and carobs; lying below a secondary ridge which shuts out the view of the summit of Olivet. The village is a miserable one, of some 20 families of thriftless inhabitants. The house and tomb of Lazarus, and the house of Simon the leper, exhibited here, are of very doubtful genuineness.

Beth-Arabah. Josh. xv. 6, 61. One of the six cities of Judah, situated in the Arabah or sunken valley of the Jordan and the Dead Sea; between Bethhoglah and the high land on the W. Included in Benjamin (Josh. xviii. 22).

Betharam. A town of Gad, E. of Jordan (Josh. xiii. 27). Same as Bethharan (Num. xxxii. 36); ages later named Libias or Livias, from the emperor Augustus' wife, Livia. In the wady Seir, which falls into the Ghor, opposite Jericho.

Betharbel = *house of the snare* (or *ambush of God*). Scene of the sack and massacre by Shalmaneser at his first invasion (2 Kings xvii. 3, Hos. x. 14). "As Shalman spoiled B. in the day of battle: the mother was dashed in pieces upon her children." Perhaps identical with the stronghold Arbela in Galilee. Jerome curiously refers "Shalman" to "Zalmunna," and B.=*the house of him who judged Baal*, *i.e.* Jerubbaal (Jud. viii.). Now *Irbid*, a ruin S.W. of the sea of Galilee, N. of Tiberias, remarkable for its caves, hard to approach and still more to storm. Hence the resort of robbers. When they turned Bethel (*the house of God*) into Bethaven (*the house of vanity*), then it became Betharbel (*the house of ambush of God*), the scene and occasion of their desolation (Pusey).

Bethaven = *house of nothingness* or *vanity*. On the mountains of Benjamin, E. of Bethel (Josh. vii. 2, xviii. 12), between it and Michmash (1 Sam. xiii. 5, xiv. 23). Near it was the "wilderness," *i.e.* pasture land "of B." (Josh. xviii. 12.) In Hos. iv. 15, v. 1, x. 5 *Bethel*, "house of God," is called *Bethaven*, "house of vanity," because of Jeroboam's golden calf.

Bethazmaveth. Neh. vii. 28. [See AZMAVETH.] Possibly *Hizmeh*, S.E. of Jeba, on the Benjamite hills.

Beth Baal Meon. [See BAALMEON.] On the downs or "plain" E. of Jordan (Josh. xiii. 17), in Reuben. Contracted into Beon (Num. xxxii. 3, 38), Bethmeon in Jer. xlviii. 23. Now the ruin called "the fortress of *Miun*," S.W. of *Hesban*, in the *wady Zerka Maein*.

Bethbarah = *house of the passage* (Jud. vii. 24). The point to which Ephraim took, before the Midianites, "the waters" (the streams *wady Maleh*, *Fyadh*, *Jamel*, *Tubas*, etc., descending from the E. side of the highlands of Ephraim towards the Jordan, and flowing through the Ghor to B.). Possibly, though not probably, identical with BETHABARA [see] where John baptized. Ephraim's intercepting of Midian was probably not so far S. as Bethabara, whither people flocked from Judæa, Jerusalem, and the "region round about." Grove supposes B. to be the ford Jacob crossed in returning from Mesopotamia, and at which Jephthah slew the Ephraimites.

Beth-birei. A town of Simeon (1 Chron. iv. 31), answering to *Bethlebaoth* in Josh. xix. 6, xv. 32, in the extreme S. of Judah.

Bethcar = *house of lambs*. The point W. from Mizpeh to which Israel pursued the Philistines (1 Sam. vii. 11) "under B.," *i.e.* to the spot

beneath, B. being on a height. Here the stone Ebenezer was set up, to mark how far the rout of the Philistines extended.

Beth Dagon. **1.** A town in the plain (*shephelah*) of Judah. **2.** A town on the border of Asher (Josh. xix. 27). The name, implying the presence of a *house to Dagon*, the Philistine idol, shows how this worship extended itself beyond the Philistine territory, probably during the time of the Philistine overrunning of the Israelites' land W. of the Jordan from Michmash on the S. to Gilboa on the N., the latter retiring to Gad and Gilead (1 Sam. xiii. 5-7, 17, 18; xxix. 1; xxxi. 1).

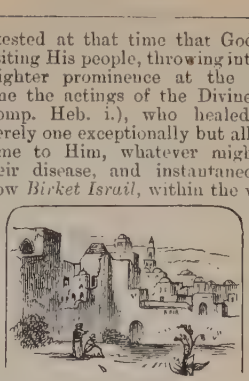
Beth-diblathaim = *house of double cake* of figs. Same as ALMON-DIBLATHAIM [see] (Jer. xlviii. 22).

Bethel = *house of God.* **1.** Abram pitched his tent on a mountain E. of B., abounding in pasture (Gen. xii. 8, xiii. 3). *The city*, near *the place*, then bore the Canaanite name Luz. B. is the name given by anticipation to *the place*; appropriately so, as Abram virtually made it the "house of God." It was expressly so named by Jacob, when he had the vision of the heavenly ladder, on his way from his father at Beersheba to Haran (Gen. xxviii. 19, xxxi. 13). He set up a pillar, and anointed it with oil, to mark the place where God spake with him. B., *the place*, is expressly distinguished from Luz, the old Canaanite *city*. "Jacob called the name of *that place* B., but the name of that *city* was called Luz at the first" (Josh. xvi. 1, 2). The naming of B. Jacob repeated more publicly on his return home, 20 years later, with his family purified of idols, when God again appeared to him, and confirmed his change of name to Israel (Gen. xxxv. 1-15, xxxii. 28). B. belonged by lot to Benjamin, but was taken by Ephraim (B. being on his southern border), through the treachery of an inhabitant (Jud. i. 22-26). It was about 12 miles N. of Jerusalem. In Jud. xx. 26 translate for "the house of God" B. During the civil war with Benjamin the tribes took the ark thither to consult God (comp. 1 Sam. x. 3). It was one of Samuel's towns of circuit for judging (1 Sam. vii. 16). One of Jeroboam's two sanctuaries for the calf worship, selected doubtless because of its religious associations (1 Kings xii., xiii.). There the prophet from Judah foretold the overthrow of the calf altar by Josiah. Abijah, king of Judah, took B. from Jeroboam (2 Chron. xiii. 19), but it was soon recovered by Israel. Under Ahab the Baal worship at Samaria and Jezreel drew off attention from the calf worship at B. This accounts for a school of prophets of Jehovah being there in Elijah's time (2 Kings ii. 2, 3). The existence of "bears," two, near the town, implies that B. was then less frequented (ii. 23-25). Under Jehu, who restored the calf worship, and Jeroboam II. his great grandson, B. comes again into prominence (2 Kings x. 29). B. became "the king's chapel" (sanctuary) "the king's court" (house of the kingdom) (Amos vii. 13, iii. 14, 15). More altars, besides the original one, were erected. "Summer and winter houses" too, and "great houses" and "houses of ivory." After the overthrow of Israel, the king of Assyria sent one of the Israelite priests to settle at B., and teach the new settlers from Babylon, Cuthah, Ava, Hamath, and Sepharvaim, "the manner of the god of the land," and "how they should fear Jehovah" (2 Kings xvii. 27, 28). Josiah, as foretold, defiled the altar with dead men's bones, but disturbed not the sepulchre of the prophet of Judah when he discerned its title. It was ordered by God that the votaries of the calf worship at B. never dared to violate the sepulchre and title of the prophet who denounced their idol. The worship of Jehovah and of the calves had been all along strangely blended [see BETHAVEN]. Among those returning from captivity were men of B. (Ezra ii. 28, Neh. vii. 32, xi. 31.) The ruins, covering three or four acres, still bear a like name, *Beitin*, on a low hill, between two wadies, which unite in the main valley of *es-Suweinit*, toward the S.E. B. still abounds in stones such as Jacob used for his pillow, and afterwards for a sanctuary. On the round mount S.E. of B. Abram doubtless built the altar, and afterwards stood with Lot when giving him his choice of the land (Gen. xii. 7, xiii. 10). E. of this mount stands the ruin *Tel'er Rijmah*, "the mound of the heap," answering to Ai or Hai. Ritter makes *Medinet Gai* answer to Ai. **2.** A town in southern Judah (Josh. xii. 16, 1 Sam. xxx. 27). B. in Josh. xix. 4 answers to Chesil in xv. 30. Bethuel, 1 Chron. iv. 30. Hiel of B. rebuilt Jericho under the curse (1 Kings xvi. 34).

Bethemek. Josh. xix. 27. On the border of Asher, S. of the valley of Jiphthahel.

Bether. S. of Sol. ii. 17. Perhaps *Bithron*, separated from the main part of Palestine by Jordan (2 Sam. ii. 29), a *ravine district*, through "all" of which Abner passed, on the N. of the Jabbok, between the Jordan and Mahanaim. It means a *cutting*. Spiritually "the mountains of Bether" mean mountains *of division* (marg.), or mountains intersected with deep valleys, separating the bride from the heavenly Bridegroom.

Bethesda = *house of mercy.* A water reservoir, or *swimming pool* (as John v. 2, *kolumbethra*, means), with five porches, or colonnades, close to the *sheep gate* (Neh. iii. 1) in Jerusalem. The porches accommodated those waiting for the troubling of the waters. The 4th ver., as to the angel troubling the water, is omitted in the Vat. and Sin. MSS., but is found in the Alex., and ver. 7 favours it. The angels, in a way unknown to us, doubtless act as God's ministers in the world of nature. Many curative agencies are directed by them (Ps. civ. 4). God maketh His angelic messengers the directing powers, acting by the winds and flaming lightning. The angelic actings, limited and fitful, attested at that time that God was visiting His people, throwing into the brighter prominence at the same time the actings of the Divine Son (comp. Heb. i.), who healed not merely one exceptionally but all who came to Him, whatever might be their disease, and instantaneously. Now *Birket Israil*, within the walls,



POOL OF BETHESDA.

close by St. Stephen's gate, under the N.E. wall of the Haram area. Eusebius, in the 3rd century, describes it as consisting of two pools and named Bezatha, answering to the N.E. suburb Bezetha in the gospel times. Robinson suggested that "the pool of the Virgin" may answer to "the pool of B.," "the king's pool" in Nehemiah. Ganneau identifies with the church of St. Anne, mother of Mary, *Beit Hanna*, really = B., "house of grace."

Bethezel = *house of firmness.* Situated probably in the shephelah or low hilly land of Judah, near Zaanan or Zenan (Josh. xv. 37). Though B. means *the house on the side, i.e.* near Zaanan, it got no comfort from Zaanan's inhabitants in its mourning (Mic. i. 11). There was an Azal near Jerusalem (Zech. xiv. 5) [see ZAANAN].

Bethgader. A place (Josh. xii. 13, Geder), 1 Chron. ii. 51, occupied by Caleb's descendants.

Bethgamul = *house of the weaned*, else *of the camel.* A town of Moab, in the *mishor* or downs E. of Jordan (Jer. xlviii. 23, 21). Probably now *Um el Jemal*, "mother of a camel," one of the heretofore deserted cities of the Hauran [see BASHAN]. A good sample of an *unwalled* town, with large open spaces and broad streets, one 150 ft. wide, the houses of stone, the finest E. of Jordan.

Bethhaccerem = *house of the vineyard* (Jer. vi. 1). S. of Jerusalem, near Tekoa, on an eminence suitable for a fire signal. The ruler of the region round B. helped Nehemiah (iii. 14) in rebuilding the Jerusalem wall. The so called Frank mountain (Herodium) probably now corresponds to it. Herod's residence is supposed to have been here; its nearness to Bethlehem, the scene of his massacre of the innocents, well accords with this.

Beth-haran. A fenced city, E. of Jordan, built by the Gadites (Num. xxxii. 36). The same as Beth-aram (Josh. xiii. 27).

Beth-hoglah = *house of partridge* (Josh. xv. 6, xviii. 19, 21). In Benjamin, on the border of Judah. The Ain Hajla, "fount of Hoglah," on the road from Jericho, near the Jordan, marks the site.

Bethhoron = *house of caverns.* Two towns, the upper and the nether, separated half an hour's journey; now *Beitur et tahta* and *Beitur el foka.* On the road from Gibeon (now *el Jib*) to Azekah and the Philistine

plain (Josh. x. 10, 11; xvi. 3, 5; xviii. 13, 14), on the boundary between Benjamin and Ephraim, but counted to the latter and given to the Kohathites (xxi. 22). Sherah, a granddaughter or descendant of Ephraim, built (*i.e.* enlarged and fortified) both the upper and nether B., and was of the family whence sprang Joshua (1 Chron. vii. 24, 27). [See SHERAH and UZZEN-SHERAH.] Here Joshua conquered the five kings of the Amorites. On the mountain S. of the nether village (Ajalon) over which the sun stood still there remains still the name *Yalo*. From Gibeon to upper B. is a distance of four miles, partly descent, but mainly ascent; hence it is called the "going up" to B. (Josh. x. 10, 11), but in the second stage of Joshua's pursuit it is the "going down to B.," the descent beginning from the upper village toward the lower one. This has been for ages the road of communication for heavy baggage between Jerusalem and the Philistine sea coast; it goes W. to Gimzo (*Jimzu*) and Lydda (*Ludd*), where it parts into three, the N. to Capharsaba (Antipatris), the S. to Gaza, and the W. to Joppa (*Jaffa*). Hence, as the route is key to a large part of the country, Solomon fortified both villages (2 Chron. viii. 5). Still great foundation stones are visible.

Beth-jeshimoth = *house of the wastes.* A town E. of Jordan in the "deserts" of Moab; last but one of the stations in Israel's journeys in the wilderness (Num. xxxiii. 49). Originally belonging to Sihon's kingdom; assigned to Reuben (Josh. xii. 3, xiii. 20); afterwards it became "the glory" of Moab (Ezek. xxv. 9). According to Eusebius, ten miles S. from opposite Jericho, on the Dead Sea.

Bethlebaoth = *house of lionesses.* A town in Simeon's lot (Josh. xix. 6, xv. 32) in the far S. of Judah. In 1 Chron. iv. 31 BETH-BIREI.

Bethlehem = *house of bread, i.e.* in a fertile region. Two hours journey, in a southward or rather south-westerly direction from Jerusalem, by the Jaffa gate. Existing at the time of Jacob's return to Palestine; originally called Ephrath or Ephratah, *i.e. fruitful* (Gen. xxxv. 16, 19, xlviii. 7; Ps. cxxxii. 6). Hur and Salma, Hur's son, both have the title "father of Bethlehem" (1 Chron. ii. 51, iv. 4). Hur is the father of Uri, father of Bezaleel (ii. 20, Exod. xxxi. 2-11). Tradition made Jesse "a weaver of the veils of the sanctuary"; and as trades are hereditary in the E. he may have inherited the embroidering skill of his forefather whom Moses employed for the tabernacle as being "filled with the spirit of God" (Exod. xxv. 35). Hence appears the appropriateness of the allusions to the "weaver's beam" in representing the spears of giants slain by David and his heroes. After the conquest of Canaan it bears the name Bethlehem Judah; distinguishing it from B. in Zebulun (Josh. xix. 15, 16; now *Beit-lahm*, six miles W. of Nazareth). It was occupied once by a Philistine garrison, when David desired a draught from the well by the gate, so familiar to his childhood (2 Sam. xxiii. 14, 15; 1 Chron. xi. 15-19). The Levite Jonathan, son of Gershom, who became the Danites' priest at their northern settlement, and the Levite's concubine whose cruel death at Gibeah caused the destruction of Benjamin, came from B. (Jud. xvii. 7, xviii. 30, xix. 9.) The connection of B. with Moab appears in the book of Ruth. Hence the undesigned propriety appears of David, Ruth's descendant, choosing the king of Moab's house at Mizpeh as the safest retreat for his parents, when he was outlawed by Saul (1 Sam. xxii. 3, 4). B. was fortified by Rehoboam (2 Chron. xi. 6). In Jeremiah's time (xli. 17) the caravanserai of Chimham near B. (see 2 Sam. xix. 37-40) was the usual starting place for Egypt. The inn (*kataluma*) mentioned in Luke ii. was a similar one, and possibly the *same.* At the return from Babylon, 123 "children of B." accompanied Zerubbabel (Ezra ii. 21, Neh. vii. 26).

B. is called the "city of David" (Luke ii. 4), but the "*town* (Gr. *village*) where David was" in John vii. 42. Now *Beitlahm*, "the house of *flesh.*" Solomon's pools and "gardens" (Eccles. ii. 5) lay S. of B. Thekoa, built (fortified) by Rehoboam, lay S.E., the place of Amos' (i. 1) birth (vii. 10-15). S.W. is the valley of Sennacherib's overthrow. N.E. is the traditional scene of the angels' vision to the shepherds; but the *hills* were more likely to have been the scene of the flocks being kept than the corn abounding valley. Dr. Clarke identified a well of pure water here with that which David thirsted for; but the traditional site is a group of three cisterns half a mile away on the other side of the wady on the N., and Robinson denies the existence of any well of living water in or near the town (2 Sam. xxiii. 15-18). B. is now a village with one chief street, and population (wholly Christian) of 3000.

BETHLEHEM.

The slopes outside abound in figs, vines, almonds and olives. The Church of the Nativity at the N. side was originally built by the empress Helena over the Lord's presumed birthplace; Justin Martyr in the 2nd century said that our Lord's birth took place in a cave close to the village. Justinian erected a more sumptuous church, with grey limestone columns and a lofty roof of cedar wood; but the present roof is of English oak, presented by Edward IV. The grotto of the nativity is beneath a crypt, 39 feet long, 11 broad, 9 high, hewn out of the rock and lined with marble. A rich altar is over the supposed site of the Saviour's birth, and a star of silver inlaid in white marble, with the inscription "Hic de virgine Maria Jesus Christus natus est." A manger too is there of white marble (Luke ii. 12). Jerome's sepulchre is near; B. being where he lived for 30 years, and diligently studied the Hebrew Scriptures, to prepare the Vulgate translation.

In Mic. v. 2, "Thou B. Ephratah, (though) thou be little among the thousands of Judah, (yet) out of thee shall He come forth unto Me (that is) to be ruler in Israel" *seems* to contradict Matt. ii. 6, "Thou art *not the least* among the princes of Juda." Really, Matthew by independent inspiration unfolds further Micah's prophecy. For "Ephratah," now become obsolete, he substitutes "in the land of Juda"; furthermore he implies, "though thou art little in a worldly point of view, thou art the *reverse of least* among Juda's princes, in the spiritual glory of being Messiah's birthplace" (1 Cor. i. 27, 28). The low state of David's line when Messiah was born is also implied in Micah (Isa. liii. 2).

Beth-Maachah. 2 Sam. xx. 14, 15. [See MAACHAH and MAACAH.]

Bethmarcaboth = *house of the chariots.* A town of Simeon, in the extreme S. of Judah (Josh. xix. 5, 1 Chron. iv. 31). Depots or stations of chariots were required in Solomon's reign, when a regular trade in them was carried on with Egypt (1 Kings ix. 19). As Madmannah appears instead of B. in the list Josh. xv. 30, 31, possibly B. was substituted for Madmannah in xix. 5, in Solomon's times.

Bethnimrah = *house of sweet water,* or *of leopards* [see BETHABARA]. A Gadite "fenced city" E. of Jordan, "in the valley" beside Betharan (Num. xxxii. 3, 36; Josh. xiii. 27). The Arabs calls the lower end of the wady Shoaib *Nahr nimrin.* The *wady Shoaib* (possibly the modern form of Hobab) discharges its waters into the Jordan near a ford above Jericho. By it tradition makes Israel to have descended to the Jordan. The LXX. reads *Bethanabra*, almost identical with Bethabara. That this is the scene of John i. 28, Mark i. 5, Matt. iii. 5, appears from there being abundant water, and its being near "the region round about Jordan," the CICCAR of the O. T., the oasis of Jericho, accessible to "Jerusalem and all Judæa." But see for Conder's view BETHABARA.

Bethpalet = *house of flight.* A town in the extreme S. of Judah (Josh. xv. 27, Neh. xi. 26).

Bethpazzez. A town of Issachar (Josh. xix. 21).

Bethpeor. A sanctuary of Baal Peor, E. of Jordan, over against Jericho; in Reuben's possession, Josh. xiii. 20. One of Israel's last halting places is called "the valley over against Baal-peor" (Deut. iii. 29, iv. 46). Here Moses was buried (xxxiv. 6).

Bethphage = *house of unripe figs:* testifying the former fertility which no longer remains; a village on the mount of Olives, on the road between Jericho and Jerusalem. Close to Bethany, E. of it, since B. stands first in describing a journey from E. to W. The traditional site

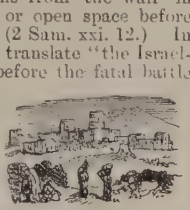
is above Bethany, between it and the mountain's top. Schwarz places it W. of Bethany, on the S. shoulder of the mount, above Siloam. Here the colt for Jesus' triumphal entry was found (Matt. xxi. 1, etc.). The Talmud made B. a district extending from Olivet to the Jerusalem walls. Others allege the sacrificial victims were kept there; this would give significance to its being the point whence the antitypical sacrifice proceeded to Jerusalem.

Bethrapha. (1 Chron. iv. 12.) Son of Eshton in the genealogy of Judah.

Bethrehob=*house of Rechob*, or *room*. A place near the valley containing the town Laish or Dan (Jud. xviii. 28). The modern *Hunin*, a fortress commanding the plain Huleh in which the city of Dan (Tell el Kady) was. One of Aram's (Syria's) little kingdoms, like Zobah, Maacah, Ishtob; hired by Ammon against David (2 Sam. x. 6, 8). Shortened into Rechob (Num. xiii. 21). Being "far from Zidon," it is distinct from the Rehob in Asher, which is not very far from Zidon. Hadadezer king of Zobah was son of Rehob (2 Sam. viii.)

Bethsaida=*house of fish*. A city of Galilee, W. of and close to the sea of Tiberias, in the land of Gennesareth (Mark vi. 45-53; John vi. 16, 17, i. 44, xii. 21). Andrew, Peter, and Philip belonged to it. Near Capernaum and Chorazin (Matt. xi. 21, Luke x. 13). When Jesus fed the 5000 on the N.E. of the lake, they entered into a boat to cross to B. (Mark vi. 45), while John says "they went over the sea toward *Capernaum*." Being driven out of their course, Jesus came to them walking on the sea; they landed in Gennesaret and went to Capernaum; so that B. must have been near Capernaum. In Luke ix. 10-17 another Bethsaida, at the scene of feeding the 5000, is mentioned (though the Curetonian Syriac and later Sinaitic omit it), which must have been therefore N.E. of the lake; the same as Julias, called from the emperor's daughter Julia. The miracle was wrought in a lonely "desert place," on a rising ground at the back of the town, covered with much "green grass" (Mark vi. 39). In Mark viii. 10-22 a B. on the E. side of the lake in Gaulonitis (now *Jaulan*) is alluded to; for Jesus passed by ship from Dalmanutha on the W. side "to the other side," *i.e.* to the E. side. Thus Cæsarea Philippi is mentioned presently after, B. being on the road to it; and the mount of the transfiguration, part of the Hermon range, above the source of the Jordan (chap. ix. 2, 3); the snow of Hermon suggested the image, "His raiment became white as *snow*."

Bethshean, Bethshan=*house of quiet*, now *Beisan*. A city of Manasseh (1 Chron. vii. 29), though within Issachar's boundary; 14 miles S. of the sea of Galilee, 4 miles W. of and on the height over the Ghor or valley of the Jordan, connected with the great plain of Jezreel, Esdraelon (Josh. xvii. 11). The Canaanites were not driven out thence (Jud. i. 27). One of Solomon's commissariat districts was named from it, extending thence to Abel-meholah (1 Kings iv. 12). Except its temporary subjection in his reign, it kept a kind of independence of Israel, holding close relations with the Phœnicians on the N. and the Philistines on the S. Hence the latter fastened Saul's body to the wall of B., and put his armour in the house of Ashtaroth (1 Sam. xxxi. 10, 12). The men of Jabesh Gilead stole the bones of Saul and Jonathan and Saul's other two sons from the wall in "the street" or open space before the gate of B. (2 Sam. xxi. 12.) In 1 Sam. xxix. 1 translate "the Israelites pitched [before the fatal battle at Gilboa], by THE fountain in Jezreel." Close to B. is the water of *Ain Jalud*, of which "the fountain is in Jezreel." The abundant supply of water, and the level country favouring the use of chariots, were the secondary causes which enabled the Canaanites to keep hold of B. against Israel. Robinson places Jabesh Gilead at *Ed Deir*; so the distance to B. which "the valiant men of Jabesh Gilead" took "all night" to traverse was 20 miles. The ruins are of a heathen character, and occupy a space three miles in circumference.


BETHSHEAN.

Bethshemesh=*house of the sun*. **1.** A town on the N. boundary of Judah (Josh. xv. 10), itself low in situation. A "valley" of wheat fields is mentioned accordingly as nigh (1 Sam. vi. 13). Now *Ain Shems*, on the N.W. slopes of the mountains of Judah, "a low plateau at the junction of two fine plains" (Robinson), two miles from the Philistian plain, and seven from Ekron. From the latter was the road to B., on which the Philistines sent back the ark to Israel after its fatal stay among them. In the field of Joshua the Bethshemite was "the great Abel" (the LXX. reads *Aben* "stone"; others retaining Abel explain it "the stone of mourning," comp. ver. 19) whereon the ark was set (1 Sam. vi. 18). Providence fitly arranged that B. being a priests' city (Josh. xxi. 16, 1 Chron. i. 59) had Levites and priests ready on the spot duly to receive the ark and sacrifice before it. Curiosity tempted many to stare at (not necessarily "into") the ark beneath the cover; comp. Num. iv. 20, 2 Sam. vi. 6, 7. So God smote in the proportion of 50 out of the 1000, *i.e.* one twentieth instead of one tenth of the population, as sometimes; *seventy* men in all, out of the population of B., which amounted to 1400 in this view. The numbers in the English Bible are evidently a mistake (1 Sam. vi. 19). Josephus (Ant. vi. 4) makes it only 70. It was one of Solomon's commissariat districts under Bendekar (marg. 1 Kings iv. 9). Here Joash king of Israel encountered and made prisoner of Amaziah of Judah (2 Kings xiv. 11-13, 2 Chron. xxv. 21-23). In Ahaz' reign the Philistines occupied B. (2 Chron. xxviii. 18.) Ir-shemesh was the older name (comp. Josh. xv. 10, xix. 41, 43; 1 Kings iv. 9). Harcheres, "mount of the sun," was another name for B. (Jud. i. 35.)

2. A city on Issachar's border (Josh. xix. 22). **3.** A fenced city of Naphtali (Josh. xix. 38, Jud. i. 33). The inhabitants were not expelled, but became Israel's tributaries. **4.** An idol sanctuary in Egypt (Jer. xliii. 13), the Greek *Heliopolis*, Egyptian *On*, E. of the Nile, a few miles N. of Memphis (Gen. xli. 45). The statue in honour of the sun rose to 60 cubits, the base was 10, above there was a mitre a thousand pounds weight. These many towns of this name show how widespread the worship of the sun had been.

Bethshitta = *house of the acacia*: whither the Midianites fled after their overthrow by Gideon (Jud. vii. 22). Near to the Jordan in Zererath, probably Zeredath or Zartan.

Bethtappua=*house of the citron* or *apple*. A town in the hilly part of Judah (Josh. xv. 46, 53; 1 Chron. ii. 43, where Tappuah is the son of Hebron). Now *Teffuh*, five miles W. of Hebron. The terraces still are there, and olives, vines, and grain, but no apples or citrons.

Bethuel. "The Syrian" (Aramite). **1.** Nahor's son by Milcah, nephew of Abraham, father of Rebekah (Gen. xxii. 22, 23; xxiv. 15, 24, 47; xxviii. 2). B. appears personally only in Gen. xxiv. 50, and then *after his son*. Blunt (Undesigned Coincidences) notices B.'s *consistent insignificance* in the whole affair of his daughter's marriage. When Abraham's servant at the well asks Rebekah, "Is there room in thy *father's* house for us?" she "ran and told them of her *mother's* house" (not of her *father's*, as Rachel did when Jacob introduced himself: Gen. xxix. 12). Laban her *brother* ran out and invited him in, not B., the natural person to do it. The servant makes presents of jewels and precious things to Rebekah, "and to her *brother*, and to her *mother*," but not to B. The *brother* and mother propose her abiding a few days before going. Finally, in the next generation, Rebekah's son, in inquiring after his kindred, asks, "Know ye Laban, the son of Nahor?" the father's name being omitted and the grandfather's substituted (Gen. xxix. 5). The consistency of omission is too marked to be accidental, and yet such as a forger would never have devised. B. was probably incapable, from age or imbecility, of managing his own affairs; but see LABAN. **2.** A place [see BETHUL] (1 Chron. iv. 30).

Bethul. A town of Simeon in the S. (Josh. xix. 4) answering to CHESIL in xv. 30; also the southern Bethel (xii. 16), not the northern Bethel.

Bethzur = *house of rock*. One of Judæa's strongest fortresses in the mountains of Judah, between Halhul and Gedor (Josh. xv. 58). Maon, sprung from Hebron, was the father, *i.e.* founder, of B. It was fortified by Rehoboam as a stronghold of his new kingdom (2 Chron. xi. 7). The people of B. helped Nehemiah (iii. 16) to rebuild the wall of Jeru-

salem. A district was attached to it, half of which Nehemiah, son of Azbuk, was ruler over. Now *Beit-zur*, commanding the road from Beersheba and Hebron, the main way to Jerusalem from the S. The adjoining spring traditions made the scene of the eunuch's baptism by Philip. The fact of its not being near the road to Gaza makes this doubtful (Acts viii. 26, 36).

Betonim = *pistachio nuts.* A town on the N. boundary of Gad (Josh. xiii. 26).

Beulah = *married.* Israel's future name when restored to her Divine Husband, Protector, and Lord (Isa. lxii. 4, comp. liv. 4–6).

Bezai. Ezra ii. 17; Neh. vii. 23, x. 18.

Bezaleel = *under the shadow* (*i.e.* protection) *of God.* **1.** Son of Uri, son of Hur, of the tribe of Judah, filled with the Spirit of God to work all manner of workmanship in metal, wood, and stone for the tabernacle (Exod. xxxi. 1–6), as Aholiab wrought in textile fabrics. B. was the principal, Aholiab the subordinate (xxxvi. 1, 2, xxxviii. 22, xxxvii., xxxviii.). Hur was the offspring of Caleb and Ephrath, and one of his descendants was Salmon, or Salmah, figuratively "father of Bethlehem," actually father of Boaz, and progenitor of the royal house of David of Bethlehem (1 Chron. ii. 19, 50, 51, 54; Ruth iv. 20, 21). **2.** Son of Pahath Moab, who took a foreign wife (Ezra x. 30).

Bezek. **1.** ADONI-BEZEK's [see] residence, in Judah's lot (Jud. i. 3–5). Now *Beit-zata*, S. of Jerusalem, or else *Bezik* on the road from Nablûs to Beisan. **2.** Where Saul numbered the national forces before relieving Jabesh Gilead from Ammon (1 Sam. xi. 8); somewhere near the Jordan valley, within marching distance from Jabesh, 17 miles from Shechem, on the road to Bethshan.

Bezer *in the wilderness.* **1.** A Reubenite city with suburbs, in the *mishor* or downs. One of the three cities of refuge E. of Jordan, allotted to the family of Merari (Deut. iv. 43; Josh. xx. 8, xxi. 36). **2.** 1 Chron. vii. 37.

Bible. THE *Book* by preeminence. "Next to God the Word," says Fuller (Pisgah Sight), "I love the word of God. I profess myself a pure leveller, desiring that all human conceits, though built on specious bottoms, may be laid flat, if opposing the written word." The term "Bible," though dating only from the 5th century in its sacred and exclusive use, is virtually expressed in the designations occurring in itself: "The Scripture" (John x. 35, xx. 9; Rom. iv. 3; 2 Pet. i. 20); "the Book" (Ps. xl. 7, *seepher*); "the Scripture (*k'thab*) of truth" (Dan. x. 21). The books composing it are not isolated, but form together an organic unity, one whole made up of mutually related parts, progressively advancing to the one grand end, the restoration of the fallen creature through the love and righteousness of our God. The Lord comprehends and stamps with Divine sanction the whole O. T., under the threefold division recognised by the Jews, "the law, the prophets, and the psalms" (including all the holy writings not included in the other two, viz. the Hagiographa) (Luke xxiv. 44).

The *Torah*, or law, is mentioned as a book (including the five books of the Pentateuch) (Josh. i. 8, viii. 31–35, xxiv. 26). The Heb. names of the five books of the Pentateuch are taken from the initial words of the several books. The names we use are from the Gr. LXX.: "Genesis" (*creation*) answering to *bereeshith* ("*in the beginning*"). And so the rest: Exodus (Israel's *departure* from Egypt) answering to *veeeleh shemoth* ("and these are the names"), etc. "The prophets" comprise the former (Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings), and the latter, comprising the greater (Isaiah, Jeremiah, Ezekiel) and the less (the twelve minor prophets). The including of histories among the prophets arose from the fact that they were the inspired productions of such prophetical men as Samuel, Gad the seer of David (1 Chron. xxix. 29), Nathan, Ahijah, and Iddo (2 Chron. ix. 29). The schools of the prophets trained such men as Isaiah for the office of historian (2 Chron. xxvi. 22, xxxii. 32). Daniel is not included among the prophets, because he did not hold the prophet's *office* among the chosen people. The Hagio-grapha, or "sacred writings" (*kethubim*, from *kathab*, to write), include (1) Psalms, Proverbs, Job; (2) The Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther; (3) Daniel, Ezra, Nehemiah, 1 and 2 Chronicles. The first three, from their initial letters, were called *Emeth*, "truth." The second five were called "the five rolls" (*chameesh megilloth*), written for use in the synagogue on special feasts. Ecclesiastes (*koheleth*) means "The Preacher." Chronicles bear the Hebrew name meaning "words of days," *i.e.* records, the Greek *paraleipomena*, "things omitted" in Kings and here supplied as a supplement. The apocryphal books are never found in the Heb. canon, and exist only in the Gr. LXX.

The Second Epistle of Peter (iii. 16) shows that the epistles of Paul were recognised as part of "Scripture" at the time when Peter wrote: "in all his epistles are some things hard to be understood, which they that are unlearned . . . wrest, as they do also *the other Scriptures*;" comp. ver. 2: "be mindful of the words . . . spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour." Justin Martyr (Apology, i. 66) states that "the memoirs of the apostles" were read side by side with the scriptures of the prophets. Clement of Alexandria speaks of the N. T. making up with the O.T. "one knowledge." Tertullian terms them together "the whole instrument of both Testaments," "the complete-together Scripture." The Syrian version (Peshito) at the close of the 2nd century contains the N. T. with the O. T.

The eastern churches set the catholic epistles before the Pauline. The quotations, Luke xx. 37, "at the bush," *i.e.* the section concerning the flaming bush; Rom. xi. 2 marg., "in Elias," *i.e.* in the passage concerning Elias; Acts viii. 32, "the place of the Scripture"; show that some divisions of the O. T. existed, with titles from their subjects. A cycle of lessons is implied in Luke iv. 17, Acts xiii. 15, xv. 21, 2 Cor. iii. 14. The law was divided into 54 Parshioth or sections; a section for each sabbath in the year. Shorter Parshioth also existed, subdivided into open sections (Petuchoth) like our paragraphs, marking a change of subjects; and shut ones (Satumoth) or less divisions. The divisions of the prophets were called Haphtaroth, from *patar*, to "dismiss"; as Missa or "Mass" comes from the *dismissal* of the congregation on its completion. Verses (Pesukim) were marked by the Masoretic editors of the text in the 9th century A.D. Stephens adopted them in his Vulgate, 1555; the English translation in the Geneva Bible of 1560. Our arrangement has adopted Cardinal Hugo's chapters and the Masoretic verses. Tatian, in the 2nd century, formed the first harmony of the four Gospels, called the Diatessaron. The elder Stephens, in a riding journey from Paris to Lyons, subdivided the N. T. chapters into verses, and the first edition with this division appeared in 1551. In reading the Bible we should remember these divisions have no authority; and where they break the sense, or mar the flow of thought, they are to be disregarded.

The four Gospels stand first in the N. T., setting forth the Lord Jesus' ministry in the flesh; the Acts, His ministry in the Spirit, His church's (the temple of the Holy Ghost) foundation and extension, internally and externally. To the histories succeed the epistles of Paul the apostle of *faith*, Peter of *hope*, and John of *love*, unfolding the gospel facts and truths more in detail; just as in the O. T. the histories come first, then the inspired teachings based on and intimately connected with them, in Psalms, Proverbs, the Song of Solomon, and the Prophets. Finally comes Revelation, answering to Daniel, the prophetic Apocalypse of the O. T. The first three Gospels are called "the synoptical Gospels," giving a synopsis of Christ's ministry in Galilee; John's gives His ministry in Judæa. They dwell more on Christ's Spirit-filled humanity; He on His Divinity, from everlasting one with God.

The N. T. 27 books, emanating from nine different persons, and the O. T. 39 books, separated from each other by distances of time, space, and character, yet form a marvellously intertwined unity, tending all to the one end. Internal and external evidence disprove the possibility of their being written by several authors combining to palm an imposture on the world. How are we to account for the mutual connection and profound unity? The only answer that meets the exigencies of the case is, the word of God "came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. i. 21). Rationalists try to disintegrate the parts of

the sacred volume, but the more they do so the greater is the need for believing in one Divine superintending Mind to account for a unity which palpably exists, though the writers themselves did not design it (see 1 Pet. i. 10-12). If the parts of a watch be disconnected, it needs only for the maker to put them together again, to show their unity of design. However widely apart the makers of the several parts may live, the master mind used the makers as his workmen, and contrived and combined the parts into one. Infinite intelligence alone could combine into one the works of men of so various minds and of ages so wide apart as the sacred writers, beginning with Moses the legislator and ending with John the divine. Moreover, any one book cannot be taken from the canon without breaking a link in the complete chain. Inspiration was needed alike in producing each sacred book, and in guiding the church (whilst it was still possessing the extraordinary gifts of the Spirit) which to omit of even inspired books. Whatever was not necessary for all ages, though needed for the church's good for a time, were omitted (see Col. iv. 16).

The credibility of the O. T. is established by establishing that of the N. T., for the Lord quotes the O. T. in its threefold parts, "the law, the prophets, and the psalms," as the word of God. The sacred CANON [see] of the O. T. was completed under Ezra. We find Daniel shortly before having in his hands the book of Jeremiah (ix. 2). Paul says that one grand preeminence of the Jews was that unto them were committed the oracles of God (Rom. iii. 2), and they are never accused of unfaithfulness in their trust. The monotheism of the O. T. is the very opposite to the tendencies of Gentile and Israelite alike to idolatry. Again the B. inverts the relative importance of events as men commonly regard them. Its soleaim is the honour of God, contrary to man's inclination. The great events of ordinary history are untouched, except in so far as they bear upon the kingdom of God. Yet God is throughout represented as ruling in the kingdoms of men, Gentiles as well as Jews. (Dan. iv. 17.) Pharaoh, Sennacherib, Nebuchadnezzar, Cyrus, whilst doing their own will, appear in the Bible as God's instruments, overruled to carry out His purposes. It is no Jewish vanity which causes the B. to be silent about most of the great political events of the world and to dwell so much on Israel; for what the B. records redounds to Israel's shame as an apostate people, and its allusions to surrounding nations are often to record their being made God's instruments to chastise themselves. Yet it is to the B. alone we have owed for ages almost all that is most certain of the history of Moab (since confirmed by the Moabite stone), of the Amorites, and even of Nineveh and Babylon. The two latter were entombed for thousands of years until lately, and the discovery of their monuments has remarkably confirmed holy writ. The analogies of nature and of history to B. truths powerfully confirm its emanation from the same God. The gradual development of the Divine plan of redemption answers to the gradual development of God's design in the formation and in the moral government of the world. The *historic* development of the B. scheme corresponds to God's working out His plans in the world by moral agents. And His revealing His will "in many portions" (*polumerōs*, Heb. i. 1, one prophet or inspired person or writer receiving one portion of revelation, another another: to Noah the quarter of the world where Messiah should appear, to Abraham the nation, to Jacob the tribe, to David and Isaiah the family, to Micah the town, to Daniel the time), and "in divers manners," corresponds to His sending from time to time a Bacon, Newton, Shakspere, etc., into the social world for the advancement of mankind in science and civilization.

As to natural science, the B. is so framed in language as to adapt itself (on being closely examined) to advancing intelligence, according as the ruder theories are superseded by the more accurate. The language being for all classes, not merely the so called scientific, is *phenomenal*; it speaks by appearances, which even philosophers must often do, as in the phrase "sunrise," "sunset." The tongue through which the O. T. revelation of God speaks is the Hebrew, that of the chosen nation, except parts of Ezra and Daniel and Jeremiah. The tongue of the N. T. is the Greek, that best adapted of all languages for expressing most accurately the nicest and most delicate shades of thought and doctrine.

A very remarkable proof of the Divinity of the N. T. is the marked difference between it and the writings of even the apostolical fathers that immediately succeeded: Clement of Rome, Ignatius, and Polycarp. Daillé remarked, "God has allowed a fosse to be drawn by human weakness round the sacred canon, to keep it from invasion."

How remarkably too God kept the Jews, our librarians of the O. T., from altering, to meet their prejudices, the sacred books that record their sins and national disgrace. Though they hated and killed the prophets, they never mutilated their prophecies. King Jehoiakim alone cut a roll of Jeremiah (xxxvi. 23, 24), and burnt it in the fire. But the act is recorded as one of exceptional profanity; and immediately the same words were written again, with added woes, to show man's impotence against the word of God. Also for 14 centuries the church, though in various sections of it falling into various unscriptural heresies, has never added to, nor taken from, the N. T. canon. How natural it would have been for the church of Rome to have added something favourable to her pretensions. She has burnt saints, with their writings hung round their neck. She has shown her will to add to Scripture itself by adding the Apocrypha to the O. T. just where her addition cannot prejudice the cause of truth fatally, for the Jews witness against her in this. But in the N. T., where she might have done mischief, she has been Divinely constrained to maintain, without addition or subtraction, the canon which testifies against herself.

The exact adaptation of the B. to man's complex being, body, soul, and spirit—reason, emotion, conscience—and to outward nature in its varied aspects, confirms its Divine authorship. It stands in marked contrast to all Gentile cosmogonies, in its majestic simplicity and evidently unmythical character. Of all other nations the *oldest* writings are poems, and they abound in poetic inventions. In the B., on the contrary, poetry is least found in the earliest books. Not until the broad midday light of David's reign does the first collection of poems, viz. his psalms, appear. The heathen ancient sacred stories, as those of the Hindoos, Egyptians, Greeks, and Romans, present scenes of the unseen world merely gratifying idle curiosity and a prurient imagination. The same is true of the Koran. The B., with its old law of the Ten Commandments, gives the most perfect manifestation of the Divine character and requirements from man, and this at a time when the human legislator, Moses, had just come from a nation sunk in the most debasing pollution and superstition.

Another striking fact is, Israel has left scarcely any remains of art, and certainly nothing comparable to the masterpieces of the heathen; but it has handed down the Book which infinitely excels all that the genius of the whole world beside has produced. Pantheism, and the worship of nature as an abstract entity, lay at the root of all heathen idolatries. The B. alone reveals the holy, just, loving, omnipotent, omniscient, personal, one and only God. Whenever their gods became personal, they ceased to be ONE; they were mere personifications of various powers of nature; fate, not the will of God, ruled all. But the word reflects the moral character of the perfectly holy God, and requires His worshippers to be what He is, holy. That such a book should originate among a small and rather perverse people, surrounded by idolatrous nations, and that it should receive additions in successive ages of the same people, harmonizing marvellously with the earliest books, in spite of frequent apostasy in the nation, can only be accounted for by believing its authorship to be Divine. The Koran's moral precepts are at variance with its picture of the sensual heaven which awaits its votaries. The heathen mythologies in their indecent histories of gods counteracted their moral precepts. The morality of the B. rests on the infinitely pure attributes of the God of the B. The B. faithfully pourtrays man's universal corruption, its origin, and at the same time the sure hope of redemption, thus meeting fully man's profoundest wants. It gives peace to the conscience, without lowering

the holy strictness of God's justice, but, on the contrary, in Christ "magnifying the law and making it honourable." There is an entire correspondence between the gospel way of salvation and the soul's deep conviction of the need of atonement for guilt. The lovely character of Christ in the B., the perfect manhood and Godhead combined, above whatever uninspired man conceived, not to say attained, the adaptation of the B. to man's varied distresses (which occupy the larger part of it), and to his circumstances in all times and places, the completeness wherewith the end corresponds to the beginning, the close presenting before us man enjoying God's presence and marriage-like union with Him, no curse, no sin, no pain, no death, and the tree of life and waters of life which the beginning represented him as possessing before the fall, all assure us that "the words of the Lord are pure, as silver tried in a furnace of earth, purified seven times" (Ps. xii. 6).

There is a break in revelation now, just as there was for 400 years between the O. T. and the N. T., after the outburst of them in connection with the rearing of the second temple. John the Baptist, at the close of the 400 years, ushered in the brightest light yet manifested. This period of N. T. revelations lasted for one century. Then have followed the 18 centuries which walk in the light of that last manifestation. The silence has been longer than before, but it will be succeeded by a more glorious revelation than all the past. The former 400 years' break directed the world's undivided attention to Messiah, so that His identity could not be mistaken. The Jews scattered providentially over the world by the captivity, and everywhere bearing the O. T., matured the universal expectancy during the silent centuries. Their present longer dispersion, and the diffusion of the whole B. in all lands, are preparing for Messiah's manifestation in glory.

Finally, the miracles wrought in connection with the B., and attested on infallible proofs, and the prophecies of the O. T. (proved to have been given when they profess to be, by the fact that the Jews who oppose Christianity attest their age, and fulfilled minutely in the N. T.) establish the inspired truth of the Bible. Bad men *could* never have written so holy a book, and good men *would* never have written it if it were an imposture. Its sobriety and freedom from fanaticism and mysticism preclude the idea of its being the production of self deceiving fanatics. The national prejudices of all the N. T. writers, as Jews, were in behalf of an immediate temporal kingdom and an outwardly reigning Messiah, the very reverse of what His actual manifestation was. Nothing but superhuman inspiration could have turned them to write so spiritually and so at variance with all their early prejudices.

Reader, if thou wouldst know the Divinity of the Bible, experimentally taste and feed upon it. The best defence of the Bible is the Bible itself. The best commentary on the Bible is the Bible itself. "Diamonds alone cut diamonds" (Fuller). "Have thou the palate of faith, that thou mayest taste the honey of God" (Augustine).

Bichri. *Youthful*; else *firstborn*; else *son of Becher*. (Sheba: 2 Sam. xx. 1.)

Bidkar. Jehu's captain, and formerly his fellow officer (2 Kings ix. 25). He executed the concluding doom pronounced by Jehovah on Ahab's son's son (1 Kings xxi. 29), Jehoram, by casting his body into Naboth's plat, after Jehu had pierced him with an arrow.

Bigtha. Esth. i. 10.

Bigthan. Persian and Sanskrit, *Bagadana*, "gift of fortune" (Esth. ii. 21, vi. 2). "Wroth," because degraded at the same time as queen Vashti, and a keeper of the door, B. with Teresh "sought to lay hands on Ahasuerus." Detected by Mordecai, he was hanged. The LXX. states that the conspirators' cause of wrath was Mordecai's advancement; but Mordecai was not advanced till subsequently, in reward for detecting the conspiracy (Esth. vi.).

Bigvai. **1.** 2056 (Ezra ii. 14), 2067 (Neh. vii. 19), children of B. returned from Babylon with Zerubbabel; 72 subsequently with Ezra (viii. 14). The different circumstances under which the two registers were made account for the variation of numbers: Ezra's in Babylon, Nehemiah's in Judæa, after the walls had been built. Many, who intended to return and were so put down in the former list, were prevented by death, or changed their minds and stayed. Many, not entered in it, afterwards joined the caravan when starting. The variation is a plain proof of the absence of collusion between the two writers. **2.** A chief of Zerubbabel's expedition, who subsequently signed the covenant (Ezra ii. 2, Neh. vii. 7).

Bildad: *Benledad=son of contention, disputant.* Second of Job's (ii. 11, viii., xviii., xxv.) three friends. The Shuhite, *i.e.* sprung from *Shuah*, Abraham's son by Keturah, who was sent eastward by Abraham and founded an Arab tribe (Gen. xxv. 2). Syccea, in Arabia Deserta, E. of Batanæa, mentioned by Ptolemy, is identified by Gesenius with the Shuhite country. B. is less violent than Zophar, though more so than Eliphaz.

Bileam. A town in the western half of Manasseh, given to the Kohathites (1 Chron. vi. 70). IBLEAM is the same name by transposition of letters (Josh. xvii. 11); GATH-RIMMON in xxi. 24.

Bilgah. **1.** 1 Chron. xxiv. 14. **2.** Neh. xii. 5, 18; x. 8.

Bilhah. **1.** Rachel's handmaid (Gen. xxix. 29). Rachel having no children gave B. to her husband Jacob, who by the latter had two sons, Dan and Naphtali (Gen. xxx. 1-8, xxxv. 25, xlvi. 25; 1 Chron. vii. 13). Reuben, Jacob's firstborn, defiled her, and was therefore deprived of the birthright, which was given to the sons of Joseph (Gen. xxxv. 22, xlix. 4; 1 Chron. v. 1). Blunt says, so vivid was the desire for the promised Redeemer, that "the wife provoked, instead of resenting, the faithlessness of her husband, the mother taught her own child deceit, daughters deliberately worked their own and their fathers' shame, and the daughter in law courted the incestuous bed, and to be childless was a byeword" (Gen. xvi. 2; xxx. 3, 9; xxv. 23; xxvii. 13; xix. 31; xxxviii. 14). **2.** A Simeonite town (1 Chron. iv. 29), named also Baalah or Balah (Josh. xix. 3).

Bilhan. **1.** Akin in etymology to Bilhah (Gen. xxxvi. 27, 1 Chron. i. 42). **2.** 1 Chron. vii. 10. Sprung from Benjamin's son Bela; for Ehud, Bilhan's son, was sprung from Bela (viii. 3, 6).

Bilshan. Ezra ii. 2, Neh. vii. 7.

Bimhal. 1 Chron. vii. 33.

Binea. 1 Chron. viii. 37, ix. 43.

Binnui. **1.** Ezra viii. 33. **2.** Ezra x. 30. **3.** Ezra x. 38. **4.** Neh. iii. 24, x. 9, xii. 8.

Bird. Heb. *'oph*, "a flying thing," in general; including even *winged insects*, though mostly used of *birds*. *Ravenous birds* are expressed by the Heb. *ait*; Gr. *aetos*, one that pounces on prey; smaller birds, as the *sparrow*, are called in Heb. *tsippor*, the "*tsip*" imitating its note.

BIRD SNARE.

Snaring of birds by net and gin is the image used for the plots of bad men and Satan, to catch souls to their ruin (Ps. xci. 3, cxxiv. 7; Jer. v. 26, 27). The "cage full of birds" is the *trap with decoy birds* to lure others, upon whom then the trap door was dropped. It is also the image for the awfully sudden and unexpected surprise with which Christ's second coming shall overtake the worldly in the midst of carnal security (Luke xxi. 35).

The lake of Galilee still abounds in wild duck. The swan and goose (supposed to be meant in 1 Kings iv. 23) also are found. Snaring and shooting with arrows were the usual modes of taking them. The youth seduced by the strange woman's fair speech, "till a dart strike through his liver," is like such a bird "hasting to the snare and not knowing that it is for his life" (Prov. vii. 23).

The Lord commanded Israel (Deut. xxii. 6), "If a bird's nest chance to be before thee, . . . whether they be young ones or eggs, . . . thou shalt not take the dam with the young." By this the extirpation of the species was prevented. God cares for even sparrows (Matt. x. 29), much more for His children. He would have us imitate His tenderness even towards the inarticulate brutes beneath us. Birds kept in cages for pleasure are not mentioned in Scripture; except there be an allusion to them in Job xli. 5, "Wilt thou play with him as with a bird?" Singing birds were rarer in Palestine than with us, still there were some (Ps. civ. 12, Eccles. xii. 4). Birds, as the turtle dove

and pigeon, were allowed to be substituted in sacrifices for more costly animals by the poor (Lev. i. 14–17; xii. 2, 6, 8), but they were not to be divided as other victims (Gen. xv. 10). The Virgin Mary's poverty appears from her presenting the offering of the poor (Luke ii. 24). The abundance of birds in Palestine appears from their devouring the seed sown by the wayside in the parable of the sower (Matt. xiii. 4).

Ps. lxxxiv. 3 is understood as if sparrows and swallows made their nests in the two "altars" (observe *the plural*) of the tabernacle. But such a position for a birds' nest would be neither enviable nor safe, indeed scarcely possible in the altar of incense in the holy place before the veil. Rather there is an abbreviated comparison: what the house is to the sparrow, and what her nest is to the swallow, that Thine altars are to my soul, and therefore my soul longs for them. Like a little bird, which after a long defenceless wandering has found a house (comp. Matt. viii. 20) in which it may dwell securely, a nest to which it may entrust confidently its dearest possession, its young, thus have I a homeless wanderer found in Thy house the true nest for my soul; otherwise I should have been like the lonely bird on the housetop (comp. Ps. cii. 6, lxxiv. 19). Our two great needs are: (I.) atonement for guilt, so as to be at peace with God; (II.) access to God, and acceptance for our imperfect prayers. The altar of burnt offering outside (I.) represented in type the former, viz. Christ's atonement for all guilt by His precious blood shedding; the altar of incense inside (II.) typified the latter, our prayers being perfumed by our great Intercessor's merits, and so becoming a sweet-smelling savour before God (comp. Ps. cxli. 2; Rev. viii. 3, 4).

The bird killed over running water, and the second bird dipped into the mixed water and blood and set free, for cleansing the leper, symbolise Christ slain to atone for our guilt, and living again and for ever by His resurrection for our justification (Lev. xiv.). As the "blood" represents our reconciliation to God by the atonement, so the "water" our cleansing (John xix. 34, 1 John v. 6).

In Isa. xxxi. 5 Jehovah's solicitous, affectionate care for His people is illustrated. "As birds flying (*i.e.* parent birds hovering over their young to defend them from the vulture), so will the Lord of hosts defend Jerusalem."

EAGLE AND YOUNG.

Comp. the beautiful image of the parent eagle teaching the young the first flight (Deut. xxxii. 1, Ps. xci. 4). Men, like birds, are weak, soon ensnared, prone to wander from their true rest (Prov. vii. 23, xxvii. 8; Lam. iii. 52). Under Christ, in the gospel church, they find their rest lodging under the overshadowing branches of the true Vine (Ezek. xvii. 23, Matt. xiii. 32) a better protection than that of the world power (Ezek. xxxi. 6, Dan. ii. 38).

Jer. xii. 9: "Mine heritage is unto Me as a speckled bird," *i.e.*, the Jewish nation had blended paganism with the altogether *diverse* Mosaic ritual; so the nations around, God's instruments of vengeance, as birds of prey like herself (through her assimilation to them) were ready to pounce upon her (comp. Rev. xviii. 2).

The birds' instinctive observance of their seasons of migration, returning every spring from their winter abodes (S. of Sol. ii. 12), is made a tacit reproof of God's people not returning to Him now that the winter of His judicial wrath is past, and the spring of His gracious favour set in (Jer. viii. 7).

Translate Prov. xxvi. 2, "as the *sparrow* [is prone to] wandering, as the swallow [is prone to] flying [yet never lights upon us], so the curse causeless shall not come" (Deut. xxiii. 5, Balaam and Israel; 2 Sam. xvi. 5–12, Shimei and David; Ps. cix. 28).

Eccles. x. 20, "a bird of the air shall carry the matter." Proverbial: the fact will reach the king's knowledge in a marvellous way, as if a bird had carried it to him. The bird was regarded as the emblem of superhuman intelligence.

Birsha. King of Gomorrah, at Chedorlaomer's invasion (Gen. xiv. 2).

Birth, *Child.* Emblem of acute and sudden suffering, such as shall overtake those unprepared for the Lord's second coming (1 Thess. v. 3). The special suffering laid on woman as part of the curse from the fall is overruled to a blessing, if she shall faithfully do and suffer the part assigned by God to her, viz. childbearing and home duties, *her* sphere as distinguished from public teaching, which is *man's* (1 Tim. ii. 11–15), "she shall be saved [though] with childbearing"; *i.e.*, though suffering her part of the primeval curse, in childbearing, just as man shall be saved, though having to bear his part, the sweat of the brow. The passage may further imply: her childbearing, though in sorrow, being the function of her sex whereby the Saviour was born, shall be the mean of her salvation. Bishop Ellicott translates, "through THE childbearing," viz. that of Jesus (Gen. iii. 15, 16).

A special interposition mitigated the penalty to the Hebrew women, under the cruel edict of Pharaoh for the destruction of all Hebrew males born (Exod. i. 15–19). A woman was unclean under the Mosaic law for 40 days after giving birth to a male, and 80 days in the case of a female. Then she offered a burnt offering and a sin offering for her cleansing; less costly victims were required for the poor, as the Virgin Mary [see BIRD]. A child when born was washed, rubbed with salt, and wrapped in swaddling bands, as appears in the Lord's touching picture of His adopting and ultimately marrying Israel (Ezek. xvi. 4), where for "to supple thee" (*i.e.* to make the skin soft), translate, "to the (or *my*) sight," *i.e.* in order to be *sightly for me to look upon* [see marg.]. The salting was to make the skin dense and firm.

Natural birth unto life is the constant image in Scripture for spiritual quickening, the new birth of the soul by the Holy Spirit, who convicts of sin and also points the eye of faith to the Lamb of God who taketh away the sin of the world (John iii. 3–8, i. 13; Gal. vi. 15, Tit. iii. 5, Jas. i. 18, 1 Pet. i. 23, 1 John iii. 9, 2 Cor. v. 17; comp. Job xxxiii. 24–26).

Birthdays were generally observed with rejoicings. So Pharaoh's (Gen. xl. 20); Job's (i. 4, etc.); Herod's (Matt. xiv. 6), though his day was perhaps rather that of *his accession* to the throne, comp. Hos. vii. 5, "the day of our king." The Jews latterly viewed birthday celebrations unfavourably, on account of the idolatrous rites and revelry associated with them. Josephus (Ant. xix. 7, §1) mentions that Herod, the brother of Herodias, who succeeded the Herod of Matt. xiv. 6, "made a feast on his birthday, when all under his command partook of his mirth." This is in coincidence with Matthew and Mark (vi. 21), for it proves that birthday feasts were observed in Herod's family, and that officers of the government customarily shared in them.

Birthright. A double portion fell to the firstborn, comp. Deut. xxi. 15–17, whence Joseph's two sons, who received the birthright forfeited by Reuben the firstborn, were counted as heads of the tribes Ephraim and Manasseh (Gen. xlviii. 5, 6, 22; xlix. 4; 1 Chron. v. 1). The "princes" of the congregation were so probably by primogeniture (Num. vii. 2, xxi. 18). The rebellion of the Reubenite leaders, Dathan and Abiram, may have arisen through jealousy at the preeminence which others enjoyed above them, Reuben their first father having had originally the primogeniture; comp. Num. xvi. 1, 2, with xxvi. 5–9. Esau transferred his birthright to Jacob for a paltry mess of pottage, profanely setting at nought what was the spiritual privilege connected with it, the being progenitor of the promised Messiah (Gen. xxv. 33, Heb. xii. 16, 17).

It is striking how often God set aside the birthright, in order to show that the objects of His choice are "born not of bloods (Gr. *natural descents*), nor of the will of the flesh, nor of the will of man, but of God" (John i. 13). Thus Isaac is preferred to Ishmael, Jacob to Esau, Joseph to Reuben, David to his elder brothers, Solomon to Adonijah the elder of the two (1 Kings ii. 15). Ordinarily the firstborn inherited the throne (2 Chron. xxi. 3), typifying Messiah the "first begotten" of the Father, "the Firstborn among many brethren," and Heir of all things (Rom. viii. 29, Heb. i. 6). All the firstborn of Israel were claimed by Jehovah as His, He having saved them when Egypt's firstborn were slain (Exod. xxii. 29). He allowed them to be redeemed, and the tribe of Levi to serve Him in their stead (Num. iii. 12, 13). The whole nation was God's firstborn among all the peoples (Exod.

iv. 22). The spiritual Israel in a still higher sense is "the church of the firstborn written in heaven" (enrolled as its citizens in the book of life) (Heb. xii. 23, Jas. i. 18, Rev. xiv. 1–4).

Birzavith. In Asher's genealogies (1 Chron. vii. 31), a place. In the marginal or keri reading = "well of olives."

Bishop. Gr. *episcopos*, applied to the inspectors sent by Athens to her subject states, to inquire into their state, to rule and defend them. The Greek speaking Jews or Hellenists applied it in the LXX. to officers who had "the *oversight* of the tabernacle" (Num. iv. 16, xxxi. 14), "the officers overseeing the host" (Ps. cix. 8, "his *charge of overseeing* let another take," quoted in Acts i. 20 "his bishoprick"; Isa. lx. 17, "thine overseers righteousness." *Presbyter* or *elder* was the term in the Christian church at *Jerusalem* for *the pastoral superintendent*; *episcopus* or *bishop* was naturally adopted in *Gentile* Christian churches, the word being already in use among the Greeks. The terms were originally equivalent; *presbyter* (whence "priest" comes by contraction) marking the *age*, *rank*, and respect due to him, *episcopus* marking his *official duty*. *Bishops* and *deacons* are the two orders alone mentioned in Phil. i. 1. The plural shows there was more than one bishop and more than one deacon there. Those called "elders" (presbyters) are also termed "overseers" (bishops, Gr.) as if the terms were interchangeable (Acts xx. 17, 28; Tit. i. 5, 7). The presbyters discharged episcopal functions, *i.e.* overseeing the flock (1 Tim. v. 17; 1 Pet. v. 1, 2). So in the epistles of Clement of Rome the two terms are interchangeable. But in Ignatius' epistles the bishop is regarded as superior to the presbyter. However, in the genuine epistles, in the Syriac version edited by Cureton, the bishop is much less exalted. "Elder" is the correlative term to "younger men" (Gr. *neoteroi*), Acts v. 6. "Elders" are first mentioned in the church in Judæa (xi. 30). Paul and Barnabas transplanted the same Jewish government to the Gentile churches (xiv. 23) by "ordaining elders in every church." "Bishops" are first mentioned in Paul's address at Miletus (xx. 28), describing the duty of the elders, viz. to be faithful "overseers." Then, during Paul's first imprisonment, in Phil. i. 1 "bishops" is the recognised term for "elders." Every Jewish synagogue had its council of "elders" (Luke vii. 3) presided over by one of themselves, "the chief ruler of the synagogue."

In their apostleship the apostles have no successors, for the signs of an apostle [see] have not been transmitted. But the presidents over the presbyters and deacons, whilst still continuing *of the same order as the presbyters*, have succeeded virtually, by whatever name designated, *angel*, *bishop*, *moderator*, to a superintendency analogous to that exercised by the apostles, and evidently derived from the synagogue; see Vitringa, Synag. ii., chaps. 3, 7. The superintending pastor of each of the seven churches is in Revelation called its "angel," (the abuse of the term "apostle" by pretenders led to its restriction to the twelve and Paul, Rev. ii. 2) just as in O. T. the prophet Haggai (i. 13) is termed "the Lord's messenger (*angel*) in the Lord's message." In the larger churches, as Ephesus and Smyrna, there were many presbyters, but only *one* angel under the one "chief Shepherd and Bishop of Souls," the term "bishop" thus being applicable to the highest pastoral superintendence (1 Pet. ii. 25, v. 4). The enigmatic symbolism of Revelation transfers the term of office, *angel*, from Jehovah's heavenly to His earthly ministers; reminding them that, like angels above, they should do God's will lovingly and perfectly. The "legate (*angel*) of the church" (*scheliach tsibbur*) recited the prayers in the name of the assembled worshippers in the synagogue; the apostles, as Jews, naturally followed this pattern, under God's providential sanction: comp. Jas. ii. 2, "assembly," Gr. synagogue," 2 Cor. viii. 23.

Timothy either at his ordination as presbyter, or else consecration as temporary overseer or bishop over Ephesus, received a spiritual gift "by prophecy," *i.e.* by the Spirit speaking through the prophets (Acts xiii. 1–3; 1 Tim. i. 18, iv. 14, 15), accompanied "WITH the laying on of the hands of the presbytery." The laying on of hands symbolised the impartation of spiritual strength; as in Joshua's case (Num. xxvii. 18–20, Deut. xxxiv. 9). The "with" implies that the presbyters' laying on of hands *accompanied* the conferring of the gift. The "by" in 2 Tim. i. 6 implies that Paul was the more immediate *instrument* of conferring it: "stir up the gift of God which is in thee BY the putting on of my hands." The Jewish council was composed of the elders (the presbytery, Luke xxii. 66, Acts xxii. 5), and a presiding rabbi; so the Christian church was composed of elders and a president (Acts xv. 19, 23). At the ordination of the president three presbyters were always present to lay on hands; so the early church canons required three bishops to be present at the consecration of a bishop. The president ordained in both cases as the representative, in the name of the presbytery. *Ordination* (comp. Acts vi. 6, xiii. 3) is meant in 1 Tim. v. 22, "lay hands suddenly (without careful inquiry into his character beforehand) on no man"; not, as Ellicott explains, "receive penitent backsliders into church fellowship by laying on hands."

The qualifications are stated in 1 Tim. iii. 1–7. "Husband of one wife" confutes the Romish celibacy. He who has a virtuous wife and family will more attractively teach those who have similar ties, not only by precept but by example. The Jews teach a priest should neither be unmarried nor childless, lest he be unmerciful. Yet as Jews and Gentiles regarded second marriages with prejudice (comp. Anna, Luke ii. 36, 37), and a bishop ought to stand well in the esteem of his flock, he should be married but *once*. That prohibition no longer holds good, now that no such prejudice exists, which might otherwise have required lawful liberty to yield to Christian expediency. The prohibition may also refer *to a second marriage after a divorce*. Of ruling (*presiding*, Gr.) presbyters there were two kinds, those who "laboured in the word and teaching," and those who did not. The former were to receive "double honour" and remuneration. Both had "government" (1 Cor. xii. 28). The "apostle" and "evangelist" preached to the heathen, but the bishop-presbyter's office was pastoral (Tit. i. 9, 1 Thess. v. 12), including ministration to the sick (Jas. v. 14). Timothy as vicar apostolic heard accusations against elders, and deposed the guilty, and ordained presbyters and deacons (1 Tim. v. 19, Tit. iii. 10). The presiding bishops in the next age naturally succeeded in a permanent and settled sphere to these duties, which were previously discharged in a less settled charge by the apostles and their deputies, who moved from place to place.

The sum of the arguments amounts to this, that episcopacy in the sense of *superintendency*, not in that of succession to the apostleship, has the apostolic precedent to recommend it; but no directions for the form of church government so positive and explicit as those in the O.T. concerning the Aaronic priesthood and Levitical ministry are laid down in the N. T. as to the Christian ministry. Various other orders and gifts are mentioned besides bishop-presbyters and deacons, with superintending apostles and apostolic vicars (as Timothy and Titus). These have not been permanent in all times and places (1 Cor. xii. 28; Eph. iv. 11, 12). The absence of literal, positive directions as to church government, and the statement of the broad principle, "Let all things be done unto edifying" (1 Cor. xiv. 26), and the continual presence of the Holy Spirit in the church to raise up fresh agencies for fresh needs of the church, whilst justifying episcopacy in its general following of the apostolical order, show us that it is not exclusively the Divine platform, but that in all churches holding the essential truths of Scripture "we ought to judge those ministers lawfully called and sent, who be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard." (Ch. of Eng. Art. xxiii.)

Bithiah = *daughter, i.e. worshipper*, of Jehovah. Pharaoh's daughter and wife of Mered, a descendant of Judah. Her name shows she was a convert from Egyptian idolatry to Jehovah's worship; and Mered's other wife is distinguished from her, as "Jehudijah" *the Jewess*. This princess evidently, like Ruth, renounced home, country, and a royal court to take an Israelite husband and to have Israel's God for her

God. The marriage probably took place in the wilderness shortly after the exodus. Perhaps the disaster of Egypt at the Red Sea led some Egyptians to become proselytes. In Lepsius' Kings' Book, Amenophis II., (in his view) father of the Pharaoh drowned at the Red Sea, has among his children one with the hieroglyphic *Amun P* or *B T H, i.e. beloved of Amun* (god of Thebes). On conversion the -jah added to her name would mark her new religion. [See EGYPT, where is stated Canon Cook's view that Thothmes II., much earlier, was the Pharaoh drowned; Amenophis III. had a wife not Egyptian in creed, and not of royal birth, named Tei, and her parents Juaa and Tuaa, names not unlike Bithia.]

Bithron: properly "*the* Bithron," *i.e. divided place;* "all the B." a district in the Arabah or Jordan valley E. of the river (2 Sam. ii. 29). The whole country in the Ghor on the other side of the river is broken and intersected. [See BETHER.]

Bithynia. Paul and Silas from Mysia "assayed to go into B., but the Spirit of Jesus (so the Sin., Vat., and Alex., the oldest MSS., read) suffered them not" (Acts xvi. 7). But afterwards the gospel reached B.; and Bithynians, both Jews and Gentiles [see PETER], became Christians; for Peter (1 Pet. i. 1) addresses them along with those of "Pontus, Galatia, Cappadocia, and Asia." Delay is not denial of believing prayer; God's time, God's place, and God's way are the best. B. is the nearest point to Europe; bounded by Paphlagonia on the E., by the Euxine on the N., by the Propontis on the W., by Mysia, Phrygia, and Galatia on the S. B. was originally bequeathed to Rome by Nicomedes III., 74 B.C., the last of the kings, one of whom invited the Gauls; whence the central province was called Gallo-Græcia or Galatia. On the death of Mithridates king of Pontus, 63 B.C., the W. of Pontus including Paphlagonia was joined to B. The Roman province is sometimes called "Pontus and B." In Acts ii. 9 Pontus alone is mentioned, in 1 Pet. i. 1 both are mentioned. It is hilly, well wooded, and productive. The river Rhyndacus, and the snowy range of mount Olympus of Mysia, are marked features on the W. At Nicæa in it met the famous council early in the 4th century. In the 2nd century Pliny the Younger, its governor, wrote the letter still extant to the emperor Trajan: "in the case of those Christians who were brought before me I adopted this method. I asked them, Were they Christians? On their confessing it, I asked them a second and third time, threatening punishment. When they persevered I ordered them to be led off for execution. For I did not doubt that inflexible obstinacy ought to be punished. Nothing can compel those who are real Christians to call on the gods, and supplicate thy image with frankincense and wine, and to curse Christ. Their error is this; they are wont to meet on a stated day before dawn and to repeat in turns among themselves a hymn to Christ as God; and to bind themselves by oath not to commit any wickedness, such as theft, robbery, or adultery, nor to break their word. When this is over, their custom is to depart and to meet again to take food, but ordinary and innocuous. Many of every age and rank, also of both sexes, are in question. For the contagion of that superstition has spread not only through cities, but even villages and the country. At least it is certain that our temples now are almost deserted, and the customary sacred rites for long omitted, and a purchaser of victims is very rarely found."

Bittern = *quippod.* The accompaniment of the desolation reigning in Babylon (Isa. xiv. 23), Idumea (xxxiv. 11), Nineveh (Zeph. ii. 14). An aquatic solitary bird, frequenting marshy pools, such as the plain of Babylonia abounded in: the *Al-houbara* of the Arabic version, the size of a large fowl. The *Botaurus stellaris*, of the heron kind. Gesenius translates "the hedgehog" (from its rolling itself together; *quapad*, "to contract oneself"), and Strabo says that enormous hedgehogs were found in the islands of the Euphrates. The Arabic *kunfud* resembles somewhat *quippod.* But the *hedgehog* or *porcupine* would never "lodge" or perch "on the chapiters of columns," as marg. Zeph. ii. 14 says of the *quippod.* Still the columns might be fallen on the ground within reach of the hedgehog, and Idumea is not a marshy region suited to an aquatic bird such as the bittern.

BITTERN.

Bizjothjah. A town in southern Judah (Josh. xv. 28).

Biztha. Second of the seven eunuchs of king Ahasuerus' harem (Esth. i. 10). The Persian *Beste* means *eunuch.*

Blains: *aba' bu'oth.* The sixth Egyptian plague, which followed after Moses' sprinkling of the furnace ashes towards heaven; "the botch of Egypt" (Deut. xxviii. 27, 35), black leprosy, a kind of elephantiasis, producing burning ulcerous pustules on the skin. The magicians, whose scrupulous cleanliness is noticed by Herodotus, could not stand before Moses because of the boils (Exod. ix. 9-11).

Blasphemy. Literally a "railing accusation" against any one (Jude 9). "Evil speaking" is probably meant by it in Col. iii. 8. But it is more often used in the sense of any speech directly dishonouring God (1 Kings xxi. 10, 2 Sam. xii. 14, Ps. lxxiv. 18, Isa. lii. 5, Rom. ii. 24). Stoning was the penalty, as upon the son of Shelomith, a woman of Dan, and of an Egyptian father (Lev. xxiv. 11); Stephen was so treated by a sudden outbreak of Jewish zeal (Acts vii. 57-60). The Saviour would have been *stoned* for the blasphemy alleged as the ground of His condemnation (Matt. xxvi. 65, Luke v. 21, John x. 36); but the Romans, to whom He was delivered, used *crucifixion.* So the fulfilment of the prophecy (contrary to what might have been expected, seeing that crucifixion was not a Jewish punishment) was brought about, "they pierced My hands and My feet" (Ps. xxii. 16; comp. John xviii. 31, 32, xix. 6, 7). The Jews, in spite of themselves, fulfilled the prophecies to the letter (John xi. 50-52). The hearer of the blasphemy rent his garment, which might never be mended, and laid his hand, putting the guilt wholly, on the offender's head.

The Jews, because of Lev. xxiv. 16, superstitiously shrank from even naming *Jehovah.* In Exod. xxii. 28, "thou shalt not curse the gods" (Elohim) refers to disrespectful language towards *magistrates.* From Exod. xxiii. 13, "make no mention of the name of other gods," they thought themselves bound to turn the idols' names into nicknames, as Baal into Bosheth, Beth-aven for Beth-el, Beel-zebul for Beel-zebub.

When the Jewish rulers, who had such numerous proofs of Jesus' Messiahship, shut their hearts against conviction, and at last stifled conscience and the light so utterly as to attribute His miracles of love, as the casting out of unclean spirits, to the help of the prince of demons, Christ pronounced that they were either committing or on the verge of committing the sin against the Holy Ghost which is forgiven neither in this world nor in the world to come, though all sin against the Son of man can be forgiven (Matt. xii. 31, etc.; Mark iii. 28, etc.). None can now commit *formally* the same sin of attributing Jesus' miracles against Satan's kingdom to Satan's help, so evident a self contradiction that nothing short of a seared conscience, and a hardened determination to resist every spiritual impression and even malign the Spirit's work before other men, could have given birth to such a sin. But a man may commit virtually the same sin by continued malignant resistance of the gracious Spirit in one's own heart, with, at the same time, blasphemous and Satanic misrepresentation of it to others. He who has committed it is so given over to a reprobate mind as to have no pang of conscience about it, and the very fear of any one that he has committed it is proof positive that he has not, for if he had he would have been "past feeling" (Heb. vi. 4-6, 1 John v. 16).

Blastus. Herod Agrippa I.'s chamberlain; mediator between him and the people of Tyre and Sidon, who made him their friend (Acts xii. 20).

Blessing. "The less is blessed of the better" (Heb. vii. 7). Aaron and the priests pronounced the benediction (Num. vi. 22-27, Deut. x. 8). Jacob and Moses gave dying blessings prophetical of the character and history of the several tribes (Gen. xlix., Deut. xxxiii.). The cup in the Lord's supper is called "the cup of blessing" from the passover cup of wine called so be-

cause "blessing" was offered over it to God. 1 Cor. x. 15 Paul says, "the cup which WE bless," viz. *the minister and the congregation*; not he alone by any priestly authority, but as representing the congregation who virtually through Him bless the cup. The celebrant is the church. The minister is the leader of the congregation. The consecration is the corporate act of the whole church. The *joint blessing* by him and them (not the cup itself, which in the Gr. is not nominative but accusative) and the consequent *drinking together* constitute the "communion," *i.e. joint participation* of the blood of Christ.

Blindness. Its cure is one of our Lord's most frequent miracles (Luke vii. 21, Matt. ix. 27, Mark viii. 23, John v. 3, ix. 1), as had been foretold (Isa. xxix. 18, xxxv. 5). In coincidence with this is the commonness of it in the E. In *Ludd* (Lydda) the saying is, every one is either blind or has but one eye. Jaffa has 500 blind out of 5000 of a population. The dust and sand pulverized by the intense heat, the constant glare, and in the sandy districts the absence of the refreshing "green grass," (the presence of which Mark notices as noteworthy in the miracle of the feeding the multitudes,) the cold sea air on the coasts, the night dews affecting those sleeping on the roofs, all tend to produce blindness.

It is a constant image used of spiritual darkness, and Jesus' restoration of sight to the blind pointed to the analogous spiritual bestowal of sight on the soul. Paul, who had passed through both the physical and the spiritual transition from darkness to light (Acts ix. 8, 9), instinctively, by an obviously undesigned coincidence confirming authenticity, often uses the expressive image (Acts xxvi. 18; 2 Cor. iv. 4; Eph. i. 18, iv. 18; Col. i. 13). Elymas was smitten with blindness at Paul's word (Acts xiii. 11, comp. Gen. xix. 11, 2 Kings vi. 18).

The blind were to be treated kindly (Lev. xix. 14, Deut. xxvii. 18). The heathen conquerors sometimes blinded captives (2 Kings xxv. 7, 1 Sam. xi. 2).

Blood. Forbidden to be eaten (Gen. ix. 4) under the O. T., on the ground that "the life (soul) of the flesh (the soul which gives life to the flesh) is in the blood," and that "God gave it upon the altar to make atonement with for men's souls" (Lev. xvii. 11). Translate the next clause, "for the blood maketh atonement *by virtue* of the soul." The blood, not in itself, but as *the vehicle of the soul*, atones, because the animal soul was offered to God on the altar as a substitute for the human soul. Now that Christ's one, and only true, sacrifice has superseded animal sacrifices, the prohibition against eating blood ceases, the decree in Acts xv. being but temporary, not to offend existing Jewish prejudices needlessly. In Lev. iii. 17 the "fat" is forbidden as well as the blood. God reserved the blood to Himself, investing it with a sacramental sanctity, when allowing man animal food. Besides the atoning virtue it typically had, it brought a curse when not duly expiated, as by burial (Gen. ix. 4, Lev. xvii. 13). The blood of victims was caught by the priest in a bason, and sprinkled seven times (that of birds was squeezed *out* at once) on the altar, its four corners or horns, on its side above and below the line running round it, or on the mercy seat, according to the nature of the offering; the blood of the passover lamb on the lintel and doorposts (Exod. xii.; Lev. iv. 5–7, xvi. 14–19). A drain from the temple carried the blood into the brook Kedron. A land was regarded as polluted by blood shed on it, which was to be expiated only by the blood of the murderer, and not by any "satisfaction" (Gen. iv. 10, ix. 4–6; Heb. xii. 24; Num. xxxv. 31, 33; Ps. cvi. 38). The guilt of bloodshed, if the shedder was not known, fell on the city nearest by measurement, until it exculpated itself, its elders washing their hands over an expiatory sacrifice, viz. a beheaded heifer in a rough, unploughed, and unsown valley (Deut. xxi. 1–9).

The blood and water from Jesus' side, when pierced after death, was something extraordinary; for in other corpses the blood coagulates, and the water does not flow clear. The "loud voice" just before death (Luke xxiii. 46) shows that He did not die from mere exhaustion. The psalmist, His typical forerunner, says (lxix. 20), "reproach hath *broken my heart.*" Crucifixion alone would not have killed Him in so short a time. Probably the truth is, if we may with reverence conjecture from hints in Scripture, that mental agony, when He hung under the Father's displeasure at our sins which He bore, caused rupture of the pericardium, or sac wherein the heart throbs. The extravasated blood separated into the crassamentum and serum, the blood and the water, and flowed out when the soldier's spear pierced the side. Hence appears the propriety of Heb. x. 19, 20, "having boldness to enter into the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the veil (which was 'rent' at His death), that is to say His flesh." Also, "this is My body which is *broken* for you" (1 Cor. xi. 24) is explained by the *breaking* of the heart, though it was true "a bone of Him shall not be *broken*" (John xix. 32–27); comp. also 1 John v. 6, "this is He that came by water (at His baptism by John in Jordan) and blood" (by His bloody baptism, at Calvary).

THE AVENGING OF BLOOD by the nearest kinsman of the deceased was a usage from the earliest historical times (Gen. ix. 5, 6, xxxiv. 30; 2 Sam. xiv. 7). Among the Bedouin Arabs the *thar*, or law of blood, comes into effect if the offer of money satisfaction be refused. So among the Anglo-Saxons the *wer-gild*, or money satisfaction for homicide, varying in amount according to the rank, was customary. The Mosaic law mitigated the severity of the law of private revenge for blood, by providing six cities of refuge (among the 48 Levitical cities), three on one side of Jordan, three on the other, for the involuntary homicide to flee into. The avenger, or *goel* (derived from a Heb. root "pollution," implying that he was deemed *polluted* till the blood of his slain kinsman was expiated), was nearest of kin to the man slain, and was bound to take vengeance on the manslayer. If the latter reached one of the six cities, (Kedesh in Naphtali, Shechem in mount Ephraim, Hebron in the hill country of Judah, W. of Jordan; Bezor in Reuben, Ramoth in Gilead [Gad], Golan in Manasseh, E. of Jordan,) he was safe till the elders of the city, and then those of his own city, decided whether it was an involuntary act. In this case he was kept safe from the avenger in the city of refuge, so long as he did not go 2000 cubits beyond its precincts. After the highpriest's death he might return home in safety (Num. xxxv. 25, 28; Josh. xx. 4–6). The roads were to be kept clear, that nothing might retard the flight of the manslayer, to whom every moment was precious (Deut. xix. 3). Jewish tradition adds that posts inscribed "Refuge," "Refuge," were to be set up at the cross roads. All necessaries of water, etc., were in the cities. No implements of war were allowed there. The law of retaliation in blood affected only the manslayer, and not also (as among heathen nations) his relatives (Deut. xxiv. 16). Blood revenge still prevails in Corsica.

The law of blood avenging by the nearest kinsman, though incompatible with our ideas in a more civilized age and nation, is the means of preventing much bloodshed among the Arabs; and its introduction into the law of Israel, a kindred race, accords with the provisional character of the whole Mosaic system, which establishes not what is absolutely best, supposing a state of optimism, but what was *best under existing circumstances.* Moreover, it contained an important typical lesson, hinted at in Heb. vi. 18, ii. 14, 15. The Son of man, as He to whom the Father hath committed all judgment, is the goel or avenger of blood on guilty man, involved by Satan the "murderer from the beginning" in murderous rebellion against God. He, in another sense, is the goel or redeemer of man, as the highpriest whose death sets the shut up captive free; He is also the *priestly* city of refuge (His *priestly* office being the mean of our salvation), by fleeing into which man is safe; but in this latter sense, as our Highpriest "ever liveth," we must not only enter the city, and moreover abide in Him, but also abide in Him *for ever* for eternal safety (John xv. 1–11). "The way" to Him is clearly pointed out by God Himself (Isa. xxx. 21). "Turn you to the stronghold, ye prisoners of hope" (Zech. ix. 12). Once in Christ, He can defy avenging justice (Rom. viii. 33, 34).

Boanerges. "Sons of thunder."

The Aramaic name given to James and John by Jesus. Heb., *B'nee regesh*. Their fiery zeal appears in (Luke ix. 54) their desiring the Lord's permission that they should command fire from heaven (like Elias) to consume the Samaritans who would not receive Him, "because His face was as though He would go to Jerusalem." Also in (Mark ix. 38) their forbidding one casting out demons in Christ's name, because he followed not with them. Comp. also their ambition for the highest place in Christ's kingdom, next Himself (Mark ix. 35–41). Grace subsequently corrected this zeal without knowledge, making James the willing martyr (Acts xii.) and John the apostle of gentleness and love. Still the old zeal against perverters of the truth as it is in Jesus appears in 2 John 10, 11, 3 John 10.

Boar. The flesh of "swine" (domestic) was forbidden food to Israel. Eating it was the token of apostasy under Antiochus Epiphanes' persecution, and is mentioned among Judah's provocations of Jehovah (Isa. lxv. 4, lxvi. 17). E. of the sea of Galilee, some Gadarenes are mentioned as having a herd of 2000. Probably they refrained themselves from the flesh, and compromised between conscience and covetousness by selling them to their neighbours the Gentiles. But they gained nothing by the compromise, for the whole herd perished in the waters, in judicial retribution. The Lord of the land, peculiarly set apart as the Holy Land, finds it defiled with demons and unclean beasts. The demons beg leave not to be sent to the abyss of torment, but into the swine. With His leave they do so, and the swine rush down the steep and perish in the waters. Instead of gratitude for the deliverance, the Gadarenes prefer their swine, though at the cost of the demons' presence, to the Saviour at the cost of sacrificing their swine; so they entreat Him to "depart out of their coasts," forgetting His word, "Woe to them when I depart from them" (Hos. ix. 12); a striking contrast to him who was delivered from the demons and who "prayed that he might be with Jesus" (Mark v. 15–18). The lowest point of the prodigal's degradation was when he was sent into the fields to feed swine (Luke xv. 15). The sensual professor's backsliding into "the pollutions of the world," after he has "escaped them through the knowledge of the Lord and Saviour," is fitly compared to "the sow that was washed returning to her wallowing in the mire" (2 Pet. ii. 20–22). "As a jewel of gold (worn often by women as '*nose* jewels,' Isa. iii. 21) in a swine's snout, so is a fair woman which is without discretion" (Heb. *taste, i.e.* without moral perception of what is pure and impure) (Prov. xi. 22). The brutish stolidity of those who appreciate only what gratifies their own foul appetites disqualifies them for appreciating heavenly mysteries; to present these holy truths to them would be as unwise as to cast pearls before swine, which would only trample them under foot (Matt. vii. 6).

The wild boar is mentioned once only (Ps. lxxx. 13). Its destroying a vineyard partly by eating the grapes, partly by trampling the vines under foot, is the image of the heathen world power's ravaging of Israel, Jehovah's choice vine, transplanted from Egypt into the Holy Land. Pococke saw large herds among the reeds of Jordan, where it flows into the sea of Galilee; and so it is sculptured on Assyrian monuments as among reeds. Its Heb. name, *chazir*, is from a root *to roll* in the mud.

Boaz. Explained in marg. 1 Kings vii. 15–21, "in it [is] strength." Others, *fleetness*. **1.** Of Bethlehem: Elimelech's (Naomi's husband's) kinsman. When the next of kin to Ruth, Naomi's daughter in law, declined to do the part of redeemer (goel) [see BLOOD] of the inheritance of her deceased husband Mahlon (comp. Deut. xxv. 5–10), B. did so by marrying her, though much her senior (Ruth iii. 10). Their son Obed was grandfather of David. There being no objection to an Israelite's marriage with a Moabitess marks an early date (contrast Ezra ix.). David's descent from Ruth *the Moabitess* accounts for the intimacy of David with the king of *Moab*, so that it was with him he left his father and mother in his flight from Saul (1 Sam. xxii. 3–5); an undesigned coincidence between the books of Samuel and Ruth, a mark of genuineness (comp. Ps. xxvii. 10). In the genealogy (Ruth iv. 18–22) several, at least three, generations must be inserted, as the list there only allows ten generations for 850 years, and only four for the 450 years between Salmon and David.

2. The name of one of the two brazen pillars in Solomon's temple porch, on the left, as Jachin was on the right. The difference of the height as given in 1 Kings vii. 15, 21, 2 Chron. iii. 15, arises from the height in one place including, in the other place excluding, the ornament which united the shaft to the chapiter (comp. Jer. lii. 17–21). The pillars, which were hollow, were broken up and carried to Babylon at the fall of Jerusalem before Nebuchadnezzar.

Bocheru. 1 Chron. viii. 38, ix. 44. Son of Azel. But the LXX. reads *Bekoru*, "his firstborn." [See BECHER].

Bochim=*the weepers*. A place W. of Jordan, above Gilgal (Jud. ii. 1, 5). "The [Heb.] angel of the Lord [the Second Person in the Trinity, "the Lord," Exod. xxiii. 20] came up from Gilgal to Bochim, and said, I made you go up out of Egypt," etc. He identifies Himself with Jehovah, as no created angel would do. Their sacrificing to the Lord at Bochim, where there was no sanctuary, implies that the angel was Jehovah Himself, whose appearing at any place justified the offering of sacrifices there (Jud. vi. 20, 26, 28; 2 Sam. xxiv. 25). The mention of His coming up "from Gilgal to Bochim" is not so much a geographical as a spiritual intimation. The Angel Prince of Jehovah's host announced to Joshua at Gilgal the fall of Jericho, directly after their *rolling away* the reproach of Egypt by circumcision, whence the place got its name (Gilgal meaning "rolling") (Josh. v. 2–15). As *there* they entered into covenant with the Lord with the ritual act of self consecration, and so were assured of victory from the Lord, so *here* at B. (unknown geographically) the Divine Angel makes known to them that by their making peace with the Canaanites, instead of rooting them out, they have broken the covenant and so must pay the penalty. It is implied that the same Angel who was Israel's champion at Gilgal is now manifesting Himself as Israel's punisher, by means of those very Canaanites whose residence permitted among them was their sin. Shiloh, not Gilgal, was the place of meeting for the nation at the tabernacle set up there (Josh. xviii. 1–10). Comp. the phrase, "O My people, remember now *from Shittim unto Gilgal*" (Mic. vi. 5): not so much a geographical notice as a reference to the people's spiritual and national obligations to God in connection with those places.

Bohan=*the thumb*. A son of Reuben (not mentioned in Exod. vi. 14, Num. xxvi. 5, 1 Chron. v. 3), after whom a stone was named. Probably commemorating some achievement of his in the conquest of Palestine (Josh. xv. 6, xviii. 17). It was a boundary mark between Judah and Benjamin, the exact point where the mountains W. of the Dead Sea change their direction to the eye. Now called "the stone of the finger," *Hadjar el Asbah*. Ganneau observes that a rock on an isolated peak on the hill side resembles *a fist closed with the thumb raised*; the name of this peak probably was transferred to the fallen block close by, viz. *Hadjar el Asbah*.

Bolster. The pillow of goat's hair which Michal put for a bolster (1 Sam. xix. 13) was probably a curtain to protect the sleeper from mosquitoes, or a counterpane, with which sleepers in the East protect the head and face. *Kebir* means something *woven*, from *kabar* "to weave." The indefinite article implies it was one of the articles of regular use, as a counterpane or veil woven of goat's hair to cover the head and face while sleeping.

Bones. The framework of the body; so the breaking of them expresses overwhelming sorrow, which prostrates body and mind (Isa. xxxviii. 13). As the surgeon must sometimes break a bone to save a patient lameness for life, so God breaks that He may heal. Self will and self righteousness must be broken, that we may run the way of God's commandments. When one has a "broken and contrite heart," "the bones which God has broken rejoice" (Ps. li. 8, 17). Not a bone of Jesus was broken, as antitype of the paschal lamb (Exod. xii. 46; John xix. 33, 36).

Book. "Eat . . . a roll of a book" (Ezek. ii. 8, 9), meaning, Appropriate its contents in thy mind so entirely that it shall become part of thyself

(iii. 2). God's messenger must first inwardly possess as his own and himself digest the truth of God before he can speak it effectually to others, to their believing appropriation of it (Rev. x. 9). Jer. xv. 16 is the inspired explanation of the phrase: "Thy words were found, and I did eat them, and Thy word was unto me the joy and rejoicing of my heart."

ANCIENT SCROLLS.

A *seal* secured books anciently, when designed to be kept secret. A book was then a *roll* of paper, often written within and on the back (Rev. v. 1), so as not to be wholly readable till the seal was broken. The fragments readable outside would excite curiosity and the desire to read the whole. Precisely the nature of God's roll of inspired Scripture, the successive parts being unfolded as God's grand scheme of redemption develops itself; the parts revealed whetting the desire for more and more, until the whole stands forth in its finally consummated perfection. Unbelief seals up to many (however learned) even what is revealed. Docile, childlike receptivity is needed (Isa. xxix. 11; Matt. xiii. 10–17, xi. 25). Prophecy in the O. T. was comparatively a *sealed* volume till Jesus, who "alone is worthy," "opened the seals" (Dan. xii. 4–9). John reveals what Daniel veils; therefore Daniel is told to "seal the book," John "*not* to seal the book" (Rev. xxii. 10). Daniel's book was *sealed* because referring to the then *distant* future; John's *unsealed* because the events foretold were *immediately* to begin their fulfilment.

"The book of the living" (Ps. lxix. 28); Phil. iv. 3, "the book of life." All the Israelites who came up out of Egypt were entered in a muster roll of the living citizens, called "the writing of the house of Israel," "the book of life" (Ezek. xiii. 9). Those who died were erased each year. An image of God's book of *predestination to eternal life* (Ps. cxxxix. 16, lxxxvii. 6; Exod. xxxii. 32; Dan. xii. 1; Luke x. 20; Phil. iv. 3; Rev. xiii. 8, xvii. 8, xxi. 27). In *man's* point of view it has in it names of highly privileged professors who have but a name to live, but are dead spiritually, and therefore may be blotted out, as was Judas (Rev. iii. 5; Matt. xiii. 12, xxv. 29); but in *God's* point of view it contains those only who are never blotted out, but elected finally to life (John x. 28, 29; Acts xiii. 48; Rev. xx. 12, 15), "written among the living in (the heavenly) Jerusalem" (Isa. iv. 3).

Booths. [See SUCCOTH, and FEAST OF TABERNACLES.]

Booty. Within Canaan no captives were to be made; all that breathed were to be destroyed (Deut. xx. 14, 16); but outside, if resistance were offered, the women and children were to be made captives, the men slain. Pictures and images, as temptations to idolatry, were to be destroyed (Num. xxxiii. 52). In the case of Amalek the very cattle Saul was commanded to destroy (1 Sam. xv. 2, 3). So also in the case of Arad (Num. xxi. 1–3) and Jericho, where everything was put under the *cherem* or *curse* and became the Lord's (Josh. vi. 19–21). Abraham devoted one tenth of the spoil of Sodom, rescued from Chedorlaomer, to Jehovah through Melchizedek, the king-priest (Gen. xiv. 19–24). David "made a statute and an ordinance for Israel unto this day" that the part of the army which guarded the families and baggage should share equally in the spoil with the troops actually engaged. The occasion of its enactment was upon the capture of immense spoil from Amalek, a part of it recovered property of Ziklag (1 Sam. xxx. 25, etc.). He also sent presents of the spoil to those of the elders of Judah who were his friends. Indeed by the law (Num. xxxi. 26–47) booty was to be shared equally between the army engaged and Israel; only that of the former half only one 500th part was appropriated to the priests of God, of the latter one 50th to the Levites. The spoils dedicated by David and his chiefs to the temple were freewill offerings (2 Sam. viii. 11, 1 Chron. xxvi. 27).

Borrow. In Exod. iii. 22, xii. 35, 36, not in the sense of taking on *loan*, which has given a handle for scoffers as if the Israelites *borrowed* what they did not return, and so purloined from the Egyptians. *Shaal* means only *to ask*: the Israelites *asked*, and "the Egyptians MADE THEM ASK," *i.e.* urged them to ask, so eager were they to get them away, through fear of the plagues, which Exod. xi. 8 confirms, also Ps. cv. 37, 38; they *allowed them to ask* (not "lent"), *i.e.* received favourably their asking, jewels of silver, gold, and raiment, yea, even urged them to ask for more than the Israelites at first asked. The Egyptians could not for a moment have expected the Israelites would return them; for Jehovah's demand, "Let My people go, that they may serve Me," enforced by the rapidly successive plagues, must have convinced the Egyptians that Israel had before them some far more momentous movement than a three days' march to a feast. The Egyptians' gifts, though outwardly seeming to flow from their goodwill, if viewed more deeply were the result of Jehovah's constraining power, which made them just and generous in spite of themselves. As they had spoiled Israel by the bondservice unremunerated, so Israel, Jehovah's host (Exod. xii. 41), marched forth "with an high hand" (xiv. 8), "by strength of Jehovah's hand" (xiii. 16), having "spoiled" their spoilers, an earnest of the saints' and Israel's final victory over the world powers and the prince of this world (Zech. xiv. 14). In 1 Sam. i. 28 the same Heb. verb ought not to be translated "I *lent* him to the Lord . . . he shall be *lent* to the Lord," but "I also (on my part in return for *His* favour) make him one asked of the Lord [and therefore returned to the Lord, see marg.]; . . . he shall be as one asked of (and therefore returned to) the Lord."

Bosom. The nearest friend reclining on a couch at a feast lay *in the bosom* of his friend, as John "on Jesus' bosom" (xiii. 23); Lazarus in Abraham's bosom, *i.e.* figuratively for in a high place at the heavenly banquet (Luke xvi. 23). It implies closest and secret intimacy (2 Sam. xii. 8): the Son in the bosom of the Father with whom He is One (John i. 18); the lambs carried in the bosom of the Good Shepherd (Isa. xl. 11).

Bosses. The projecting centre of a shield. Job xv. 26: "he (the rebel) runneth upon Him (God), even on (rather *with*) his neck (*i.e.* the rebel's haughtily uplifted neck, Ps. lxxv. 5); upon (rather *with*) the thick bosses of his (the rebel's, not God's) bucklers." The rebel and his fellows, as it were, join shield to shield as a compact covering against the Almighty's darts. What suicidal folly! for "the shields of the earth belong unto God" (Ps. xlvii. 9). The invading godless Gog and Magog's shields Israel shall "set on fire" (Ezek. xxxix. 9).

Bottle. Of two kinds: (1) Of skin or leather, used for carrying water, wine, and milk. A goatskin whole, the apertures at the feet and tail being bound up, and when filled tied at the neck. They are tanned with acacia bark and left hairy at the outside. The Gibeonites' bottles were rent, as they pretended, with their distant journey (Josh. ix. 4, 13). New wines by fermenting would rend "old bottles" of skin (Matt. ix. 17). It is therefore put in new goatskin bottles, and without a vent to work off the fermentation strains even them. So Elihu, the *young* friend of Job, after the *older* ones had failed to comfort him, compares himself, filled with the spirit which inspired him so as to be full of words seeking for utterance, to *new* bottles of wine: "my belly is as wine which hath no vent, it is ready to burst like new bottles" (Job xxxii. 19). Hung in the smoke to dry, the skin bottles become parched and shrivelled; whence the psalmist (cxix. 83) says, "I am become like a bottle in the smoke." Skins for wine are still used in Spain, called borrachas. (2) Bottles of glass or "potters'" earthenware, easily "dashed in pieces": a frequent image of sinners, God's creatures (Rom. ix. 21–23; 2 Tim. ii. 20, 21) dashed in pieces by God their Maker at His righteous pleasure when they do not answer His end, namely His glory (Jer. xiii. 12–14, xix. 1–10; Ps. ii. 9; Rev. ii. 27). The Egyptian monuments illustrate the pottery and glass work of that country fifteen hundred years B.C. The clouds pouring down water are figuratively "the bottles of heaven" (Job xxxviii. 37). "Who can stay (rather, *incline*, so as to empty out and *pour*) the bottles of heaven?" the rain filled clouds.

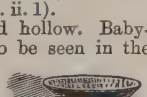
SKIN BOTTLES.

"Put Thou my tears (as a precious treasure in Thy sight) into Thy bottle" (the repository of precious objects, sealed up anciently), so as to reserve them for a manifold recompence of joy hereafter (Ps. cxxvi. 5, Isa. lxi. 7).

Bow: rainbow. God, after the flood, took the rainbow, previously but a *natural* object of sight, shining beautifully in the sky, when the sun's rays are refracted through falling rain at different angles and so produce different prismatic colours, and *elevated it to spiritual significancy*, to be to Noah and the world the sign of His love and pledge of His sparing mercy, that He would no more destroy the earth with waters. The language in Genesis gives no reason for supposing the writer ignorant of the natural cause of the rainbow, as if he made God then for the first time setting it in the sky. So *nathan*, "give," means *appoint* in Num. xiv. 4, 1 Sam. xii. 13, 1 Kings ii. 35. It is the pledge of "the world's covenant, not the church's, a charter of natural blessings." "Set" means simply, "I do *appoint* My bow in the cloud" (Gen. ix. 13-16). In Ezek. i. 28 and Rev. iv. 3 *the rainbow round about the throne of Jehovah* is the symbol of mercy to God's children amidst coming judgments on the wicked. Though the Divine righteousness requires a deluge of wrath on the faithless, God's faithfulness will only shine forth on the elect remnant the brighter for the tribulation that necessarily precedes (comp. Isa. liv. 8-10). The complete circle typifies God's perfection and eternity, not broken into a half, as the earthly rainbow. As the various prismatic colours unite to form one pure ray, so God's varied providences combine in one harmonious whole. As the rainbow was reflected on the waters of the world's ruin, and is seen only when a cloud is over the earth, so another deluge of fire shall precede the "new heavens and earth" granted to redeemed man, as the earth after the flood was restored to Noah. The cloud was the token of God's presence in Israel's wilderness journey and in the holiest place of the temple; and on mount Sinai at the giving of the law; and at the Lord's ascension (Acts i. 9), and at His coming again (Rev. i. 7). The bow represents calm sunshine after the world's shipwreck through sin. It is the emblem of God's loving faithfulness to His covenant with His people, and the pledge of sure hope to them.

Bowels: including the heart, the seat of the affections and emotions. "My bowels are troubled for him," viz. with tender yearnings of compassionate love (Jer. xxxi. 20, Isa. lxiii. 15, Hos. xi. 8, Phil. ii. 1).

Bowls. Round and hollow. Babylonian bowls are to be seen in the British Museum, with Chaldæan inscriptions, probably designed as charms against evil and sickness (comp. Joseph's "divining cup," Gen. xliv. 5). The writing is



BABYLONIAN BOWLS.

of a Heb. type, and may have belonged to the descendants of the Jewish captives in Babylon.

Box. Isa. xli. 19, lx. 13: rather the *scherbin*, a cedar remarkable for its small cones and *upright* branches; *teasshur* from *ashar*, to be *upright*. Some read this in Ezek. xxvii. 6, instead of "the Ashurites." Maurer trans.: "they have made thy benches of ivory *inlaid* in the daughter of cedars," or *the best boxwood*. The box when not trimmed grows often 25 feet high. The wood, hard and firm, so as to be the only European wood that sinks in water, is used now especially for *inlaying* and wood engraving, and takes a fine polish.

Bozez=*shining*. The name of one of two "sharp rocks" (Heb. "tooth of the cliff"), on the N. side "over against Michmash," "between the passages" whereby Jonathan entered the Philistines' garrison (1 Sam. xiv. 4, 5).

Bozkath. A city of the shephelah or low land of Judah (Josh. xv. 39, 2 Kings xxii. 1), to which Josiah's grandmother belonged.

Bozrah: from a root "restrain," a *sheepfold*, LXX. version of Jer. xlix. 22. Jobab is styled "of B." (Gen. xxxvi. 33) among the kings of Edom (1 Chron. i. 44). **1.** Now *El-busaireh*, containing about 50 houses and a castle on a hill, in the mountain district S.E. of the Dead Sea, half way between Petra and the Dead Sea. Burckhardt saw *goats* in large numbers there, just as Isaiah (xxxiv. 6) describes; comp. lxiii. 1, Amos i. 12, Mic. ii. 12.

2. Another B. in Moab, in "the plain country," *i e.* the high level downs E. of the Dead Sea (Jer. xlviii. 21, 24), enumerated among the cities of Moab. The B. of Edom on the mountains (xlix. 13) and Edom's other cities are to be "perpetual wastes"; but the B. of Moab "in the plain" is to be restored "in the latter days" (Jer. xlviii. 47). Though not mentioned elsewhere, this B. of Moab, where kings were "sheepmasters" (2 Kings iii. 4), would be a name (meaning "sheepfold") of probable occurrence. Others identify this B. with the Roman *Bostra* in Bashan, 60 miles from Heshbon, containing magnificent remains; Jeremiah's including the cities "far and near" may favour this view; but ver. 21, "in the plain," seems to mark it among the other Moabite cities.

Bracelet. [See ARMLET, which encircled the *arm*, as BRACELETS the *wrist*.] In Gen. xxxviii. 18, 25, instead of "bracelets" translate (*pathil*) "the ribband" or *guard* by which Judah's signet was suspended to his neck. In Isa. iii. 19 *wreathed* chainwork bracelets are meant, as the root of *sheerah* implies. Bracelets of fine twisted gold are still common in Egypt. Men wore them as well as women. The Assyrian kings had "in the centre of theirs stars and rosettes, probably inlaid with precious stones" (Layard). In Exod. xxxv. 22, for "bracelets" (*chach*) translate *clasp* or *ring* (lit. "a hook"). The "bracelet on Saul's arm," *i.e. armlet*, was one of the insignia of royalty found after his death (2 Sam. i. 10).

Bramble (*atad*). Not our English trailing blackberries; but the *Paliurus rhamnus aculeatus*, a lowly stunted tree with drooping jagged branches, from which project sharp stiff thorns, affording no shade, but only scratching those who touched it; fit emblem of the self important, petty, but mischievous speaker (answering to Abimelech) in Jotham's parable (Jud. ix. 8-20), the oldest fable extant. The "bramble bush" (Luke vi. 44) is probably the same as *Christ's thorn* (*Zizyphus spina Christi*) supposed to be the kind of which Christ's crown of thorns was platted; a shrub about six feet high, producing an acid fruit as large as the sloe; the prickles grow in pairs, the one straight, the other curved back. The *nebk* of the Arabs, common everywhere, easily procurable, and pliable for platting, the leaves a deep green like the ivy; so suited to be a mock crown in imitation of the garlands or crowns with which emperors and generals used to be crowned.

Branch. "The branch of Jehovah" (Isa. iv. 2), the *sprout* of Jehovah, Messiah (Jer. xxiii. 5, xxxiii. 15; Zech. iii. 8, vi. 12; Luke i. 78 marg.). Fruit bearing, so as to "fill the face of the world with fruit" (Isa. xxvii. 6). He is at once a "branch" and a "root" (Isa. xi. 1, liii. 2). "The root and offspring (offshoot) of David" (Rev. xxii. 16), the Brother of man and the Source of manhood. Luke ii. 7 shows the depressed state of David's royal line, represented by Joseph and Mary, at the time when Jesus was born "out of the stem of Jesse" (the *stump* cut close to the roots at that time); "a root out of a dry ground." Perfect purity and grace were wrapt up under the root's seemingly unattractive scales. Sin had dried up the life of the humanity out of which He sprang. Degenerate human nature, even Judaism, could never have produced Him. Though rooted in the dry ground of earth, He had a heavenly and self derived life. Believers being such "as He is in this world" (1 John iv. 17) are also "branches" in Him the living vine, yielding fruit instinctively, spontaneously, naturally, their love corresponding to His (John xv.), "the branch of My planting" (Isa. lx. 21). "An abominable branch," *a useless sucker* cut away by the husbandman; else the tree's branch on which a malefactor was hung, and which was buried with him. "They put the branch to their nose" (Ezek. viii. 17), expressing insolent security; they turn up their nose with scorn, or rather they held up a branch of tamarisk to their nose at daybreak, whilst singing hymns to the rising sun.

Brass. With us a mixed metal, consisting of copper and zinc; but the brass of the Bible is one dug simple out of the earth (Deut. viii. 9, Job xxviii. 2), probably *copper*. *Bronze*, a composition of copper and tin, extensively known in ancient times, may in some passages be meant. In Deut. xxxiii. 25, "thy shoes shall be iron and brass," it is implied Asher should

have a mine abounding territory. Keil and Delitzsch translate, "iron and brass shall be thy *castle*" *min'al*); Asher's dwellings were to be *impregnable as if of iron and brass*. Copper was used earlier than iron, its ductility being its recommendation for general use. Tubalcain is termed "the instructer of every artificer in brass and iron" (Gen. iv. 22). "Brass" is used in a good sense for *strength* (Ps. cvii. 16, Jer. i. 18). In a bad sense, for *impudent stubbornness* (Isa. xlviii. 4, Jer. vi. 28). For *money*, Matt. x. 9. In Lev. xxvi. 19, "I will make your heaven as iron, and your earth as brass," *i.e. hard*, yielding no rain, and producing no fruit. "Flesh of brass," *i.e.* invulnerable (Job vi. 12). *The thighs of brass* in Nebuchadnezzar's image (Dan. ii. 32) represent the *brazen armed* Greeks. In Rev. i. 15, "His feet like unto *fine brass*," rather, "*glowing brass*, as if they had been made red hot in a furnace."

Bread. First undoubtedly mentioned in Gen. xviii. 6. The best being made of wheat; the inferior of barley, used by the poor, and in scarcity (John vi. 9, 13; Rev. iv. 6; 2 Kings iv. 38, 42). An ephah or "*three measures*" was the amount of meal required for a single baking, answering to the size of the oven (Matt. xiii. 33). The mistress of the house and even a king's daughter did not think baking beneath them (2 Sam. xiii. 8). Besides there were public bakers (Hos. vii. 4), and in Jerusalem a street tenanted by bakers (Jer. xxxvii. 21); Nehemiah mentions "the tower of the furnaces," or *ovens* (iii. 11, xii. 38). Their loaf was thinner in shape and crisper than ours, whence comes the phrase, not *cutting*, but *breaking* bread (Matt. xiv. 19; Acts xx. 7, 11). Exod. xii. 34 implies the small size of their kneading troughs, for they were "bound up in their clothes (the outer garment, a large square cloth) upon their shoulders." As bread was made in thin cakes it soon became dry, as the Gibeonites alleged as to their bread (Josh. ix. 12), and so fresh bread was usually baked *every day*, which usage gives point to "give us day by day our *daily* bread" (Luke xi. 3). When the kneading was completed leaven was added; but when time was short unleavened cakes were hastily baked, as is the present Bedouin usage; termed in Exod. xii. 8–20 *matztzoth*, *i.e. pure* loaves, having no leaven, which ferments the dough and so produces corruption, and is therefore symbol of mortal corruption (1 Cor. v. 8); therefore excluded from the passover, as also to commemorate the *haste* of Israel's departure. Leaven was similarly excluded from sacrifices (Lev. ii. 11).

EASTERN BREAD

The leavened dough was sometimes exposed to a moderate heat all night whilst the baker slept: Hos. vii. 4–6; "as an oven heated by the baker who ceaseth from raising (rather, *heating*) after he hath kneaded the dough, until it be leavened; for they have made ready their heart like an oven, whiles they lie in wait . . . their baker sleepeth all the night; in the morning it burneth as a flaming fire." Their heart was like an oven first heated by Satan, then left to burn with the pent up fire of their corrupt passions. Like the baker sleeping at night, Satan rests secure that at the first opportunity the hidden fires will break forth, ready to execute whatever evil he suggests. The bread was divided into round cakes, or "loaves," *three* of which sufficed for one person's meal (Luke xi. 5). "Bread of affliction" or "adversity" would be a quantity less than this (1 Kings xxii. 27, Isa. xxx. 20). Oil was sometimes mixed with the flour. There were also cakes of finer flour, called "heart cakes" (as our "cordial" is derived from *cor*, "the heart"), a heart strengthening pastry (2 Sam. xiii. 8–10 marg.), a pancake, possibly with stimulant seeds in it, quickly made; such as Tamar prepared and *shook out* (not "poured" as a liquid) from the pan, for Amnon. The loaves used to be taken to the oven in a basket upon the head (Gen. xl. 16), which exactly accords with Egyptian usage, men carrying burdens on their *heads*, women on their *shoulders*. The variety of Egyptian confectionery is evident from the monuments still extant. The "white baskets" may mean "baskets of white bread." The oven of each house was a stone or metal jar, heated inwardly, often with dried "grass" (illustrating Matt. vi. 30). When the fire burned down the cakes were applied inwardly or outwardly. Cakes were sometimes baked on heated stones, or between layers of dung, the slow burning of which adapts it for baking (Ezek. iv. 15). They needed to be turned in baking, like Scotch oatcakes. Hos. vii. 8, "Ephraim is a cake not turned": burnt on one side, unbaked on the other, the fire spoiling, not penetrating it; so religious professors, outwardly warm, inwardly cold; on one side overdone, on the other not vitally influenced at all; Jehus professing great "zeal for the Lord," really zealous for themselves.

Brick. The earliest were those used in building Babel, of clay burned in the fire. Gen. xi. 3, "Let us make brick, and burn them throughly (marg. *burn them to a burning*). And they had brick for stone, and slime had they for mortar." So Herodotus states that in building Babylon's walls the clay dug out of the ditch was made into bricks, being burnt in kilns. The bricks were cemented with hot bitumen (asphalte), and at every thirtieth row reeds were stuffed in. The materials were ready to their hands, clay and bitumen bubbling up from the ground. But in Assyria and Egypt the bricks are *sundried*, not fireburnt, though in Jer. xliii. 9 a brickkiln is mentioned in Egypt. The Babylonian are larger than English bricks, being about 13 in. square, and 3½ in. thick; more like our *tiles*, and often enamelled with patterns (comp. Ezek. iv. 1); such have been found at Nimrud. The Babylonians used to record astronomical observations on tiles. Nebuchadnezzar's buildings superseded those of his predecessors; hence most of the Babylonian bricks bear his name in cuneiform character. The Egyptian are from 15 to 20 in. long, 7 wide, 5 thick. Those of clay from the torrent beds near the desert need no straw, and are as solid now as when put up in the reigns of the Egyptian kings before the exodus. Those made of Nile mud need straw to prevent cracking; and frequently a layer of reeds at intervals acted as binders. In the paintings on the tomb of Rekshara, an officer of Thothmes III. (1400 B.C.), captives, distinguished from the natives by colour, are represented as forced by

BRICK MAKING.

taskmasters to make brick; the latter armed with sticks are receiving "the tale of bricks." This may be a picture of the Israelites in their Egyptian bondage; at least it strikingly illustrates it.

In Assyria artificial mounds, encased with limestone blocks, raised the superstructure 30 or 40 feet above the level of the plain. The walls of crude brick were cased with gypsum slabs to the height of 10 feet; kiln-burned bricks cased the crude bricks from the slabs to the top of the wall. The brickkiln is mentioned in David's time as in use in Israel (2 Sam. xii. 31); they in Isaiah's time (lxv. 3) substituted altars of brick for the unhewn stone which God commanded.

Bridge. The only hint of bridges in Scripture is the proper name *Geshur*, in Bashan, N.E. of the sea of Galilee. The Israelites forded their rivers, but had no bridges to cross over them. A bridge of planks on stone piers was constructed by Nitocris, 600 B.C., to connect the parts of Babylon together (Jer. li. 31, 32; l. 38). The arch was known in Egypt 15 centuries B.C., yet the Romans were the first to construct arched bridges. Remains of their bridges over the Jordan and the Syrian rivers, notably at Beyrût, still exist. The most remarkable one is *Jacob's Bridge* over the upper Jordan near lake Hooleh.

Bridle. Isa. xxxvii. 29, "I will put My hook in thy nose and My bridle in thy lips," is illustrated in the Assyrian monuments, which represent captives with bridles attached to rings inserted in their under lip, and held in the hand of the king; some of the captives with short beards, tasselled caps, long tunics, and hosen or boots (Dan. iii. 21), seem in physiognomy Jews, or Israelites of the ten tribes. The king in one representation is thrusting out the captive's eye with

a spear, as Zedekiah was treated by Nebuchadnezzar.

Brier. Jud. viii. 7, 16: "Gideon said, I will tear your flesh with the thorns of the wilderness and with briers." Gesenius for "briers" translates "with threshing machines with stones or flints underneath," *barquan* being *iron pyrites*. But the A. V. is supported by the old versions; prickly plants such as grow on strong ground. In Ezek. ii. 6 Gesenius translates as marg. "rebels"; "though *rebellious men like thorns* be with thee." But "briers" answers better to "thorns" which follows: *sarabim* from *saraph*, "to sting." The wicked are often so called (2 Sam. xxiii. 6, S. of Sol. ii. 2). In Isa. lv. 13 "instead of the brier (*sirpad*) shall come up the myrtle tree." The *sirpad*, from *saraph* "to sting," and *saphad* "to prick," is the nettle.

Brigandine. Jer. xlvi. 4, lv. 3: *sirion*, a coat of mail, or scale armour, worn by the light troops called *brigands*.

Brimstone: *gaphrith*, akin to *gopher* wood, and so expressing any inflammable substance, as *sulphur*, which burns with a suffocating smell. It is a mineral found in quantities on the shores of the Dead Sea. It was the instrument used in destroying Sodom and Gomorrah, the adjoining cities of the plain (Gen. xix. 24), for Divine miracle does not supersede the use of God's existing natural agents, but moves in connection with them. An image of every visitation of God's vengeance on the ungodly, especially of the final one (Deut. xxix. 23; Job xviii. 15; Ps. xi. 6; Isa. xxxiv. 9; Ezek. xxxviii. 22; Rev. xix. 20, xx. 10, xxi. 8).

Brook: *aphiqu*. A torrent sweeping through a mountain gorge, in the poetical books alone. *Yeor*, the Nile canals, Isa. xix. 6–8, xxiii. 3, 10, but general in Dan. xii. 5–7. *Mical*, a rivulet (2 Sam. xvii. 20). *Nachal*, the torrent bed, and the torrent itself (Num. xxi. 12, 1 Kings xvii. 3); the Arabic *wady*; Indian *nullah*; Greek *cheimarrhous*.

Brother. Includes, besides sons of the same parents, *cousins* and near relatives, as a nephew (Gen. xiii. 8, xiv. 16; Deut. xxv. 5, 6 marg.). One of the same tribe (2 Sam. xix. 12). Of the same or a kindred people (Exod. ii. 11, Num. xx. 14). A friend (Job vi. 15). A fellow man (Lev. xix. 17). "A brother to (*i.e.* a fellow on a level with) the dragons" or "*jackals*" (Job xxx. 29).

As the outer pagan world knew believers by the name "Christian," so they knew one another by the name "brethren" (Acts xi. 26, xxvi. 28; 1 Pet. iv. 16: comp. Matt. xxv. 40, Acts xi. 29). The Jews distinguished a "brother" as an Israelite by birth, and a "neighbour" a proselyte, and allowed neither title to the Gentiles. But Christ applied "brother" to all Christians, and "neighbour" to all the world (1 Cor. v. 11; Luke x. 29, 30).

The arguments for the "brethren" of Jesus (James, Joses, Simon, and Judas) mentioned in Matt. xiii. 56 being literally His brothers, born of Joseph and Mary, are: (1) their names are always connected with Mary, "His brethren" is the phrase found nine times in the Gospels, once in Acts (i. 14); (2) nothing is said to imply that the phrase is not to be taken literally. But: (1) "My brethren" is found in the wide sense (Matt. xxviii. 10, John xx. 17). (2) If Joseph had been their father, they would have been some one time at least designated in the usual mode "sons of Joseph." The statement that His "brethren did not believe in Him" (John vii. 5) may refer to His *near relations* generally, *excepting the two apostles James* (who is expressly called "the Lord's brother," Gal. i. 19) *and Jude* (Jude 1). In Acts i. 14 His "brethren," as distinct from the apostles, may refer to Simon and Joses and other near relatives. It is not likely there would be two pairs of brothers named alike, of such eminence; James and Jude His brethren are, most probably, the writers of the epistles. (3) It is expressly stated that Mary, wife of Cleophas and sister of the Virgin Mary (John xix. 25), had sons, of whom James and Joses are named (Matt. xxvii. 56, Mark xv. 40). How unlikely that two mothers of the same name, Mary the Virgin and her sister, should have sons also bearing the same names. (4) If the Virgin had had sons of her own, Jesus would not have given her in charge to John (xix. 26), who was not a relative. (5) It is a fitting thing that in Jesus the line of David should have its final consummation. The naming of Jesus' brethren with His virgin mother so often may be because Jesus and she took up their abode at the home of Mary, the Virgin's sister, after Joseph's death; for that he soon died appears from his name being never mentioned after Luke ii. Hence the cousins would grow up as *brothers*. The very difficulty implies the absence of collusion or mythical origin in the gospel narrative. "Firstborn son" (Matt. i. 25) does not imply that any sons were born of the Virgin *afterwards*, but that none were born *before* Him. Exod. xiii. 2 defines "the firstborn" "whatsoever openeth the womb": whether other children followed or not. "Knew her not until" does not necessarily imply he even *then* knew her; comp. Gen. xxviii. 15, "I will not leave thee until I have done," not meaning He would leave Jacob *even then*. The main truth asserted is the virginity of Mary up to Jesus' birth. What was afterwards is not clearly revealed, being of less consequence to us.

Bukki. **1.** Abishua's son; father of Uzzi; fifth in the highpriestly line through Eleazar from Aaron (1 Chron. vi. 5, 51). Abishua seems to have had the highpriesthood; but B. not so, the office having passed to the house of Ithamar, until Zadok, of the family of Eleazar, was made highpriest in David's reign. **2.** Son of Jogli, and prince of Dan, one of the ten chosen to divide Canaan among the tribes (Num. xxxiv. 22).

Bukkiah (1 Chron. xxv. 4, 13). Leader of the sixth course of musicians in the temple service; "of the sons of Heman, the king's seer in the words of God."

Bull. Used as synonymous with ox in the A. V. *Baquar* is the Heb. for horned cattle *fit for the plough*. *Tor* is one head of horned cattle, akin to our *steer*. *'Eegel, a calf*, properly *of the first year*; especially *one offered in sacrifice*. Hos. xiv. 2: "so shall we render the calves of our lips;" instead of sacrifices of *calves*, which we cannot offer to Thee in exile, we present the praises of our *lips*. The exile, by its enforced cessation of sacrifices during Israel's separation from the temple, the only lawful place of offering them, prepared the people for the superseding of all sacrifices by the one great antitypical sacrifice; henceforth "the sacrifice of praise continually, the fruit of our lips," is what God requires (Heb. xiii. 15). The *abrim* express "*strong* bulls" (Ps. xxii. 12, l. 13, lxviii. 30). Cæsar describes wild bulls of the Hercynian forest, strong and swift, almost as large as elephants, and savage. The Assyrian remains depict similarly the wild urus. The ancient forest round London was infested with them. The wild bull (*toh*) in Isa. li. 20, "thy sons lie at the head of all the streets as a wild bull *in a net*," seems to be of the antelope kind, *Antilope bubalis*, the "wild ox" of the Arabs; often depicted in Egyptian remains as chased not for slaughter, but for *capture*, it being easily domesticated.

Bulrush. *Agmon*, from *agam*, a marsh. "The head or tail, branch or rush," *i.e.* high or low; the lofty palm *branch*, or the humble *reed* (Isa. ix. 14, 15; xix. 15). It used to be platted into rope; Job xli. 2, "canst thou put an hook (rather *a rope of rushes*) into his nose?" Moses' ark was woven of it (*gomeh*): Exod. ii. 3, Isa. xviii. 2. "Vessels of bulrushes," light canoes of papyrus of the Nile, daubed over with pitch; derived from *gamah*, "to absorb." The Egyptians used it for making also garments, shoes, and baskets. In Exod. ii. 3, Isa. xviii. 2, it means the papyrus of which the Egyptians made light boats for the Nile; the same Heb. (*gomeh*) is trans. *rush* (Job viii. 11, Isa. xxxv. 7). The Egyptian *kam* is akin. This papyrus is no longer found below Nubia. It is a strong bamboo-like rush, as thick as a finger, three cornered, from 10 to 15 feet high. It is represented on the tomb of Tei, of the sixth dynasty, and other oldest Egyptian monuments.

Bunah. 1 Chron. ii. 25.

Bunni. **1.** Neh. ix. 4, x. 15. **2.** Neh. xi. 15. **3.** The alleged Jewish name of Nicodemus (John iii. 1).

Burial. The Jews entombed if possible, or else interred, their dead; the rabbins alleging as a reason "Dust thou art, and unto dust shalt thou return" (Gen. iii. 19). Even enemies received burial (1 Kings xi. 15). The law ordained the same treatment of the malefactor (Deut. xxi. 23). Nothing but extreme profanity on the part of the deceased during life was deemed a warrant for disturbing their remains (2 Kings xxiii. 16, 17; Jer.

viii. 1, 2). A cave was the usual tomb, as Palestine abounds in caves. The funeral rites were much less elaborate than those of the Egyptians. Jacob and Joseph dying in Egypt were embalmed; the Egyptians, through lack of a better hope, endeavouring to avert or delay corruption. Kings and prophets alone were buried within the walls of towns. A strong family feeling led the Israelites to desire burial in the same tomb as their forefathers. So Jacob (Gen. xlix. 29-32). The burial place of Sarah, Abraham, Isaac, Rebekah, Leah, and Jacob, in the field of Machpelah (Gen. xxiii.), bought by Abraham from Ephron the Hittite, and the field bought by Jacob from Shechem's father, Hamor, where Joseph's bones were buried (Josh. xxiv. 32), were the only fixed possessions the patriarchs had in Canaan, and the sole purchases they made there. They felt their bodies belonged to the Lord. To be excluded from the family burying place, as Uzziah and Manasseh were, was deemed an indignity. 2 Chron. xxvi. 23, xxxiii. 20; comp. 1 Kings xiii. 22, 31, which shows it was a mark of great respect to one not of one's family to desire burial with him (comp. Ruth i. 17). The greatest indignity was to be denied burial (2 Kings ix. 10; Isa. xiv. 20; Jer. xxii. 18, 19; 2 Sam. xxi. 12-14). David's magnanimity appears in his care to restore his enemy Saul's remains to the paternal tomb. To give a place in one's own sepulchre was a special honour; as the children of Heth offered Abraham, and as Jehoiada was buried among the kings (Gen. xxiii. 6, 2 Chron. xxiv. 16). So Joseph of Arimathea could not have done a greater honour to our crucified Lord's body than giving it a place in his own new tomb, fulfilling the prophecy Isa. liii. 9 (John xix. 31-42). A common tomb for all the kindred, with galleries, is not uncommon in the East.

Burning was only practised in peculiar circumstances, as in the case of Saul's and his sons' mutilated headless bodies, where regular burial was impossible and there was a possibility of the Philistines coming and mutilating them still more. However, the *bones* were not burned but buried (1 Sam. xxxi. 11-13). Also in a plague, to prevent contagion (Amos vi. 9, 10). Costly spices were wrapped up in the linen swathes round the corpse, and also were burnt at the funeral (2 Chron. xvi. 14); so Nicodemus honoured Jesus with 100 pounds weight of "myrrh and aloes." The rapidity of decomposition in the hot East, and the legal uncleanness of association with a dead body, caused immediate interment; as in the case of Ananias and Sapphira (Acts v., Num. xix. 11-14). Hired mourners with shrill pipes increased the sound of wailings for the dead (Matt. ix. 23, Jer. ix. 17, 2 Chron. xxxv. 25). The body without any coffin was carried to burial on a bier (Luke vii. 12). A napkin was bound round the head, and linen bandages wound round the body (John xi. 44, xix. 40). The *whole of the preparations* are included in the Gr. word *entaphiasmos* which Jesus uses (Mark xiv. 8). After burial the funeral feast followed (Jer. xvi. 6-8). Ezek. xxiv. 17, "Eat not the bread of men," *i.e.* the bread or viands, as well as "the cup of consolation," which men usually bring mourners in token of sympathy. The law (Lev. xix. 28) forbad cuttings in the flesh for the dead, usual among the heathen. Families often reduced their means by lavish expenditure in gifts at funerals, to which there may be reference in Deut. xxvi. 14. By the law also nothing ought to be carried into a mourning house (as being unclean) of that which was sanctified, as for instance *tithes*.

Samuel was buried in his own house at Ramah; and the sepulchres of Judah's kings were in the city of David (2 Chron. xvi. 14). Fine ranges of tombs, said to be of the kings, judges, and prophets, still remain near Jerusalem; but these, many think, are the tomb of Helena, the widow of the king of Adiabene, who settled at Jerusalem and relieved poor Jews in the famine foretold by Agabus under Claudius Cæsar. The "graves of the children of the people" were and are in the valley of Kedron or Jehoshaphat (2 Kings xxiii. 6); and on the graves of them that had sacrificed to the idols and groves Josiah strawed the dust of their idols (2 Chron. xxxiv. 4): "the graves of the common people" outside the city (Jer. xxvi. 23). Tophet, the valley E. of the city, was once the haunt of Moloch worship, but was doomed to defilement by burials there (Jer. vii. 32, xix. 11). "The potters' field," with its holes dug out for clay, afforded graves ready made "to bury strangers in." Tombs were often cut out of the living rock.

One of the kings' tombs near Jerusalem has a large circular stone set on its edge. A deep recess is cut in the solid rock at the left of the door, into which the stone might be rolled aside, when the tomb was opened; when closed, the stone would be rolled back to its proper place. The disk is large enough, not only to cover the entrance, but also to fit into another recess at the right of the door, and thus completely shut it in. There is an incline to its proper place, so that to roll it *back* is much harder than to roll it *into* it. The women going to Jesus' tomb might well say, "Who shall roll us away the stone from the door of the sepulchre?" (Mark xvi. 3.) Mary stooped to look in, because the door was low; the angel sat on the stone rolled aside into its recess, as the women drew near (Matt. xxviii. 2, John xx. 11; comp. Isa. xxii. 16, Luke xxiii. 53).

ROCK TOMB.

Demoniacs and outcasts would haunt such tombs for shelter, when open (Isa. lx. 4, Mark v. 5). Sepulchres used to be whitened, after the rains, before the passover, each year, to guard against any defiling himself by touching them. This explains Jesus' comparison of hypocrites to "whited sepulchres" (Matt. xxiii. 27). To repair the prophets' tombs was regarded as an act of great piety (ver. 29).

Burnt offering. *'olah*, "what *ascends*" in smoke to God, being *wholly consumed* to ashes. Also *kalil*, "perfect." Part of every offering was burnt in the sacred fire, the symbol of God's presence; but this was *wholly* burnt, as a "whole burnt offering." In Gen. viii. 20 is the first mention of it. Throughout Genesis it is seemingly the only sacrifice (xv. 9, 17; xxii. 2, 7, 8, 13). It was the highest of *gifts* to God (eucharistic, *prosphorai*, "offerings," Heb. *minchah*), representing entire, unreserved dedication of the offerer, body, soul, spirit, will, to God (Ps. xl. 8, 9; Heb. x. 5, 6). The other kind of "*sacrifices*," viz. propitiatory (*thusiai*) and sin offerings, are distinct (Heb. x. 8, 9; comp. Exod. x. 25, 1 Sam. xv. 22). Other "gifts" to God were of a lower kind, only a part being given; as the meat (not flesh, but flour, etc.) offering, which was unbloody, and the peace offering, a thank offering (1 Kings iii. 15, viii. 64; Ps. li. 17, 19).

The most perfect surrender of human will to God's is that of Jesus in the temptation, and agony, and on Calvary; the antitype to the whole burnt offering (Heb. v. 1-8). This could only be offered by one free from sin; therefore the sin offering always came first (Exod. xxix. 36-38; Lev. viii. 14, 18, ix. 8, 12, xvi. 3, 5). So, only when we are first reconciled by Christ's atonement for our sin to God, can we "present our bodies a living sacrifice, holy, acceptable unto God" (Rom. xii. 1). A "meat offering" (flour and oil, fruits of the earth) accompanied the burnt offering; for when men dedicated themselves wholly to God they also dedicated the earthly gifts which He had given them (Lev. ix. 16, 17). It was to be brought of the offerer's *own free will*, and slain by himself, after he had laid his hands on its head, to mark it as his representative; a young bullock, or he goat, or a turtle dove, or pigeon (if the person was poor), not to be divided in offering it. The skin alone was reserved. There was a daily burnt offering, a lamb of the first year, every morning and evening (Exod. xxix. 38-42); that for the sabbath double the daily one; the offering at the new moon of the three great feasts, passover, pentecost, and tabernacles; also on the great day of atonement and the feast of trumpets; private burnt offerings at the consecration of a priest, etc., etc. (Exod. xxix. 15.) They were offered in vast numbers at Solomon's dedication of the temple; but ordinarily were restricted in extent by God, to preclude the idea of man's buying His favour by costly gifts. Jephthah's vow was without Divine warrant, and due to the half heathenism of his early life (Jud. xi. 4).

Bush. Exod. iii. 2; lit. "out of the midst of the bush," viz., that bush of which Moses often spoke to Israel, "the thorny acacia," a pure Egyptian term, *sen'eh*, Coptic *sheno*.

Butter: *cheme'ah*, from an Arabic root meaning "coagulated." *Curdled milk, curds, butter*, and *cheese*

(Jud. v. 25, 2 Sam. xvii. 29). But the butter in the East is more fluid and less solid than ours. The milk is put in a whole goatskin bag, sewed up, and hung on a frame so as to swing to and fro. The fluidity explains Job xx. 17, "brooks of honey and butter"; xxix. 6, "I washed my steps with butter." Isa. vii. 15, 22, "butter and honey shall he eat": besides these being the usual food for children, and so in the case of the prophetess' child typifying the reality of Christ's humanity, which stooped to the ordinary food of infants, a state of distress over the land is implied, when through the invaders milk and honey, things produced spontaneously, should be the only abundant food. In Ps. lv. 21 the present reading is properly "smooth are the butter-masses (*i.e.* sweetnesses) of his mouth." The Chaldee version trans. as A.V. Gesenius explains Prov. xxx. 33, "the *pressure* (not 'churning') of milk bringeth forth *cheese*."

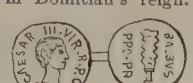
Buz = *contempt*. **1.** Second son of Milcah and Nahor, Abraham's brother (Gen. xxii. 21). Kemuel was the father of Aram, *i.e.* Syria. Elihu (Job xxxii. 2) is called "the son of Barachal the Buzite, of the kindred of Ram" (*i.e.* Aram); he therefore probably was descended from Buz. The family settled in Arabia Deserta, for Jeremiah (xxv. 23), in denouncing judgments against Buz, associates the tribe with Tema and Dedan. **2.** The name also occurs in Gad's genealogy (1 Chron. v. 14).

C

Cabbon (Josh. xv. 40). A town in the shephelah (low hilly region) of Judah.

Cabul. On the boundary of Asher (Josh. xix. 27). Solomon gave to Hiram a district containing 20 cities, Cabul included. Not liking the district, Hiram said, "What kind of cities are these?" and called the whole from the one city Cabul, which in Phœnician means *displeasing* (1 Kings ix. 13). From 2 Chron. viii. 2 it seems that Hiram restored the 20 cities. The district was "Galilee of the Gentiles" (Isa. ix. 1), *i.e.* the N. part of Galilee, only in part occupied by Israel, more completely so after Hiram restored the cities. Tiglath Pileser carried the inhabitants captive to Assyria (2 Kings xv. 29). The cities were occupied chiefly by Canaanite heathens (2 Sam. xxiv. 7), and were in a bad condition. Gesenius explains C. "the *pawned* land." Solomon borrowed sixscore talents of gold from Hiram for his extensive buildings, and gave the 20 cities as an equivalent. But on Hiram expressing dissatisfaction with them, he took them back, and doubtless in course of time repaid the gold.

Cæsar. The common title of the successive Roman emperors, taken from Julius Cæsar. In the N. T. Augustus in Luke ii. 1, Tiberius in Luke iii. 1, Claudius in Acts xi. 28, Nero in Acts xxv. 11, etc. Roman citizens as Paul had the right of "appeal to C.," and in criminal cases were sent for judgment to Rome, where was the emperor's court (Phil. iv. 22, comp. i. 13); *Nero* is the emperor meant. John's exile to Patmos (Rev. i. 9) was probably in Domitian's reign. The current coin bore C.'s image, the argument which Jesus used to show C. could claim tribute (Matt. xxii. 17, etc.). Though C. did not call himself "king," the Jews did (John xix. 15), in which respect Josephus (B. J. v. 2, § 2) confirms the gospel undesignedly.



COIN OF AUGUSTUS CÆSAR.

Cæsarea. 1. Named also *Sebaste* (*i.e. of Augustus*, in whose honour Herod the Great built it in ten years with a lavish expenditure, so that Tacitus calls it "the head of Judæa"). Also *Stratonis*, from Strato's tower, and *Palæstinæ*, and *Maritime*. The residence of Philip the deacon and his four prophesying daughters (Acts viii. 40; xxi. 8, 16). Also the scene of the Gentile centurion Cornelius' conversion (x.; xi. 11). Herod Agrippa I. died there (xii. 19–23). Paul sailed thence to Tarsus (ix. 30); and arrived there from his second missionary journey (xviii. 22), also from his third (xxi. 8); and was a prisoner there for two years before his voyage to Italy (xxiv. 27; xxv. 1, 4, 6, 13). It was on the high road between Tyre and Egypt; a little more than a day's journey from Joppa on the S. (x. 24), less than a day from Ptolemais on the N. (xxi. 8.) About 70 miles from Jerusalem, from which the soldiers brought Paul in two days (xxiii. 31, 32) by way of Antipatris. It had a harbour 300 yards across, and vast breakwater, (the mole still remains,) and a temple with colossal statues sacred to Cæsar and to Rome. Joppa and Dora had been previously the only harbours of Palestine. It was the Roman procurators' (Felix, Festus, etc.) official residence; the Herodian kings also kept court there. The military head quarters of the province were fixed there. Gentiles outnumbered Jews in it; and in the synagogue accordingly the O. T. was read in Greek. An outbreak between Jews and Greeks was one of the first movements in the great Jewish war. Vespasian was declared emperor there; he made it a Roman colony, with the Italian rights. It was the home of Eusebius, the scene of some of Origen's labours, and the birthplace of Procopius. Now a desolate ruin, called *Kaisariyeh*; S. of the mediæval town is the great earthwork with its surrounding ditch, and a stone theatre within, which Josephus alludes to as an amphitheatre.

2. Cæsarea Philippi. Anciently Paneas or Panium (from the sylvan god Pan, whose worship seemed appropriate to the verdant situation, with groves of olives and Hermon's lovely slopes near); the modern Banias. At the eastern of the two sources of the Jordan, the other being at *Tel-el-Kadi* (Dan or Laish, the most northerly city of Israel). The streams which flow from beneath a limestone rock unite in one stream near C. P. There was a deep cavity full of still water there. Identified with the Baal Gad [see] of O. T. Herod erected here a temple of white marble to Augustus. Herod's son Philip, tetrarch of Trachonitis, enlarged and called it from himself, as well as Cæsar, C. P. Agrippa II. called it Neronias; but the old name prevailed. It was the seat of a Greek and a Latin bishopric in succession. The great castle (Shubeibeh) built partly in the earliest ages still remains the most striking fortress in Palestine. The transfiguration probably took place on mount Hermon, which rears its majestic head 7000 feet above C. P. The allusion to "snow" agrees with this, and the mention of C. P. in the context (Matt. xvi. 13; Mark viii. 27, ix. 3). The remoteness and privacy of C. P. fitted it for being the place whither Jesus retired to prepare His disciples for His approaching death of shame and His subsequent resurrection; there it was that Peter received the Lord's praise, and afterwards censure. The transfiguration gave them a foretaste of the future glory, in order to prepare them for the intermediate shame and suffering.

Cage (Jer. v. 27), rather "a trap"

EGYPTIAN FOWLERS.

with decoy birds in it. In Rev. xviii. 2 a *prison, guardhouse*. [See Bird.]

Caiaphas, Joseph. Appointed highpriest (after Simon ben Camith) by the procurator Valerius Gratus, under Tiberius. He continued in office from A.D. 26 to 37, when the proconsul Vitellius deposed him. The president of the Jewish council (Sanhedrim) which condemned the Lord Jesus, C. declaring Him guilty of blasphemy. Annas [see], his father in law, and father of five highpriests, besides having been highpriest himself, wielded a power equal to that of C., whose deputy (sagan) he probably was. Hence he and C. are named as highpriests together (Luke iii. 2); and the band led away the Lord to him first, then to C. (John xviii. 13–24). Annas is called the highpriest Acts iv. 6, perhaps because he presided over the council (Sanhedrim). The priesthood at the time no longer comprehended the end of their own calling. Providence therefore, whilst employing him as the last of the sacerdotal order (for it ceased before God at the death of Messiah, the true and everlasting Priest, whose typical forerunner it was) to prophesy Christ's death for the people, left him to judicial blindness as to the deep significance of his words: "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not" (John xi. 50–52). A proof that the Holy Spirit, not merely man's spirit, is the inspirer of the sacred writers (1 Pet. i. 10–12). Balaam similarly was a bad man, yet uttered under the Spirit true and holy prophecies. Unscrupulous vigour, combined with political

shrewdness, characterizes him in the N. T., as it also kept him in office longer than any of his predecessors. See Matt. xxvi. 3, 57–65.

Cain=*acquired*. For Eve said, "I have gotten a man from (or with the help of) Jehovah." She recognised this gift of Jehovah, though accompanied with the foretold "sorrow" of conception, as a first step towards fulfilling the promise of the Redeemer, "the seed of the woman" (Gen. iii. 15). C., her supposed *acquisition*, proved a deadly loss. Parents' expectations are very different from after realities. C. was of that wicked one (1 John iii. 12), not associated with *Jehovah*, except as incurring His curse. Augustine (City of God, xv. 1) says: "C., the author of the city of the world, is born first, and is called *an acquisition* because he buildeth a city, is given to the cares and pomp of the world, and persecutes his brother that was chosen out of the world. But ABEL [see], the beginner of the city of God, is born second, called 'vanity' because he saw the world's vanity, and is therefore driven out of the world by an untimely death. So early came martyrdom into the world; the first man that died died for religion." Jealousy was C.'s motive, "because his own works were evil, and his brother's righteous." His "offering of the fruit of the ground," not "the firstlings of the flock," seems to have been an unhumbled self-willed setting aside of God's will (to be inferred from the "coats of skin," Gen. iii. 21, involving animal sacrifices) that the death which man's sin incurred should be acknowledged as due by the sinner offering penitently a *slain victim*, and a substitution of his own act of will worship ("the error of C.," Jude 11), a mere thank-offering. Jehovah "had not respect to C. and his offering," but had to Abel and his offering; probably God gave the visible token of acceptance, fire from heaven consuming the sacrifice. So Theodotion; comp. Gen. xv. 17; Lev. ix. 24; Jud. vi. 21, xiii. 19, 20; 1 Kings xviii. 39. Abel, according to Heb. xi. 4, "by faith offered a *more excellent* sacrifice than C."; lit. a *fuller* sacrifice, partaking more largely of the nature of a sacrifice. "Faith" presupposes a revelation of God's will concerning sacrifice, otherwise it would have been an act of presumptuous will worship (Col. ii. 23), and taking of a life which man had no right to before the flood (Gen. ix. 2–4). E. of Eden before the cherubic symbols of God was probably the appointed place of offering. "In process of time," lit. "at the end of days," viz. at some fixed sacred season, as the sabbath. C.'s "countenance fell" at the rejection of his sacrifice, which possibly involved the loss of his privileges of primogeniture. Jehovah, who still vouchsafed intercourse to man though fallen, argues with C. as a wayward child, "If thou doest well shalt thou not be accepted?" (or "have the excellency," viz. that belonging to the elder born [comp. Gen. xlix. 3]. Lit., will there not be *lifting up?* alluding by contrast to C.'s *fallen* countenance.) "But if thou doest not well (which is thy real case, and thy not confessing it, but offering a mere thank offering, leaves thee still under guilt), a sin offering (so 'sin' is used Hos. iv. 8; Lev. vi. 26, x. 17; 2 Cor. v. 21; Heb. ix. 28) lieth at the door," *i.e.* is within thy reach (comp. Matt. xxiv. 33), you have only to go to the appointed place (probably E. of Eden where the cherubim were), and offering it in faith thou shalt be accepted and may have lifting up of countenance again (Job xi. 15, xxii. 26). The explanation, "if thou doest not well (i.e. *sinnest*), *sin* lieth at the door ready to assail you as a serpent" is tautology. The "sin" feminine joined with the masculine verb in the Heb. implies that a *male* victim is meant by "sin" or *sin offering*. "And unto thee shall be his desire" as that of a younger brother subordinate in rank to the elder. You need not in jealousy fear losing your priority of birth, if you do well. C. talked with Abel, proposing probably that they should go to the field, and when there away from man's eye rose up and slew him. Adam's sin now bears fratricide among its first and terrible fruits; and the seed of the serpent stands forth thenceforwards throughout man's history, as distinguished from the seed of the woman (Gen. iii. 15). Adam hid in the trees and then confessed his sin; but C. stoutly denies it, showing himself the child of him who is the father of lying and the murderer from the beginning (John viii. 44). But God convicted him, "The voice of thy brother's blood crieth unto Me from the ground." Herein God shows He takes cognisance of man's sin, though there be no other accuser; next, that innocent blood is too precious to be shed with impunity; thirdly, that not only He cares for the godly in life but "precious in the sight of the Lord is the death of His saints" (Ps. cxvi. 15) (Calvin). Exile from the original seat of the human family and the scene of God's manifestations was the sentence, a mild one, in consonance with the mild administration of the Divine government before the flood. "My punishment is greater than I can bear" marks C.'s unhumbled spirit, regretting only the punishment not the sin. "It shall come to pass that every one that findeth me shall slay me," words implying that the human race had even then multiplied since Adam's expulsion from Eden, a fact also appearing from C. having a wife, doubtless one of Adam's descendants; the sacred historian only giving one or two prominent links of the genealogy, not the sons, much less the daughters, all in full. God "set a mark upon," or set a sign *for*, "C.," (what it was we know not) to assure him of safety from the blood avenger (Jud. vi. 17, Isa. vii. 14). C., the second head of the race, viz. of the ungodly seed, must live, as the tares among the wheat, until the harvest, God reserving judgment to His own time and not allowing man to take avenging into his own hands. But after the flood God delegated in part the avenging of blood to man (Gen. ix. 6).

In *Nod* (= *exile*) he built a city and named it from his son Enoch (high *dedication*); the first step in the founding of the spiritual world city upon which the carnal fix their affections as their lasting home, instead of seeking the heavenly city and continuing pilgrims on earth (Ps. xlix. 11, Heb. xi. 10–16). To make up for his loss of unity in the fellowship of God and His people, C. creates for himself and his an earthly centre of unity. There civilization, but without God, developed itself, whilst the Sethites continued in godly pastoral simplicity (Gen. iv. 26). Lamech began polygamy; Jabal, nomadic life; Jubal, musical instruments; Tubalcain, working in brass and iron. Lamech made his manslaughters an occasion for composing poetry in parallelism. The names of the women, Naamah (pleasant), Zillah (shadow), Adah (ornament), all imply refinement. But all this allied to godlessness, violence, and luxurious self indulgence, only prepared the world for the consummated corruption which brought down judgment, as it soon shall again in the last days (Rev. xvii., xviii., xix.; Luke xvii. 26–37).

The traditions of the Phœnicians, Egyptians, and Greeks, refer the invention of agriculture and breeding of cattle to prehistoric times, also the preparation of metals; whereas in the historic period these arts have made comparatively small advances. But ethnologists from the art-formed flints in the gravel and drift formations on the earth's surface infer three successive ages, the flint, the bronze, the iron; also from the lower type of older skulls they infer that civilization was a slow growth from original barbarism. But Scripture does not represent man as possessed of superior intellectual power and refined knowledge. Adam was placed in Eden to till it, and his power of knowledge and speech was exercised in naming the beasts. China has been in a state of mental cultivation and art far beyond Adam, yet for ages has made no progress. All that Scripture states is man's original innocence, and that his state was not savagery but *rudimentary civilization*. High art in the valley of Ohio is proved by the dug up remains to have preceded the forests which the Red Indians tenanted. Cereals have been found among very early remains of man's industry, whether C. cultivated them, or knew only roots, fruits, and vegetables. The oldest skulls are by no means all of low type.

Cain=*the lance*, or else *the nest*. A city in the low hilly country (shephelah) of Judah (Josh. xv. 57).

Cainan=*possessor*, or *weapon maker*, as Tubalcain comes from the Arabic "to forge" (Gen. iv. 22). Son of Enos; aged 70 when he begat Mahalaleel; he lived 840 years more, and died at 910 (Gen. v. 9–14, 1 Chron. i. 2). In Luke iii. 36, 37, a second C. is introduced in the genealogy of Shem after the flood, a son of C. A transcriber seems to have

inserted it from the marg., where it was noted down from the LXX. version of Gen. x. 24, xi. 12; 1 Chron. i. 18, but not 24. For no Heb. MS. has it, nor the Samaritan, Chaldee, Syriac, and Vulg. versions from the Heb. Nor had even the LXX. originally, according to Berosus, Polyhistor, Josephus, Philo, Theophilus of Antioch, Origen, Eusebius, Jerome. Beza's MS. D, of Luke, omits it. Ephrem Syrus says the Chaldees in the time of Terah and Abraham worshipped a graven god, C. The rabbins represented him as the introducer of idol worship and astrology.

Calah. A most ancient Assyrian city founded by Asshur (Gen. x. 11), or rather by Nimrod; for the right trans. is, "out of that city (viz. Babel in Shinar) he (Nimrod) went forth to Asshur (Assyria E. of the Tigris) and builded Nineveh and Rehoboth-ir (*i.e.* city markets), and C. and Resen, . . . the same is a *great city*." The four formed one "great" composite city, to which Nineveh, the name of one of the four in the restricted sense, was given; answering now to the ruins E. of the Tigris, *Nebi Yunus, Koyunjik, Khorsabad, Nimrud.* If C. answer to *Nimrud* it was between 900 and 700 B.C. capital of the empire. The warlike Sardanapalus I. and his successors resided here, down to Sargon, who built a new city and called it from his own name (now Khorsabad). Esarhaddon built there a grand palace. The district Calachene afterwards took its name from it.

Calamus (Exod. xxx. 23). An ingredient in the holy anointing oil (S. of Sol. iv. 14, Ezek. xxvii. 19), an import to Tyre. Aromatic cane: an Indian and Arabian plant. The *Acorus C.* (Isa. xliii. 24, Jer. vi. 20), "sweet cane." A scented cane is said to have been found in a valley of Lebanon, reedlike, much jointed, and very fragrant when bruised.

SWEET CANE.

Calcol. A man of Judah, descended from Zerah (1 Chron. ii. 6). Probably identical with Chalcol or C., the same in the Heb., one of the four wise men whom Solomon exceeded (1 Kings iv. 31). He and Darda or Dara are called "the sons of Mahol," *i.e.* of the *choir*; they were the famous musicians, two of whom are named in the titles of Ps. lxxxviii. and lxxxix. If however Mahol be a proper name, he is their immediate father, Zerah their *ancestor*, of the great family of Pharez of Judah.

Caldron. A vessel for boiling flesh (2 Chron. xxxv. 13).

Caleb (1 Chron. ii. 9, 18, 19, 42, 50). Son of Hezron, son of Pharez, son of Judah; father of Hur by Ephrath; grandfather of C. the son of Hur, the firstborn of Ephratah. In chap. iv. 15 C. the spy is called "son of Jephunneh," and in chap. ii. 49 the elder C. seemingly is father of the daughter Achsa. In Josh. xv. 17 C. the spy is father of Achsah. Possibly, after all, the C. of 1 Chron. ii. is the same as C. the spy; his adoption into Hezron's family accounting for his appearing in the public Israelite record as his son. In this case the different families assigned to him he must have had by different wives, having their lots in different localities. This genealogy (1 Chron. ii.), drawn up in Hezekiah's reign, alone mentions the supposed elder C.

C., the illustrious spy, is also called "the Kenezite," or "son of Kenaz" (Num. xxxii. 12). C. was "head" (Num. xiii. 3) of the Hezronite *family* in Judah; whilst Nahshon son of Amminadab was head or prince of *the whole tribe* (Num. i. 7). He and Oshea or Joshua, alone of the twelve, on returning from Canaan to Kadesh Barnea, encouraged the people when dispirited by the other spies: "Let us go up at once, and possess the land [he does not for a moment doubt Israel's *ability*; not *Let us try*; success is certain, the Lord being on our side], for we are well able to overcome it" (Num. xiii. 30). His character answers to his name, *all heart.*

His reward was according to his faith (xiv. 24). "My servant C., because he had another spirit, and hath followed Me fully, him will I bring into the land whereinto he went, and his seed shall possess it." Forty-five years afterwards C. reminded Moses of God's promise, adding that now at 85 he was as strong as then. "Hebron therefore [the land he had trodden upon in faith as a spy, Deut. i. 36] became the inheritance of C., . . . because that he wholly followed the Lord God of Israel" (Josh. xiv. 8, 9, 14). He dislodged the three sons of ANAK [see], xv. 14, and gave ACHSAH [see] his daughter to Othniel, son of Kenaz his brother, for taking DEBIR [see]. In xv. 13, "unto C. Joshua *gave a part among the children of Judah*, according to the commandment of the Lord, . . . even the city of Arba, father of Anak-Hebron," it is implied that he was not *by birth* of Judah, but was given his portion in that tribe by the special command of the "*God of Israel.*" By marriage and submission to the bond of Jehovah's covenant with Israel he became a true Israelite by adoption; a specimen of God's mercy to the Gentiles even in O. T. times, and a pledge of the opening of the door of faith to them widely in the N. T. So Jethro, Rahab, Ruth, Naaman. Kenaz his ancestor was a duke of Edom (Gen. xxxvi. 11, 15). The names Shobal and Manahath are other Edomite (Gen. xxxvi. 20–23) names which appear among the sons of the C. in 1 Chron. ii. 50, 52. *Jephunneh*, his father's name, is probably the same as Pinon (1 Chron. i. 52, Gen. xxxvi. 41). Temanites too are among the children of Ashur, Hezron's son (1 Chron. iv. 6). This consideration helps to account for the large numbers of Israelites at the exodus; proselytes and marriage connections from other races swelled the number of Israelites of pure blood.

Hebron was afterwards a priests' city, belonging to the Kohathites; but the territory about continued in C.'s family (from which sprang the churl Nabal, for faith does not always come by blood descent) at the time of David (1 Sam. xxv. 3, xxx. 14).

Caleb Ephratah. A place where Hezron died. But no such place is named elsewhere; and Hezron died in Egypt, and could hardly have named a place there, nor his son either, both being in bondage there (1 Chron. ii. 24). Therefore the reading in Jerome's Heb. Bible and in the LXX. is probably correct, "Caleb *came in unto* Ephrath" (comp. ver. 19, 50). Hezron had two wives, the mother of Jerahmeel, Ram, and Caleb or Chelubai; and Abiah, Machir's daughter, whom he married when 60 years old, and who bare him Segub, and *posthumously* (according to A. V.) Ashur. Caleb had two wives, Azubah mother of Jerioth (according to Jerome's reading), and Ephrath mother of Hur, *this second marriage of Caleb not taking place till after Hezron's death.* Others suppose C. E. named jointly from husband and wife, and identify it with *Bethlehem Ephratah.* In A. V. reading, Hezron must be supposed to have died *in the place afterwards called C. E.*

Calf Worship. [See AARON.] The Israelites "in Egypt" had served the Egyptian idols (Josh. xxiv. 14), including the sacred living bulls Apis, Basis, and Mnevis, and sacred cows Isis and Athor; worshipped for their utility to man, and made symbols of the sun and Osiris. In fact *Nature*, not the personal Creator, God, was symbolised by the calf and worshipped. But Aaron's golden calf he expressly calls, "thy Elohim which brought thee up out of Egypt"; and the feast to it "a feast to *Jehovah*" (Exod. xxxii. 4–8, 17–19). Israel too had just seen that "upon Egypt's gods Jehovah executed judgments" (Num. xxxiii. 4). What they yearned for therefore was not the vanquished Egyptian idols, but some visible symbol of the unseen Jehovah; the cherubic emblem, the calf or ox, furnished this. So Ps. cvi. 20, "they changed *their glory* (*i.e.* God) into the similitude of an ox that eateth grass"; indeed the Egyptians used to offer a bottle of hay to Apis. The rites of Mnevis' feast at Heliopolis, boisterous revelry, dancings, offerings, etc., which the Israelites were familiar with in Egypt, they transferred to Jehovah's calf image. Acts vii. 40, 41 marks this first stage of idolatry. The second more glaring stage surely followed: "God turned, and gave them up to worship the host of heaven" (42, 43). Jeroboam's calves, which his exile in Egypt familiarised him with, and which he subsequently set up at Dan and Bethel similarly, were not set up to oppose Jehovah's worship, but to oppose His worship by Jeroboam's subjects *at Jerusalem*, lest they should thereby be alienated from him (1 Kings xii. 26–29). It was notorious that it was Jehovah who delivered Israel out of Egypt; and, like Aaron, Jeroboam says of the calves, thereby identifying them with Jehovah, "Behold thy gods, O Israel, which brought thee up out of Egypt."

ATHOR.

Jehu's worship of the calves is markedly distinguished from the Baal worship of Ahab which he overthrew (2 Kings x. 18-29). Baal worship breaks the first commandment by having other gods besides Jehovah. The calf worship breaks the second by worshipping Jehovah with an image or symbol; Rome's sin in our days. Moreover there was only *one* Apis, there were *two* calves answering to the two cherubim. Hence this was the only idolatry into which Judah never fell. As having the original cherubim in the temple at Jerusalem, she did not need the copies at Dan and Bethel. The prophets of the calves regarded themselves as "prophets of *Jehovah*" (1 Kings xxii. 5, 6). Hosea denounces the calf worship, and calls Bethel Bethaven, *the house of vanity*, instead of *the house of God* (viii. 5, 6; x. 5, 6). Kissing them was one mode of adoration (xiii. 2); contrast God's command, "Kiss the Son, lest He be angry and ye perish" (Ps. ii. 12). Tiglath Pileser carried away the calf at Dan. Shalmaneser, 10 years later, carried away that at Bethel (2 Kings xv. 29, xvii. 6). In Hos. xiv. 2 we read "calves of our lips": instead of calves which we can no longer offer in our exile, we present praises of our lips; so Heb. xiii. 15.

Calneh, or **Calno** (Gen. x. 10). One of Nimrod's original seats = *the fort of the god Anu* (worshipped afterwards at Babylon) in the land of Shinar, *i.e.* Babylonia proper, extending to the Persian gulf, now Niffer. The place where the tower of Babel was built, according to the LXX. and Arab tradition, taken by Assyria in the eighth century B.C. (Amos vi. 2). "Is not Calno as Carchemish?" *i.e.*, it was no more able to withstand me than Carchemish. Isa. x. 9: 60 miles S.E. E. of Babylon, in the marshes on the left bank of the Euphrates, towards the Tigris. Elsewhere CANNEH (Ezek. xxvii. 23).

Calvary (Luke xxiii. 33). The Latin trans. of the Heb. GOLGOTHA, "the place of a skull," a place of executions. A fit place; in death's stronghold the Lord of life gave death his deathblow through death (Heb. ii. 14). There is no "*mount*," such as popular phraseology associates with C. It was simply "a low, rounded bare hill" outside the N. gate of Jerusalem. (Ewald, Gesch. Chr., 434, quoted in Ellicott's Life of our Lord.)

Camel = *gamal*. A ruminant animal, the chief means of communication between places separated by sandy deserts in Asia, owing to its amazing powers of endurance. The ship of the wilderness, able to go without food and water for days, the cellular stomach containing a reservoir for water, and its fatty hump a supply of nourishment; and content with such coarse, prickly shrubs as the desert yields and its incisor teeth enable it to divide. Their natural posture of rest is lying down on the breast; on which, as well as on the joints of the legs, are callosities. Thus Providence by their formation adapts them for carriers; and their broad cushioned elastic foot enables them to tread surefootedly the sinking sands and gravel. They can close their nostrils against the drift sand of the parching simoom. Their habitat is Arabia, Syria, Asia Minor, S. Tartary, and part of India; in Africa from the Mediterranean to Senegal, and from Egypt and Abyssinia to Algiers and Morocco. The dromedary (*beeker*) is of better breed, and swifter; from the Gr. *dromas*, a runner; going often at a pace of nine miles an hour (Esth. viii. 10, 14). The Bactrian two humped camel is a variety. Used in Abraham's time for riding and burdens (Gen. xxiv. 64, xxxvii. 25); also in war (1 Sam. xxx. 17, Isa. xxi. 7). Camel's hair was woven into coarse cloth, such as John the Baptist wore (Matt. iii. 4). The Heb. *gamal* is from a root "to revenge," because of its remembrance of injuries and vindictiveness, or else "to carry." In Isa. lx. 6 and Jer. ii. 23 *beeker* should be trans. not "dromedary," but *young camel*. In Isa. lxvi. 20 *kirkaroth*, from *karar* to bound, "swift beasts," *i.e. dromedaries*. Its milk is used for *drink*, as that of the goats and sheep for butter.

CAMEL.

Camon. Jair's burial place (Jud. x. 5); probably E. of Jordan.

Camphire. S. of Sol. i. 14: "My beloved is unto Me as a cluster of camphire" (iv. 13). The shrub *Lawsonia inermis* of Linnæus, or *alba*, a kind of privet, having bunches of scented, small, lilac and yellowish white flowers, the bark dark, the foliage light green. Heb. *kopher*, from *kaphar* to paint, because its dry leaves were and are still made to yield a red unguent for staining women's nails. Indeed the nails of female mummies show traces of staining. Comp. Deut. xxi. 12. The Arabs call it henna. Still women in the East place in their bosom its sweet bunches of flowers.

Cana. Of Galilee. A town where Jesus performed His first miracle, turning the water into wine, and a second one, healing the nobleman's or courtier's son at Capernaum, by a word spoken at a distance (John ii.; iv. 46, 54). Nathanael belonged to C. (xxi. 2); it was more elevated than Capernaum, as Jesus "went down" from it thither (ii. 12). The traditional site is *Kefr Kenna*, 5 miles N.W. of Nazareth. Another site has been proposed by Dr. Robinson, viz. *Khirbet Kana* or *Kana el Jelil*, but the balance of evidence supports the traditional spot. [See WINE.]

FOUNTAIN AT CANA.

Canaan. From Ham came four main races; Cush (Ethiopia), Mizraim (Egypt), Phut (Nubia), and C. (originally before Abraham extending from Hamath in the N. to Gaza in the S.), comprising six chief tribes, the Hittites, Hivites, Amorites, Jebusites, Perizzites, and Girgashites; to which the Canaanites (in the narrow sense) being added make up the mystic number *seven*. *Ten* are specified in Gen. xv. 19-21, including some on E. of Jordan and S. of Palestine. The four Hamitic races occupied a continuous tract comprising the Nile valley, Palestine, S. Arabia, Babylonia, and Kissia. The Phœnicians were Semitic (from Shem), but the Canaanites preceded them in Palestine and Lower Syria. Sidon, Arca, Arvad, and Zemara or Simra (Gen. xv. 19-21) originally were Canaanite; afterwards they fell under the Phœnicians, who were immigrants into Syria from the shores of the Persian gulf, peaceable traffickers, skilful in navigation and the arts, and unwarlike except by sea. With these the Israelites were on friendly terms; but with the Canaanites fierce and warlike, having chariots of iron, Israel was commanded never to be at peace, but utterly to root them out; not however the Arvadite. Arkite, Sinite, Zemarite, and Hamathite. The Semitic names Melchizedek, Hamor, Sisera, Salem, Ephrath are doubtless not the original Canaanite names, but their *Hebraised* forms.

Ham, disliking his father's piety, exposed Noah's nakedness (when overtaken in the fault of intoxication) to his brethren. Contrast Shem and Japhet's conduct (comp. 1 Cor. xiii. 6 and 1 Pet. iv. 8). Noah's prophetic curse was therefore to reach him in the person of C. his son (the sorest point to a parent), on whom the curse is *thrice* pronounced. His sin was to be his punishment; C. should be as undutiful to him as he had been to his father Noah. In Ham's sin lies the stain of the whole Hamitic race, *sexual profligacy*, of which Sodom and Gomorrah furnish an awful example. C. probably shared in and prompted his father's guilt towards Noah; for Noah's "younger son" probably means his "grandson" (Gen. ix. 24), and the curse being pronounced upon C., not Ham, implies C.'s leading guilt, being the first to expose to Ham Noah's shame. C.'s name also suggested his doom, from *kanah*, "to stoop." Ham named his son from the abject *obedience* which he required, though he did not render it himself (Hengstenberg). So C. was to be "servant of servants," *i.e.* the most abject slave; such his race became to Israel (1 Kings ix. 20, 21). C. more than any other of Ham's race came in contact with and obstructed Shem and Japhet in respect to the blessings foretold to them.

The Hamitic descent of C. was formerly questioned, but is now proved by the monuments. The ancients represent the Canaanites as having moved from the Red Sea to the Mediterranean. Mythology connects the Phœnicians' ancestors Agenor and Phœnix with Belus and Baby-

lon, also with Egyptus, Danaus (the Ethiop), and Libya. The Canaanites acquired the Semitic tongue through Semitic and Hamitic races intermingling. Their civilization and worship was Hamite. The Shemites were pastoral nomads, like Seth's race; the Hamites, like Cain's race, were city builders, mercantile, and progressive in a civilization of a corrupt kind. Contrast Israel and the Ishmaelite Arabs with the Hamitic Egypt, Babylon, Sidon, etc. The Canaanites were Scythic or Hamite. Inscriptions represent the Khatta or Hittites as the dominant Scythic race, which gave way slowly before the Aramæan Jews and the Phœnician immigrants. Some think C.=*lowland*, from Heb. *kana*, "to depress." In Ezek. xvii. 4, Isa. xxiii. 8, Hos. xii. 7, C. is taken in the secondary sense, "merchant," because the *Heb.* bears that sense; but that was not the original sense. The iniquity of the Amorites was great in Abraham's time, but was "not yet full" (Gen. xv. 16). In spite of the awful warning given by the doom of Sodom and Gomorrah, Canaanite profligacy at last became a reproach to humanity; and the righteous Ruler of the world required that the land originally set apart for Shem, and where Jehovah was to be blessed as the God of Shem (Gen. ix. 26), should be wrested from "the families of the Canaanites spread abroad," and encroaching beyond their divinely assigned limits (x. 18). The Hamite races, originally the most brilliant and enlightened (Egypt, Babylon, C.), had the greatest tendency to degenerate, because the most disinclined to true religion, the great preserver of men. The races of Japhet tend to expand and improve, those of Shem to remain stationary. Procopius, Belisarius' secretary, confirms the Scripture account of the expulsion of the Canaanites, for he mentions a monument in Tigitina (Tangiers) with the inscription, "We are exiles from before the face of Joshua the robber." Rabbi Samuel ben Nachman says: "Joshua sent three letters to the Canaanites, before the Israelites invaded it, proposing three things: Let those who choose to fly, fly; let those who choose peace, enter into treaty; let those who choose war, take up arms. In consequence, the Girgashites, fearing the power of God, fled away into Africa; the Gibeonites entered into league, and continued inhabitants of Israel; the 31 kings made war and fell." So the Talmud states, says Selden, the Africans claimed part of Israel's land from Alexander the Great, as part of their paternal possession. It is an undesigned coincidence that the Girgashites are never named (except in Josh. xxiv. 11, the recapitulation) as having *fought* against Israel in the *detailed* account of the wars. They are enumerated in Josh. xxiv. 11 in the *general* list, probably as having been *originally* arrayed against Israel (and some may have in the beginning joined those who actually "fought"), but they withdrew early from the conflict; hence elsewhere always the expression is "the Lord *cast out* the Girgashite," "He will *drive out* the Girgashite" (Deut. vii. 1, Josh. iii. 10; comp. Gen. xv. 21, Neh. ix. 8). The warnings given to Israel against defiling themselves with the abominations of the previous occupiers of C. show that the Israelites were not ruthless invaders, but the divinely appointed instruments to purge the land of transgressors hopelessly depraved. Lev. xviii. 24: "Defile not yourselves in any of these things, for in all these the nations are defiled that I cast out before you, and the land itself vomiteth out her inhabitants." The Canaanites had the respite of centuries, the awful example of the cities of the plain, and the godly example of Abraham, Melchizedek, and others; but all failed to lead them to repentance.

The Israelites, in approaching the cities of the seven doomed nations, were to offer peace on condition of their emigrating for ever from their own country, or else renouncing idolatry, embracing the Noachian patriarchal religion, resigning their land and nationality, and becoming slaves. But "there was not a city that made peace with the children of Israel save the Hivites, the inhabitants of Gibeon; all other they took in battle. For it was of the Lord to harden their hearts that they might come against Israel in battle, that He might destroy them utterly and that they might have no favour, but that He might destroy them" (Josh. xi. 18–20). All admit that the execution of the law's sentence on a condemned criminal is a duty, not a crime. That God may permit the innocent to suffer with the guilty is credible, because He does constantly in fact and daily experience permit it. The guilty parent often entails on the innocent offspring shame, disease, and suffering. A future life and the completion of the whole moral scheme at the righteous judgment will clear up all such seeming anomalies. The Israelites with reluctance executed the Divine justice. So far was the extermination from being the effect of bloodthirstiness, that as soon as the terror of immediate punishment was withdrawn they neglected God's command by sparing the remnant of the Canaanites. The extermination of idolatry and its attendant pollutions was God's object. Thus even a Hebrew city that apostatized to idolatry was to be exterminated (Deut. xiii.). The Israelites by being made the instruments of exterminating the idolatrous Canaanites were made to feel Jehovah's power to make man the instrument of punishing idolatry, and so were impressed with a salutary terror, preparing them for being governed without further miraculous interposition. Their constitution, encouraging agriculture, prohibiting horses, and requiring their attendance at the one house of God thrice a year, checked the spirit of conquest which otherwise the subjugation of C. might have engendered. Humanity and mercy breathe through the Mosaic law (Exod. xxiii. 4, 5, 9, 11; xxii. 22–24). (See Graves, Pentateuch.)

The Canaanites' first settlement in Palestine was on the Mediterranean, in the region of Tyre and Sidon; thence they spread throughout the land. A great branch of the Hittites in the valley of the Orontes is mentioned in inscriptions concerning the wars of EGYPT [see] with Assyria. In Gen. xii. 6 "the Canaanite was then in the land" is no gloss (as if it meant the Canaanite was STILL in the land), nor proof of the Pentateuch's composition after Israel had driven them out, but implies that the aboriginal peoples (comp. xiv. 5–7) were by this time dispossessed, and the Canaanite settlers ALREADY *in the land* (comp. xiii. 7).

C. is in Scripture made the type of the heavenly land of rest and inheritance (Heb. iv. 1–11). We must win it only under the heavenly Joshua, Jesus the Captain of our salvation, and by faith, the victory that overcomes the world and extirpates sin, self, and Satan (1 John iv. 4, 5; v. 4, 5). The new heaven and earth, purged of all them that offend, shall be the portion of those who, like Caleb and Joshua, have previously in faith trodden the earth occupied by the ungodly, of whom the Canaanites are the type.

The *lowland* especially was the country of the Canaanites; the plains between the Mediterranean on one side, and the hills of Benjamin, Judah, and Ephraim on the other; the shephelah, or low hills of Philistia, on the S.; the plain of Sharon and seashore between Jaffa and Carmel; that of Esdraelon, or Jezreel, behind the bay of Acca; that of Phœnicia containing Tyre and Sidon (Num. xiii. 29). The Jordan valley, Arabah, now the Ghor, reaches from the sea of Chinneroth, or Galilee, to the S. of the Dead Sea, 120 miles, with a breadth from eight to 14; this, the most sunken region in Palestine, also was occupied by the Canaanite; Amalek occupied the S. region between Egypt and Palestine. So too, Gen. x. 18–20, the border of the Canaanites was the seashore from Sidon on the N. to Gaza on the S., and on the E. the Jordan valley to Sodom, Gomorrah, and Lasha (Callirhoe) by the Dead Sea. The Amorites occupied the mountainous country between (Josh. xi. 3, xiii. 2–4). The chariots of iron could be used in the Canaanites' plains, but not in the mountains. So we find them in the upper Jordan valley at Bethshean, Esdraelon (Jezreel), Taanach, Ibleam, Megiddo, the Sharon plain, Dor, the Phœnician Accho and Sidon (Josh. xvii. 16; Jud. i. 19, iv. 3.

C. in the larger sense is used for the whole country. The Arabah, reaching from the foot of mount Hermon to the gulf of Akabah, is the most remarkable depression on the earth. The Jordan, rising in the slopes of Hermon, spreads out in the waters of Merom 126 feet *above* the level of the ocean; after ten miles' swift descent it enters the sea of Chinneroth, 650 feet *below* the ocean. From this the gorge holds the average breadth of ten miles, the river at last losing itself in the Dead Sea, the surface of which is 1312 feet *below* the sea level, and the depth 1300 feet below the surface. The ascent of Akrabbim (*scorpions*, Josh. xv. 3) or

else mount Halak, a range of low cliffs, crosses the valley eight miles S. of the Dead Sea; thence the valley *at a greater height* gradually leads to Akabah. The plain or *circle* of Jordan on which Sodom and Gomorrah stood was probably, according to Grove, at the N. end of the Dead Sea, but see GOMORRAH. Grove states there are no clear traces of volcanic action there, nor in the Holy Land or near it, except in the *Leja*, or Argob.

God's promise to Abraham was, "Unto thy seed have I given this land from the river of Egypt unto the great river the river Euphrates, the Kenites, the Kenezites, the Kadmonites, the Hittites, the Perizzites, the Rephaims, the Amorites, the Canaanites, the Girgasbites, and the Jebusites" (Gen. xv. 18–21). "The river (*nahar*) of Egypt" is *the Nile*, or *Sihor*, here representing (according to Grove) Egypt in general, as "Euphrates" represents Assyria (comp. Isa. viii. 7, 8). The Israelite kingdom even in Solomon's time did not *literally* reach to *the Nile*. The truth seems to be, his kingdom is but the type of the Israelite kingdom to come (Acts i. 6), when Messiah her Prince shall be manifested (1 Kings iv. 21, 2 Chron. ix. 26; comp. Ezek. xlviii., Ps. lxxii. 8, Num. xxxiv. 5). "The border shall fetch a compass from Azmon unto the river (*nachal*) of Egypt." The *nachal*, or *brook*, here is distinct from *nahar* above. The brook is generally thought to be the *wady el Arish*, the S.W. bound of the Holy Land. So also Josh. xv. 4. But Josh. xiii. 3 expressly mentions Sihor, "the black turbid river," Nile, as the ultimately appointed border; this extended dominion twice foretold (for the simple language in histories as Genesis and Joshua hardly sanctions Grove's view that the *river* represents merely *Egypt* in general), and so accurately defining the limits, awaits Israel in the last days (Isa. ii., xi.; Zech. ix. 9, 10). In Exod. xxiii. 31, "I will set thy bounds from the Red Sea even unto the sea of the Philistines (the Mediterranean), and from the desert (Paran and Shur) to the river" (Euphrates), the immediate territory of Israel in the O. T. is assigned. So Deut. xi. 24, Josh. i. 4. Solomon accordingly possessed Tiphsah, the old ford of Euphrates on the N., and on the S. Ezion Geber and Elath, the Edomite ports of the Red Sea.

In Num. xxxiv. 1–12 the bounds of C. W. of Jordan are given from "the entrance of Hamath" between Lebanon and Antilebanon on the N., to Edom on the S. In Deut. i. 7 the natural divisions are given, THE PLAIN, THE HILLS, THE VALE, THE SOUTH, THE SEASIDE; THE WILDERNESS also is mentioned (Josh. xii. 8), and the SPRINGS OF PISGAH (Deut. iii. 17). Thus there are in all *seven* physical divisions. THE SOUTH, or THE NEGEB, containing 29 cities (Josh. xv. 21–32), extended from mount Halak to a line from N.E. to S.W., a dry and thirsty land (Ps. cxxvi. 4), liable to whirlwinds (Isa. xxi. 1, xxx. 6). The WILDERNESS (*midbar*) of Judah, N.W. of the Dead Sea, had but six cities (Josh. xv. 61, 62). The HILLS (*har*), from the WILDERNESS to the S. of Lebanon, were once the home of the Hittites, Jebusites, and Amorites (Num. xiii. 29); the cities are enumerated in Josh. xv. 48–60. The hill country abounds in traces of terraces which once kept up the soil on the side of the grey limestone, for tillage and vines. Also marks of forests, which must have caused there to be then much more of fertilising rain than now. The fertility improves continually as one goes northward, and the valleys and uplands of Galilee are beautiful, and the slopes of Carmel parklike. THE VALLEY, or LOW HILLS (*shephelah*), is the fertile region between the HIGHER HILLS and the coast, from Carmel to Gaza; including Philistia on the S. and the beautiful plain of Sharon from Joppa to Carmel on the N. Part of the shephelah was called Goshen, from its resembling in fertility the old Goshen at the mouth of the Nile (Josh. x. 41, xi. 16); it perhaps contained Beersheba. THE SEA COAST is that N. of Carmel between Lebanon and the sea. The portion N. of Accho Israel never gained, but S. of Accho David gained by the conquest of the Philistines (Jud. i. 31). THE PLAIN or CHAMPAIGN (the *Arabah*, Josh. xviii. 18, *i.e.* "the sterile place") originally (Deut. ii. 8, where "the plain" is the ARABAH; comp. i. 1) comprehended the whole valley from Lebanon to the gulf of Akabah. The Arabs call its N. part the Jordan valley, the *Ghor*, and the part S. of the Holy Land *wady el Arabah*. The SPRINGS OF (ASHDOTH) PISGAH may represent the peculiarly fertile circle round the head of the Dead Sea, on both sides of the Jordan (comp. Josh. x. 40, xii. 3, 8; Deut. iii. 17, iv. 9).

The land, as receiving its blessings so evidently by the gift of God, not as Egypt by the labour of man, and as being so continually by its narrowness within view of the desert, was well calculated to raise Israel's heart in gratitude to her Divine Benefactor. It lay midway between the oldest world kingdoms, on one side Egypt and Ethiopia, on the other Babylon, Assyria, and India; then it had close by the Phœnicians, the great traffickers by sea, and the Ishmaelites the chief inland traders. So that though separated as a people dwelling alone, (Num. xxiii. 9) on the N. by mountains, by the desert on one hand, and by an almost harbourless sea on the other, from too close intercourse with idolatrous neighbours, it yet could act with a powerful influence, through many openings, on the whole world, if only it was faithful to its high calling. "Instead of casting the seed of godliness on the swamps, God took in a little ground to be His seed plot. When His gracious purpose was answered, He broke down the wall of separation, and the field is now the world (Matt. xiii. 38)." The long valley between the ranges of Lebanon, the valley of El Bukaa, leading to "the entering *in of* (*i.e. to* Palestine *by*) Hamath," opened out Palestine on the N. Roman roads, and the harbour made at Cæsarea, at the exact time when it was required, made avenues for the gospel to go forth from Judæa into all lands.

Tristram remarks, What has been observed of the physical geography of Palestine holds equally true of its fauna and flora. No spot on earth could have been selected which could have better supplied the writers of the book, intended to instruct the men of every climate, with illustrations familiar one or other of them to dwellers in every region.

Ganneau derives the modern fellaheen from the Canaanites, arguing from their language, manners, customs, and superstitions, and the analogy which there is between Joshua's invasion and that of Caliph Omar. This view explains those prophecies which speak of those ancient nations existing in the last days and being then destroyed by God (Isa. xi. 14; Jer. xlviii., xlix.; Dan. xi. 41). The Israelite invaders as shepherds could not at once have become agriculturists, but would compel the subject Canaanites to till for them the land. The "places" (*maqum*) which God commanded Israel to destroy, where the Canaanites "served their gods upon the high mountains, and hills, and under every green tree" (Deut. xii. 2), exactly answer to the fellaheen's Arabic *makam* (the same word as in Deut.) in Palestine, or Mussulman *kubbehs* with little white topped cupolas dotted over the hills. Their fetishism also for certain isolated trees marks the site of the Canaanite worship which God forbad; an oath on their local sanctuary is far more binding to them than on the name of God.

FELLAHEEN.

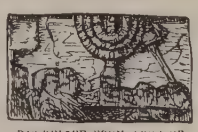
Candace. Queen of Ethiopia (the island of Meröe, in upper Nubia, between the Nile on one side and the Atbara on the other). The name of the dynasty, not merely the individual. Her eunuch or treasurer was converted to Christ by Philip the evangelist, through the power of the word (Isa. liii.), and the Holy Spirit (Acts viii. 27, etc.); named Judich in Ethiopian tradition, which represents him as having propagated the gospel in Arabia Felix and Ethiopia, and brought C. herself to the faith. Pliny (vi. 35) and Strabo (xvii. 820), heathen authors, confirm Scripture as to C. being the name of the Ethiopian queens, as Pharaoh was common to the Egyptian kings. Ethiopian monuments singularly confirm the prominence given to *females* as queens and armed warriors; the more singular as not an instance of the kind occurs in the Egyptian remains.

Candle. *Lamp* more accurately represents the original than *candle*. Image of *conscience*, "the candle of the Lord, searching the inward man" (Prov. xx. 27). Of *prosperity*; the sinner's short *candle* soon goes out, the righteous shall shine as the sun for ever (Job xxi. 17, xviii. 5; Prov. xiii. 9; Matt. xiii. 43). Of believers' *bright example* leading others to spiritual light (Matt. v. 14).

Of the *gladdening influence* of a ruler (2 Sam. xxi. 17). Of *the all-seeing accuracy* with which Jehovah will search out sinners, so that in no dark corner can they escape punishment (Zeph. i. 12, Amos ix. 3). In beautiful contrast, as the woman in the parable "lit the candle, swept the house, and sought diligently till she found" the lost piece of silver, so God (Luke xv. 8) searches out His elect so that not one is lost, and takes each out of the darkness of this world, and restores the Divine image, with a view to their salvation.

Candlestick. *Lampstand: menorah.* Exclusively that of the tabernacle, made of a talent of pure gold, symbolising *preciousness* and *sacredness* and *incorruptibility* (Exod. xxv. 31-39); of beaten work, 5 feet high and 3½ between the outside branches, according to the rabbins. An upright central stem, with three branches on one side and three on the other, still to be seen represented on the arch of Titus at Rome, erected after his triumph over Jerusalem. On the central shaft were four almond shaped bowls, four round knops, and four flowers, *i.e.* 12 in all; on each of the six branches three bowls, three knops, and three flowers, *i.e.* 54 on the six, and adding the 12 of the shaft, 66 in all. Josephus counts 70, a mystical number, as was the *seven*, the number of branches, implying *Divine perfection*. Aaron lit it each evening; in the morning it was allowed to go out, as 1 Sam. iii. 3 proves; comp. also 2 Chron. xiii. 11, Lev. xxiv. 2, 3, "from the evening unto the morning before the Lord continually." It stood in the tabernacle "without the veil" that shut in the holiest. It illumined the table of shewbread obliquely (Josephus, Ant. iii. 6, § 7). "To burn *always*" is explained by "from evening to morning" (Exod. xxvii. 20, 21; xxx. 8). Aaron or his successor was "always" at the appointed time to light the lamp every evening, and dress it every morning with the golden snuffers, removing the snuff in golden dishes. The artificial light had to give place each morning to the light of the sun which rendered it needless, as the light of O. T. ordinances gives place to the Sun of righteousness (Mal. iv. 2). Under the N. T. of the True Light, Christ Jesus, the seven *separate* candlesticks represent the churches or the church in its entirety (Rev. i. 12, 13, 20); no longer as the *one* Jewish church (represented by the *one* sevenfold candlestick), restricted to one outward unity and locality. The several churches are mutually independent as to external ceremonies and government (provided all things are done to edification, and needless schisms are avoided), yet one in the unity of the Spirit and headship of Christ. The Gentile churches will not realize their *unity* till the Jewish church, as the stem, unites all the lamps in one candlestick (Rom. xi. 16-24). Zechariah's candlestick (iv.) is prophetical of that final church which shall join in one all the earth under Messiah the King, reigning in Jerusalem as the spiritual centre and rallying point of all (comp. Zeph. iii. 9; Zech. xiv. 9, 16, 17; Jer. iii. 17). The candlestick is not the light, but bears it for the enlightening of all (Matt. v. 16). The light is the Lord's (Phil. ii. 15, 16). The candlestick stands in the outer sanctuary, the type of the present dispensation on earth; but not in the inner holiest place, the type of the heavenly world wherein the Lord God Almighty and the Lamb are both the temple and the light (Rev. xxi. 22, 23). In Rev. ii. 5 "remove thy candlestick" threatens not extinction of the *candle*, but removal of the seat of the light elsewhere. In xi. 4 "the two candlesticks" are connected with "the two witnesses," which Wordsworth identifies with the two Testaments; so they would represent the O. T. and the N. T. churches. The olive oil represents the grace of the Holy Spirit flowing in God's appointed channels. In Solomon's temple there were *ten* golden candlesticks (1 Kings vii. 49, 2 Chron. iv. 7). These were taken to Babylon (Jer. lii. 19). In the second temple, viz. Zerubbabel's, a single candlestick was again placed (Zech. iv. 2-6, 11), taken by Titus from the temple as restored by Herod, and carried in his triumph at Rome and deposited in the Temple of Peace. Genseric 400 years later transferred it to Carthage. Belisarius recovered it, and carried it to Constantinople, and then deposited it in the church of Jerusalem, A.D. 533. It has never since been heard of.

THE SEVEN-BRANCHED CANDLESTICK.



BAS-RELIEF FROM ARCH OF TITUS.

In John viii. 12, "I am the light of the world," there is allusion to the two colossal golden candlesticks lighted at the feast of tabernacles (which was then being held: vii. 2, 37) after the evening sacrifice in one of the temple courts, and casting their beams on mount Olivet and on Jerusalem. Jesus coming to the temple at daybreak (viii. 1, 2), as they were extinguishing the artificial lights in the face of the superior light of the rising sun, virtually says, Your typical light is passing away, I am the Sun of righteousness, the True Light (i. 9).

Cankerworm: *yelequ*, "the licking locust"; the locust when it emerges from the caterpillar state, and takes wing. Nah. iii. 16: "spoileth," rather "the cankerworm *puts off* (the envelope of its wings) and fleeth away," so shall thy merchants flee. The small wings enable them to leap better, but not to fly; so, till their wings are matured, they continue devouring all vegetation before them.

PALMERWORM OR YOUNG LOCUST.

Canon of Scripture. [See BIBLE.] *The collection of sacred books constituting the Christian church's authoritative* RULE (Gr. *canon*) *of faith and practice.* The word occurs in Gal. vi. 16, 2 Cor. x. 13-16. The law, *i.e.* the Pentateuch or five books of Moses, is the groundwork of the whole. The after written sacred books rest on it. The Psalms, divided into five books to correspond with it, begin, "Blessed is the man" whose "delight is in the law of the Lord; and in His law will he meditate day and night." In Joshua (i. 8) similarly the Lord saith, "this book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night." Moses directed the Levites, "Take this book of the law, and put it *in the side of the* ark of the covenant of the Lord your God" (Deut. xxxi. 25, 26). "The testimony," or decalogue written by God's finger on the tables of stone, was put *into* the ark (Exod. xxv. 16, xl. 20; 1 Kings viii. 9). Hilkiah "found the book of the law in the house of the Lord," where it had lain neglected during the reigns that preceded godly Josiah's reign (2 Kings xxii. 8, 2 Chron. xxxiv. 14), "the law of the Lord by [the hand of] Moses." Joshua under inspiration added his record, "writing these words in the book of the law of God" (xxiv. 26). Samuel further wrote "the manner of the kingdom in a book" (1 Sam. x. 25). Isaiah (viii. 20) as representative of the prophets makes the law the standard of appeal: "to the law and to the testimony: if they speak not according to this word, it is because there is no light in them." The earlier sacred writings by his time seem to have been gathered into one whole, called "the book of the Lord": "seek ye out of the book of the Lord" (xxxiii. 16, xxix. 18). Just as our Lord saith "Search the Scriptures" (John v. 39).

Canon of the O. T. The spirit of prophecy continued in the Israelite church, with intervals of intermission, down to Malachi. If any uninspired writing had been put forward as inspired it would have been immediately tested and rejected. Comp. the instances, 1 Kings xxii. 5-28, Jer. xxviii. and xxix. 8-32. At the same time the presence of the living prophets in the church caused the *exact definition* of the completed canon to be less needful, till the spirit of prophecy had departed. Accordingly (as the rabbins allege, comp. 2 Esdras) it was at the return from the Babylonian captivity that Ezra and "the great synagogue" (a college of 120 scholars) collected and promulgated all the O. T. Scriptures in connection with their reconstruction of the Jewish church. Nehemiah, according to 2 Macc. ii. 13, "gathered together the acts of the kings, and the prophets, and of David." Zechariah (vii. 12) speaks of "the law" and "the former prophets" upon which the later prophets rested; the succeeding sacred writers, under inspiration, setting their seal to their predecessors by quotations from them

as Scripture. Nehemiah (ix. 30) saith, "Thou testifiedst by Thy Spirit in Thy prophets." Daniel (ix. 2) "understood by THE *books* (so the Heb.) the number of the years whereof the word of the Lord came to Jeremiah the prophet, that He would accomplish seventy years in the desolations of Jerusalem"; probably Jeremiah's *letter* to the captives in Babylon (xxix. 1–10), others explain it *the books of the O. T.* or *of the prophets*. "The book of the law of the Lord" (2 Chron. xvii. 9) was what the Levites under Jehoshaphat taught throughout all Judah.

An increased attention to the law, the sanctified result of affliction during the captivity, was the probable cause under God of the complete abandonment of idolatry on their return (Ps. cxix. 67, 71). The 119th Psalm, one continued glorification of the law or word of God, was probably the composition of Ezra "the priest and *ready scribe in the law of Moses*" (Ezra vii. 6, Neh. viii. 9). The restorer of the national polity based it on the law, the Magna Charta of the theocracy. Israel is the real speaker throughout; and the features of the psalm suit the Jews' position just after their return from Babylon. Their keenness to return to the law appears in Neh. viii. 1–8; Ezra the priest read to "all the people gathered as one man into the street before the water gate . . . from the morning until the midday." The arrangement and completion of the canon accounts for Ezra's honourable title "priest" becoming merged in that of "scribe." "The synagogue of scribes" (1 Macc. vii. 12) was a continuation probably of that founded by Ezra. Nehemiah and Malachi added their own writings as the seal to the canon.

The translator of Ecclesiasticus (131 B.C.) mentions the three integral parts, "the law, the prophets, and the remainder of the books," as constituting a completed whole; just as the Lord Jesus refers to the whole O. T.: "the law of Moses, the prophets, and the psalms" (answering to the hagiographa or chethubim), Luke xxiv. 44, comp. Acts xxviii. 23; and comprehends all the instances of innocent blood shedding in the formula "from Abel to Zacharias," *i.e.* from Genesis the first book to 2 Chronicles, the last of the Heb. Bible (Matt. xxiii. 35). So Philo, our Lord's contemporary, refers to "the laws, . . . the prophets, . . . and the other books." The law is the basis of the whole, the prophets apply the law to the *national* life, the hagiographa apply it to the *individual*. [See BIBLE.]

Josephus refers to the 22 books of Scripture, viz. 5 of Moses, 13 of the prophets extending to the reign of Artaxerxes (the time of Nehemiah), 4 containing hymns and directions for life (c. Apion, i. 8): *i.e.* the FIVE of Moses; THIRTEEN prophetical books, viz. (1) Joshua, (2) Judges and Ruth, (3) the two of Samuel, (4) the two of Kings, (5) the two of Chronicles, (6) Ezra and Nehemiah, (7) Esther, (8) Isaiah, (9) Jeremiah and Lamentations, (10) Ezekiel, (11) Daniel, (12) the twelve minor prophets, (13) Job; and FOUR remaining, Psalms, Proverbs, Ecclesiastes, and the Song of Solomon: the 22 thus being made to answer to the 22 letters of the Heb. alphabet. Joshua, Judges, Job, etc., are reckoned, in the Jewish use of the term "prophet" for *inspired historian* or *writer*, among "the former prophets." These sacred 22 are distinct from *other* Heb. writings such as Eccles. xii. 12. Josephus says: "it is an innate principle with every Jew to regard them as announcements of the Divine will, perseveringly to adhere to them, and if necessary willingly to die for them." "The faith with which we receive our Scriptures is manifest; for though so long a period has elapsed, no one has dared to add to, detract from, or alter them in any respect." The warnings: "add thou not to His words, lest He reprove thee and thou be found a liar" (Prov. xxx. 6), "neither shall ye diminish ought from it" (Deut. iv. 2, xii. 32), fenced in the O. T. canon as Rev. xxii. 18, 19 fences in the N. T. The Lord and His apostles quote all the books of the O. T. except Ruth, Ezra, Nehemiah, Esther, the Song of Solomon, Lamentations, and Ezekiel. Josephus denies the Apocrypha the same authority: "from the time of Artaxerxes to our own everything has been recorded; but these accounts are not worthy of the same credit, *owing to the absence of the regular succession of prophets*."

The Apocrypha was never in the Heb. canon. The cessation of the prophetic gift marks the point of time in both Testaments when the canon was complete. Antiochus Epiphanes (168 B.C.) in persecuting the Jews sought out "the books of the law" and burnt them (1 Macc. i. 56). To possess a book of the covenant was made a capital offence. Just so the persecution of Diocletian in N. T. times was especially directed against those possessing the Christian Scriptures. The N. T. writers have not one authoritative quotation from the Apocrypha. Some quotations in the N. T. are not directly found in the canonical books; thus Jude 17 takes a portion of the uninspired book of Enoch, and by inspiration stamps that portion as true; St. Paul also refers to facts unrecorded in O. T. (2 Tim. iii. 8, Eph. v. 14, Heb. xi. 24); see also John vii. 38, Jas. iv. 5, 6, 2 Tim. iii. 8.

Melito of Sardis (A.D. 179), after an exact inquiry in the East gives the O. T. books substantially the same as ours, including under "Esdras" Nehemiah, Ezra, and Esther. Origen excludes expressly 1 Maccabees from the canon though written in Heb. Jerome gives *our* canon exactly, which is also the Heb. one, and designates all others apocryphal. "Whatever is not included in the enumeration here made is to be placed among the Apocrypha." He puts Daniel in the hagiographa. The Alexandrine Jews, though more lax in their views, had at the beginning of the Christian era the same canon as the Hebrews of Palestine. But by admitting into the LXX. Gr. version of O. T. the Apocrypha they insensibly influenced those Christian fathers who depended on that version for their knowledge of O. T., so that the latter lost sight of the gulf that separates the Heb. canon from the Apocrypha. To the Jews, saith Scripture, "were committed the oracles of God" (Rom. iii. 2). It never accuses them of altering the Scriptures. Their testimony condemns the decree of Rome's council of Trent that the apocryphal books deserve "equal veneration" as Scripture, and that all are "accursed" who do "not receive the entire books with all their parts as sacred and canonical." [See APOCRYPHA.]

Canon of the N. T. "The prophets" in the Christian church, speaking themselves under inspiration, and those having the Spirit's gift, "the discerning of spirits," acted as checks on the transmission of error *orally* before the completion of the *written* word. Secondly it was under their inspired superintendence that the N. T. Scriptures were put forth as they were successively written. 1 Cor. xiv. 37: "if any man . . . be a prophet or spiritual, let him acknowledge that the things that I write . . . are the commandments of the Lord." Thus by the twofold sanction of inspiration, that of the authors and that of the judges, the canonicity of each book is established. By God's gracious providence most of the books of the N. T. were in the church's possession years before the death of leading apostles, all of them before the death of John. If spurious books had crept into the cycle of professedly inspired books, they would have been at once removed by apostolic authority. The history of the N. T. canon in its *collected* form is not so clear as the evidence for the inspiration of its *separate* books. Probably each leading church made for itself a collection of those books which were proved on *good testimony* to have been written by inspired men, and sanctioned as such originally by men having the "discerning of spirits," as well as by uninspired men in the several churches. See 1 Cor. xii. 10, 1 John iv. 1. Thus many collections would be made. Their mutual accordance in the main, as that of independent witnesses, is the strongest proof of the correctness of our canon, especially when we consider the jealous care with which the early churches discriminated between spurious and authentic compositions. This view is confirmed by the doubts of some churches at first concerning certain N. T. books, proving that each church claimed the right to judge for itself; whilst their mutual love led to the freest communication of the inspired writings to one another. At last, when the evidence for the inspiration of the few doubted ones was fully sifted, *all* agreed. And the third council of Carthage (A.D. 397) *declared* that agreement by ratifing the canon of the N. T. as it is now universally accepted.

The earliest notice of a collection is in 2 Pet. iii. 16, which speaks of "*all* the epistles" of Paul as if some collection of them then existed and was received in the churches as on a par with "the other Scriptures." The earliest uninspired notice is that of the anonymous fragment of "the canon

of the N. T." attributed to Caius, a Roman presbyter, published by Muratori (Ant. Ital., iii. 854). It recognises all the books except Epp. Hebrews, James, the 2 Epp. Peter, and perhaps 3 John. It condemns as spurious "the Shepherd, written very recently in our own times at Rome by Hermas, while his brother Pius was bishop of the see of Rome," *i.e.* between A.D. 140 and 150. Thus the canon in far the greater part is proved as received in the *first* half of the 2nd century, whilst some of John's contemporaries were still living. In the same age the Peshito or Syriac version remarkably complements the Muratorian fragment's canon, by including also Hebrews and James. In the latter part of the 2nd century Clement of Alexandria refers to "the gospel" collection and that of all the epistles of "the apostles." The anonymous epistle to Diognetus still earlier speaks of "the law, the prophets, the gospels, and the apostles." Ignatius of Antioch, a hearer of John (Ep. ad Philad., § 5), terms the written gospel "the flesh of Jesus," and the apostles, *i.e.* their epistles, "the presbytery of the church." Theophilus of Antioch (Ad Autolycum, iii. 11) and Irenæus (Adv. Hær., ii. 27) term the N. T. writings "the Holy Scriptures." Tertullian (Adv. Marc., iv. 2) uses for the first time the term "N. T.," and calls the whole Bible "the whole instrument of both Testaments." Thus there is a continuous chain of evidence from the apostles down to the 3rd century. The quotations by the fathers (of whom Origen quotes at least two thirds of N. T.), and the oldest versions, the Syriac, Latin, and Egyptian, prove that their Scriptures were the same as ours. Eusebius the ecclesiastical historian (A.D. 330) mentions (iii. 25) all the 27 books of the N. T., dividing them into the *universally acknowledged* and *the debated*; the latter the Epp. James, Jude, 2 Peter, 2 and 3 John, and Apocalypse, "received by the majority," and at last received by all the churches when the evidence had been more fully tested. A third class he calls "the spurious," as "the Shepherd of Hermas," "the Epistle of Barnabas," "the Acts of Paul," which all rejected. Moreover *all* our oldest Gr. MSS. of the epistles contain those epistles once doubted by some; so do all the versions except the Syriac; see above.

The church of Rome was certainly not infallible when it once rejected the Epistle to the Hebrews. Afterwards it acknowledged its error and accepted it. Rome says we received the canon from the church (meaning *herself*), and that *therefore* we are bound to receive her authority as infallible in interpreting it. But we did *not* receive her original view of the spuriousness of the Epistle to the Hebrews. Nor have we received most of our MSS., testimonies of fathers, and versions, from Rome, but from the Greek, Syrian, and African churches. Further, even if the premises were true the conclusion is false. Because a body of men *witness* to and *transmit* a work *deriving all its authority from God*, it does not follow they are its infallible interpreters. If the argument were true the Jews could use it with tenfold power against all Christians, for the Jews *unquestionably* are the witnesses and transmitters of the O.T. to us (Rom. iii. 2); and on Rome's principle we should be bound to accept the Jews' interpretation of it, renounce Christianity and become Jews. Nothing but almighty Providence could have constrained both the Jews (in the case of the O. T.) and the Roman and Greek apostate churches (in the case of the N. T.) to witness for the very Scriptures which condemn them. It utterly disproves the infidel allegation of collusion and corruption of the Scriptures.

Again Rome argues, since the rule of faith must be known, and since some books of Scripture were not universally received till the 4th century, Scripture cannot be the rule of faith. The answer is: those portions of Scripture are not the rule of faith to those to whom they are not given with full means of knowing them as such. But *all* Scripture is the rule of faith to all to whom it is given, and who may, if they will, know it. That could not become a portion of inspired Scripture in the 4th century which was not so before. Man can never make that inspired which God has not; nor can the doubts of some divest of inspiration that which God has inspired. The council of Carthage did not make aught part of Scripture which was not so before. It merely *sealed* by *declaration* the decision which the churches previously came to by carefully sifting the *testimony* for each book's inspiration. Even at the council of Nice (A.D. 325) Constantine appeals to "the books of the evangelists, apostles, and prophets" as "the divinely inspired books for deciding their controversies." Accordingly in the Nicene Creed, "according to the Scriptures," quoted from 1 Cor. xv. 4, implies their being recognised as the standard. The Diocletian persecution (A.D. 303) was directed against the Christian Scriptures; whoever delivered them were stigmatized as "traitors" (*traditores*), so that they must have then existed as a definite collection. They were publicly read in the churches (Col. iv. 16) as an essential part of worship, just as the law and the prophets were in the synagogue (Justin Martyr, Apol., i. 66). Practically, as soon as they were severally thus read and accepted in the apostolic age by men in the churches having the discernment of spirits, they were *canonized*, *i.e.* immediately after having been written.

The transition from oral to written teaching was gradual. Catechizing, *i.e.* instructing by word of mouth, was the mode at first, and "faith" then "came by hearing" (Luke i. 4, Rom. x. 17), in which however there was always an appeal to O. T. Scripture (Acts xvii. 11). But that the orally taught might know more fully "the (*unerring*) *certainty* [*tēn asphaleian*] of those things wherein they had been instructed," and to guard against the dangers of oral tradition (illustrated in John xxi. 23, 24), the word was committed to writing by apostles and evangelists, and was accredited *publicly* by the churches *in the lifetime of the writers*. The approach of their death, their departure to foreign lands, their imprisonment, and the need of a touchstone to test heretical writings and teachings in their absence, all made a written record needful. The cessation of miracles and *personal* inspiration was about the same time as the *written inspired word* was completed. Bishop Kaye (Eccles. Hist., 98-100) observes that Justin Martyr, Theophilus, etc., only make *general* assertions of miracles still continuing, being loath to see what seemingly weakened their cause, the cessation of miracles; but they give no *specific* instance. The cessation was so gradual as hardly to be perceived at first. The power probably did not extend beyond those younger disciples on whom the apostles conferred it by laying on hands (Acts viii. 17, 19). Thus miracles would cease early in the 2nd century, shortly after St. John's death and the completion of the canon.

SCROLLS AND WRITING MATERIALS.

The scantiness of direct quotations from Scripture in the apostolic fathers arises from their being so full of all they had seen and heard, and so dwelling less on the written word. But they take it for granted, and imitate the tone and salutations of the apostolic epistles. All four make some express references to N. T. Scripture. With much that is good in the apostolic fathers, their works "remind us what the *apostles* would have been, had they not been inspired, and what *we* ourselves should be, if we had not the written word" (Wordsworth, Canon Scr., p. 137). So far from there being a gradual waning of inspiration from the writings of the apostles and evangelists to those of succeeding Christian writers, there is so wide a chasm (the more remarkable as the early fathers had the apostolic writings to guide them) that this alone is a strong proof that the Scripture writers were guided by an extraordinary Divine power. Their previous habits (as being some of them illiterate, and *all* bigoted Jews) prove that nothing but Divine power could have so changed them from their former selves as to be the founders of a spiritual and worldwide dispensation (see Luke xxiv. 25, 49), utterly alien to their Jewish prejudices. Their *style* accords with their supposed position, simple and unlearned (except Paul's), yet free from aught offensive to the polished.

If it be asked why we do not receive the epistles of Barnabas and of Cle-

ment, the Acts of Paul and Thecla (one of the earliest apocryphal writings), etc., we answer not because (as Rome would have us say) the churches *could not* err in judgment in rejecting them, but because as a matter of *evidence* we believe they *did not* err. These works were not received by contemporary Christians who had the best opportunity of knowing evidences of authenticity and inspiration. If one or two cite them it is the exception, not invalidating the otherwise uniform testimony against them. The internal evidence of their style is fatal to their pretensions. So "The Acts of Paul"; Tertullian (De Bapt., 17) testifies its author was excluded by John from the office of presbyter for having written it.

The N. T. is a complete organic whole, so that even one book could not be omitted without loss to the completeness of the Christian cycle of truth. As the O. T. is made up of the law, and the doctrinal, historical, and prophetical books; so in the N. T. the four Gospels are the fundamental law, based, as in the Pentateuch, on the included history; the Acts unfold the continued history; the Epistles are the doctrinal, the Apocalyptic revelations the prophetical, elements.

Canonical is sometimes used in the Christian fathers, not in the sense *divinely authoritative*, but *proper for public reading* in church. Thus Gregory of Nazianzum calls the Apocalypse the last work of grace, and yet apocryphal, *i.e.* fit for private not public reading in church.

Canticles: the Song of Solomon. "The song of songs," *i.e.* the *most excellent* of songs; even as the antitypical Solomon, its subject and its author (by His Spirit), is King of kings, *i.e.* the greatest of kings (so the *heaven of heavens* means *the highest heaven*, Deut. x. 14). The fourth of the hagiographa (*chethubim*, "writings") or the third division of the O. T. [See CANON and BIBLE.] Its Divine canonicity and authority are certain, as it is found in all Heb. MSS. of Scripture; also in the Gr. LXX. version; in the catalogues of Melito, bishop of Sardis A.D. 170 (Eusebius, H. E., iv. 26), and others.

The literalists explain it as displaying "the victory of humble and constant love over the temptations of wealth and royalty": Solomon tempting a Shulamite shepherdess, who, in spite of the fascinations of his splendid court, pines for her shepherd lover from whom she has been severed. But had it been a representation of merely human love, it would have been positively indelicate and never would have been inserted in the holy canon (see chap. v. 2-6, vii. 2, 3). The sudden transitions from the court to the grove are inexplicable on the literal interpretation. Nor is the other literal interpretation tenable, viz. that the love of Solomon and Pharaoh's daughter is the subject. "Pharaoh's chariots" (chap. i. 9) allude not to this, but to the O. T. church's miraculous deliverance from Pharaoh's hosts at the Red Sea. A shepherdess (chap. i. 7) would have been an abomination to the Egyptians; nor do chap. i. 6, iii. 4, iv. 8, v. 7 suit this view. Origen and Theodoret compare Solomon's teaching to a ladder with three steps; Ecclesiastes, natural (sensible things naturally vain); Proverbs, moral; Canticles, mystical, figuring the union of Christ and the church. Proverbs, said the rabbins, are the outer court of Solomon's temple; Ecclesiastes, the holy place; Canticles, the holy of holies. See the treatise Yadaim in the Mishna: "all the chethubim are holy, but the Canticles are holy of holies." Shulamith (chap. vi. 13), *i.e. the daughter of peace*, is fitly the bride of Solomon, "*the prince of peace*." Taken *allegorically* there is nothing incongruous in what would be, if literally taken, inexplicable; she by turns being a vinedresser, shepherdess, midnight inquirer, prince's *consort*, and at the same time *daughter*; just as under the same image in Ps. xlv. 9, 10, 13, 14, the church is at once the Lord's bride and daughter; as Ps. xlv., "a song of loves," answers to Canticles, so Ps. xxxvii. to Proverbs, and xxxix. and lxxiii. to Job. As Ecclesiastes sets forth the vanity of the love of the creature, so Canticles the all satisfying love which unites the church and her Lord. Love in man was created as the transcript of the Divine love. This song pourtrays the latter in imagery from the former. The union of Christ and His church was the *original fact in the mind of God*, on which human marriage is based (Eph. v. 23-32). This idea pervades all Scripture, from the original Eden (Gen. ii. 21-24) down to the restored paradise (Rev. xix. 7; xxi. 2, 9, 10; xxii. 17). Israel was the O. T. wife of Jehovah (Isa. liv. 5, lxii. 5; Jer. iii. 1, etc.; Hos. i., ii., iii.; Ezek. xvi., xxiii.). To her as His destined earthly bride the song primarily refers; secondarily to the spiritual and heavenly bride, the elect church, of all ages and countries (Matt. ix. 15, xxii. 2, xxv. 1; John iii. 29; 2 Cor. xi. 2). "The experimental knowledge of Christ's loveliness, and the believer's love, is the best commentary on this allegorical song" (Leighton). The name of God does not occur, because throughout the allegory, to the exclusion of everything literal, is maintained, and *Solomon* throughout represents Messiah JEHOVAH, whose love is the grand theme. Love to Christ is the most intense, as it is the purest, of human passions, and therefore is expressed in the most intensely ardent language. The details of the imagery are not to be strained in the interpretation. Many lovely natural objects, not always mutually congruous if pressed literally, are combined, to bring out the varied, and often seemingly opposite, beauties which meet in the Lord Jesus.

The significance of the name Solomon, "the peace giver," appears at the outset (chap. i. 3), "thy name is as ointment poured forth," diffusing peace and love (John xiv. 27); the same image as in Ps. cxxxiii. Not till towards the close does the bride receive her name Shulamith (vi. 13), "the peace receiver," and so the "prince's daughter" (vii. 1; comp. Matt. v. 9). She explains her name (viii. 10) as expressing "one that found peace" (viii. 10 marg.). Not till her union with Solomon had been effected did she find peace, and received her name accordingly (Rom. v. 1). *Shulamith* is passive in meaning, *the reconciled one* (Eph. ii. 14, 2 Cor. v. 19, 20). Her becoming sensible of His being the king, in whose presence is peace and fulness of joy (chap. i. 2, 4, 7) leads her to seek in Him peace, and finally to find it. Driven from the vineyard of paradise which was once her own into the wilderness (chap. iii. 6), and to keep very different vineyards (Satan's and the world's), she became black with affliction, though still beautiful (chap. i. 5, 6; comp. Lam. iv. 7, 8, Ps. cxx. 5, 6): in contrast to *His* countenance, "white and ruddy" (chap. v. 10). But He at the close brings her up from the wilderness of affliction (iii. 6, viii. 5; Rev. xii. 6), and restores her her own vineyard (viii. 12), where He desires to hear her voice.

If we view the bride as Israel (the primary sense), Hos. ii. 14-16 is exactly parallel to the whole song. Five parts are to be traced: i. 1 to ii. 7, ii. 8 to iii. 5, both parts ending "I charge you, O ye daughters of Jerusalem," etc.; iii. 6 to vi. 9, vi. 10 to viii. 4, viii. 5 to 14, these three parts beginning severally with "Who is this?" etc. In the song's Israelite aspect the third or central part probably refers to the sealing of the union between Jehovah and the O.T. church by Solomon's erection of the temple (iii. 6-11). "The daughter of Zion was at that time openly married to Jehovah; for it is thenceforth that the prophets in reproving Israel's sin speak of it as a breach of her marriage covenant. The songs heretofore sung by her were the preparatory hymns of her childhood; the last and crowning 'song of songs' was prepared for the now mature maiden against the day of her marriage to the King of kings" (Origen; see Moody Stuart's admirable commentary). Her wilderness state then gave place to peaceful and prosperous settlement in manifested union with her God; "the day of Solomon's espousals" (iii. 11).

But a further marriage is intended, that of the individual soul to the Lord, for Christ "loves one, as if that one were all"; and finally the yet future marriage of the whole elect church (Rev. xix. 7, 8, xxi. 2, 9). In the individual soul we have (1) its longing for Christ's manifestation to it, and the various alternations in its experience of His manifestation (i. 2-4, ii. 8, iii. 1, 4, 6, 7); (2) the abundant enjoyment of His sensible consolations, which is withdrawn through the bride's carelessness (v. 1-3), and her longings after Him and reconciliation (v. 8-16, vi. 3, etc., vii. 1, etc.); (3) effects of Christ's manifestation on the believer,—assurance, labours of love, anxiety for the salvation of the impenitent, eagerness for His second coming.

In the church aspect her longing for His first advent appears in the beginning (i. 2); joyful anticipation of His advent (ii. 8-13, 17); His stay with her during the one only whole day in the allegory (there are but two nights, ii. 17, iv. 6), answering to His sojourn here with His disciples, the last supper, the pledge of His return to her (iii. 6—iv. 5); His death in figurative language, and ascension to the heavenly mount where still He is to be met with spiritually in prayer until the everlasting daybreak when we shall see face to face (iv. 6, 8, 15). "My *sister*, . . . My spouse," excludes carnal ideas of love. As Eve was formed from Adam, so Christ took our flesh to be *brother* and also husband (comp. Heb. ii. 11, Mark iii. 35). In chap. v. 1 "I am come into My garden" is the central point of the whole, the bridegroom and bride are one; the Spirit, answering to the awakening N. wind and the softly blowing S. wind, having been shed on the church at pentecost, to make the spiritual union complete (iv. 16). "Eat, O friends," etc., follows immediately (Isa. lv. 1), the gospel being thenceforth preached in all its grace to all (Acts ii. 38, iii. 19). Then succeeds the period of declension, and the consequent withdrawing of the grieved Spirit (chap. v. 2-6). Then her earnest search for Him and praises of Him to others, wherein she regains her own assurance, "I am my Beloved's" (vi. 3).

Here Israel's sighing after Messiah, and finding Him hereafter as one united nation, combining "Tirzah" the northern capital and "Jerusalem" the southern capital, is hinted at (vi. 4); she the queen, and the attendant Gentile churches "threescore queens and fourscore concubines" (8, Ps. xlv. 9-15). Then Shulamith having found Solomon, *i.e.* Israel, "made like the chariots of Amminadib" (*My willing people*) instead of as heretofore "Lo-ammi," *not My people* (Hos. i. 9, 10), shall "look forth as the morning, fair as the moon, clear as the sun, terrible as an army with banners" (Dan. xii. 1-3; Rev. xii. 1, xix. 14). The nations shall then admire and flow unto her (chap. vi. 13, vii. 1, etc., answering to Isa. lii. 7-10). The "return, return, O Shulamite" answers to "when the Lord shall *bring again* Zion" through the instrumentality of the nations who shall then long to "look upon" her as the source of spiritual blessing to them (Mic. v. 7, Zech. viii. 13). The daughters of Jerusalem, *i.e.* the nations (a phrase drawn by Jesus from the song, Luke xxiii. 28, *Galilean women* standing in the same relation to the Jews as *Gentiles* afterwards did), become united to Christ through the instrumentality of the bride, and they also appropriate her words, "I am my Beloved's," etc. (vii. 10). At the close of this part (viii. 4) is restored Israel's charge to the Gentile converted nations not to interrupt the millennial rest of Christ with His worldwide church, "I charge you, O ye daughters of Jerusalem, that ye stir not up . . . My love;" for an apostasy succeeds, as one precedes, the millennium (Rev. xx. 4-9).

Then the elect church from Jews and Gentiles, now being gathered, is described, viii. 5-14, which is chronologically *before* the millennial church just described, but fitly brought in as the closing subject ("make *haste*, My beloved," etc.) to remind us our position is to be "*hasting* unto the coming of the day of God" (2 Pet. iii. 12, Rev. xxii. 20). The "little sister" having "no breasts" (neither *faith* nor *love*, the springs of spiritual nourishment, 1 Thess. v. 8; comp. in connection with *breasts*, Luke xi. 27, 28) answers to the Gentile church admitted to be a "wall" in Zion founded on Christ; "spoken for," *i.e.* sought in marriage by Him. No "stubble" of Jewish rites is to be built on her (1 Cor. iii. 11, 12), but a "palace of silver," *i.e.* the highest privileges of church fellowship (Gal. ii. 11-18, Eph. ii. 11-22). The "door" is that of faith opened to the Gentiles, implying *catholic accessibleness* (1 Cor. xvi. 9), but *safely enclosed* with fragrant enduring "cedar," lest it should be corrupted by latitudinarianism.

The bride's joyous *anticipations* and *desires* at the beginning (i. 6, 12, etc.) are thus realized in the spiritual church, now in part (iv. 12-15, v. 1), and in the hereafter restored Israel (vi. 4-12, vii. 7), in the Gentile nations converted through her (vii. 10, etc.), and in the hereafter to be completed election church from Jews and Gentiles (viii. 5-13). The vineyard she had lost (i. 6) is regained, and presented by her, who now is in *peace* and *favour*, to her Lord (viii. 10-12). She is addressed, "thou that *dwellest* (permanently) in the gardens" (the paradise of God) (13).

Words of the Syriac and Arabic tongues found nowhere else in Heb. occur, which leads to the inference that Solomon composed it among his "one thousand *and five* songs" (perhaps referring to this *one song in five cantos*) whilst staying in his Lebanon "buildings" (distinct from "the house of the forest of Lebanon" at Jerusalem: 1 Kings vii. 2, ix. 19, 2 Chron. viii. 6; his country seat for hot summer: comp. Song iv. 8), and enriched this idyllic poem with words of an archaic and rural stamp. Robinson found there remains of massive buildings.

Capernaum=*the village of Nachum*. N.W. of sea of Tiberias, in the land of Gennesaret (now El Ghuweir; comp. Matt. xiv. 34 with John vi. 17, 21, 24), a most populous and prosperous region. By some identified now with the mound at *Khan Minyeh*; by others with *Tell Hum*. Visited by Jesus for a few days (John ii. 12); afterwards "His own city" and home, to which He retired from Nazareth (where He was reared, as in Bethlehem He was born), when He heard that Herod Antipas, who often resided at Sepphoris, or Diocæsarea, near Nazareth, had imprisoned John the Baptist. C. was less conspicuous, and more suited to be the centre of the unobtrusive but energetic ministry of Jesus in Galilee. Remains of ancient potteries, tanneries, etc., still are seen at Tabiga, the manufacturing suburb of C. The prophet Isaiah (ix. 2) had foretold that this region, viz. Zabulon and Nephthalim, the one most bordering on Gentile darkness, was to be the first to see the great light (Matt. iv. 12-16). Designated "His own city" (Matt. ix. 1; Mark ii. 1, "at home," A. V. "in the house"). The scene of most of His mighty works, and therefore the most guilty in its impenitence. Matt. xi. 20-24: "exalted unto heaven" in privileges, it was doomed for neglect of them to be "brought down to hell."

Josephus mentions a fountain in Gennesaret, "Capharnaum," identified by some with *Ain et Tin* (*the spring of the fig tree*) near *Khan Minyeh*. The "round fountain" is three miles southward. *Tell Hum* is three or four miles more to the N. than Khan Minyeh, and so more convenient for the people to run round the N. end of the lake afoot to the E. side while Jesus crossed thither by water (Mark vi. 32, 33). *Hum* is the last syllable of *Kefr na hum*, and was used as an abbreviation. *Tell Hum* is the site, according to Arab and Jewish tradition. It is on a point of

RUINS AT CAPERNAUM.

the shore running into the lake, and backed by rising ground, three miles from where the Jordan enters the lake. Ruins of walls and foundations cover a space half a mile long by a quarter wide.

Josephus says: "Gennesaret plain is watered by a most fertile fountain, which the people call Capharnaum. Some have thought this fountain a vein of the Nile, since it produces a fish like the *coracinus* in the lake near Alexandria." The round fountain at Tabiga, two miles S. of Tell Hum, meets the requirements of Josephus' description. Tristram (Land of Israel) fixes on the round fountain *Ain Mudawarah* as the fount meant by Josephus (and the site of C.); for he found in it the siluroid catfish or *coracine*, identical with that of the ponds of Lower Egypt. But this site is too far S., and the catfish is found in the lake also, and was probably in Tabiga. The recent discovery of the aqueduct which once led Tabiga's waters into the plain of Gennesaret, watering the plain as Josephus describes, decides the question. And the *city's* site needs not to be put close to the *fountain* bearing its name in the time of Josephus.

The synagogue called "the White Synagogue," is 74 ft. 9 in. long, and 56 ft. 9 in. broad, built N. and S., with three entrances at the S. end. Luke vii. 5: the centurion (probably of the detachment quartered there, for it was large enough to be called

a "city") "hath built us a (Gr. *the, i.e. our*) synagogue," *the* only one in the place. Jairus was its "ruler." Vine leaves, and the pot of manna, are still to be seen among the rich carvings of the ruins of the lintel at Tell Hum. If Jesus' discourse at C. (John vi. 31, 32) was delivered in the synagogue of what is now *Tell Hum*, how appropriate is the Jews' reference to the manna, and His reply, "My Father giveth you the true bread from heaven." C. was lower than Nazareth and Cana, whence He "went down" to it (John ii. 12, Luke iv. 31); the "exalted" in Matt. xi. 23 is not in respect to physical but spiritual elevation. There was a receipt of customs there of the commerce both of the lake and of the caravans passing by land by "the way of the sea" southwards. Here Levi, or Matthew, was called (ix. 9, xvii. 24). Simon Peter and Andrew belonged to C. (Mark i. 21, 29), and perhaps received Jesus' call at the adjoining sea beach (16, 17). He healed the centurion's servant there, and Simon's wife's mother (Matt. viii. 5, 14), the paralytic (ix. 1), the unclean demon-possessed man (Luke iv. 33). The nobleman's son at C. was healed by Jesus at Cana (John iv. 46). Jesus' teaching humility by a child occurred here (Mark ix. 33–36). The utter uncertainty of the site shows the exact fulfilment of its doom foretold by the Lord.

RUINS OF SYNAGOGUE AT TELL HUM.

Caphar. From a root "to cover," denoting "a village," smaller than *ir*, "a city." Appearing in Capharnaum. Arabic *Kefr*.

Caphtor: CAPHTORIM. The original seat of the Philistines (Deut. ii. 23). Sprung from Mizraim (Gen. x. 14), akin to the Philistines who proceeded from the Casluhim, who sprung from Mizraim (Gen. x. 13, 14). In Jer. xlvii. 4 "the isle [marg. *i.e. the maritime* or even *the river bordering coast*] of Caphtor" is mentioned, implying their neighbourhood to either the sea (the Philistines' position) or to the Nile (whose waters are called "the sea," Nah. iii. 8). The Egyptian names *Copt* (Kebtu, Keb-her in the hieroglyphics, the modern Coptic *Kuft*) and *Egypt*, *i.e. Ee* (the *isle* or *coast* of) *C.*, are evidently the source of *C.* Capht-ur, *i.e.* the Great Capht, probably the northern delta from which the Phœnicians emigrated into Asia, whence Capht was the Egyptian name for the oldest Phœnicians in Asia or in Africa. The time of migration must have been very early, as the Philistines were settled in Palestine in Abraham's time (Gen. xxi. 32, 34). A seafaring race related to the Egyptians spread abroad at an ancient date. For at Medeenet Haboo the monuments of Rameses III. state that the Egyptians were at war with the Philistines, the *Tok-karn* (the Carians) and the *Shayratana* (the Cherethim or Cretans) *of the sea*. ("The isle of *C.*" in its later sense may mean Crete.) All three resemble the Egyptians. In Amos ix. 7, "Have I not caused the Philistines to go up from *C.*?" (*i.e. from subjection to C.*, previous to their migration, as the context proves) *Philistim* means *immigrants*, from the Ethiopic *fallasa*. The *Cherethim* are seemingly identified with or formed a part of the Philistines (1 Sam. xxx. 14, 16). Pusey suggests there were different immigrations of the same tribe into Palestine, which afterwards merged in one name: the Casluhim first; a second from the Caphtorim; a third the Cherethim or Cretans, Crete being an intermediate resting place in their migrations, whence some passed into Philistia. The Philistines were first a Casluhian colony between Gaza and Pelusium, which was afterwards strengthened by immigrants from C., and extended its territory by pressing out the Avvim (Deut. ii. 23, Josh. xiii. 3). Tacitus (Hist., v. 2) says "the inhabitants of Palestine came from Crete"; perhaps many of the Cherethim settlers in Crete from Egypt, when disturbed by Minos and the Hellenes, withdrew from Crete to Philistia, where their kinsmen were settled.

Cappadocia. The most eastern province of Asia Minor. Jews resident in it were among Peter's hearers at his memorable pentecostal sermon (Acts ii. 9). To them accordingly, among others, he addressed his First Epistle (1 Pet. i. 1). Judaism there paved the way for Christianity. Seleucus first introduced Jewish colonists into Asia Minor (Josephus, Ant. xii. 3, § 4). Rome, by the civilization and improved roads which it carried with it everywhere, facilitated the spread first of Judaism, then of Christianity. The approach to C. from Palestine and Syria was by the pass called "the Cilician gates," leading up through the Taurus range from the low region of Cilicia. Once C. reached to the Euxine Sea; but Rome made two provinces of the ancient C., Pontus on the N. along the sea, and C. on the S. Tiberius it was who reduced the Cappadocian Archelaus' kingdom to a province (A.D. 17), of which Cæsarea was the capital, afterwards the birthplace and see of Basil. Its cities, Nyssa, Nazianzus, Samosata, and Tyana, were noted in church history.

Captain. OF THE TEMPLE (Luke xxii. 4; Acts iv. 1, v. 24): not military, but over the guard of the temple, consisting of priests and Levites (2 Kings xii. 9), "the priests that kept the door" (xxv. 18); they visited the posts by night, and saw that the sentries were on the alert. In Heb. ii. 10, (Gr. "Prince leader of their salvation,") the antitypical Joshua who leads us into the heavenly Canaan. The same Gr. in xii. 2, "the Author," rather "Prince leader of our faith." Acts iii. 15, "*Prince* of life."

Captivity. Used in Scripture for *compulsory exile*. Besides minor captivities six under the judges, viz. that by Chushan-rishathaim, Eglon, the Philistines, Jabin of Canaan, Midian, Ammon (iii., iv., vi., x.), and that by Hazael of Syria (2 Kings x. 32), there were three great captivities. First in the reign of Pekah of Israel, when Tiglath Pileser, king of Assyria, carried away the people of Gilead, Galilee, and all Naphtali (2 Kings xv. 29, Isa. ix. 1). As Pul his predecessor is named with Tiglath Pileser as having carried away Reuben, Gad, and half Manasseh to Halah, Habor, Hara, and the river Gozan (1 Chron. v. 25, 26), probably Tiglath Pileser carried (740 B.C.) out what Pul had *intended* but was diverted from by Menahem's bribe (771 or 762 B.C., Rawlinson) (2 Kings xv. 19, 20). Secondly, in the reign of Hoshea of Israel, Shalmaneser king of Assyria, after letting him remain as a tributary prince for a time, at last when Hoshea omitted to send his yearly "present," and made a league with So or Sabacho II. of Egypt (of which the record still exists on clay cylindrical seals found at Koyunjik), put Hoshea in prison and besieged Samaria three years, and in the ninth year of Hoshea's reign (721 B.C.) took it, and "carried Israel away to Halah and Habor by the river Gozan, and *to the cities of the Medes*" (2 Kings xvii. 1-6). Sargon (Isa. xx. 1), according to the Assyrian monuments, completed the capture of Samaria which Shalmaneser began. In striking minute coincidence with Scripture, he was *the first Assyrian monarch who conquered Media*. In the monuments he expressly says that, in order to complete the subjugation of Media, he founded in it cities which he planted with colonists from other parts of his dominions. Sennacherib (713 B.C.) carried into Assyria 200,000 from the Jewish cities he captured (2 Kings xviii. 13). Thirdly, Nebuchadnezzar carried away Judah under Zedekiah to Babylon, 588 B.C. (2 Kings xxiv., xxv.) A previous deportation of Jewish captives (including Ezekiel, i. 1-3, and Mordecai, Esther's uncle, Esth. ii. 6) was that of King Jehoiachin, his princes, men of valour, and the craftsmen, 599 B.C. From Jer. lii. 12, 15, 28, 29, 30 we learn Nebuchadnezzar in his seventh (or *eighth*, according to the month with which the counting of the year begins) year carried away 3023; but in 2 Kings xxiv. 14, 16, 10,000, and 7000 men of might, and 1000 craftsmen; the 3023 were probably *of Judah*, the remaining 7000 were of the other tribes of Israel, of whom some still had been left after the Assyrian deportation; the 1000 craftsmen were exclusive of the 10,000. Or else the 3023 were removed in the seventh year, the 7000 and 1000 craftsmen in the eighth year. In the 18th or 19th year of Nebuchadnezzar 832 of the most illustrious persons were carried away. In the 23rd year of Nebuchadnezzar, 745 persons, besides the general multitude of the poor, and the residue of the people in the city, and the deserters, were carried away by Nebuzaradan the captain of the guard. In Dan. i. 1, 2, we find that in the third year of Jehoiakim Nebuchadnezzar besieged

Jerusalem and carried away part of the temple vessels of Jehovah to the land of Shinar, to the house of his god Bel. (Subsequently he took all away; they were restored under Cyrus: Ezra i. 7, 2 Kings xxiv. 13, Jer. lii. 19.) Daniel, Hananiah, Mishael, and Azariah, of the blood royal of Judah, were among the captives. With this *first* deportation in the third year of Jehoiakim (607 or 606 B.C.) the foretold (Jer. xxv. and xxix. 10) 70 years' "captivity" (*i.e.* subjection of Judah to Babylon) begins. Nebuchadnezzar had *intended* to carry Jehoiakim to Babylon (2 Chron. xxxvi. 6, 7); but Jehoiakim died before Nebuchadnezzar's intention could be effected (Jer. xxii. 18, 19, xxxvi. 30), and his dead body was dragged out of the gates by the Chaldæan besiegers and left unburied. This was eight years before the deportation under Jehoiachin.

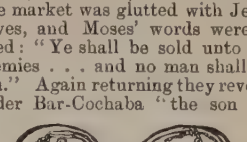
In the first year of Darius (Dan. ix. 2-19) the 70 years were nearly run out. Now Jehoiachin's third year was one year before Nebuchadnezzar's accession (2 Kings xxiii. 36, xxiv. 12). 67 years elapsed from that time to the taking of Babylon (Ptolemy's canon). So it would be in the 68th year of the captivity that Daniel prayed pardon for Jerusalem. Cyrus' decree, granting liberty and encouragement to the Jews to return to their own land, was one or two years after taking Babylon, 536 B.C. (Ezra i. 2). The captivity ecclesiastically began with the destruction of the temple, 586 B.C. The restoration was 70 years afterwards, in the sixth year of Darius, 515 or 516 B.C. (Ezra vi. 15). The political aim of the deportation was to separate them from local associations, and from proximity to Egypt, their ally in every revolt, and so fuse them into the general population of the empire (Isa. xxxvi. 16, Gen. xlvii. 21). The captives were treated as colonists. Daniel (ii., vi.) and his three friends and Nehemiah (i.) subsequently held high offices near the king. Jeremiah had recommended the Jews to settle quietly in the land of their exile. They did so, and increased in numbers and wealth. They observed the law (Esth. iii. 8), and distinctions of rank (Ezek. xx. 1). The synagogues for prayer and reading the law publicly began during the captivity, and afterwards were set up in every city (Acts xv. 21). The apocryphal Tobit pictures the inner life of a Naphtalite family among Shalmaneser's captives at Nineveh. Jeremiah, Ezekiel (who died after 27 years' exile at least, xxix. 17), and Daniel, and some of the Psalms (*e.g.* cxxxvii.) give a general view of the state of the whole people in their exile.

A portion of the people returned under Sheshbazzar or Zerubbabel, 535 B.C., who set up the altar and began the temple. Then, after a long interruption of the building of the temple through Samaritan opposition, the work was completed in the second year of Darius, through Haggai and Zechariah (515 B.C., Ezra v.) the prophets, Jeshua the highpriest, and Zerubbabel. A further portion returned under Ezra 458 B.C., and under Nehemiah 445 B.C. (Ezra vii. 6, 7, Neh. ii.) In 536, besides servants, 42,360 returned; 30,000 belonging to Judah, Benjamin, and Levi, the remainder probably belonging to the Israelite tribes. Ezra vi. 17 recognises, in the sacrifices, the *twelve* tribes (comp. 1 Chron. ix.). Of the 24 courses of priests but four returned, so that seemingly only *one sixth* returned of the people, *five sixths* remained behind (Ezra ii. 36-39, comp. 1 Chron. xxiv. 4, 18). The latter who kept up their national distinctions were termed "the dispersion" (Esth. viii. 9, 11; John vii. 35; 1 Pet. i. 1; Jas. i. 1).

The Affghans, the black Jews of Malabar, and the Nestorians, have been severally conjectured to represent the lost tribes. All we *know* is, some blended with the Jews, as Anna of Asher (Luke ii. 36), Saul or Paul of Benjamin (Phil. iii. 5); some with the Samaritans (Ezra vi. 21, John iv. 12); many, staying in their land of exile, founded colonies in the E. and were known as "the dispersion" (Acts ii. 9-11, xxvi. 7). The prayer, the 10th of the Shemoneh Esre, is still offered by the Jews: "Sound the great trumpet for our deliverance, lift up a banner for the gathering of our exiles, and unite us all together from the four ends of the earth!" evidently alluding to Isa. xi. 12, xxvii. 13; Ps. cvi. 47. Those who apostatized to Assyrian and Babylonian idolatry were absorbed among the heathen. The Jews' language became then much affected by Chaldaisms (Neh. viii. 7, 8), so that they could no longer understand, without interpretation, the pure Hebrew of the law. A Chaldee targum or paraphrase became necessary. An increased reverence for the law (the 119th Psalm witnesses to this), and an abhorrence thenceforth of idolatry to which they once had been so prone, were among the beneficial effects of affliction on their national character.

The prophets foretell the restoration, spiritually and also nationally in their own land, of Israel and Judah distinct, and hereafter to be combined (Isa. xi. 12, 13), to be miraculously "gathered one by one" (xxvii. 12; Jer. iii. 18, xvi. 15, 16, xxxi. 7-20; Ezek. xxxvii. 16-23; Hos. i. 10, 11, iii. 4, 5; Zech. ix. 13, x. 6, 10). Their return under Messiah (then to be manifested) and their spiritual glory shall be the appointed instrumentality of the conversion of all nations (Isa. ii., lx.; Mic. v. 7; Zech. viii. 13).

The Lord Jesus foretold the Jews' dispersion, *in that very generation*, under Titus and the Romans, 37 years before the event (A.D. 70), and the treading under foot of Jerusalem by all nations "until the times of the Gentiles shall be fulfilled" (Luke xxi. 20-24, 32). In the siege 1,100,000 Jews perished, according to the contemporary witness Josephus; but not one Christian, for the Christians obeyed the Lord's warning by fleeing to Pella. when Cestius Gallus first advanced against Jerusalem, and then providentially, without seeming reason, withdrew (Matt. xxiv. 15, 16). The market was glutted with Jewish slaves, and Moses' words were fulfilled: "Ye shall be sold unto your enemies . . . and no man shall buy you." Again returning they revolted under Bar-Cochaba "the son of a



COIN OF BAR-COCHABA.

star" (Num. xxiv. 17); but Adrian destroyed them, and built a heathen city, Ælia, where Jerusalem had stood.

"Captivity of the land" (Jud. xviii. 30) refers to *the capture of the ark*. So in Ps. xiv. 7 "bring back the captivity" means *restore from depression*; Job xlii. 10, "the Lord turned the captivity of Job," *i.e. amply indemnified him for all he lost*: which passages prove the error of those who refer to the times after the *Babylonian* captivity any passage which mentions "the captivity," as if it were the only one in the Bible.

Christ Jesus, the antitypical David (who took captive His foes), "when He ascended on high led captivity captive," *i.e.* led in triumphal procession as captives for destruction those who once had led men captive, viz. Satan, death, hell, the curse, sin (Eph. iv. 8, Ps. lxviii. 18, Col. ii. 15, 2 Pet. ii. 4). Rev. xx. 10, 14, thus: "he that leadeth into captivity shall go into captivity" (xiii. 10); Satan who "brings into captivity to the law of sin and death" (Rom. vii. 23) is brought into captivity (2 Cor. x. 5, Isa. xlix. 24, Hos. xiii. 14).

Carbuncle (in *English* meaning a *little coal*, a *bright red* gem): *equedach*, *barequeth*, the former in Isa. liv. 12 from *quadach* "to burn," the latter from *baraqu* "to flash." A *brightly flashing* stone. A *smaragd* (LXX.) or corundum, of green glass colour, transparent, and doubly refractive; the emerald (Exod. xxviii. 17); third stone in the first row in the highpriest's breastplate (Ezek. xxviii. 13).

Carchemish=*the fort of Chemosh*, the Moabite idol. The Assyrian monuments show it to be a city of the Hittites who held all Syria (between 1100 and 850 B.C.) from Damascus to the Euphrates at *Bir*; 200 miles higher up on the Euphrates than the classical Circesium. It stood where Hierapolis (*Mabog*) was subsequently. Important in position as commanding a passage of the Euphrates, whence its possession was a matter of contest between Babylon and Egypt (2 Chron. xxxv. 20). Taken by Pharaoh Necho after the battle of Megiddo in which king Josiah, Babylon's ally, fell 610 B.C. Retaken by Nebuchadnezzar three years later, 607 B.C. (Jer. xlvi. 2.) Assyria had originally taken it from the Hittites (Isa. x. 9).

Carmel. Generally with the article, "*the* park," derived from *Kerem-El*, "the vineyard of God." Sometimes not a proper name: Isa. xxxii. 15, "a fruitful field," Heb. *carmel*; a

characteristic feature of the Holy Land. **1.** A mountain promontory in Asher, 12 miles long, jutting out into the Mediterranean, a few miles S. of Ptolemais or Acre; towards its eastern extremity 1600 feet above the level of the sea, at the W. end 600. Now *Mar Elyas* (Elijah), rarely *Kurmul*. The only bold headland of Palestine. It separates the plain of

MOUNT CARMEL.

Sharon on the S. from the more inland plain of Esdraelon or Jezreel on the N., by which the river Kishon flows into the sea in a direction parallel to the mountain range. The stone is mostly soft white limestone, with nodules of flint; at the W. chalk; on the N.E. plutonic rocks. "Elijah's melons," or *lapides Judaici*, is the name applied to stones of light brown flint outside, hollow inside, and lined with quartz crystals or chalcedony, the geological "geodes." Fossil spines of echinus are called "olives." The "apples" are the shells of the *Cidaris glandifera*.

C.'s characteristic shrubberies are still to be seen, with rocky dells amidst jungles of copse oaks, evergreens, and numerous caves. The forests have disappeared. Flowering and fragrant herbs abound, hollyhocks, jasmine, and various vegetable creepers, "the excellency (*i.e.* the beauty) of C." (Isa. xxxv. 2.) Hence it is the image of the bride's head with luxuriant tresses (S. of Sol. vii. 5), "thine head upon thee is like C., and the hair of thine head like purple (Heb. *the pendulous hair* is of *glossy* black, like purple), the king is held captivated with the *flowing ringlets*" (not galleries).

The scene of Elijah's conflict with, and execution of, Baal's prophets was at the N.E. of the range, beside a spring said to be perennial. But Blunt (Undesigned Coincidences) thinks that *sea water* was used, as water would not have been otherwise so wasted in a drought. The distance of the sea forbids this view; the sea is far W. of the scene. The spring is 250 feet below the steep rocky altar plateau. It is in the form of a vaulted tank, with steps leading down to it. C. was so covered with thicket and forest as to be difficult of access, so that the fountain was not so available in the drought as otherwise it would have been. The shade of the trees and the vaulting (if it then existed) would check evaporation.

The site of Elijah's sacrifice is still marked by the Arab name *El-Maharrakah*, "the burning." The spring still flowing amidst the drought is close by. Josephus says the water was obtained from the neighbouring spring (Ant. viii. 13, § 5). The distance from Jezreel agrees with the narrative. A knoll between the ridge and the plain is called *Tell Kasis*, "the hill of the priests;" the Kishon below is named *Nahr el Mukatta*, "the river of slaughter." From it Ahab "went up" to the sides of C. to take part in the sacrificial feast; Elijah went up to "the top" of the mountain to pray for rain; whilst Gehazi seven times climbed the highest point whence the Mediterranean is to be fully seen over the W. shoulder of the ridge, and at last saw the little cloud rising out of the sea "like a man's hand," the sure forerunner of rain. An altar of Jehovah had existed on C. before that Baal worship was introduced; Jezebel had cast it down (1 Kings xviii. 30); this Elijah repaired and used as the altar for his sacrifice. Hence, as being a sacred spot, he had convened Israel and Ahab there. They and the 850 prophets of Baal stood close beneath the high place of the altar, near the spring, in full view of Jezreel and Ahab's palace and Jezebel's temple in the distance. Subsequently it was the place of resort for worship on new moons and sabbaths (2 Kings iv. 23). Here too the successive fifties of king Ahaziah, at Elijah's call, were consumed by fire from heaven. (2 Kings i. 9, where it ought to be "he sat on the top of THE hill," *i.e.* C.) Elisha repaired thither, after Elijah's ascension (2 Kings ii. 25). Here too Elisha was visited by the bereaved mother, with a view to his restoring to life her deceased son (2 Kings iv. 25).

Tacitus mentions that ages afterwards Vespasian went thither to consult the oracle which was without image or temple, and with "only an altar and reverential sanctity" attached to the place. On C. is the convent, the seat of the barefooted Carmelite monks, whose establishments spread over Europe from the 13th century. Bertholdt, a Calabrian, and a crusader in the 12th century, had founded the order, and St. Louis of France the convent, in the 13th century, at the traditional site of Elijah's abode. The Latin traditions as to Elijah being connected with the origin of that order of monks are purely mythical. Edward I. of England was a brother of the order; Simon Stokes of Kent was one of its famous generals.

2. A city in the hilly country of Judah (Josh. xv. 55). The abode of the churl Nabal and Abigail "the Carmelitess" (1 Sam. xxv., xxvii. 3). Saul set up a "place," *i.e.* a *memorial*, there after his victory over Amalek (1 Sam. xv. 12). Here Uzziah had his vineyards (2 Chron. xxvi. 10). Ten miles S.E. of Hebron. In A.D. 1172 King Amalric held it against Saladin. The ruins of the castle (*Kasr el Birkeh*) are still visible, of great strength, with the large bevelled masonry characteristic of Jewish architecture. To the E. is a glaring white desert, without shrub or water, inhabited by the partridge and ibex alone, the very two noticed in the narrative (1 Sam. xxvi. 20): "the king of Israel doth hunt a partridge"; "David upon the rocks of the wild goats" (xxiv. 2).

Carmi. 1. Descendant (as "son" must mean in 1 Chron. iv. 1) of Judah; father of Achan, the "troubler of Israel" (Josh. vii. 1, 18; 1 Chron. ii. 7); son of Zabdi or Zimri. **2.** Reuben's fourth son; forefather of "the Carmites" (Gen. xlvi. 9, Num. xxvi. 6).

Carpus. A Christian at Troas, with whom Paul left his cloak (2 Tim. iv. 13) on his last hurried journey previous to his second captivity and martyrdom at Rome. Bishop of Berytus in Thrace subsequently, according to Hippolytus. He must have been a trustworthy friend to have had Paul's "books" (on papyrus), and "especially" his "parchments" (perhaps containing some of his inspired epistles) committed to him.

Carriages. In *our* sense *vehicles*. Only in 1 Sam. xvii. 20 and xxvi. 5, 7, marg. "place of *carriages*," *i.e.* "the trench," alluding to the circle of *wagons* round the encampment. Elsewhere *the things carried, baggage* (1 Sam. xvii. 22, Isa. x. 28, Jud. xviii. 21), lit. *heavy things, i.e.* the precious goods which the Danites had just seized on.

Isa. xlvi. 1: "your carriages were heavy loaden," rather "(the images) *which used to be carried by you* (in solemn procession) are become *heavy burdens*"; instead of carrying you as Jehovah does His people (ver. 3, 4), they have to be carried as heavy burdens by you. Acts xxi. 15: "we took up our carriages," *i.e.* our *baggage*.

Carshena. Esth. i. 14.

Carts. Drawn by cattle (2 Sam. vi. 6). Open or covered (Num. xx. 3). The CHARIOT was drawn by *horses*. There are scarcely any roads in Syria and Palestine, so that horse carriages are almost unknown. The cart wheels are often of solid wood. WAGONS: Gen. xlv 19 Goods are mostly conveyed on the *backs* of camels, asses, oxen. The Assyrian wagon is seen represented in bas-relief on the monuments at Nimrud and Koyunjik.

EGYPTIAN OX CART.

Casiphia. On the road between Babylon and Jerusalem (Esth. viii. 17).

Casluhim. Of Mizraite (Egyptian) origin (Gen. x. 14, 1 Chron. i. 12). Herodotus (ii. 104) says the Colchians were of Egyptian origin; so Bochart identifies the C. with the Colchians. Out of them proceeded the Philistines. Forster (Ep. ad Michael., 16, etc.) conjectures Casiotis, a region between Gaza and Pelusium, called from mount Casius. Knobel says the name in Coptic means *burning, i.e.* a dry desert region. The Colchians were probably a colony from Casiotis.

Cassia. An ingredient in the holy oil used in anointing the highpriest (Exod. xxx. 24). An article of Tyre's merchandise (Ezek. xxvii. 19). The inner bark of an aromatic plant, like cinnamon. QUIDDAH, from *quadad* "to split," viz. the stalks. Also *Quetzi'oth* from *quatzah*, to "scrape off" bark. Used in scenting garments (Ps. xlv. 8).

Castor and Pollux. The *Dioscuri* or two mythical sons of the

chief idol of Rome and Greece, Jupiter. The tutelary gods of sailors, identified with the phosphoric lights which play about masts and sails. The constellation Gemini, "the Twins." At *Cyrene* in the region of Africa, *adjoining Alexandria*, they were especially worshipped. This accords with the *Alexandrian* vessel that Paul sailed in (Acts xxviii. 11), having as the figure head or painting on the bow these deities, as they may be seen on coins of Rhegium (where the ship touched); two youths on horseback, with conical caps, and stars above their heads.

Caterpillar. *Chasil*, from *chasal* to consume. As *gazam* is the *gnawing* locust, *arbet* the *swarming* locust, *yalak* the *licking* locust, so *chasil* is the *consuming*, *i.e.* the most destructive, locust. *Yelequ* is also translated "caterpillar" (Ps. cv. 34), in other places "cankerworm." The *chasil* or *consuming* locust is the climax. The real foe meant in Joel i. 4 is the Assyrian Babylonian power, the Medo-Persian, the Græco-Macedonian and Antiochus Epiphanes, Rome the fourth and most *consuming* foe of the four which successively ravaged Judæa.

Cauls. Headdresses, or ornaments of Hebrew headdresses, of checker or network (Isa. iii. 18). *Shebisim.*

Caves. The chalky limestone prevalent in Syria and Palestine abounds in caves, clefts, and fissures, which are so frequently alluded to in Scripture under a variety of names. From *hor*, "a cavern," the Horites take their name, who originally occupied mount Seir, and were driven thence by the Edomites. Hence also comes the name Beth-*horon*, "the house of caverns," and HORONAIM, "the two caverns;" and HAURAN, "the land of caverns" (Ezek. xlvii. 16, 18). The caverns were the resort of the people in times of danger: (Jud. vi. 2) when Midian oppressed them, (1 Sam. xiii. 6, xiv. 11) when the Philistines oppressed them. *Michmash*, the scene of Jonathan's enterprise, implies the same. Still the shepherds dwell in caves during summer to be nearer their flocks and fields; at Gadara the dwellings are almost all caves. For particular caves see ENGEDI, ADULLAM, MACHPELAH, MAKKEDAH. Lot dwelt in a cave such as are still to be seen near the Dead Sea, after Sodom's overthrow (Gen. xix. 30). Obadiah hid the Lord's prophets by fifties in a cave (1 Kings xviii. 4). Elijah at Horeb was in a cave when the Lord revealed Himself (xix. 9). The custom of fleeing to caves in time of earthquakes illustrates Isa. ii. 10, 19, 21. They were also the resort of marauders [see BETHARBEL] and the final refuges of the Jewish leaders in their war with the Romans. Josephus relates his own hiding in the caves of Jotapata. Rock caverns abound along the shore of the sea of Tiberias, and were often used as tombs, the bodies being laid in excavated shelves at the sides. Here accordingly the demoniac had his dwelling continually (Mark v. 3, 5). The cave of Machpelah, Abraham's burying place, Aaron's tomb on mount Hor, Joseph's, and Rachel's are with strong probability identified. The rock tombs near Jerusalem are assigned to kings and prophets with less certainty. Owing to the abundance of grottoes in the valley of Jehoshaphat, tradition assigns to them the sites of such unlikely events to occur in them as the birth of the Virgin, the annunciation, the salutation, the Baptist's and our Lord's birth, the agony, Peter's denial, the composition of the Apostles' Creed, and the transfiguration.

Cedar. *Erez*, from *araz*, "coiled" or "compressed," a deeply rooted tree. According to Scripture, tall

CEDAR TREE.

(Isa. ii. 13), spreading (Ezek. xxxi. 3), fit for beams, boards, and pillars (1 Kings vi. 10, 15, vii. 2), masts (Ezek. xxvii. 5), and carved work as images (Isa. xliv. 14). The timber for the second temple, as for Solomon's, was cedar (Ezra iii. 7). As our modern cedar is hardly fit for masts, and is of a worse quality than inferior deal, probably by the "cedar" of Scripture is meant Scotch fir (*Pinus sylvestris*). In Ezek. xxvii. 5 the LXX. translate "masts of *fir*," and by "fir" is meant *cypress*. Moreover the deodara cedar (the *tree of God*, Ps. civ. 16, the sacred tree of the Hindoos, of which they construct their temples) has the durability wanting in our modern cedar of Lebanon. The Nineveh inscriptions state that the palaces were in part constructed of *cedar*; this proves on microscopic examination to be *yew*; so that by "cedar of Lebanon" the wood of more than one tree is meant, the pine cedar, Scotch fir, yew, deodara. Cedar was also used in purification, probably the *oxycedrus* abounding in Egypt, Arabia, and the wady Mousa; indeed, the greater cedar not being found there, the tree meant in the laws of purification must have been a distinct one (Lev. xiv. 4, Num. xix. 6). It was anciently burnt as a perfume at funerals.

In a hollow of Lebanon, where no other trees are near, about 400 cedars of Lebanon stand alone, 3000 feet below the summit and 6400 above the sea. Only eleven or twelve are very large and old. This forest is regarded by the neighbouring people with superstitious reverence. Sennacherib had desired to "go up to the sides of Lebanon and cut down the tall cedars thereof" (2 Kings xix. 23), but was baffled by the interposition of Jehovah. Another Assyrian king accomplished it, as an inscription at Nimrud states in recording his conquests in N. Syria. But God in retributive justice "consumed the glory of the Assyrian's forest" figuratively; fulfilling His threat, "the rest of the trees of his forest shall be few that a child may write them" (Isa. x. 18, 19). Solomon's 80,000 hewers must have inflicted such havoc that the cedar forest never recovered it completely. The cedar of Lebanon is an evergreen, its leaves remaining on for two years, and every spring contributing a fresh supply.

Cedron, or **Kedron.** "The *black* torrent," in the ravine below the E. wall of Jerusalem (John xviii. 1). Gethsemane was beyond it.

Ceilings. (1 Kings vi. 9, marg. 15, vii. 3; Jer. xxii. 14; 2 Chron. iii. 5, 9.) Cedar planks were applied to the beams crossing from wall to wall, with sunk panels edged with gold and carved or painted in patterns. The vermilion painting of the ceiling in Jehoiakim's palace was probably borrowed from Egypt.

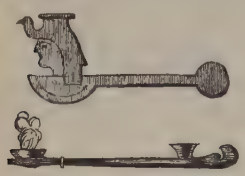
Cenchrea, or **Cenchreæ.** Now *Kikries*; from Gr. *kenchri*, "the millet," a grain abounding there. The harbour of Corinth on the Saronic gulf, and its channel of trade with Asia Minor, as Lechæum, on the Corinthian gulf, was with Italy and the W. Corinth was joined by walls to Lechæum; so that the pass between Corinth and C. (nine miles apart from one another) was the only one into the Morea from Greece. Paul sailed from C., returning to Syria from his second missionary journey (Acts xviii. 18), after having shorn his head there in fulfilment of a vow. He wrote to the Romans in his third journey, and alludes to the church at C., of which Phœbe was "deaconess" (Gr. Rom. xvi. 1).

Censer. An instrument to seize or hold burning coals. Latterly the portable metal vessel for receiving from the altar burning coals, on which the priest sprinkled the incense for burning (2 Chron. xxvi. 16, 18, 19; Luke i. 9). Korah and his company were told to take censers, with which they had furnished themselves as aspiring to share in Aaron's *priesthood*. So Uzziah. So Ezek. viii. 11. But Aaron was told to take "*the* censer" (Heb.), viz. that of the sanctuary or of the highpriest, and make atonement to stay the plague (Num. xvi. 46). On the day of atonement the highpriest was to carry the censer of the golden altar within the most holy place, and put the incense on the fire in the censer "before the Lord" (Lev. xvi. 12, 13). Solomon made censers of pure gold, probably to take fire from the brazen altar, and to convey incense to the golden altar on which it was to be offered morning and evening (Exod. xxx. 7, 8; 1 Kings vii. 50).

In Rev. viii. 3, 4 the "angel" is not Christ, who always has His own title in Revelation, but a ministering spirit. The incense, *i.e.* Christ's meritorious obedience and death, is *given to the angel* that he *may give it to* (so the Gr.) the prayers of all saints, to render them a sweet smelling savour to God. "The golden altar," moreover, is Christ Himself (Heb. xiii. 10), resting on whom alone prayer is accepted before God. How the angels'

ministry exactly is exercised we know not, but we do know they are not to be prayed to (Rev. xix. 10). If we send an offering to the King, the King's messenger is not to appropriate what is due to the King alone.

In Heb. ix. 4 "the holiest . . . had the golden censer" does not mean it was deposited there, for then the highpriest would have had to go in and bring it out before burning incense in it, but that the golden censer was one of the articles *belonging* to the yearly service in the holiest place; it was taken into the holiest on that anniversary



EGYPTIAN CENSERS.

by the highpriest. Its shape was probably that of a pan with a handle.

Census. *Miphquad*, "numbering combined with lustration" or "purification." By the law (Exod. xxx. 12, 13) half a shekel was to be paid by every man above 20 years as a ransom for his soul, that there should be no plague whenever a numbering of the people took place. The number at the census in the third or fourth month after the exodus was 603,550 above 20 years (Exod. xxxviii. 26); in Exod. xii. 37 the round number 600,000. There were besides 22,000 male Levites of a month old and upwards (Num. iii. 39). Adding the wives and children we should have about 2,000,000. Of the 70 that went down to Egypt, after deducting Jacob, his 12 sons, Dinah, Zerah (Asher's daughter), Levi's three sons, the four grandsons of Judah and Benjamin, and those grandsons of Jacob who died without posterity, there remain at least 41 grandsons of Jacob who founded families, besides the Levites. Reckoning 40 years as a generation, there would be *ten* generations passed in the 400th year of the sojourn in Egypt. Comp. 1 Chron. vii. 20–27, where ten or eleven generations elapse between Ephraim and Joshua. Assuming three sons and three daughters to each married couple of the first six generations, and two sons and two daughters in the last four, there would be 478,224 sons about the 400th year of the sojourn, besides 125,326 of the ninth generation, still living; in all 603,550 men coming out of Egypt upwards of 20 years old. Besides, the Israelites were under a special dispensation of fruitfulness from God, and preservation from plague and from serious diminution even by Pharaoh's repressive measures.

In Num. iii. 43 all the firstborn males for whom the Levites were accepted as a substitute are stated to be 22,273, which, *if* it were the sum of the firstborn sons *in the entire nation*, would require there to be 40 males begotten of each father in each family to make up 603,550 men of 20 years and upwards, or a population of more than 1,000,000 males. But Exod. xiii. 2, 11, 12 shows that the law does *not* apply *retrospectively*, but only to the sanctification to God of *all the firstborn of men and cattle that should be born from that time forward*. It appears from Num. iii. 13, viii. 17, God had actually sanctified already all the firstborn to Himself by having protected His people from the destroyer on the paschal night (Exod. xii. 22, 23; iv. 22), and had adopted the whole nation in instituting the passover. The presentation of their firstborn to the Lord *thenceforth* was to be the practical manifestation of their sonship. The number of Levites (Num. iii. 39, 51), 22,000, does not agree with the numbers assigned to the three families, 7500 + 8600 + 6200 = 22,300. But the *total* is correct; for it is written, the number of the firstborn, 22,273, exceeded that of the Levites by 273. Probably there is a copyist's error in the number of one of the Levitical families, perhaps in ver. 28 read 8300 for 8600. For the surplus 273 each was to pay five shekels, 1365 in all.

The earlier numbering for collecting atonement money from every male of 20 or upwards (Exod. xxx. 11–16, xxxviii. 25, 26) gave the same number, 603,550, as that nine months later (Num. i. 1–3, 46; Exod. xl. 17), in the second month of the second year, four weeks after the rearing of the tabernacle. The reason is, because the *former* census *for gathering* the *atonement head money* was taken as the basis *for mustering all fit for war* nine months later. This latter mustering merely consisted in registering those already numbered in the public records according to their families and fathers' houses; probably according to Jethro's suggestion of classification for administering justice, viz. in thousands, hundreds, fifties, and tens (Exod. xviii. 25). Each tribe was placed under a special leader, head of the tribe, as is usual among the Arabs to this day. The supernumerary units would be used to balance the changes that had taken place in the actual condition of the families and fathers' houses between the earlier provisional numbering and the subsequent preparation of the muster rolls, so that the few changes that had taken place during the nine months' interval among those fit for war was made no account of, but the number was left the same.

A new census was taken 38 years afterwards in the plains of Moab (Num. xxvi.) for the division of Canaan among the tribes according to their families (xxxiii. 54). The number then was 601,730, of 20 years and upwards, of whom Joshua and Caleb alone were in the former census, the whole generation having died in the wilderness. The tribe of Simeon especially suffered a diminution of its numbers; probably owing to the plague which followed Zimri's sin with Cozbi the Midianite woman (Num. xxv. 9–15, xxvi. 51, 63–65; comp. xi. 21). The history does not detail the events of the intervening 38 years, but only of the beginning and the close of the 40 years. The total of Israel, including the 23,000 Levite males from a month old upwards, would be thus about 2,000,000 (xxvi. 62). The objection of rationalists that the peninsula of Sinai could not have sustained such a number is answered by the consideration (1) that Israel was *sustained by a miracle*, (2) the peninsula yielded much more anciently than at present. The destruction of the trees diminishes the rainfall; in the monumental period of ancient Egypt it is evident that the land was more cultivated; and the water in the wadies and the rain might, by artificial means, be made available to increase the fertility. The inscriptions of Sinai,

INSCRIBED ROCKS IN WADY MOKATTEB.

Serbal, and the wady Mokatteb, and other valleys prove that formerly a numerous population lived there.

The next numbering was that by David, contrary to Joab's advice (2 Sam. xxiv. 1–9; 1 Chron. xxi. 1, 5, xxvii. 24). "*Satan* stood up against Israel and provoked David to number Israel." Pride is peculiarly of Satan (Isa. xiv. 12), and proud presumption actuated David. It was not so much the act which was faultworthy (for indeed the taking of the census was recognised in the pentateuch: Exod. xxx. 12) as the motive, trust in the arm of flesh instead of in Jehovah (Jer. xvii. 5). Ps. xxx. (see its authoritative heading, which ought to be read "*A Psalm of David* at the dedication of *the* HOUSE," viz. *of God*) commemorates "the dedication," or consecration, of the site whereon subsequently Solomon's temple was built. When David, after the plague sent for numbering the people, sacrificed upon an altar of burnt offering on the threshingfloor of Araunah on mount Moriah, Jehovah by fire from heaven consecrated the place as "the house of God," even before the actual building of the temple (comp. 1 Chron. xxii. 1, 2 with Gen. xxviii. 17–19). Pride through prosperity, and a sudden, severe, but temporary, reverse appear in the psalm as in the history. The deliverance was the answer to David's prayer, Jehovah at the same time interceding; for whilst we pray below our Intercessor is pleading above (comp. Ps. xxx. 8–10 with 1 Chron. xxi. 15–18). Apparently David had neglected to have the half shekel apiece payment made to God in recognition of His sovereignty (Exod. xxx. 12, 13); in which respect the people shared the guilt and therefore the punishment. Probably he sought popularity by omitting it.

The number in 1 Chron. xxi. 5 is 1,100,000 of Israel and 470,000 of

Judah. But in 2 Sam. xxiv. 9 of Israel 800,000, of Judah 500,000. The census was not completed, through the reluctance of Joab to proceed, and through David's revoking the order before it was finished. The number was never put "in the account of the chronicles of King David" (1 Chron. xxvii. 24). Levi was omitted, as it was *for men fit for war* that the census was taken. Benjamin, which came last in order on the return home to Jerusalem, had not been numbered when the census was interrupted (1 Chron. xxi. 6). The 30,000 difference in the number of Judah, as given in Chronicles and according to Samuel, was perhaps due to Benjamin being given in Samuel but not in Chronicles. Or, possibly, Chronicles omits the 30,000 army of observation stationed on the Philistine frontier (2 Sam. vi. 1). The 300,000 more in Israel according to Chronicles probably included the standing army in 24 courses of 24,000 each, *i.e.* 288,000 in all (1 Chron. xxvii.), besides 12 captains with 1000 each as the king's own guard, in all 300,000, not counted in 2 Sam. xxiv. These were in *actual* service; the larger numbers in the census are those *capable* of service. At best, oral tradition was the basis of the numbers here, seeing that *it was not recorded in the chronicles of David.* The whole population would thus amount to about 5,000,000; a number not too large for the well attested fertility of the land then to sustain. Even profane writers noticed Palestine's fertility, of which its present neglected state affords no test. God had promised a populous race. In A.D. 66, just before the Roman siege of Jerusalem, a census taken by the priests at the passover gave the approximate number 2,700,000, independently of foreigners and those ceremonially defiled. 1,100,000 perished in the siege; 97,000 were taken captives. These facts give us a glimpse of the populousness of the Holy Land.

Solomon completed David's census by causing the resident foreigners to be numbered and employed on his great works, viz. 153,600 (2 Chron. ii. 17,18; comp. Josh. ix. 27). Jehoshaphat's army was one of the largest, 1,160,000 (2 Chron. xvii. 14–18); this probably included subject foreigners.

The object of *the census on the return from Babylon* was to settle against the year of jubilee the inheritances of the Holy Land (Lev. xxv. 10), which had been disarranged by the captivity, and to ascertain the family genealogies and ensure purity of Jewish blood. This accounts for differences appearing between the total and the details (Ezra ii. 59, 64) of the 42,360 who returned with Zerubbabel, 12,542 belonging to other tribes than Judah and Benjamin (x. 2, 8, 18, 44; Neh. vii. 1–67). [See CAPTIVITY.] The second caravan (458 B.C.) numbered 1496, exclusive of women and children (Ezra viii. 1–14). The genealogies (1 Chron. i.—ix.) were compiled for a similar object. The LXX. and Josephus confirm in the main the correctness of the Scripture numbers.

A "*taxing*" *under Cyrenius, governor of Syria*, is recorded Luke ii. 1; a disturbance caused by one Judas of Galilee "in the days of the taxing" is referred to in Acts v. 37. God's providence overruled Augustus' order for the provincial enrolment of all persons and estates under Roman sway, to effect His foretold purpose that Bethlehem should be the scene of Jesus' nativity (Mic. v. 2) 4 B.C.; His parents going up thither to be registered for the taxation, a plain proof that the foretold time for Shiloh's appearing was come, for "the sceptre was departed from Judah" to Rome (Gen. xlix. 10). Quirinus did not, according to history, become president of Syria till 9 or 10 years afterwards, A.D. 6. But Justin Martyr *thrice* (Apol., i. 34, 46; Trypho, 78) asserts Quirinus was president *when Luke says he was.* Zumpt moreover has recently brought to light the interesting fact that, owing to Cilicia when separated from Cyprus being joined to Syria, Quirinus as governor of Cilicia was also governor of Syria; his subsequent special connection with Syria caused his earlier and briefer one to be thus specified.

The word "first" too is to be noticed: "this taxing," ordered by Augustus just before Jesus' birth, was interrupted by the Jews' bitter opposition, and "was first *carried into effect*" when Cyrenius was governor of Syria; grammatically the Gr. expresses, "this taxing took place as a first one whilst Cyrenius was governor of Syria" (Ellicott), The omission, however, of the Gr. article in one oldest MS. (Vatican) would thus modify the trans., "this first taxation was carried into effect when Cyrenius," etc.

Centurion. It is a propriety in the N. T. that centurions are so often favourably noticed. Good conduct was generally the cause of their promotion to the command of a century (properly 100 men). Truthful straightforwardness would make them open to conviction. For instance, the one whose faith Jesus so commends in Matt. viii.; Cornelius, whom Peter was by vision sent to, and who is described as "devout, fearing God with all his house, giving much alms to the people, and praying to God alway" (Acts x.); Julius, the centurion of Augustus' band, who entreated Paul courteously and saved his life when threatened by the soldiers (xxvii. 1, 3, 42, 43). In xxiv. 23 translate "*the* centurion," viz. *the commander of the horse* who had conveyed Paul to Cæsarea after the other of the two centurions had come back with the infantry (comp. xxiii. 23, 32). The centurion at the Lord's crucifixion uttered the testimony so remarkable from a Gentile: "certainly this was a *righteous* man"; St. Luke's explanation (xxiii. 47) of what a *Gentile* would mean by saying, "Truly this was *the Son of God*" (Matt. xxvii. 54).

Chaff. All refuse of threshed and winnowed grain, not merely the outer covering, as with us. Image of all worthless doctrine, and vain counsels, and hollow professors, about to perish utterly. Jer. xxiii. 28: "What is the chaff to the wheat?" God answers the objection, What must we do when lies are spoken as truths and prophets oppose prophets? Do as you would with *wheat* mixed with *chaff*; do not reject the wheat, because of the chaff mixed with it, but bring both to the test of "My word" (ver. 27, 29); so discriminate as to what to reject, and what to keep. My word, which is wheat or food to

WINNOWING.

the true prophet and his hearers, is a consuming "fire" to the "chaff," *i.e.* false prophets, their followers and doctrine. (Ps. i. 4; Isa. xxxiii. 11, xvii. 13; Hos. xiii. 3; Matt. iii. 12.) Chaff is separated from the grain, after having been threshed, on high threshingfloors on hills, to catch the wind. So the final doom of the world powers before the coming manifested kingdom of Messiah (Dan. ii. 35). "(Before) the day pass as the chaff" in Zeph. ii. 2 means, Before the day of repentance pass, and with it you, ungodly, pass away as the chaff.

Chain. Of gold on Joseph's neck (Gen. xli. 42). Was the badge of a judge, and a prime minister, in Egypt. Judges wore the image of Thmei, or truth, attached from their neck (comp. Prov. i. 9). Daniel was given by Belshazzar a chain of gold about his neck, a token of investiture as "the third ruler in the kingdom" of Babylon (v. 7, 29). Secondly, chains, besides the necklace, were used for ornament, hanging down to the waist (Ezek. xvi. 11, Isa. iii. 19). "Chains," *hannetiphoth*, from *nataph, to drop*; pendants about the neck, *dropping* on the breast. Some had ornamental miniature lunettes attached (18), "round tires like the moon," such as the Midianites adorned their camels' necks with (Jud. viii. 21, 26; comp. Num. xxxi. 50); the *chumarah* or crescent is still worn in front of the headdress in western Asia; (20) "tablets" or *scentbottles*, lit. *houses of the breath* or soul, were often suspended by chains. "Tinkling ornaments," *i.e. step chains* attached to ankle rings, shortened the step so as to give a tripping (marg.) gait (16, 18).

Prisoners were chained to one or even two guards, by a chain from each hand, as Peter (Acts xii. 6, 7). Paul's right hand was chained to the soldier's left (xxviii. 20). Originally he was bound with two chains (xxi. 33). Joseph's "feet they hurt with fetters, he was laid in (marg. *his soul came into*) iron," *i.e.* his soul suffered more pain than even the fetters caused to his body. As the Heb. verb is feminine, and "the iron" masculine, the Prayer-Book version,

"the iron entered into his soul," is wrong (Ps. cv. 18).

Chalcedony. Rev. xxi. 19. With it the third foundation of the wall of New Jerusalem is adorned. An agate-like quartz in modern mineralogy, of pearly lustre and transparent, found in the Travascus mine in Cornwall. Cups, plates, knife handles, etc., are formed of it in India. Pliny makes it resemble *turquoise*; others make it of a light brown. The chalcedony of Theophrastus is called from Chalcedon in ancient Thrace, and was *the copper emerald* obtained from the mines there.

Chaldæa. [See BABEL.] Properly the S. part of Babylonia, chiefly on the right bank of the Euphrates, but used to designate the whole country. Ur or Umqueir, more toward the mouth of the Euphrates, was the original chief city of C.; here inscriptions of the 22nd century B.C., deciphered lately, prove that the early seat of the Babylonian empire was there rather than higher up the Euphrates. In Isa. xxiii. 13 the prophet reminds Tyre of the fact so humbling to her pride, that the upstart Chaldees should destroy her: "Behold the land of the Chaldæans; this people was not, till the Assyrian founded it for them that dwell in the wilderness:" *i.e.*, their *latter* empire started into importance only after Assyria, in whose armies they had previously been mercenaries. The mountains of Armenia are thought by some to be their original seat (the Carduchian mountains, according to Xenophon, Cyrop. iii. 2, 3), whence they proceeded S. in wandering "bands" (Job i. 17) before they became a settled empire. But their *Cushite* language disproves this. Rawlinson distinguishes three periods. 1. When their empire was in the S., towards the confluence of the Tigris and Euphrates; this is the Chaldæan period (from 2340 to 1500 B.C.) in which CHEDORLAOMER [see] of Elam conquered Syria (Gen. xiv.), as the inscriptions show. 2. From 1500 to 625 B.C., the Assyrian period. 3. From 625 to 538 B.C., the Babylonian period. The Heb. name is *Chasdim*, akin to *Chesed*, Abraham's nephew apparently (Gen. xxii. 22). But their existence was centuries earlier (Gen. xi. 28). Chesed's name implies simply that Abraham's family had a connection with them. The Kurds still in Kurdistan between Nineveh and Media may be akin to the ancient *Casdim*. But G. Rawlinson considers the *Chaldi* to be more probably one of the *Cushite* (Ethiopian) tribes that crossed over the Persian gulf and settled in Babylonia. Their name ultimately prevailed over that of the other tribes in the country. The remains found of their language correspond to that of the modern Galla of Abyssinia, the ancient language of Ethiopia. Scripture is thus confirmed, that Babel came from Cush and Ham, not from Shem (Gen. x. 6–10). Some interpret *Ur* = the moon goddess; the Chaldees being *moon worshippers* or *Sabeans*, from *saba* "the heavenly hosts," worshipped Bel, the planet Jupiter, Nebo, Mercury, etc. (Job xxxi. 26, 27.) C. lies between the Tigris and Euphrates, and comprises also an average of 30 miles along the W. of the Euphrates; a vast alluvial plain, running N.E. and S.W. 400 miles, with the Persian gulf on the S., and a line from Hit on the Euphrates to Tekrit on the Tigris forming its N. boundary. Elam, or Susiana, lies on the E. An arid waste, with great mounds of rubbish and brick here and there, all that is left of that "glory of kingdoms," now extends where once, by a perfect network of canals for irrigation, a teeming population was supplied abundantly from the rich soil with corn and wine. Scripture is to the letter fulfilled: "a drought is upon her waters" (Jer. l. 38). It was once said to be the only country where wheat grew wild. Berosus states also that barley, sesame, palms, apples, and many shelled fruit, grew wild. Herodotus (i. 193) stated that grain yielded the sower from two to three hundred fold. Strabo says it yielded bread, wine, honey, ropes, and fuel equal to charcoal. Now, whilst dry in some parts, it is a stagnant marsh in others, owing to neglect of the canals; as Scripture also foretells: "the sea is come up upon Babylon," etc. (Jer. li. 42); "she is a possession for the bittern, and pools of water" (Isa. xiv. 23).

The Chaldæan cities are celebrated in Scripture: "Babel, Erech (now *Warka*), Accad, Calneh (*Niffer*)" (Gen. x. 10). Borsippa is *Birs-Nimrud* now; Sepharvaim or Sippara, *Mosaib*; Cutha, *Ibrahim*; Chilmad, *Calwadha*; Larancha, *Senkereh*; Is, *Hit*, where the canal leaving the Euphrates at the point where the alluvial plain begins passed along the whole edge of the plain, and fell into the Persian gulf. There is one large inland fresh water sea, *Nedjef*, 40 miles long by 35 wide, surrounded by red sandstone cliffs; about 20 miles from the right bank of the Euphrates. Above and below this sea are the Chaldæan marshes in which Alexander was almost lost.

In another sense the "CHALDÆANS" are a *priest caste*, with a peculiar tongue and learning, skilled in divination. In the ethnic sense we saw it was applied first to a particular *Cushite* tribe, then to the whole nation from the time of Nabopolassar. The *Semitic* language prevailed over the *Cushite* in Assyrian and later Babylonian times, and was used for all civil purposes; but for sacred and mystic lore the Cushite language was retained as a learned language. This is "the learning and the tongue of the Chaldæans" (Dan. i. 4), in which the four Jewish youths were instructed, and which is quite distinct from the Aramæan, or Chaldee so called (allied to Heb.), of those parts of the book of Daniel which are not Heb., as not being so connected with the Jews as with the Babylonians. The Cushite Chaldee had become a dead language to the mass of the people who had become Semitized by the Assyrians. All who studied it were called "Chaldæans," whatever might be their nation; so Daniel is called "master of the Chaldæans" (v. 11). Their seats of learning were Borsippa, Ur, Babylon, and Sepharvaim. The serene sky and clear atmosphere favoured their astronomical studies; Callisthenes sent Aristotle from Babylon their observations for 1903 years. Afterwards their name became synonymous with diviners and *fortunetellers*. They wore a peculiar dress, like that seen on the gods and deified men in Assyrian sculptures. At the time of the Arab invasion the Chaldæans chiefly still preserved the learning of the East. We owe to them the preservation of many fragments of Greek learning, as the Greeks had previously owed much of their eastern learning to the Chaldees.

The Aramæan and the Heb. are sister languages. The former is less developed and cultivated than either Heb. or Arabic. Of its two dialects, Chaldee and Syriac, the former prevailed in the E., the latter in the W., of Aram. To express the article it employs an affix instead of a prefix as the Heb. The dual number and the purely passive conjugations are wanting. The Chaldee of parts of the Bible (Dan. ii. 4—vii. 28; Ezra iv. 8—vi. 18, vii. 12-26; Jer. x. 11) more closely approaches the *Heb.* idiom than the Chaldee of the Targum of Onkelos. Some think the seeming Hebraisms in it are remnants of an older form of the language than that found in the targums.

Chamberlain. Rom. xvi. 23: Erastus, *oikonomos*, steward or *public treasurer* of the city, who kept account of the revenues. Latin *arcarius*. So in inscriptions in Marm. Oxon., 85, Neilos is called *oikonomos* of Asia. On the other hand Blastus was *chamberlain* (*epi tou koitōnos tou basileos*) in a different sense, viz. over the king's bedchamber, a post of honour and intimacy (Acts xii. 20).

Chambers of Imagery. Ezek. viii. 7, 10, 12. The vision is not of an actual scene, but an ideal pictorial representation of the Egyptian idolatries into which the covenant people had relapsed; having light enough to be *ashamed* of their idolatries, and therefore practising them *in secret*, but not decision enough to renounce them, casting away their superstitious fears and self willed devices to allay them. Idolatry tends more and more to degrade its votaries, so that in Egypt they sank so low as to worship abominable creeping things. Their own perverse imaginations answer to the *priests' chambers* in the vision, whereon the pictures were pourtrayed. If "in the wall" of most men's religious profession "a hole" were opened whereby the inner heart might be seen, what awful pictures would be seen in "the chambers of imagery"! (See John iii. 20.)

Chameleon. A kind of large lizard, called *koach* from its great *strength* (Lev. xi. 30). Knobel makes it "the *croaking* frog"; Gesenius, "the Nile lizard." The word translated "the mole," *tinshemeth*, is rather *the chameleon*, lit. "the inflating animal," as it inflates its body when

excited. The *koach* answers well to the *gecko* lizard, small, clumsy, hiding by day in holes, and at night coming forth to prey upon insects. They can crawl like flies on the under side of ceilings by the lamellated structure of the under surface of their toes.

CHAMELEON

Chamois. *Zemer*, from *zamar* to leap. Allowed as clean food (Deut. xiv. 5). The *giraffe* according to Gesse, (from the Arabic version and the LXX.). The objection is, the giraffe is not a native of Palestine; but it is of Nubia, and *may have* been of the Arabian peninsula at the exodus. Clearly it is not the *chamois* found only on high peaks of the Alps, Taurus, and Caucasus. It may be some *other* species of antelope. Col. Smith suggests the *aoudad* mountain sheep. The Syriac has "the mountain goat."

Changers of money. Matt. xxi. 12, John ii. 14. They set up their tables in the court of the Gentiles, to exchange at a price the foreign coin of Jews and proselytes coming from distant lands for the Heb. half shekel, (which was required from every adult from 20 years old and upwards: Exod. xxxviii. 26) in presenting themselves to worship at the tabernacle or temple. At the beginning of His ministry, and at its close, Christ marked His mission as the foretold Purifier of the temple (Mal. iii. 1–5), for the presence of Jehovah, of which His own divinely formed body was the type. The court of the Gentiles, as distinguished from that of Israel and that of the priests, was designed not only for an unclean Jew, but also for the uncircumcised Gentile proselytes. The Jewish traffic here was an insult to the Gentiles. It made what God designed to be "a house of prayer for all people" (Isa. lvi. 7) to become "a house of merchandise." The bustle around rendered prayer almost impossible. The priests let the court to the money changers, making godliness into a source of gain. Christ's clearing them out with so puny a weapon as "a whip of *small* cords" is a warrant of His having "all power given" to Him by the Father, and of His future purging out of His kingdom "all things which offend, and them which do iniquity" (Matt. xiii. 41). Then and then only shall the temple be made "a house of prayer for *all people*" (Isa. ii. 2–4).

Chapiter. The capital of a pillar; also a moulding at the top of a work of art, as the lavers (Exod. xxxviii. 17; 1 Kings vii. 27, 31, 38).

Charashim, Valley of, *i.e., of craftsmen.* Joab, of Othniel's family, of Judah, founded the settlement there (1 Chron. iv. 14, Neh. xi. 35). E. of Jaffa, at the rising ground behind the plain of Sharon, near Lod or Lydda.

Charger = *what bore any weight.* A hollow plate for presenting offerings of fine flour and oil (Num. vii. 79). Among the vessels of the temple taken by Nebuchadnezzar and restored by Cyrus, and brought back by Sheshbazzar (Ezra i. 9). In such a "charger" John's head was presented to the cruel Herodias (Matt. xiv. 8).

Chariot: sometimes including *the horses* (2 Sam. viii. 4, x. 18). Mentioned first in Gen. xli. 43, where Joseph rides in Pharaoh's second chariot; also xlvi. 29. In the Egyptian monuments they occur to the

EGYPTIAN CHARIOT.

number of 27,000 in records of the reign of Rameses II., 1300 B.C., and even earlier in the 18th dynasty 1530 B.C., when Amosis I. used them against the shepherd kings. A leading purpose of chariots was war. Pharaoh followed Israel with 600 chosen chariots (Exod. xiv. 7). The Canaanites of the valleys armed theirs apparently with iron scythes (Josh. xvii. 18, Jud. i. 19). Jabin had 900, which enabled him to "oppress the children of Israel mightily," because of their sins (Jud. iv. 3). The Philistines in Saul's time had 30,000 (1 Sam. xiii. 5). David took from Hadarezer of Zobah 1000, and from the Syrians 700; these to retrieve their loss gathered 32,000 (1 Chron. xix. 7).

God forbade His people their use, lest they should depend on human help rather than on Him (Deut. xvii. 16, xx. 1; Ps. xx. 7), also lest there should be a turning of the elect nation's heart back to Egypt and its corrupt ways. Solomon from carnal state policy allied himself to Egypt, and disregarded God's prohibition, as Samuel foretold would be the case if Israel, not content with God, should set up a human king (1 Sam. viii. 11, 12). Solomon had 1400 chariots, and bought each out of Egypt at 600 shekels of silver, and a horse for 150; and taxed certain cities for the cost, according to eastern usage (1 Kings ix. 19, x. 26, 29).

In Exod. xiv. 7 translate "captains (lit. *men of the king's council of* 30) over *the whole* of them." Not as some thought, "*third men* in every one of them." For the Egyptian chariots only carried two, the driver and the warrior. The Assyrian chariots (Nah. ii. 3, 4) depicted on the monuments often contain a third, viz. the warrior's shieldbearer.

In Exod. xiv. 9 "horsemen" are mentioned. Hengstenberg thinks *rekeb* does not mean *cavalry*, as they are not depicted in the Egyptian monuments, but merely "riders in chariots." But Diodorus Siculus states that Rameses II. had 24,000 cavalry. Egyptian art seems even in later times, when certainly cavalry were employed, to have avoided depicting *horsemen*. The language of Exod. xv. 1, Isa. xxxi. 1, can be reconciled with either view. Ancient papyri allude to mounting on horseback (Cook, in Speaker's Commentary).

The men in the chariot always stood. The Egyptian chariot consisted of a semicircular frame of wood with straight sides, resting on the axletree of a pair of wheels; and on the frame a rail attached by leathern thongs; one wooden upright in front; open at the back for mounting. On the right side the bowcase and the quiver and spearcase crossed diagonally. The horses wore only breastband and girths attached to the saddle, and a bearing rein fastened to a ring in front of it.

In N. T. the only chariots mentioned are that of the Ethiopian eunuch of Candace (Acts viii. 28, 29, 38), and Rev. ix. 9.

The Persians sacrificed horses to the sun; so the Jews under the idolatrous Manasseh dedicated chariots and horses to the sun (2 Kings xxiii. 11). Josiah burned these chariots with *fire*, thus making the object of their superstition, fire, to consume their instruments of worship.

Charity. The Gr. "love," "loving esteem"; Latin *caritas*. The outward benefaction, or *alms*, is a mere manifestation of the inward and true charity of Scripture (1 Cor. xiii. 3): "Though I bestow all my goods to feed the poor, . . . *and have not charity*, it profiteth me nothing."

Chebar. A river of Chaldæa, where Ezekiel saw his earlier visions (Ezek. i. 1, 3; iii. 15, 23). Nebuchadnezzar had planted many of the captives taken with Jehoiachin there (2 Kings xxiv. 15). The Habor or river of Gozan, where the Assyrians planted the Israelites (2 Kings xvii. 6), is *conjectured* to be the same. The Gr. Chaboras. It flows into the Euphrates at Circesium. But the name Chaldæa does not reach so far N. More probably the C. is the *nahr Malcha*, Nebuchadnezzar's *royal canal*, the *greatest* (*chabeer* means *great*) in Mesopotamia. The captives may have been made to excavate the channel. Tradition places Ezekiel's tomb at *Kefil*, which favours our placing C. in Chaldæa, rather than upper Mesopotamia.

Chedorlaomer. Gen. xiv. King of Elam, who for twelve years had in subjection to him the kings of Sodom, Gomorrah, Admah, Zeboiim, and Bela, or Zoar. In the 13th they revolted, whereupon he, with his subordinate allies, the kings of Shinar (Babylonia), and Ellasar, and Tidal, "king of nations" (Median Scyths, belonging to the old population) smote the Rephaims in Ashteroth Karnaim, the Zuzims in Ham, the Emims in Shaveh Kiriathaim, the Horites in mount Seir, the Amalekites, and the Amorites in Hazezon Tamar; and finally encountered and defeated the five allied kings in the vale of Siddim. Among the captives whom he took was Lot. Abraham with 318 armed servants however defeated him in turn, and rescued Lot, and pursued the invader to Hobah on the left of Damascus. A recently deciphered record states that an *Elam-*

ite king, Kudur-Nakhunta, conquered Babylon about 2290 B.C. Assurbanipal, king of *Assyria* 668 B.C., recovered an image of Nana captured by the Elamites from Uruk=Erech 1635 years previously, *i.e.* 2286. *Babylonian* documents of the age 2200–2100 B.C. also allude to an interruption in the native dynasty about this date by a king from Elam or Susiana between the Tigris and Persia. There is mentioned among the Babylonian kings one who held his court at Ur in Lower Chaldæa, an Elamite prince, Kudur-Mabuk (= Chedor-laomer; *Lagomer* being an Elamite goddess of which *Mabuk* is the Hamitic name). Kudur is thought to mean *mother, i.e. attendant* or *worshipper* of *Lagomer*. Kudur the king bears in the inscriptions the surname *Apda Martu*, "the ravager of the West." He did not establish a lasting empire over Syria, as his Assyrian and Babylonian successors, but was simply its "ravager," *exactly as the Bible represents him.* He was *Semitic*, and had made himself lord paramount over the *Hamite* kings of Shinar and Ellasar.

Cheese. Job x. 10, 1 Sam. xvii. 18, 2 Sam. xvii. 29. The modern Arabs use either *butter*, or coagulated buttermilk dried so as to be hard. Our "butter" means in derivation "cheese of kine." In ancient Palestine probably by "cheese" is meant milk compressed in cakes, salted, soft when new, but soon becoming hard and dry.

Chelal. Ezra x. 30.

Chelub. 1. 1 Chron. xxvii. 26. 2. Written *Chelek*; Heb. *Chelub* (1 Chron. iv. 11).

Chelubai. 1 Chron. ii. 9; same as Caleb (18, 42). Brother of Jerahmeel; the Jerahmeelites' position was S. of Judah, where also was the inheritance of Caleb's house (Jud. i. 15; 1 Sam. xxv. 3, xxvii. 10, xxx. 14).

Chemarim. In Zeph. i. 4 distinct from "the priests," from *chamar* "to burn" or "blacken," *the black-attired ministers* of the idol priests, who felled the victim at the altar. Or they were named from *branding* idol marks on their foreheads, idol fanatics. Others derive it from *chamar* "to resound," viz. their howlings during the rites. Josiah put them down (2 Kings xxiii. 5 marg., Hos. x. 5). The root in Syriac is "to be sad": an ascetic priest.

Chemosh. The "abomination" (*i.e.* idol, in Scripture's contemptuous phrase) of Moab (Num. xxi. 29, Jer. xlviii. 7, 13, 46). Depicted on coins with sword, lance, and shield, and two torches at his side. Ammon, from its close connection with Moab, also worshipped C., but Moloch (*king*) was their peculiar deity (Jud. xi. 24). Solomon introduced, and Josiah overthrew, C. worship in Jerusalem. A black star, according to Jewish tradition, was his symbol, whether as identical with Mars or Saturn. Jerome states that Dibon was his chief seat of worship. A black stone was the Arab symbol of him. The inscribed black stone set up at Dibon, lately discovered, is full of the Moabite king Mesha's praises of C. as the giver of his martial successes against Israel. [See MOAB and DIBON.] Derived from *kabash*, to vanquish. Idolatry originated in appropriating to separate deities the attributes combined in the one true God. "Ashtar Chemosh," mentioned on the Moabite stone, connects the Moabite and the Phœnician worship. Ashtar is the masculine of Astarte, an androgynous god, combining the active and passive powers of nature. C. required human sacrifices as god of war; Mesha, after taking Ataroth, offered all the warriors in sacrifice.

Chenaanah. Feminine of Canaan.

Chenaanah. 1. Among Benjamin's descendants; son of Bilhan (1 Chron. vii. 10). 2. The false prophet Zedekiah's father or ancestor (1 Kings xxii. 11, 24).

Chenani. Neh. ix. 4.

Chenaniah = *the favour of Jehovah.* 1 Chron. xv. 22, xxvi. 29.

Chephar-haammonai = *hamlet of the Ammonites.* Among Benjamin's towns (Josh. xviii. 24). The name alludes to some Ammonite inroad up the ravines from the Jordan valley to the Benjamite highlands.

Chephirah. One of Gibeon's four cities (Josh. ix. 17), afterwards belonging to Benjamin (xviii. 26). The men of C. returned with Zerubbabel from Babylon (Ezra ii. 25, Neh. vii. 29). Now *Kefir*, on the W. of Benjamin, near Ajalon (*Jalo*).

Cheran. Gen. xxxvi. 26.

Cherethims, or Cherethites. David's body guard, along with the PELETHITES [see] (2 Sam. viii. 18, xv. 18, xx. 7, 23; 1 Kings i. 38, 44; 1 Chron. xviii. 17). Saul had "footmen" (*runners*) as his guard (1 Sam. xxii. 17); so Rehoboam (1 Kings xiv. 27, 28). Couriers afterwards took their place. The Cherethites and Pelethites were called out from attending the king's person only on extraordinary emergencies, as the rebellion of Sheba (2 Sam. xx. 6, 7). Benaiah was their commander (2 Sam. xxiii. 23). The name is a national name; a tribe of the Philistines (1 Sam. xxx. 14, comp. 16; Ezek. xxv. 16; Zeph. ii. 5).

Crete seems a kindred name to C.; it was famed for archery, as were they; for which David chose a number of them as his body guard. Some of them probably joined him during his sojourn among the Philistines (1 Sam. xxvii., xxix.). Others he may have afterwards enrolled on his conquest of the Philistines (2 Sam. viii. 1). Some of the Philistine C. probably colonised Crete originally, whilst others remained in Philistia, whither they had migrated from Africa. Gittites of the Philistine Gath, to the number of 600, under Ittai, similarly followed David (2 Sam. xv. 18, 19). The name Pelethites may be another form of *Philistines*, or possibly be from *Peleetim*, (political) "refugees" from Philistia. Ewald supports the former. It is probably an ethnic name, as *Cherethim.* [See CAPHTOR.]

Cherith = *separation.* The brook or torrent channel (*wady*) by which Elijah sojourned in the early part of the three years drought (1 Kings xvii. 3, 5). Probably running into the Jordan from the E. side, Elijah's native region, where he would be beyond Ahab's reach. Possibly now the *W. Fasail*, farther N.

Cherub, Cherubim. Composite animal forms, always spoken of as familiar to the Hebrews: fourfold, consisting of man, lion, ox, and eagle; *ideal representatives of redeemed creaturely life*, in which man is prominent (Ezek. i. 5, Rev. iv. 7). Distinct from the Assyrian and Egyptian winged forms still existing (almost always a beast form with human head) in having the *fourfold* composite animal aspect, with the characteristics of *manhood as the basis and body of the whole.* "At the E. of Eden [after Adam's fall] God placed (*yashkeen*, 'set as the dwelling place of His *Shekinah* glory') the C., and a flaming sword which turned every way to keep the way of life" (Gen. iii. 24). As the flaming sword proclaimed God's just wrath against sin, so the C. mercy in store for lost man. They were "the provisional occupants of man's lost inheritance" (Fairbairn), the pledge of the restoration of man and the creaturely world closely allied with and subject to him (Ps. viii.; Isa. xi. 6–9; Rom. viii. 17–24; Ezek. xxxiv. 25; Hos. ii. 18); the symbolical prophecy of the recovery of the tree of life; for they *guard* it, not against but for man, against the time when man shall be fit to enjoy it and never to lose it. Rev. ii. 7, xxii. 14: they, with the flaming sword, were the forerunners of the sanctuary, where the C. on either side of the bright Shekinah cloud (from which, as on Sinai, the flame might at any moment dart) looked down on the blood-sprinkled mercy seat of the ark, God's meeting place in reconciliation with sinners by the atoning blood; mercy and justice meeting together in man's redemption. Hence it was before God's manifested presence, between the C. at the E. of Eden, the first sacrifices were offered (Gen. iv. 3, 4, 16; iii. 21). Whereas heathen sacrificed to appease their God, Bible sacrifices were brought before God expressing the propitiation which He had *already in His gracious purpose made* by His Son (Rev. xiii. 8).

The placing of the man-like C. on the inheritance once man's suggested the truth that man and the creatures involved in his fall have still by some gracious mystery, of which the C. are the pledge, an interest in Eden. The appearance of the C. in the holiest place afterwards suggested to man the same assurance of a common meeting ground with God at peace and in holiness. Finally, their appearance in Revelation, round God's throne as the redeemed, crowned that hope with joyful certainty. As the glory of God was last seen on the E., so shall "the glory of the God of Israel come from the way of the E." (Gen. iii. 24; Ezek. xi. 23, xliii. 2.)

As the redeemed will hereafter be one with Christ in His executing vengeance on the ungodly (Rev. xix. 11–16), so the C. (xv. 7, Ezek. x. 7). In Ezek. i. the four *living creatures* of the C. stand in contrast with the four *world monarchies* (Dan. vii.),

termed "beasts." The *four* answers to the four quarters of the world, implying *worldwide extension*, true catholicity, which the world powers sought vainly to attain by ambitious selfishness. The Mosaic C. were formed out of the same mass of pure gold as the mercy seat (Exod. xxv. 19, 20).

The *wings* express rapidity in fulfilling God's will. The *eyes all over* (Ezek. x. 12) express manifold and ubiquitous wisdom. The *ox* form represents tame animals, of which he is chief; the *lion*, wild animals; the *eagle*, birds; *man*, head of all, in his ideal realized by the Son of man, combines all animal excellences. The redeemed shall be the ruling powers, through whom, as now by the angels, God shall administer the government of the world, and proclaim His manifold wisdom (Matt. xix. 28; 1 Cor. vi. 2; Eph. iii. 10; Rev. iii. 21, iv. 6-8). In Ezek. x. 13 "it was cried unto the wheels . . . O wheel," *i.e.* "Roll on." Jehovah by His word in connection with His ministering powers sets the whole "*wheel* of nature" (Gr., Jas. iii. 6) and providence in motion.

In Rev. v. 9-12 the four *living creatures* (*zoa*, not *theria*, "beasts") identify themselves as *the redeemed*. (All creation is summed up in man its lord; whence Christ's command, "preach the gospel to every *creature*," for man's redemption involves the restoration of the creature now subject to vanity: Rom. viii.) "Thou wast slain and *hast redeemed us* to God by Thy blood out of every kindred and tongue . . . and hast made us unto our God kings and priests, and we shall reign on the earth." Whereas in Ezekiel (i. 6) *each* living creature has *all four* faces, in Rev. iv. 6-9 the four faces are distributed, one to each.

The Christian fathers identify them with the four Gospels: Matthew, the *lion*, the *kingly* aspect of Christ's manifestation; Mark, the *ox*, Christ's *laborious endurance*; Luke, the *man*, Christ's *brotherly sympathy* with our whole race; John, the *eagle*, the *soaring majesty of the Divine Word made flesh*. The grain of truth in this view is that the church of the redeemed, like Christ her Head and His gospel, is *one* under a fourfold aspect answering to the several characteristics represented by the four heads of animal life. In and with Christ she shall realize the ideal of man combining fourfold creaturely perfections: (1) kingly righteousness with hatred of evil, as "the lion springing terribly on the victim"; (2) laborious diligence in duty, as the "ox bound to the soil"; (3) human sympathy, as "the man"; (4) sublime contemplation of heavenly things, as "the eagle." In Revelation the four living creatures represent the elect redeemed, as they shall be when perfected, ministering as king-priests unto God, and media of blessing to the redeemed earth with its nations and its animal creation.

The four standards under which Israel encamped in the wilderness were a *lion* for Judah on the E., an *eagle* for Dan on the N., an *ox* for Ephraim on the W., and a *man* for Reuben on the S. In the midst was the tabernacle with the Shekinah cloud symbolising God's presence, "the picture of the blessed period when the earth being fitted for the kingdom of the Father . . . heaven's court will be transferred hither (Rev. xxi. 3), and the world be subject to a never ending theocracy" (De Burgh). The cherubic four stand always in nearest relationship to God in His holiness and life-imparting presence; comp. Exod. xxv. 22, Ps. lxxx. 1. Whereas angels are "*round about* the throne," the living creatures occupy the innermost circle *next* it and Him who is in their midst (Rev. v. 6, 11). Thirty times they are called "the living creatures," full of the life of God everlastingly flowing into them. [See ADAM.]

The griffins of northern fable and the winged beasts of Assyria and Egypt seem a relic of primeval tradition corrupted. The Gr. *grups*, *glupho*, and the Syriac and Arabic words for "carve" and *griffin*, seem kindred words to cherub; *cherob* is the rabbinical term for an *image*; *chereb*, the Coptic. Gesenius takes the root *charab* "to consecrate a shrine." Colossal figures of compound living creatures are still found "guarding the portals of the Assyrian temples" (Layard). The heathen knowledge of the C. of revelation is implied in Ezek. xxviii. 13, 14, where the king of Tyre is represented as having been "in Eden the garden of God," and as boasting that he is "the anointed cherub that covereth," *i.e.* the cherub of the temple *anointed* by the consecrating oil, and *defending* Tyre as the C. "covered" or overshadowed the mercy seat; the type of Antichrist who shall usurp the attributes of the true Anointed One, who "covers" His church, the beau ideal of humanity. The clearness of the type as symbolising the redeemed increases as the revelation of the scheme of redemption becomes fuller. At Eden the C. are mysteriously indefinite. In the tabernacle they are lifeless carved figures, with faces ever turned to the mercy seat, the pledge of redemption. In Solomon's temple they are of colossal size, symbolising the future grandeur of the church, reigning with the antitypical Solomon over the earth. In Ezekiel, for the first time, instinct with *life*, zeal, and ceaseless untiring motion. In Revelation they reveal who and what they are, and sing the song of praise for their redemption (v. 8, 9). As the mercy seat (typifying Christ as our propitiation) interposed between the law inside the ark and the C. outside, so Christ interposes between the Divine justice and the redeemed. As the C. were of one piece with the ark, so the redeemed are one with Christ, and one with Him as their propitiation (2 Pet. i. 4, Heb. ii. 11; Exod. xxix. 42-46, xxv. 22; 1 Cor. iii. 16, 17; Gal. ii. 20). Archdeacon Freeman suggests that the C. were the archetype in heaven upon which God moulded all the various genera and species of the animal kingdom on earth; hence arises the strange similarity in difference; it is the token of a universal pattern, though not of a common parentage, a mutual relation between them, but not a development of one out of the other by natural selection, as Darwin thinks.

ASSYRIAN WINGED BULL.

Cherub. In the low salt region near the Persian gulf. Chiripha in Ptolemy. [See TEL MELAH.]

Chesalon. "The side of mount Jearim (*forests*) which is C." (Josh. xv. 10.) A landmark N.W. of Judah. Now the village *Kesla*, eight miles W. of Jerusalem.

Chesed. Nahor's fourth son (Gen. xxii. 22).

Chesil. S. of Judah (Josh. xv. 30). Perhaps the same as Bethul, of Simeon, within Judah's inheritance, or Bethuel (Josh. xix. 4, 1 Chron. iv. 30, 1 Sam. xxx. 27), "Bethel" among the cities of the extreme S.

Chest. 1. *Aron*, always, except twice (Joseph's coffin and Jehoiada's alms chest, Gen. l. 26, 2 Kings xii. 9, 10), used for *the ark of the covenant*; the "ark" (*teebah*) of Noah, and that of bulrushes in which Moses was put, is quite distinct. 2. *Genazim*, "*chests* of rich apparel" (Ezek. xxvii. 24), from *ganaz* "to hoard."

Chestnut tree (*armon*). Gen. xxx. 37, from which Jacob pilled rods to set before the flock. Ezek. xxxi. 7, 8, to which the Assyrian empire is compared in beauty and strength. A tree, stately and wide spreading and growing near water, must be meant. The *eastern* plane tree (not *ours*, which is a maple, *Acer pseudoplatanus*) fulfils the conditions; its root, *'aram* "to be naked," "to strip off the bark," corresponds; for it yearly sheds its bark. The groves of the Academy at Athens, where Plato and Aristotle taught, were of eastern *plane*.

CHESTNUT TREE.

Chesulloth. In Issachar (Josh. xix. 18). The Xaloth of Josephus. Meaning "the *loins*," probably therefore on a hill slope.

Chezib. Gen. xxxviii. 5. Same as Achzib and Chozeba.

Chidon=*javelin*: 1 Chron xiii. 9. Elsewhere *Nachon's* (=*firm*) threshingfloor (2 Sam. vi.), where Uzza touched the shaking ark.

Children. *Ben*, "son;" *bath*, "daughter;" both from *banah*, to build. Regarded as *consecrated to God*, in the same covenant relation as the parents; therefore sons on the eighth day were circumcised (Gen. xvii. 12). So as to the Christian covenant of which baptism is the initiatory seal (1 Cor. vii. 14). Hence

flowed parents' responsibility to rear children in the way of the Lord (Gen. xviii. 19; Deut. vi. 7, xi. 19); also children's responsibility to obey parents, as a preparatory discipline for the higher relationship to God. At five the boy passed under the father's training. At 12 he became "son of (*i.e.* subject to) the law," and was advanced to a fuller instruction in it. Smiting, or even cursing, a parent was punishable with death (Exod. xxi. 15, 17); also contumacy (Deut. xxi. 18-21; comp. xxvii. 16). The child might be sold to bondage until the jubilee year for a parent's debt (2 Kings iv. 1, Neh. v. 5).

Children were often nursed till three years old. They were carried on the mother's hip or shoulder (Isa. xlix. 22, lxvi. 12). Governors or tutors watched them in nonage (Num. xi. 12; 2 Kings x. 1, 5; Isa. xlix. 23; Gal. iii. 24, *paidagogos*, the guardian slave who led the child to school). The mother's example and authority were weighty over sons and daughters alike (Prov. x. 1, xv. 20), even with a royal son (1 Kings ii. 19). Daughters had no right of inheritance; but if a man had no son the daughters received the inheritance, only they must marry in their own tribe.

Metaphorically: CHILDREN OF LIGHT (Luke xvi. 8, 1 Thess. vi. 5), *of obedience* (1 Pet. i. 14, "as children *of obedience*" Gr.), *of this world*, of BELIAL [see], *of wisdom* (Matt. xi. 19), *of faith*. As children resemble their parent, so those in whom these several qualities, good or bad, *predominate*, are children of them severally (2 Sam. xxiii. 6). So Barnabas is termed "son of consolation," expressing his predominant grace (Acts iv. 36); John and James "sons of thunder," characterized by fiery zeal (Mark iii. 17). So "sons of might," "daughters of song" (comp. Isa. v. 1, "a *very fruitful hill*," Heb. "the horn (*i.e.* peak) of *the son of oil*,") "children of the bridechamber" (Matt. ix. 15), *the heavenly Bridegroom's best men* who go and fetch the bride, the apostles and evangelists who seek to bring sinners to Jesus and to heaven (Matt. xxv.).

Chileab. David's son by Abigail (2 Sam. iii. 3). Elsewhere called Daniel (1 Chron. iii. 1).

Chilion. Orpah's husband, son of Elimelech and Naomi (Ruth i. 2-5, iv. 9). An Ephrathite of Bethlehem Judah (formerly Ephrath, Gen. xxxv. 19).

Chilmad. Named with Sheba and Asshur (Ezek. xxvii. 23). Ptolemy mentions a *Gaala of Media*, which compounded forms Chil-mad. The Chaldee version has "Media," others "Carmanda," a large city beyond the Euphrates (Xenophon).

Chimham. 2 Sam. xix. 34, 37-40. Taken by David to court, instead of Barzillai the Gileadite, his father, to whom the king owed a debt of gratitude for help in his flight from Absalom. In Jer. xli. 17, ages after, the Jewish refugees from the Babylonians "dwelt in the habitation *of C.*, which is by *Bethlehem*, to go to enter into Egypt." David's patrimony was at Bethlehem; and this incidental notice leads to the inference that, having undertaken to provide for C., he conferred on him his personal patrimony, subject to the reversion to David's heirs at the year of jubilee; hence it was called "the habitation of C."

Chinnereth, Sea of, or Chinneroth. 1. Afterwards *the lake of Gennesaret*, a corruption of C. (Josh. xii. 3, xiii. 27). The district of C. is called "all C." (1 Kings xv. 20). 2. A fortified city of Naphtali (Josh. xix. 35); probably the same as Tiberias, from which similarly the lake or sea was named (Num. xxxiv. 11, John vi. 1).

Chios. Acts xx. 14, 15; xxi. Now *Scio*, an island of the Archipelago, near which Paul passed going from Mitylene, in Lesbos, to Samos, between which two islands it lay, 32 miles long, from 8 to 18 broad; mountainous, beautiful, and fertile. Its modern inhabitants suffered severely in the war of independence.

Chislon. Father of Elidad, prince of Benjamin, chosen to help in dividing Canaan (Num. xxxiv. 21).

Chisloth Tabor. On the boundary of Zebulun (Josh. xix. 12) (perhaps *Iksul*, W. of mount Tabor), meaning "confidences of Tabor," *i.e. fort* of Tabor (comp. 1 Chron. vi. 77).

Chittim. A race sprung from *Javan*, *i.e.* of *Ionian* or *Greek* origin (Gen. x. 4, 1 Chron. i. 7). Balaam foretold that a fleet from C. should "afflict Asshur" (Num. xxiv. 24). Thither Tyre's fleets resorted (Isa. xxiii. 2, 12). The name *C.* is applied by the Hebrews to *Cyprus*, of which the cities, including *Citium*, its capital, were mostly Phœnician. Thence the Tyrians procured the boxwood which they inlaid with ivory (Ezek. xxvii. 6). (*Heb.*, instead of "*the company of the Ashurites*," "they have made thy (rowing) benches of ivory inlaid *in the daughter of cedars*," *i.e.* the best boxwood, which came from *Cyprus* and *Macedonia*. "C." was applied subsequently to the other *islands* of the Ægean, and to the maritime mainlands of *Greece* and *Italy*. The Assyrians in an inscription 710 B.C. designate Cyprus as "the land of *Yavnan*," as the Scripture traces it to *Javan*. The Ionian stream of migration proceeding from Asia to Greece would leave some of the race in Cyprus or C. on its way, as it did in Magnesia under Sipylus. When Cyprus first comes before us in history it is *predominantly* a Greek island (G. Rawlinson). The Phœnicians also colonised it. C. = *Hittim*, the *Hittites*, a Canaanite race. The "ships of C." in Dan. xi. 30 are the *Macedonian-Greek* or even *Italian* vessels, in which the Roman ambassador Popilius Lænas arrived to check Antiochus Epiphanes. As Kedar expresses generally the East, so C. the West (Jer. ii. 10).

Chiun. [See REMPHAN.]

Chloe. 1 Cor. i. 11. A matron at Corinth, some of whose household informed Paul of the divisions in the Corinthian church. The Corinthians had "written" to Paul consulting him about marriage, things offered to idols, decorum in church assemblies, but not a syllable about the disorders that had crept in. *That* information reached him from other quarters: comp. v. 1, 2. "It hath been declared unto me," "it is reported." All this he says *before* he notices their *letter*, which shows it gave him no intimation of these evils. An undesigned proof of genuineness (Paley). He names the *family*, to show he has authority for his allegation, but not individuals, to avoid exciting odium against them. He tacitly implies that the information ought to have come from their presbyters, who consulted him about matters of less moment.

Chorashan. 1 Sam. xxx. 30. Probably *Ashan* of Simeon, one of David's haunts. To its citizens among the cities of the S. he sent presents of the Amalekite spoils.

Chorazin. With Capernaum and Bethsaida doomed to "woe," because of neglected spiritual privileges. The scene of many of Jesus' mighty works, which failed to bring its people to repentance and faith (Matt. xi. 21, Luke x. 13). No work of Jesus in it is *recorded*, a proof of how much more He did than is written (John xxi. 25). Probably at *Kerazeh*, near *Tell Hum*.

Chozeba. [See CHEZIB.] The descendants of Shelah, Judah's son, are called "the men of C., . . . and these are ancient things" (1 Chron. iv. 22). Identified by Conder (Pal. Expl., Jan. 1875) with Khirbet Kueizibah. The houses are standing to the height of eight or ten feet. The indications on the hill imply great *antiquity*. How accurate is Scripture in its names and topography! The Talmud mentions that a plain is in front of C.; so Kueizibah has before it the valley of Berachoth (*wady Arrub*).

Christian. The name given first at Antioch to Christ's followers. In the N. T. it only occurs in 1 Pet. iv. 16, Acts xi. 26, xxvi. 27, 28. Their name *among themselves* was "brethren," "disciples," "those of the way" (Acts vi. 1, 3; ix. 2), "saints" (Rom. i. 7). The Jews, as they denied that Jesus is the Christ, would never originate the name "Christians," but called them "Nazarenes" (Acts xxiv. 5). The Gentiles confounded them with the Jews, and thought them a Jewish sect. But a new epoch arose in the church's development when, at Antioch, *idolatrous* Gentiles (not merely Jewish *proselytes* from the Gentiles, as the eunuch, a circumcised proselyte, and Cornelius, an uncircumcised proselyte of the gate) were converted. Then the Gentiles needed a new name to designate men who were Jews neither by birth nor religion. And the people of Antioch were famed for readiness in giving names: *Partisans of Christ*, *Christiani*, as *Cæsariani*, partisans of Cæsar; a Latin name, as Antioch had become a Latin city. But the name was *divinely ordered* (as *chrematizo* always expresses, xi. 26), as the new name to mark the new era, viz. that of the church's gospel missions to the Gentiles. The rarity of its use in the N. T. marks its early date, when as yet it was a name of reproach and hardly much recognised among the disciples. So in our age "Me-

thodist," a term originally given in reproach, has gradually come to be adopted by Wesley's disciples themselves. Blunt well says: "if the Acts were a fiction, is it possible that this *unobtrusive* evidence of the progress of a name would have been found in it?"

Christianity. [See JESUS CHRIST.] The law and Mosaic system, though distinct from the gospel, yet clearly contemplates the new dispensation as that for which itself was the preparation. The original promise to Abraham, "in thee . . . and thy seed . . . shall all families of the earth be blessed" (Gen. xii. 3, xxii. 16), still awaited its fulfilment, and the law came in as the parenthesis between the promise of grace and its fulfilment in Christ the promised "seed." Rom. v. 20: "the law entered (as a parenthesis, incidentally, Gr.) that the offence might abound." Gal. iii. 8-25: "the law was our schoolmaster to bring us unto Christ, that we might be justified by faith; but after that faith is come we are no longer under a schoolmaster." Jacob's prophecy contemplated the theocratic sceptre passing from Judah, when Shiloh should come as the gatherer of the peoples to Himself (Gen. xlix. 10). Many psalms (as ii., lxxii., xxii., lxvii.) and all the prophets (comp. Isa. ii., liii.) look forward to Messiah as about to introduce a new and worldwide dispensation. Nay, even Moses himself (Deut. xviii. 15, etc.) announces the coming of another lawgiver like him, about to promulgate God's *new law*; for to be like Moses He must be a lawgiver, and to be so He must have a new law, a fuller development of God's will, than Moses' law, its germ. The 110th Psalm declared His priesthood should be one "for ever, after the order of Melchizedek" (the king of righteousness and king of peace), to which the Levitical priesthood did homage in the person of Abraham their ancestor, paying tithes to Melchizedek (comp. Heb. vi., vii.).

The law was the type, the gospel the antitype (Heb. x. 1-10). Christ came not to destroy it (*i.e.* its essence) but to fulfil (Matt. v. 17). The letter gives place to the spirit which realizes the end of the letter (2 Cor. iii. 3-18). As also Jeremiah foretells (xxxi. 31-34; comp. Heb. viii. 4-13, x. 15-18). If Christianity had not been of God, it could never have prevailed, without human might or learning, to supersede the system of the mightiest and most civilized nations (1 Cor. i., ii.). Its miracles, its fulfilment of all prophecy, and its complete adaptation to meet man's deep spiritual needs, pardon, peace, holiness, life, immortality for soul and body, are the only reasonable account to be given of its success.

Chronicles, I., II. Heb. "Words" or "Acts of days." In the LXX. *Paraleipomena, i.e.* "Supplements" to KINGS I., II. Probably compiled by Ezra. One genealogy, indeed, of a later date, viz. Zerubbabel's, was doubtless added by a more recent hand (1 Chron. iii. 22-24), as was Neh. xii. 10, 11, 22, 23. The book of Ezra forms a continuation to C. The chief difficulty at the return from Babylon was to maintain the genealogical distribution of lands, which was essential in the Jewish polity. Ezra and Nehemiah therefore, as restorers of that polity, gave primary attention to this. Again, the temple service, the religious bond of the nation, could only be maintained by the Levites' residence in Jerusalem, for which end the payment of tithes and firstfruits was indispensable. Moreover, the Levitical genealogies needed to be arranged, to settle the order of the temple courses, and who were entitled to allowances as priests, porters, and singers. The people too needed to have their inheritances assigned according to their families, to be able to pay tithes. Hence, genealogies occupy a prominent place in the C., just as we should expect in a book compiled by Ezra under such circumstances. Zerubbabel, and subsequently Ezra and Nehemiah, not only strove in the face of difficulties (Ezra ii., iii., v., vi., viii.; Neh. vii., viii.) to restore the temple service to its state under the kings of Judah, but also to infuse into the people a national spirit. For this end the C. give a summary history of David, introduced by the closing scene of Saul's life, and of the succeeding kings, especially of some of the greatest and best kings who built or restored the temple, abolished corruptions, and established the services in due order, as Jehoshaphat, Hezekiah, Josiah, etc.

As the northern kingdom of Israel had passed away, and Samaria its only remaining representative was among Judah's bitterest foes, Israel's history occupies a subordinate place. Accordingly the first eight chapters give the genealogies and settlements; chap. ix. 1-24 their disturbance by the captivity, and partial restoration at the return; this portion is reinserted in Neh. xi. 3-22 with additional matter from the archives, as to times succeeding the return from Babylon, down to xii. 27, where Nehemiah's narrative is resumed from xi. 2. At 1 Chron. ix. 35 begins Saul's genealogy, taken from the tables drawn up in Hezekiah's reign (for 14 generations from Jonathan to Azel correspond to the 14 from David to Hezekiah); then the history of (mainly) Judah's kings follows, and of the events down to the end of the book of Ezra, which suit the patriotic purpose of the compiler. 1 Chron. xv.—xvii., xxii.—xxix., 2 Chron. xiii.—xv., xvii.—xx., xxiv., xxvi., xxix.—xxxi., xxxv., are mainly peculiar to C., and manifestly are calculated to awaken by the glorious, as well as the sad, memories of the past a desire in the people to restrain the corruptions which had led to the captivity, and to restore the national polity in church and state.

The conclusion of C. and beginning of Ezra are similar, the one ending with Cyrus' decree for the restoration, the other telling how that decree was obtained and was carried out. If this connection of the two books were rejected, it would be hard to account for the breaking off of the narrative in C.'s close, in Ezra's lifetime, and the abruptness with which the book of Ezra opens (i. 1). The style of both, tinged with Chaldaisms, accords with this view. The mention in both 1 Chron. xxix. 7 and Ezra ii. 69 of the Persian coin, *darics* (as it ought to be translated instead of "dram"), is another proof. The law is often quoted in both, and in a similar formula, "according to the law of Moses" (1 Chron. xxiii. 31, Ezra iii. 4). The sacrifices, the passover celebration, the Levitical order, are similarly described in both. The highpriests' genealogy is given in the descending line ending with the captivity, in 1 Chron. vi. 1-15; in Ezra vii. 1-5 in the ascending line from Ezra himself to Aaron, abridged by the omission of many links, as the writer had in C. already given a complete register.

The writer's *sources* of information are genealogies drawn up in different ages, and accordingly terminating in the particular reign when they were severally drawn up. Thus Sheshan's (1 Chron. ii. 34-41) ends with a generation contemporary with Hezekiah. That of the highpriests (1 Chron. vi. 1-15) must have been drawn up during the captivity; that in 50-53, and those of Heman and Asaph (33-39, etc.) in David's or Solomon's time; that of the sons of Azel (1 Chron. viii. 38) in Hezekiah's time; that of the sons of Zerubbabel in Ezra's time (1 Chron. iii. 19-24). The sources must have been very ancient from which the compiler drew the account of the kings of Edom before Saul's reign, the slaughter of the sons of Ephraim by the Gittites (vii. 21, viii. 13), the notice of the sons of Shelah, and their dominion in Moab (iv. 21, 22). The genealogical records of Jotham and Jeroboam probably embodied from contemporary documents the details as to the Reubenites and Gadites (v. 1-22). The account in ix. 1-34 is drawn from records subsequent to the return from captivity; also 2 Chron. xxxvi. 20. In Ezra (ii., iv.) the documents used were still later, viz. the time of Pseudo-Smerdis or Artaxerxes.

Thus it appears the books of C. and Ezra are compiled by one writer from records of various dates, *extant when the compilation was made.* The books of Samuel the seer, Nathan the prophet, and Gad the seer (1 Chron. xxix. 29), furnished information for David's reign; "the book of Nathan," and "the prophecy of Ahijah the Shilonite," and "the visions of Iddo the seer" (2 Chron. ix. 29), for Solomon's reign; "the story (*midrash*, 'interpretation') of the prophet Iddo," for king Abijah's "acts, ways, and sayings" (xiii. 22). Iddo's "book concerning genealogies and the prophet Shemaiah's words," for Rehoboam's acts (xii. 15); "the book of the kings of Israel and Judah" (xxv. 26, xxvii. 7, xxxii. 32, xxxiii. 18), "the sayings of the seers" (xxxiii. 19, *chozai*), for many subsequent reigns; "the words of Jehu the son of Hanani" (xx. 34), for Jehoshaphat's reign; "the vision of the prophet Isaiah" (xxvi. 22, xxxii. 32),

for Uzziah's and Hezekiah's reigns. There were besides the national records, "the book of the chronicles" (Neh. xii. 23), which began as early as David (1 Chron. xxvii. 24), "the chronicles of king David," probably the same as Samuel's, Nathan's and Gad's books above noticed. So there was "the book of the acts of Solomon" (1 Kings xi. 41). From "the book of the chronicles of the kings of Judah," or "of Israel" (1 Kings xiv. 29, xv. 7), continued down to the end of Jehoiakim's reign (2 Kings xxiv. 5, 2 Chron. xxxvi. 8), the compilers of C. and Kings drew the passages which are identical in both. Genealogical registers (Neh. vii. 5) furnished many of the materials.

The writer of the closing chapters of Kings lived in *Judah*, and died under Nebuchadnezzar; the writer of the close of C. lived at *Babylon* and survived till the Persian dynasty began. Comp. 2 Chron. xxxvi. 9–23 and Ezra i. with 2 Kings xxiv., xxv. For the writer of C. and Ezra gives no details of Jehoiachin or Zedekiah, or what occurred in Judah after the temple was burnt; but only dwells on the spiritual lessons which Jerusalem's overthrow teaches, and proceeds at once to the return from Babylon. One in Babylon would be the most likely to know all about Cyrus' decree, the presents to the captives, the bringing out of the temple vessels, their weight, the Chaldee treasurer Mithredath, and Zerubbabel's Chaldee name Sheshbazzar. Lord A. Hervey conjectures that Daniel at Babylon, under Nebuchadnezzar, and afterwards under the Persian kings, vividly remembering Jeremiah's prophecies and bewailing the nation's perversity, wrote the *close* of C. and Ezra i., just as Jeremiah wrote the close of Kings. Comp. with these passages Dan. v. 2, 23, ix. 2, 5–8, i. 3, 7, 11. The close of 2 Chron. and Ezra i. supplies the gap between Dan. ix. and x. Ezra, by the help of this portion, carried forward the history from the point where the C. closed.

The division of C. into two books is due to the LXX. Much is omitted that was unsuitable to the compiler's patriotic design, *e.g.* Amnon's defilement of Tamar, David's adultery with Bathsheba and Absalom's rebellion, Sheba's revolt, the delivery of Saul's sons to the Gibeonites, etc.

Peculiar to C. are the lists of heroes who came to David at Ziklag, and those hosts who came to Hebron to make him king (1 Chron. xii.). David's preparation for building the temple (xxii.). The order of the Levites and priests (xxiii.—xxvi.), of the army and captains (xxvii.). David's public directions (xxviii., xxix.). Rehoboam's fortifications, reception of priests and Levites from Israel (2 Chron. xi.). Abijah's successful war with Jeroboam (xiii.). Asa's fortifying his kingdom and overcoming Zerah the Ethiopian's vast host (xiv.); his suppression of idolatry with the help of Azariah's prophecy (xv.); Hanani's reproof of Asa's reliance on Syria instead of on Jehovah (xvi.). Jehoshaphat's garrisoning the cities of Judah and of Ephraim; removal of high places and groves; sending his princes and Levites throughout the land to teach the people in "the book of the law of the Lord" (xvii., xviii.); reproval by Jehu, son of Hanani the seer, and by Eliezer, son of Dodavah of Mareshah, for his alliance with the ungodly kings of Israel; instructions to the judges; victory over the vast allied forces of Ammon and Moab (xix., xx.). Jehoram's idolatry and punishment (xxi.). Apostasy of Joash, and murder of Zechariah his reprover, on the death of Jehoiada, Zechariah's father (xxiv.). Amaziah's warlike preparations; idolatry (xxv.). Uzziah's victory and forces (xxvi.). Jotham's success against Ammon, "because he prepared his ways before the Lord his God" (xxvii.). Hezekiah's reformation and passover; riches (xxix.—xxxi.). Manasseh's captivity, repentance, and restoration (xxxiii.). All these instances were just what suited the purpose of one seeking the restoration of the religious and civil polity of the Jews on their return from the captivity, as we know was Ezra's great mission. C., with Ezra and Nehemiah, form the last link of the O. T. genealogical chain which is resumed in the N. T. (Matt. i.). Messianic prophetic hints occur (1 Chron. xvii. 17): "Thou hast regarded me *according to the order (law) of the man from above*"; and in the genealogy (v. 2), "Judah prevailed above his brethren, and of him came the chief ruler," referring to the Messianic prophecy (Gen. xlix. 8–10, comp. 1 Chron. xxviii. 4).

The accuracy of the book appears from such incidental touches as 1 Chron. ii. 13–17, where Abigail is not styled daughter of *Jesse*, but only sister of David; she was the daughter of Nahash, not of Jesse, and so only half sister to David. Also from its giving the very words of the documents used, even when inappropriate in the compiler's time, "unto this day" (1 Chron. iv. 42, 43; 2 Chron. v. 9). Also other scriptures confirm statements in C.; comp. 2 Chron. xxxii. 1–6 with Isa. xxii. 8–11, 2 Chron. xx. with Ps. xlviii., lxxxiii., Joel iii. The names of the scribes before the restoration express the national hope at the time (1 Chron. iii. 19, 20): Hananiah (*Jehovah's grace*); Berechiah (*Jehovah's blessing*); Hasadiah (*Jehovah's mercy*); Jushabhesed (*mercy returns*). Akkub and Talmon, mentioned in 1 Chron. ix. 17, 18, are stated in Neh. xii. 25, 26 to have been Levitical porters "in the days of Nehemiah and of *Ezra*, the priest, the scribe." Thus every hint accords with the date and the author presumed above.

Chronology. There are three principal systems, the Long, the Short, and the Rabbinical. The nature of the evidence hardly admits of *certainty* as to *all* details. The dates of the flood, etc., are thus differently given in the LXX., the Heb., and the Samaritan pentateuch:

	LXX.	Heb.	Sam.
Flood after Creation	2262	1656	1307
Peleg's birth . . .	401	101	401
Abram's departure from Haran . .	616	266	616
	3279	2023	2324

Hales takes the long system mainly from the LXX. account of the patriarchal generations. He rightly rejects the number 480 years assigned in 1 Kings vi. 1 as having elapsed from the exodus to the foundation of the temple in the fourth year of Solomon's reign. It must be an ancient error of transcribers; for 40 years elapsed from the exodus to the death of Moses, Joshua was for *more* than seven years Israel's leader in Canaan, Israel's servitude and the rule of the judges to Eli's death occupied 430 years, thence to Saul's accession was *more* than 20 years, Saul's reign was 40 years, David's 40, Solomon's, before the temple's foundation, 3; *i.e.* 580 in all: besides the unknown intervals between Joshua's leadership of seven years and his death; and again between his death and the first servitude; also the unknown period, above 20 years, between Eli's death and Saul's accession. These unknown times are approximately estimated at 6, 32, and 20 years respectively, *i.e.* 58 in all; which, added to the 580, will give 638. The O. T. never dates events from *an era*, which makes 1 Kings vi. 1 suspicious. Origen, Comm. (John ii. 20), quotes 1 Kings vi. 1 without the words "in the 480th year." See also Jud. xi. 26. But see EGYPT below as to Thothmes III. and the inscription favouring 1 Kings vi. 1. Ussher is the representative of the short system, following the Heb. in the patriarchal generations, and taking the 480 years as given in 1 Kings vi. 1 between the exodus and the foundation of the temple. The rabbinical system is partly accepted in Germany; it takes the biblical numbers, but makes arbitrary corrections.

	Hales. B.C.	Ussher. B.C.
Creation	5411	4004
Flood	3155	2348
Abram leaving Haran	2078	1921
Exodus	1648	1491
Foundation of temple	1027	1012
Destruction of temple	586	588

The differences between the Heb. and the LXX. consist in the periods assigned by them respectively to the patriarchs before and after the births of their eldest sons. Thus Adam lives 130 years before the birth of his eldest son in Heb., but 230 in LXX. Seth 105 in Heb., but 205 in LXX., etc. After the births of their eldest sons, Adam 800, Seth 807, in Heb., but 700 and 707 in LXX.; thus the totals come to the same, Adam 930, Seth 912, in both Heb. and LXX. Similarly in the case of Enos, Cainan, Mahalaleel. This proves that the change, whether by shortening if the LXX. be the true reading, or by lengthening if the Heb. be the true reading, is not accidental but was made *on system*. The LXX. and Luke iii. 36, 37 have a second Cainan, who is omitted in the Heb. Philo and Josephus also know nothing of him.

In genealogies (*e.g.* Matt. i. 8) names are often passed over, a man being called the *son* of a remote ancestor, his father and grandfather and great grandfather being omitted; as Joram is followed by Ozias, Ahaziah, Joash,

and Amaziah being omitted. For some Divine purpose connected with the mystical sense of numbers the generations are condensed into *fourteen* (the double of the sacred *seven*) in each of the three periods, from Abraham to David, from David to the captivity, and thence to Christ. Comp. Ezra vii. 1–5, 1 Chron. xxvi. 24. So Jehu is "son of Nimshi," also "of Jehoshaphat son of Nimshi" (2 Kings ix. 2, 14, 20; 1 Kings xix. 16). Again, the length of generations varies: Abraham, at a time when life was so much longer than now, implies a generation was about 100 years (Gen. xv. 16, comp. 13), "the *fourth* generation" answering to "*four hundred* years." The Heb. text was preserved with much more scrupulous care than the LXX. On the other hand, the civilization and history of Egypt, Babylonia, and Assyria reach farther back than accords with the Heb., and so favour the LXX.

"The sojourning of Israel who dwelt in Egypt was 430 years" (Exod. xii. 40, 41). Paul, in Gal. iii. 16, 17, dates this period from God's promise to Abraham. In Gen. xv. 13, 14, comp. Acts vii. 6, 7: "thy seed shall be a stranger in a land not theirs . . . and they shall afflict them 400 years"; by putting the comma after "afflict them," the "400 years" refers to the whole time of their being "a stranger in a land not theirs," comp. Heb. xi. 9. It would not be *literally* true that the Israelites were *afflicted* for the whole 400 years by the Egyptians, even if the 400 be applied to the sojourn in Egypt alone. Therefore there is no greater strain put on the words by supposing the 400 includes the sojourn in Canaan. Abraham probably means (Gen. xv. 16), "in the fourth generation they (*i.e. some of the fourth generation, allowing* 100 *years for each generation*) shall come hither again." There were *more than four* in fact; thus, in Ruth iv. 18, etc., 1 Chron. ii. 5, 6, there are six from Judah to Nahshon the tribe prince in Moses' time; nine from Joseph to Joshua (1 Chron. vii. 20, etc.). Abram was 75 on leaving Haran; 100 at Isaac's birth; Isaac was 60 at Jacob's; and Jacob 130 on entering Egypt: in all 215 years. Again, Joseph was about 45 on entering Egypt, 92 occupied the rest of his life; then followed, after all Joseph's brethren and that generation were dead (Exod. i. 6, etc.), the oppression; Moses was 80 at the exodus. Thus there will be 172 years, besides the interval between Joseph's generation dying and the oppression, and between the beginning of the oppression and the birth of Moses; which may be reasonably set down as 215 in all; which, added to the 215 in Canaan, will give the 430.

The increase from 70, at Jacob's going down to Egypt, to 600,000 at the exodus is accountable when we remember the special fruitfulness promised by God. There were at the exodus 51 pairs at least bearing children, for there were 67 men, viz. Jacob's 12 sons, 51 grandsons, and four great grandsons, besides one daughter and one granddaughter (Gen. xlvi. 8–27). These 51 must have taken *foreign* wives. Then, besides, *polygamy* prevailed. All these causes together fully account for the great increase in 215 years.

Another note of time is furnished by Paul (Acts xiii. 19–21): "after that (the division of Canaan) He gave judges about the space of 450 years until Samuel"; or rather, as the three oldest MSS., Sin., Vat., Alex., "He distributed their land to them for an inheritance, about 450 years. And after that He gave unto them judges until Samuel." The *dative* in the Gr. marks, not duration of time, as A. V., but a *point of time*. The point of time backwards to which the 450 refers is implied in ver. 19, "when He had destroyed seven nations"; *i.e., about* 450 or 462 elapse between God's *promise* to drive out those nations in 400 years from that time (Gen. xv. 13–21), and God's *commencing* the fulfilment of it under Joshua; the former date is about 1913, the latter 1451 (Josh. i.). Jephthah makes 300 years elapse between his time and Joshua's division of Canaan (Jud. xi. 26). Theophilus of Antioch (Autol. iii. 22) states that the Tyrian archives of Hiram, David's contemporary, prove that the building of the temple took place 566 years after the exodus from Egypt.

The whole period between the foundation and the destruction of the temple is about 425 years; that of the undivided kingdom 120, that of Judah 388, that of Israel 255. The Median, Heb., Babylonian, and Assyrian chronicles, according to J. W. Bosanquet, coincide in making Nebuchadnezzar's reign begin 581 B.C. He makes Jotham's 16 years' reign begin in 734 B.C.; Ahaz's 16 years begin 718; Hezekiah's 29 begin 702; Manasseh's 55 begin 673; Amon's two begin 618; Josiah's 31 begin 616; Jehoiakim's 11 begin 585.

Two periods of 70 years are specified by Jeremiah; that during which Babylon's dominion over Palestine and the East was to last (xxv.), and that of the captivity (xxix. 10, Dan. ix. 2), probably identical. The former begins the 1st of Nebuchadnezzar and the 4th of Jehoiakim (606 or 607 B.C.), and ends with Babylon's fall (xxv. 26), 536 B.C., when Cyrus decreed the return of the Jewish captives (Jer. xxix. 10). Ptolemy's famous canon counts it 66 years; but if the Jewish years meant be the prophetical ones of 360 days each, as in Dan. xii. 7, the sum will be about 69 tropical years. [See CAPTIVITY.] Ecclesiastically, the 70 years began with the destruction of the temple 586 B.C., and ended with its restoration in the sixth year of Darius, 516 B.C.

The Apis tablets of Egypt prove the synchronism of Josiah and Pharaoh Necho; also they demonstrate that of Hezekiah and Tirhakah. An inscription on the quarries of Silsilis in Upper Egypt records the cutting of stone in the 22nd year of Shesonk I., or Shishak, for the chief temple of Thebes, where still is to be seen a record of his conquest of Judah; thus confirming the Scripture account of his synchronism with Rehoboam whom he conquered. The Bible puts Rehoboam 249 years before Hezekiah, *i.e.* 973 B.C.; and Shishak's invasion in his fifth year, *i.e.* 969; 22 before that would make Shishak's accession 990 B.C., which closely agrees with Manetho's list.

INSCRIPTION AT THEBES.

R. P. Stewart (Smith's Bible Dict.) mentions the coincidence, in their commencements, of the vague year of the Egyptians and the Heb. year at the first passover; *i.e.*, the 14th of Abib, the full moon of the passover exodus, corresponded to the 14th day of a Phamenoth in a vague year commencing at the autumnal equinox; this took place, it is computed, on Thursday, April 21st, 1652 B.C. This date for the exodus is but four years earlier than Hales's, and the interval to Solomon's temple foundation is 642, only four more than the 638 obtained above by Bible calculations.

Thus 430 back to the promise to Abraham (Gen. xv.) will bring the promise to 2082 B.C. But see above on the 450 years in Acts xiii. 20. Stewart takes Peleg's birth, 2698 or (correcting Terah's age at Abraham's birth) 2758. Abraham was perhaps youngest son of Terah; for Terah was 70 when he began having sons, and died at 205 years old (Gen. xi. 26, 32), and Abraham was 75 when he left Haran (xii. 4). This would make Terah survive Abraham's migration 60 years, if Abraham were eldest (Gen. xi. 26). But Acts vii. 4 says Terah died before it. Terah therefore was probably 130 years old when Abraham was born, and died when Abraham was 75, at his migration from Haran. Haran the elder brother of Abraham was father of Iscah = Sarah (xi. 27–29). As Milcah married her uncle Nahor, so Iscah, = Sarai, her uncle Abraham; hence he calls her his sister, as granddaughter of (*i.e.* sprung from) his father, though not sprung from his mother (xx. 12). She was only ten years younger than Abraham (xvii. 17), which shows Abraham was Terah's youngest son. The flood he assigns to 3099 or 3159. The Egyptian *monuments* do not carry us back for the foundation of its first kingdom earlier than the latter end of the 28th century B.C. Adam's creation he makes 5361 or 5421. G. Rawlinson truly says: "nothing in ancient MSS. is so liable to corruption from mistakes of copyists as numbers, it is quite possible that we may not possess Moses' real scheme in any of the three extant versions of his words."

The traditions of Greece, Babylon, and Egypt confirm the Scripture account of the longevity of the patriarchs. Sprung from a pair originally immortal, living a simple even course of life, they retained some of the original vitality of Adam's state in paradise. This longevity favoured

the multiplication of mankind, and the formation of marked character for good or evil in the different races. The geological arguments for man's great antiquity are relics of man, flints, etc., in recent formations, along with bones of the mammoth and extinct animals; it is argued that, at the present rate of deposition, the beds that overlie these remains must have taken a vast time to form. But probably causes were at work at the time of their formation which made the rate much speedier than it is now. A mammoth was found in the Siberian ice, with skin, hair, and flesh; and it is hardly likely that it was dead more than 6000 years. Many animals have become extinct within the human period. The present population is about that which would spring from a single pair in 6000 years. The historical arguments for man's great antiquity, from Egyptian lists of dynasties, are set aside by the strong probability that many of these are contemporary dynasties. Another argument is drawn from the slowness of growth of languages; *e.g.*, 1500 years have been taken in forming from Latin the French, Italian, and Spanish languages. But it is only the languages *with a literature* that change slowly; a few years suffice to change completely a language without a literature, wild tribes in a single generation cannot comprehend one another. The 3000 years between the flood and the Christian era in the LXX. allow 1800 years before the Vedas for the Sanskrit tongue to have reached the perfection apparent in that poem. Besides, the Babel-confounding of tongues miraculously is to be taken into account. The ethnological objection from the fixity of type in the negro as represented under Sethos I. on the monuments is answered by the consideration that races placed continuously under the same conditions of climate and other circumstances do not change. The negroes may have been in Africa 1500 years before Sethos I. Rapid changes take place when circumstances change rapidly, as in Europeans settling in N. America. The GENEALOGIES [see] in Gen. v. and xi. give only the great leading links, omitting many intermediate ones.

Chrysolite=*gold stone*. The garniture of the seventh foundation of New Jerusalem. The modern *topaz*.

Chrysoprasus=*gold leek*. A transparent gem, an agate of the colour of the leek's juice; it owes its colour to oxide of nickel. Found only in Silesia; also in antique Egyptian jewellery. The garniture of the tenth foundation of New Jerusalem (Rev. xxi. 20).

Chub. Ezek. xxx. 5. A people named *Kufa* on the monuments. Ptolemy (iv. 2, 5, 9) mentions a *Chob-at* in Mauritania, and a Chob-ion in the Mareotic nome in Egypt.

Chun. A city of Hadarezer (1 Chron. xviii. 8)=Berothai (2 Sam. viii. 8).

Church. From Gr. *Curiake*, "house *of the Lord*," a word which passed to the Gothic tongue; the Goths being the first of the northern hordes converted to Christianity, adopted the word from the Gr. Christians of Constantinople, and so it came to us Anglo Saxons (Trench, Study of Words). But Lipsius, from *circus*, whence *kirk*, a circle, because the oldest temples, as the Druid ones, were circular in form. "Ecclesia" in the N. T. never means the *building* or *house of assembly*, for church buildings were long after the apostolic age. It means an organized body, whose unity does not depend on its being met together in one place; not an assemblage of atoms, but members in their several places united to the One Head, Christ, and forming one organic living whole (1 Cor. xii.). The bride of Christ (Eph. v. 25–32, i. 22), the body of which He is the Head. The household of Christ and of God (Matt. x. 25, Eph. ii. 19). The temple of the Holy Ghost, made up of living stones (Eph. ii. 22, 1 Cor. iii. 16, 1 Pet. ii. 5).

Church is used of one or more *particular* Christian associations, even one small enough to worship together in one house (Rom. xvi. 5). Also of "the whole church" (Rom. xvi. 23, 1 Cor. xii. 28). Church occurs twice only in Matt. (xvi. 18, xviii. 17), elsewhere called "the kingdom of the heavens" by Matthew, "the kingdom of God" by Mark, Luke, and John. Also called Christ's "flock," never to be plucked out of His hand (John x. 28), "branches" in Him "the true Vine." Founded on the Rock, "the Christ the Son of the living God," the only Foundation (Matt. xvi. 16, 18; 1 Cor. iii. 11). Constituted as Christ's mystical body on Pentecost; thenceforth expanding in the successive stages traced in ACTS [see]. Described in a beautiful summary (Acts ii. 41, 47). [On its apostasy see BABYLON.] Professing Christendom numbers now probably 80 millions of Greek churches, 90 millions of Teutonic or Protestant churches, and 170 millions of Romanists. The Church of England definition of the church is truly scriptural (Art. XIX.): "a congregation of *faithful* men in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same." The church that shall reign with Christ is made up of those written in heaven, in the Lamb's book of life, the spirits of just men made perfect (Heb. xii. 22, 23; Rev. xxi. 27). The faultless perfections and the glorious promises in Scripture assigned to the church (*election, adoption, spiritual priesthood, sure guidance by the Spirit into all truth, eternal salvation*) belong not to *all* of the visible church, but to those alone of it who are in living union with Christ (Eph. v. 23–27; Heb. xii. 22, 23). The claim for the *visible* church of what belongs to the *invisible*, in spite of Christ's warning parable of the tares and wheat (Matt. xiii. 24–30, 36–43), has led to some of Rome's deadliest errors. On the other hand, the attempt to sever the tares from the wheat prematurely has led to many schisms, which have invariably failed in the attempt and only generated fresh separations. We must wait till Christ's manifestation for *the manifestation of the sons of God* (Rom. viii. 19, Col. iii. 4).

The true catholic church is restricted to "them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (1 Cor. i. 2). They are visible in so far as their light of good works so shines before men that their Father in heaven is glorified (Matt. v. 16). They are invisible in so far that it is God alone who can infallibly see who among professors are animated by a living, loving faith, and who are not.

A visible community, consisting of various members and aggregations of members, was founded by Christ Himself, as needed for the extension and continuation of Christianity to all lands and all ages. The ministry of the word and the two sacraments, baptism and the supper of the Lord, (both in part derived from existing Jewish rites, Matt. xxvi. 26–28, 1 Cor. v. 7, 8) [see BAPTISM, LORD'S SUPPER] were appointed as the church's distinctive ordinances (Matt. xxviii. 19, 20 Gr.): "*make disciples* of all nations, baptizing them . . . Teaching them to observe all things whatsoever I have commanded you; and (only on condition of your doing so) I am with you alway," etc. The professing church that neglects the precept forfeits the promise, which is fatal to Rome's claims.

No detailed church government is explicitly commanded by Jesus in N. T. The O. T. ministry of highpriest, priests, and Levites necessarily ended with the destruction of the one and only temple appointed by God. That the Christian ministry is not *sacerdotal*, as the O.T. ministry, is proved by the title *hiereus*, the Gr. of *sacerdos*, being never once used of Christian *ministers*. When used at all as to the Christian church it is used of the *whole body of Christians*; since not merely ministers, as the Aaronic priests, but all equally, have near access to the heavenly holy place, through the rent veil of Christ's flesh (Heb. x. 19–22, xiii. 15, 16; 1 Pet. ii. 19; Rev. i. 6). All alike offer "spiritual sacrifices." For a minister to pretend to offer a literal sacrifice in the Lord's supper, or to have the sacerdotal priesthood (which appertains to Christ alone), would be the sin which Moses charged on Korah: "Seemeth it but a small thing unto you that the God of Israel hath separated you from the congregation to bring you near to Himself, . . . to stand before the congregation to minister to them; *and seek ye the priesthood also?*"

The temple then not being the model to the Christian church, the *synagogue* alone remained to be copied. In the absence of the temple during the captivity the people assembled together on sabbaths and other days to be instructed by the prophet (Ezek. xiv. 1, xx. 1, xxxiii. 31). In Neh. viii. 1–8 a specimen is given of such a service, which the syna-

gogues afterwards continued, and which consisted in Scripture reading, with explanation, prayers, and thanksgivings. The synagogue officers consisted of a "ruler of the synagogue," the "legate of the church" (*scheliach tzibbur*), answering to *the angel of the church* (Rev. i., ii., iii.), a college of *elders* or *presbyters*, and subordinate ministers (*chazzan*), answering to our *deacons*, to take care of the sacred books. Episcopacy was adopted in apostolic times as the most expedient government, most resembling Jewish usages, and so causing the less stumblingblock to Jewish prejudices (Acts iv. 8, xxiv. 1). James, the brother of our Lord, after the martyrdom of James the son of Zebedee and the flight of Peter (Acts xii. 17), alone remained behind in Jerusalem, the recognised head there. His Jewish tendencies made him the least unpopular to the Jews, and so adapted him for the presidency there without the title (xv. 13–19, xxi. 18; Gal. ii. 2, 9, 12). This was the first specimen of apostolic local episcopacy without the name. The presbyters of the synagogue were called also BISHOPS [see], or overseers. "Those now called 'bishops' were originally 'apostles.' But those who ruled the church after the apostles' death had not the testimony of miracles, and were in many respects inferior, therefore they thought it unbecoming to assume the name of apostles; but dividing the names, they left to 'presbyters' that name, and themselves were called 'bishops.'" (Ambrose, in Bingham Eccles. Ant., ii. 11; and Amularius, De Officiis, ii. 13.) The steps were *apostle*; then *vicar apostolic* or *apostolic delegate*, as Timothy in Ephesus and Titus in Crete, *temporarily* (1 Tim. i. 3; 2 Tim. iv. 21; Tit. iii. 12, i. 5), then *angel*, then *bishop* in the present sense.

Episcopacy gives more of centralized unity, but when made an absolute law it tends to spiritual despotism. The visible church, whilst avoiding needless alterations, has power under God to modify her polity as shall tend most to edification (Matt. xviii. 18; 1 Cor. xii. 28–30, xiv. 26; Eph. iv. 11–16). The Holy Spirit first unites souls individually to the Father in Christ, then with one another as "the communion of saints." Then followed the government and ministry, which are not specified in detail till the pastoral epistles, viz. 1 and 2 Timothy and Titus, the latest epistles. To be "in Christ" (John xv.) presupposes repentance and faith, of which the sacraments are the seal. The church order is not imposed as a rigid unchangeable system from without, but is left to develop itself from within outwardly, according as the indwelling Spirit of life may suggest. The church is "holy" in respect to those alone of it who are sanctified, and "one" only in respect to those who "keep the unity of the Spirit in the bond of peace" (Eph. iv. 3–6, 15, 16), "growing up . . . into the Head, Christ, in all things."

The latest honourable and only *Christian* use of "synagogue" (A. V. "assembly") occurs in James (ii. 2), the apostle who maintained to the latest the bonds between the Jewish synagogue and the Christian church. Soon the continued resistance of the truth by the Jews led Christians to leave the term to them exclusively (Rev. ii. 9). *Synagogue* expresses a congregation not necessarily bound together; *church*, a people mutually bound together, even when not assembled, a body called out (*ecclesia*, from *ekkalein*) from the world in spirit, though not in locality (John xvii. 11, 15). The Heb. *quahal*, like "church," denotes a *number of people united by definite laws and bonds, whether collected together or not;* but *'eedah* is an *assembly* independent of any bond of union, like "synagogue."

Christian churches were built like synagogues, with the holy table placed where the chest containing the law had been. The desk and pulpit were the chief furniture in both, but no altar. When the ruler of the synagogue became a Christian, he naturally was made bishop, as tradition records that Crispus became at Corinth (Acts xviii. 8). Common to both church and synagogue were the discipline (Matt. xviii. 17), excommunication (1 Cor. v. 4), and the collection of alms (1 Cor. xvi. 2).

Chushan Rishathaim=*the Ethiopian of double wickedness.* (A Cushite or Hamitic element was prominent in the oldest Babylonian race, as their vocabulary proves.) The Mesopotamian king who oppressed Israel eight years in the generation succeeding Joshua (Jud. iii. 8). About 1402 B.C. he was king of the Syrian country about Haran, the region between the Euphrates and the *Khabour*, held by the *Naïri*, divided into petty tribes, as Assyria had not at this time extended her dominion to the Euphrates. Cuneiform inscriptions two centuries later confirm this; in 1270 B.C. the Assyrian empire rose. Othniel delivered Israel from him. C., a chieftain, probably had established a temporary dominion over the petty tribes of Mesopotamia, which ceased long before Assyria marched thither.

Chuza. Herod's house steward, husband of Joanna, who ministered to the Lord of her substance (Luke viii. 3). Subsequently she was one of the women who, on the morning of the resurrection, brought spices to complete the Lord's burial (xxiv. 10), and who came and told the eleven and all the rest of His being no longer in the tomb, and of their having seen angels. We read in Matt. xiv. 1, "Herod heard of the fame of Jesus, and said unto *his servants*, This is John the Baptist, who is risen from the dead." The reason does not in Matthew appear why Herod addressed *his servants* about Christ; but we infer it from Luke's incidental mention of *Joanna, wife of C., Herod's steward*, as among the women ministering to Christ. Also from marg. Acts xiii. 1, where "Manaen, Herod's foster brother," appears among the Christian "prophets." How naturally, since Christ had followers among Herod's household, did that prince turn to *his servants* for information about Christ. The undesigned coincidence is a proof of the gospel veracity.

Ciccar. A. V. "the plain" (Gen. xiii. 10, 12). The Heb. means the "circuit" or low tract round about the Jordan. [See REGION ROUND ABOUT.]

Cilicia. A province S.E. of Asia Minor, having the Mediterranean on the S., Pamphylia on the W., the Taurus and Antitaurus range on the N., separating it from Lycaonia and Cappadocia, and on the E. the range of Amanus separating it from Syria. The eastern portion is level, well watered, and fruitful; the western rugged, and chiefly fit for pasture. Tarsus, on the Cydnus, capital of the E., became a favourite residence of the Greeks and seat of learning under the Græco-Macedonian empire. Many Jews were settled there and had their synagogue (Acts vi. 9). Paul belonged to Tarsus, and there acquired his knowledge of the Greek poets, three of whom he quotes: Aratus of C., Menander, and Epimenides (Acts xvii. 28, 1 Cor. xv. 33, Tit. i. 12). He naturally visited it after his conversion, and probably founded the church there. C. was the high road between Syria and the W.; from Syria into C. by the gates of Amanus, a pass at the head of the valley of Pinarus; from C. by the gates of C., near the sources of Cydnus, through the Antitaurus into Lycaonia and Cappadocia, the pass whereby Paul crossed into Lycaonia (Acts xv. 41). The goats' hair cloth, called *cilicium*, was one of its products. Paul, according to the excellent Jewish custom that all boys should learn a trade, wrought at making tents of this hair cloth procurable in every large town of the Levant, a profitable trade in those days of travelling. The hair cloth is still manufactured in Asia Minor, and the word still retained in French, Spanish, and Italian (*cilicio*). Theodore of Mopsus in C. was another of its eminent Christian writers.

Cinnamon. The aromatic inner rind of the *Laurus cinnamomum*. A perfume only in O. T. (Exod. xxx. 23); a condiment with us. Imported into Judæa by the Phœnicians. It now grows best in S.W. Ceylon. From the coarser pieces oil of cinnamon is obtained, and a finer oil by boiling the ripe fruit. This last gives the delightful odour to incense when burning. Gesenius derives it from *quun, quaneh*, "cane," the idea being that of *standing upright*. *Cassia lignea* is often substituted in the markets for the more delicate flavoured *cinnamon*. Others derive the word from Cinn (*Chinese*), amomum (*nard*). It reached Phœnicia overland from China by way of Persia.

CINNAMON.

Cinneroth, all. The district by the N. side of the lake Chinnereth or Tiberias; afterwards "the plain of

Gennesareth." Laid waste by Benhadad king of Damascus, ally of Asa king of Judah (1 Kings xv. 20).

Circumcision. The *cutting off all round* of the foreskin (the projecting skin in the male member, the emblem of *corruption*, Deut. x. 16, Jer. iv. 4) of males, appointed by God as token of His covenant with Abraham and his seed (Gen. xvii. 10–14). The usage prevailed, according to Herodotus (ii. 104, § 36, 37), among the Egyptians, Ethiopians, and Syrians. But his statement may refer only to the Egyptian *priests*, and those initiated in the mysteries. The *Jews* alone of the inhabitants of *the Syrian region* were circumcised. So circumcision kept them distinct from uncircumcised Canaanite heathen around. If the rite existed before Abraham it was then first *sanctioned* as a token of God's covenant with Abraham and his seed, and particular directions given by God as to the time of its being performed, the eighth day, even though it were a sabbath (John vii. 22, 23), and the persons to be circumcised, every male, every slave, and (at the exodus it was added) every male foreigner before he could partake of the passover (Gen. xvii. 12, 13; Exod. xii. 48). So the *rainbow* existed before the flood, but in Gen. ix. 13–17 first was made token of the covenant. The testimony of the Egyptian sculptures, mummies, and hieroglyphics, is very doubtful as to the pre-Abrahamic antiquity of circumcision. (See note Gen. xvii., Speaker's Commentary.) The Hamite races of Palestine, akin to the Egyptians, as (Jud. xiv. 3) the Philistines and Canaanites (*the Hivites*, Gen. xxxiv.), were certainly not circumcised. The Egyptian priests probably adopted the rite when Joseph was their governor and married to the daughter of the priest of On. The Israelites by the rite, which was associated with the idea of *purity*, were marked as a whole "kingdom of *priests*" (Exod. xix. 6, Deut. vii. 6, 7). In Jer. ix. 25, "I will punish all them which are circumcised with the uncircumcised: Egypt, and Judah, and Edom," two classes seem distinguished: Israel circumcised in flesh, but uncircumcised in heart; and the Gentile nations uncircumcised both in flesh and heart. Hyrcanus first compelled the Edomites to be circumcised (Josephus, Ant. xiii. 9, § 1; comp. Ezek. xxxi. 18).

Its significance is, the cutting the outside flesh of the organ of generation denotes corruption as inherent in us from birth, and transmitted by our parents, and symbolises our severance from nature's defilement to a state of consecrated fellowship with God. Jehovah consecrated the nation to Himself; and whatsoever male was not circumcised on the eighth day was liable to be "cut off." Moses had neglected to circumcise his son, owing to Zipporah's repugnance to it, as a rite not generally adopted in the East, even by the descendants of Abraham and Keturah, the Midianites. Therefore he was attacked by some sudden seizure in the resting place for the night, which he and his wife were divinely admonished arose from the neglect. She took a sharp stone or flint (comp. marg. Josh. v. 2, 8), the implement sanctioned by patriarchal usage as more sacred than metal (as was the Egyptian usage also in preparing mummies), and cut off her son's foreskin, and cast it at Moses' feet, saying, "a bloody husband art thou to me," *i.e.*, by this blood of my child I have recovered thee as my husband, and sealed our union again (Exod. iv. 25).

The name was given at circumcision, as at baptism (Luke i. 59, ii. 21). The painfulness of O. T. initiatory rite, as compared with the N. T. sacrament of baptism, marks strongly the contrast between the stern covenant of the law and the loving gospel. Jesus' submission to it betokened His undertaking to fulfil the law in all its requirements, and to suffer its penalty incurred by us.

"Oh wherefore bring ye here this holy Child?
Such rite befits the sinful, not the clean;
Why should this tender Infant undefiled
Be thus espoused in blood, while we have been
So gently into covenant beguiled?
No keen edged knife our bleeding foreheads scored
With the sharp cross of our betrothed Lord:
But we belike in quiet wonder smiled,
While on our brow the priest, with finger cold,
Traced with the hallowed drops the saving sign;
Whilst Thou, unsparing of Thy tears, the old
And sterner ritual on Thyself didst take:
Meet opening for a life like Thine,
Changing the blood to water for our sake."—*Whytehead.*

"Uncircumcised" is used of the lips (Exod. vi. 12, 20), the ears (Jer. iv. 4, vi. 10), the heart (Lev. xxvi. 41, Deut. x. 16, Acts vii. 51), in the sense *closed by the foreskin of inborn fleshliness; impure, rebellious* (Deut. xxx. 6, Isa. lii. 1). Even the fruit of the Canaanites' trees was called "uncircumcised," *i.e.* unclean (Lev. xix. 23). Christians "are circumcised with the circumcision made without hands in putting off the body [not merely the *foreskin*, as in literal circumcision] of the sins of the flesh [*i.e.* the whole old fleshly nature with its sins] by the circumcision of Christ" (Col. ii. 11, Rom. ii. 28, 29).

The reason of the omission of circumcision in the wilderness (Josh. v. 5, 6) was, whilst suffering the penalty of their unbelief the Israelites were practically discovenanted by God, and so were excluded from the sign of the covenant. "The reproach of Egypt" was the taunt of the Egyptians that God brought them into the wilderness to slay them (Num. xiv. 13–16, Deut. ix. 23–28); which reproach lay on them so long as they were in danger of being "cut off" in the wilderness as uncircumcised, but was rolled off the younger generation by their circumcision at Gilgal.

Paul warned Christians who regarded circumcision as still possessing spiritual virtue, that thereby they made themselves "debtors to do the whole law," and "Christ should profit them nothing" (Gal. v. 2, 3, 12). He calls its practisers "the concision," in contrast to the true circumcision (Phil. iii. 2, 3), a mere flesh cutting. So he resisted the demand that Titus should be circumcised; for, being a Greek, Titus did not fall under the rule of expediency that Jewish born Christians should be circumcised, as Timothy was (Acts xv., xvi. 1, 3; Gal. ii. 3–5). Christianity did not interfere with Jewish usages, as social ordinances (no longer religiously significant) in the case of *Jews*, whilst the Jewish polity and temple stood. After their overthrow the Jewish usages necessarily ceased. To insist on them for *Gentile* converts would have been to make them essential to Christianity. To violate them in the case of *Jews* would have been inconsistent with the charity which in matters indifferent becomes all things to all men, that by all means it may win some (1 Cor. ix. 22, Rom. xiv.). The Arabians circumcised in the 13th year, after Ishmael's example (Gen. xvii. 25). The Mahometans and the Abyssinian Christians practise it still.

Cistern. *Bor, a dug pit* for receiving water conducted from a spring or the rainfall. [See CONDUIT.] The dryness between May and September in Palestine makes reservoirs necessary; of which the larger are called "pools," the smaller "cisterns." The rocky soil facilitates their construction. The top, with stonework and a round opening, has often a wheel for the bucket; an image of the aorta or great artery circulating the blood from the ventricle of the heart, or the *wheel* expresses *life* in its rapid motion (Jas. iii. 6, Eccles. xii. 6). The rain is conducted to them from the roofs of the houses, most of which are furnished with them; whence is derived the metaphor, Prov. v. 15, "drink waters out of thine own cistern," *i.e.* draw thy enjoyments only from the sources that are legitimately thine. Hezekiah stopped the water supply outside Jerusalem at the invasion of Sennacherib, whilst within there was abundant water (2 Chron. xxxii. 3, 4). So it has been in all the great sieges of Jerusalem, scarcity of water outside, abundance within.

Empty cisterns were used as prisons. So Joseph was cast into a "pit" (Gen. xxxvii. 22); Jeremiah into one miry at the bottom, and so deep that he was let down by cords (Jer. xxxviii. 6), said to be near "Herod's gate." Cisterns yield only a limited supply of water, not an everflowing spring; representing creature comforts soon exhausted, and therefore never worth forsaking the never failing, ever fresh supplies of God for (Jer. ii. 13). The stonework of tanks often becomes broken, and the water leaks into the earth; and at best the water is not long fresh. Comp. Isa. lv. 1, 2; Luke xii. 33.

Citizenship. Paul's Roman citizenship was of the lower kind, which though not entitling him to vote with the tribes and enjoy a magistracy, yet secured to him the protection of the laws of the empire, and the right of appeal from his own hostile countrymen to Cæsar, as also exemption from scourging (Acts xvi. 37, xxii. 25–28, xxv. 11). He seems to have inherited it from his father.

Hence he naturally uses the image to express the believer's high privileges as a citizen of the heavenly Jerusalem. "Our citizenship (Gr., or rather *our life as citizens; politeuma*, not *politeia*) is in heaven," etc. (Phil. iii. 20); an image especially appropriate at Philippi, it being a Roman colony and possessing Roman *citizenship* of which its people were proud. Moreover it was there that Paul had compelled the magistrates publicly to recognise a Roman citizen's privileges. So believers, though absent from their heavenly city in body, still enjoy its civic privileges and protection; pilgrims on earth, citizens of heaven (Eph. ii. 6; Gal. iv. 26; Heb. xi. 9, 10, 13–16, xii. 22; Rev. xxi. 2, 10; Luke x. 20).

City. Cain first founded one (Gen. iv. 16, 17). The material civilization of the Cainite race was superior to that of the Sethite. To the former belonged many inventions of useful arts and luxury (iv. 20–22). Real refinement and moral civilization are by no means necessary concomitants of material civilization; in these the Sethites took the lead (iv. 25, 26). The distinction between tent or nomad and town life early began. The root meaning of the Heb. terms for "city," *ar* or *ir* (from *'ur* "to keep *watch*"), and *kirjath* (from *guarah* "to approach as an enemy," Gen. xxiii. 2) implies that a leading object of gathering into towns was security against marauders. So "the tower of Edar," *i.e. flocks* (xxxv. 21). Of course the first "cities" would be mere groups of rude dwellings, fenced round together.

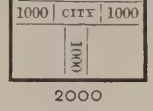
Sir H. Rawlinson supposes Rehoboth, Calah, etc., in Gen. x. 11, denote only sites of buildings afterwards erected. The later dates assigned to the building of Nineveh, Babylon, etc., refer to their being *rebuilt* on a larger scale on the sites of the primitive towns. Unwalled towns are the symbol of peace and security (Zech. ii. 4).

Special cities furnished supplies for the king's service (1 Kings ix. 19, iv. 7; 1 Chron. xxvii. 25; 2 Chron. xvii. 12). So our Lord represents the different servants having the number of cities assigned them in proportion to their faithfulness (Luke xix. 17, 19).

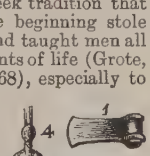
Forty-eight were assigned to the Levites, of which 13 were for the family of Aaron, nine in Judah, four in Benjamin, and six cities of refuge. The streets of eastern cities are generally narrow, seldom allowing more than two loaded camels to pass one another. But Nineveh's admitted of chariots passing, and had large parks and gardens within (Nah. ii. 4). Those of one trade generally lived in the same street (Jer. xxxvii. 21). The GATES are the usual place of assembly, and there courts of judges and kings are held (Gen. xxiii. 10, Ruth iv. 1).

CITIES OF REFUGE. [See BLOOD, AVENGING OF.] Kedesh (*holy*, so Jesus our city of refuge, Heb. vi. 18, vii. 26), now *Kedes*, 20 miles E.S.E. from Tyre. Shechem (*shoulder*, upon Jesus' shoulder the government is, Isa. ix. 6), now *Nablous*. Hebron (*fellowship*, so Christ to us, 1 Cor. i. 9), now *El-Khalil*. Bezer, perhaps *Bozor* in the Book of Maccabees (= *fortress*, so Jesus, Isa. xxxii. 2, xxvi. 1, 4). Ramoth Gilead, on the site of *Ez-Szalt* (Ramoth = *high*, so Jesus to us, Acts v. 31). Golan, *Jaulan* (= *joy*; Jesus is our joy, Rom. v. 11). All the 48 cities of Levi had the right of asylum. But the six of refuge were bound to entertain the involuntary manslayer gratuitously. The cities on each side of the Jordan were nearly opposite one another (Deut. xix. 2; Num. xxxv. 6, 13, 15; Josh. xx. 2, 7, 9). If manslayers had been driven out of the country as among the Greeks, they would have been exposed to the temptation of worshipping strange gods (1 Sam. xxvi. 19).

The Levitical cities were to have a space of 1000 cubits (583 yards) beyond the city walls for pasture and other purposes (Num. xxxv. 4, 5). The 2000 also specified mean probably *the sum of the two single thousands* on opposite sides of the city, exclusive of the city itself; as here shown. Clermont-Ganneau has discovered a bilingual inscription, Gr. and Heb., meaning "limit of Gezer" (now Tel-el-Jezer), on a horizontal slab *E.* of that royal Canaanite city; also a second similarly inscribed stone 1696 yards due N.W. of the first. This proves that the sacred boundary was a square, having its four angles at the four cardinal points (Pal. Expl. Qy. Stat., Oct. 1874).



Civilization. The early invention of the arts, recorded in Gen. iv., agrees with the Greek tradition that Prometheus in the beginning stole fire from heaven, and taught men all the arts and ornaments of life (Grote, Hist. of Greece, i., 68), especially to work metals. So Oannes long before the flood, in the Babylonian tradition, taught the Chaldæans art and science, "so that no grand discovery was ever made afterwards" (Berosus, Fragm., i. 1). The earliest remains in Egypt and Babylonia soon after the flood indicate advanced civilization, with metallic implements. On the other hand, no instance can be given of a savage race having ever, without light introduced from without from civilized races, risen by their own independent efforts to civilization (see Abp. Whately's Civilization). The inference follows that man began not with savagery but with a considerable civilization, especially its highest constituent the moral and religious element. At the same time it is noteworthy that the arts of secular life began with the corrupt line of Cain. The fall soon developed a divorce between secular art, refinements and luxuries, and religious civilization. The two were joined, and shall be again, in the perfect state. So after the flood the Hamitic, which was the corrupter race, developed as to civilization the earliest; theirs were the first great empires, Egypt, Babylon, Canaan, Sidon; but they degenerated the soonest because apostates from true religion, the great conservator. So, though they were the foremost in commencing, however rudely, alphabetic writing, astronomy, history, sculpture, navigation, agriculture, weaving, they are now among the lowest.



CHALDÆAN BRONZE IMPLEMENTS.
1. Axe. 2. Hammer. 3. Knife. 4. Spear.

Clauda = *Gaudos* (Pliny); *Gaudonesi* is its present Gr. name. Due W. of cape Matala, S. of Crete, and due S. of Phœnice. Paul's ship on her way from Fair Havens to Phœnice (Acts xxvii. 12–17) was attacked by a gale coming down from the island, and was in danger of being driven into the African "quicksands" (Syrtis). She ran under the lee of Clauda. The Euroclydon (rather as Sin., Vat., and Alex. MSS. read, *Euraquilon*) or E.N.E. wind would be exactly the one to drive the vessel as described. In the smooth water under the lee of C. they got the boat on board, and undergirt the ship (Smith, Voyage, etc., of St. Paul). Now Gozzo.

Claudia. Mentioned (2 Tim. iv. 21) with Pudens, whose wife she afterwards became (Martial, iv. 13, xi. 54); he a Roman knight, she a Briton, surnamed Rufina. Tacitus (Agricola, 14) mentions that territory in S.E. Britain was given to a British king, Cogidunus, for his fidelity to Rome A.D. 52, whilst Claudius was emperor. In 1772 a marble was dug up at Chichester (now in the gardens at Goodwood) mentioning Cogidunus, with the surname Claudius from his patron the emperor's name. Pudens too is mentioned, Cogidunus' son-in-law. Cogidunus' daughter would be C., probably sent to Rome for education, as a pledge of her father's fidelity. There she was put under the patronage of Pomponia, wife of Aulus Plautius, conqueror of Britain. Pomponia was accused of *foreign superstitions* A.D. 57 (Tacitus, Annals, iii. 32), probably *Christianity*. C. probably learned Christianity from Pomponia, and took from her the surname of the Pomponian clan, Rufina; so we find Rufus a Christian in Rom. xvi. 13. Pudens in Martial, and in the inscription, appears a pagan. He, or perhaps his friends, through fear concealed his Christianity. Tradition represents Timothy, Pudens' son, as taking part in converting the Britons.

Claudius: Tiberius Nero Drusus Germanicus; fourth Roman emperor; reigned from A.D. 41 to 54; successor of Caligula; son of Nero Drusus; born 9 B.C.; lived in privacy till

he became emperor (A.D. 41) mainly through the influence of Herod Agrippa I. (Josephus, Ant. xix. 2, § 1, 3, 4), whose territory therefore he enlarged by adding Judæa, Samaria, and part of Lebanon. He appointed Herod's brother to Chalcis and the presidency over the temple at Jerusalem. In C.'s reign occurred the famine in Palestine and Syria (Acts xi. 28-30) under the procurators Cuspius Fadus and Tiberius Alexander. Suetonius (Claud., 25) writes: "C. expelled the Jews from Rome, as they were constantly raising disturbances under the instigation of one Christ" (this was between A.D. 50 and 52): a sample of the ignorance of heathen writers in respect to Christ and Judaism. C. was poisoned by his fourth wife, Agrippina, Nero's mother (A.D. 54), after a weak reign in which, according to Suetonius (29), "he showed himself not a prince but a servant" in the hands of others.

Clay. Tough plastic earth, containing silica and alumina. Used for making pottery in Palestine (Jer. xviii. 2, 6). Vessels of dark blue clay are still made at Gaza. Used by Jesus in curing the blind man (John ix. 6), a mixture of dust and spittle. Doors are sealed with clay in the East, to facilitate detection of thieves. Wine

EARTHEN WINE JARS.

jars were so sealed. It may have been with clay our Lord's tomb, and the earthen vessel with the proofs of Jeremiah's purchase, were sealed (Matt. xxvii. 66, Jer. xxxii. 14). At Koyunjik fine clay cylinders with Assyrian impressions have been found, which were made by rolling the seals on the moist clay, which was then baked in the fire.

Clement. Paul's fellow helper at Philippi, whom Origen (Comm., John i. 29) identifies with the Clement, the apostolical father afterwards bishop of Rome, whose epistle to the Corinthian church (part of Alex. MS. of Gr. O. and N. T.) is extant. Philippi being closely connected with Rome, as a *Roman colony*, might easily have furnished a bishop to the Roman church.

Cleopas. One of the two disciples who walked to Emmaus on the day of Christ's resurrection, and unconsciously spake with Him (Luke xxiv. 18). Identified by some with ALPHEUS (see) or Clopas or Cleophas (John xix. 25). But *Alphæus* or *Clopas* is an Aramaic name; whereas *C.* is a Greek name, contracted from *Cleopater*, as *Antipas* from *Antipater*. Clopas was probably dead before Jesus' ministry began; for his wife and children constantly appear with Joseph's family in the time of our Lord's ministry.

Cloud. A type of *refreshment*, as it shades off the oppressive sun in Palestine, and gives promise of rain (1 Kings xviii. 45). It stands out the more prominent because of the clear sky that surrounds it, and the usually cloudless weather that prevails in the East. "Cloud without rain," therefore, symbolises a man that promises much, but does not perform (Prov. xvi. 15, xxv. 14; Jude 12). Isa. xxv. 5: "as the heat in a dry place (is brought down by the shadow of a cloud, so) Thou shalt bring down the triumphant shout of the foreigners." Also typifying *transitoriness* (Job xxx. 15, Hos. vi. 4). Also of what intercepts God's favour from us (Lam. ii. 1, iii. 44). As the veil between things seen and things unseen, it, with its floating undefined form, is the symbol manifesting the mysterious unseen presence of God (2 Sam. xxii. 12, 13). Sometimes in thick gloom portending judgment (Joel ii. 2). "Clouds and darkness round about Him" (Ps. xcvii. 2). The fire of lightning, too, wrapt in the clouds, suggesting the same punitive aspect of God (Isa. xix. 1), especially as He shall come to judgment (Dan. vii. 13, Rev. i. 7, Matt. xxvi. 64). The supernatural cloud on mount Sinai was attended with fire (Exod. xix. 16, 18; Deut. iv. 11), a fit symbol of the legal dispensation which speaks the Divine terror to the transgressor, in contrast to the gospel which speaks Jesus' loving invitation from the heavenly mount (Heb. xii. 18-25).

PILLAR OF CLOUD. The symbol of God's presence with Israel, guiding them from Egypt to Canaan (Exod. xiii. 21, 22). It became fire by night. So in the Red Sea it gave light to the escaping Israelites, whilst interposing between them and the pursuing Egyptians, to whom it "was a cloud and darkness." When Israel was appointed to rest in any place, it rested on the tabernacle over the mercy seat, and was named by later Jews *the Shekinah* (Exod. xxix. 42, 43); at the door (xxxiii. 9, 10; Num. xii. 5, ix. 15-23); covering the tabernacle of the congregation (Exod. xl. 34-38).

The ark (Num. x. 33-36, Speaker's Comm.) went in the midst of the people, and the cloud rested on them, guiding them where to halt. The cloud covered them from the heat (Ps. cv. 39, Isa. iv. 5). Its fire symbolised God's purity and glory (Exod. xxiv. 17, Dan. vii. 10), and His consuming wrath against transgressors (Lev. x. 2, Num. xvi. 35, Deut. iv. 24, Heb. xii. 29). Its nebulous haze typifies His hiding Himself, even whilst revealing Himself (Isa. xlv. 15); unfolding only a small part of His ways to our finite faculties (Job xxvi. 14, 1 Tim. vi. 16). The cloud is not mentioned as having been on the tabernacle after Israel's entrance into Canaan, until it rested on Solomon's temple at the dedication (2 Chron. v. 13, 14), in the moment when the trumpeters and singers together "made one sound to be heard in praising and thanking the Lord."

Again, Ezekiel in vision saw the glory of the Lord leaving the temple (x. 4, xi. 23). Its return is foretold (xliii. 2, Isa. iv. 5). Paul speaks of "the glory," *i.e.* the Divine glory cloud, as Israel's peculiar privilege (Rom. ix. 4).

Cnidus. A magnificent city S.W. of Asia Minor, in Caria on the promontory, now *cape Crio*, projecting between the islands Cos and Rhodes (Acts xxi. 1). Passed by Paul in sailing from Myra, N. of Rhodes, to Crete. The promontory is what was originally an island, joined to the mainland by an artificial causeway, forming two harbours, one on the N. the other on the S.

Coal: *pecham*, "a *black* coal," and *gachelath*, "burning coals." Prov. xxvi. 21: "as coals (*fuel*) are to burning coals," etc.; so we speak of quarrelsome men "adding fuel to the flame." "Coals of fire" in 2 Sam. xxii. 9, 13, represent the lightnings of God's wrath. In Prov. xxv. 22, "heap coals of fire upon thine enemy's head" (Rom. xii. 20), the meaning is, melt him into burning shame at his own unworthy hatred, and love for thee who hast overcome his evil with thy good. Either he shall be like metals melted by fire or like clay hardened by it.

In Ps. cxx. 4 "coals of juniper" rather *burning brands of broom, retamim*. The Arabs regard the *retem* or broom the best firewood. As their slanders burnt like coals on fire, so, by righteous retribution in kind, God will give them hot coals. Ps. cxl. 10, xviii. 12, 13; comp. the same image of the tongue, Jas. iii. 6.

In 2 Sam. xiv. 7 "they shall quench my coal that is left," *i.e.*, extinguish the only surviving light of my home, my only son.

In Isa. vi. 6 and 1 Kings xix. 6 the "coals" are in the Heb. (*rezeph*) hot *stones*, on which cakes were baked and flesh cooked.

In Hab. iii. 5 (*resheph*) "burning coals" poetically and figuratively express "burning diseases," as the parallel "pestilence" shows; also comp. Deut. xxxii. 24, Ps. xci. 6.

In Lam. iv. 8 translate as marg. "darker than *blackness*." Mineral coal protrudes through the strata to the surface of parts of Lebanon, at Cornale, eight miles from Beyrût, the coal seams are three feet thick; but it seems not to have been anciently known as fuel. *Charcoal* is what is meant by "coal."

Cock. "Cockcrowing" was the third watch of the four WATCHES [see] introduced by the Romans. The Jews originally had but three. The first ended at 9, the second at 12, the third or "cockcrowing" at 3, and the fourth at 6 o'clock a.m. (Mark xiii. 35). The *second* cockcrowing (xiv. 72), which marked Peter's third denial of Jesus, was probably at the beginning of the fourth watch between 3 and 4 in the morning, not long before the first day dawn, just when our Lord was being led bound to Caiaphas across the court where Peter was standing. The Mishna states that "cocks were not bred at Jerusalem because of the holy things." But Peter could easily hear their shrill crow on mount Olivet, only a half mile off from where he was in the porch of the highpriest's palace, in the stillness of night.

Moreover, the restriction could only apply to the Jews, not to the Romans, who used fowl for food. The first crowing being fainter in the distance did not awaken his slumbering conscience; but the second with its loud sound was *the* crowing which alone is recorded by Matthew (xxvi. 34), Luke (xxii. 34), and John (xiii. 38), being that which roused him to remember bitterly his Lord's neglected warning.

Cockatrice. Isa. xiv. 29. [See ADDER.]

Cockle=*baesha*, from a root "to stink" (Job xxxi. 40). Probably the "tares" (*zizania*) of Matt. xiii. 30. Bad weeds in general; or barley affected by *Uredo fetida*, "the stinking rust."

Colhozeh. A man of Judah in Nehemiah's time (iii. 15, xi. 5); father of Shallum and Baruch.

Collar. Job xxx. 18: "my affliction (disease) bindeth me about as the collar of my (inner) coat"; just as in the preceding clause, "my (outer) garment is changed into affliction"; comprising Job's trials, both those from without and those from within.

College. Not a school of learning in 2 Kings xxii. 14, but *the second part* or suburb or lower part of the city. Zeph. i. 10, answering to Akra N. of Zion; the Bezetha or Newtown, Heb. *ha-mishneh*; called by Josephus "the other city," *i.e.* the lower city (Ant. xv. 11, § 5). "Outside the wall, between the two walls, which was a *second* part of the city" (Rashi).

Colony. Philippi was one, planted with Italian colonists, transplanted from those parts of Italy which had espoused Antony's side, and which Augustus assigned therefore to his veterans. Inscriptions and coins of

COIN OF PHILIPPI.

Augustus are still extant, with the designation "colonia" assigned to Philippi. It had the "jus Italicum," or privileges of Italian citizens. The accuracy of Acts xvi. 12 appears in calling Philippi "colonia" (Roman), not Gr. *apoikia*.

Colosse, properly *Colossæ*. A city on the Lycus, an affluent of the Mæander. To the Christians there was addressed St. Paul's epistle, before he had seen their face (chap. ii. 1; i. 4, 7, 8). Epaphras probably founded the Colossian church (Col. i. 7, iv. 12). C. was ethnologically in Phrygia, but politically then in the province of Asia. On the site of the modern Chonos. The foundation of the church must have been subsequent to Paul's visitation, "strengthening in order" all the churches of Galatia and Phrygia (Acts xviii. 24), for otherwise he must have visited the Colossians, which chap. ii. 1 implies he had not. Hence, as in the epistle to the Romans, so in the epistle to C. there are no allusions to his being their father in the faith, such as there are in 1 Cor. iii. 6, 10; iv. 15; 1 Thess. i. 5, ii. 1. Probably during Paul's "two years" stay at Ephesus, when "*all which dwelt in Asia* heard the word of the Lord Jesus" (Acts xix. 10, 26), Epaphras, Philemon (2, 13, 19), Archippus, Apphia, and other natives of C. (which was on the high road from Ephesus to the Euphrates), becoming converted at Ephesus, were subsequently the first preachers in their own city. This accounts for their personal acquaintance with, and attachment to, Paul and his fellow ministers, and their salutations to him. So as to "them at Laodicea" (chap. ii. 1). He hoped to visit C. when he should be delivered from his Roman prison (Philem. 22, comp. Phil. ii. 24).

The angel worship noticed in Col. ii. 18 is mentioned by Theodoret as existing in his days. A legend connected with an inundation was the ground of erecting a church to the archangel Michael near a chasm, probably the one noticed by Herodotus. "The river Lycus, sinking into a chasm in the town, disappears under ground, and, emerging at five stadia distance, flows into the Mæander" (vii. 30). Two streams, one from the N. the other from the S., pour into the Lycus, both possessing the power of petrifying. The calcareous deposits on the plants, and obstructions which the stream met with, gradually formed a natural arch, beneath which the current flowed as Herodotus describes; the soft crust was probably broken up by an earthquake. In the 4th century the council of Laodicea (in the same region) in its 35th canon prohibited *calling upon angels*.

EPISTLE TO THE COLOSSIANS: written by Paul during his first captivity at Rome (Acts xxviii. 16), in that part of it when as yet it had not become so severe as it did when the epistle to the Philippians (i. 20, 21, 30) was written (probably after the death of Burrhus, A.D. 62, to whom Tigellinus succeeded as prætorian prefect). Its *genuineness* is attested by Justin Martyr (c. Tryphon, p. 311 b.), Theophilus of Antioch (Autol., ii. 100), Irenæus (iii. 14, § 1), Clement of Alexandria (Stromata, i. 325), Tertullian (Præscr. Hæret., vii.), Origen (c. Celsus, v. 8).

Object: to counteract the Jewish false teaching there, of which Paul had heard from Epaphras (iv. 12), by setting before them their standing in CHRIST ALONE, exclusive of angels; the majesty of His person (chap. i. 15), and the completeness of redemption by Him. Hence they ought to be conformed to their risen Lord (chap. iii. 1–5), and exhibit that conformity in all relations of life. The false teaching opposed in this epistle (ii. 16, 18, "new moon . . . sabbath days") is that of *Judaizing* Christians, mixed up with eastern theosophy, angel worship, and the asceticism of the Essenes (ii. 8, 9, 16–23). The theosophists professed a deeper insight into the world of spirits and a greater subjugation of the flesh than the simple gospel affords. Some Alexandrian Jews may have visited C. and taught Philo's Greek philosophy, combined with the rabbinical angelology and mysticism, afterwards embodied in the Cabbala.

Alexander the Great had garrisoned Phrygia with Babylonian Jews. The Phrygians' original tendency had been to a mystic worship, viz. that of Cybele; so, when Christianized, they readily gave heed to the incipient gnosticism of Judaizers. Later, when the pastoral epistles were written, the evil had reached a more deadly phase, openly immoral teachings (1 Tim. iv. 1–3, vi. 5).

The *place of writing* was Rome. The three epistles, Ephesians, Colossians, and Philemon, were sent at the same time. The epistle to Colossians, though carried by the same bearer, Tychicus, who bore that to the Ephesians, was written earlier, for the similar phrases in Ephesians appear more expanded than those in Colossians. The "ye *also*" (as well as the *Colossians*) may imply the same fact (Eph. vi. 21). The similarity between the three epistles written about the same date to two neighbouring cities (whereas those written at distant dates and under different circumstances have little mutual resemblance) is an undesigned coincidence and proof of genuineness. Comp. Eph. i. 7 with Col. i. 14; Eph. i. 10 with Col. i. 20; Eph. iii. 2 with Col. i. 25; Eph. v. 19 with Col. iii. 16; Eph. vi. 22 with Col. iv. 8; Eph. i. 19, ii. 5 with Col. ii. 12, 13; Eph. iv. 2–4 with Col. iii. 12–15; Eph. iv. 16 with Col. ii. 19; Eph. iv. 32 with Col. iii. 13; Eph. iv. 22–24 with Col. iii. 9, 10; Eph. v. 6–8 with Col. iii. 6–8; Eph. v. 15, 16 with Col. iv. 5; Eph. vi. 19, 20 with Col. iv. 3, 4; Eph. v. 22, 23, vi. 1–9 with Col. iii. 18; Eph. iv. 24, 25 with Col. iii. 9; Eph. v. 20–22 with Col. iii. 17, 18.

Onesimus travelled with Tychicus, bearing the letter to Philemon. The persons sending salutations are the same as in epistle to Philemon, except Jesus Justus (Col. iv. 11). Archippus is addressed in both. Paul and Timothy head both. Paul appears in both a prisoner.

The style has a lofty elaboration corresponding to the theme, Christ's majestic person and office, in contrast to the Judaizers' beggarly system. In the epistle to the Ephesians, which did not require to be so controversial, he dilates on these truths so congenial to him, with a fuller outpouring of spirit and less antithetical phraseology.

Commerce. In Solomon's time first, the foreign trade of the Israelites to any extent began; chiefly consisting in imports, viz. linen yarn, horses, and chariots from Egypt. For these he paid in gold brought by his fleets, in concert with the Phœnicians, from India, East Africa, and Arabia (1 Kings x. 22–29). He supplied provisions for the workmen in Lebanon, whilst the Phœnicians brought the timber by sea to Joppa (v. 6, 9). Palestine supplied Tyre with corn, honey, oil, balm, and wine (Ezek. xxvii. 17, Acts xii. 20). Solomon's and the Phœnician united fleets brought on the Indian Ocean, from Ophir to Elath and Ezion Geber on the Elanitic gulf of the Rea Sea (ports gained by David from Edom),

gold, silver, ivory, ALGUM or ALMUG [see] trees, and precious stones, peacocks and apes (1 Kings ix. 26; x. 11, 22). He fortified Baalbec and Palmyra too, as a caravan station for the inland commerce of eastern and south eastern Asia. Oil was exported to Egypt (Hos. xii. 1). Fine linen and girdles were sold to merchants (Prov. xxxi. 24).

Jerusalem appears in Ezek. xxvi. 2 as the rival of Tyre, who exulted at the thought of her fall; "she is broken that was the gates (*the mart*) of the people, she (*i.e.* her commerce from Palmyra, Petra, and the East) is turned unto me . . . I shall be replenished now she is laid waste." Cæsarea was made a port by Herod; besides Joppa.

The law strictly enjoined fair dealing, and just weights (Lev. xix. 35, 36; Deut. xxv. 13-16).

Compel. The Gr. *angareuein* is a Tartar word adopted by the Persians for *impressing* into the government service *men* and *horses* to carry the despatches without interruption, by relays of men and horses stationed at intervals (Matt. v. 41, Mark xv. 21).

Conaniah. 2 Chron. xxxv. 9.

Concubine. The desire of offspring in the Jew was associated with the hope of the promised Redeemer. This raised concubinage from the character of gross sensuality which ordinarily it represents, especially when a wife was barren. This in some degree palliates, though it does not justify, the concubinage of Nahor, Abraham, and Jacob. The concubine's children were adopted, as if they were the wife's own offspring; and the suggestion to the husband often came from the wife herself (Gen. xxx.). The children were regarded, not as illegitimate, but as a supplementary family to that of the wife. Abraham sent them away with gifts during his lifetime, so as not to interfere with the rights of Isaac, the son of the promise.

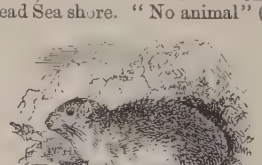
The seeming laxity of morals thus tolerated is a feature in the Divine scheme arising from its progressive character. From the beginning, when man was sinless it was not so; for God made male and female that in marriage "they TWAIN should be one flesh" (Matt. xix. 4, 5, 8). But when man fell, and, in the course of developing corruption, strayed more and more from the original law, God provisionally sanctioned a code which imposed some checks on the prevalent licentiousness, and exercised His Divine prerogative of overruling man's evil to ultimate good. Such a provisional state was not the best absolutely, but the best under existing circumstances. The enactment was not a licence to sin, but a restraint upon existing sin, and a witness against the hardness of man's heart. The bondmaid or captive was not to be cast away arbitrarily after lust had been gratified (Exod. xxi. 7-9; Deut. xxi. 10, 11); she was protected by legal restraints whereby she had a kind of secondary marriage relationship to the man. Thus limits were set within which concubinage was tolerated until "the times of this ignorance" which "God winked at" (Acts xvii. 30) passed by, and Christ restored the original pure code. Henceforward fornication is a sin against one's own body, and against the Lord Christ, with whom the believer is one in body and spirit (1 Cor. vi. 15-20).

To take the royal concubines was regarded as tantamount to seizing on the throne. [See ABNER, ADONIJAH.]

Conduit. Hezekiah stopped the "upper watercourse of Gihon," and brought it down straight to the W. of the city of David (2 Chron. xxxii. 30). Robinson identifies Gihon with the pool *Birket-es-Mamilla* at the head of the valley of Hinnom S.W. of Jerusalem. He thinks the lately discovered subterranean conduit in the city to be a branch from Hezekiah's watercourse. Williams places Gihon N. of Jerusalem, near the tombs of the kings, and thinks that the watercourse flowed S. to the temple, and thence into the pool of Siloam, the lower pool. The proximity of "the upper pool" to "the fuller's field" (2 Kings xviii. 17) favours this; as "the fuller's monument" was N.E. of the city (Josephus).

The pools of Solomon beyond Bethlehem for irrigating his garden (Eccles. ii. 6) were probably connected with the supply of water for Jerusalem, which Talmudical tradition assigns to him. Pontius Pilate applied the sacred treasure of the corban to an aqueduct of 200 or 300 stadia, which is about the measure of the existing one. Probably he repaired Solomon's original watercourse. The water is still conveyed from the fountains which supply the pools two miles S. of Bethlehem. It crosses the Hinnom valley on a nine-arched bridge above the pool *Birket-es-Sultan*, and at last is conducted to the Haram; repaired by Sultan Mahomet Ibn Kalaun of Egypt about A.D. 1300.

Coney: *shaphan*, from the root "to hide"; the S. Arab, *thofun*; the Syrian Arab, *weber*. A pachydermatous animal, gregarious, greybacked, white on the belly, with long hair, short tail, and round ears; common on the ridges of Lebanon; living in caves and clefts.; the *Hyrax Syriacus*, not the *rabbit* or *coney*. Prov. xxx. 26: "the coneys are but a feeble folk, yet make they their houses in the rocks:" exactly true of the hyrax; with weak teeth, short incisors, and nails instead, it seems defenceless, but its security is in rocky hiding places, such as Ain Feshkah on the Dead Sea shore. "No animal" (says



CONEY.

Tristram) "gave us so much trouble to secure." It is described as "chewing the cud" (Lev. xi. 5, Deut. xiv. 7), in phenomenal language, because the motion of its jaws is like that of ruminating animals; so also the hare. Though in some respects like the rodentia, it is really akin to the rhinoceros; its molar teeth differ only in the size; its body is as large as the rabbit. The "exceeding wisdom" of the coneys is illustrated in their setting an old male sentry near their holes to warn his companions when danger approaches, by a whistling sound.

Confession. Jas. v. 16: "confess your faults *one to another* (the apostle does not say *to the priest*), and pray one for another, that ye may be healed." The "faults" (*paraptomata*) are literally "falls" in relation to one another. But Sin., Alex., and Vat. MSS. and Vulg. read "sins" (*hamartias*). Confession is desirable (1) in case of wrong done to a neighbour, Matt. xviii. 15; (2) to a Christian adviser, ordained or unordained, any one who can apply God's written word suitably to one's need, and "pray for" and with one, Jas. v. 16; (3) open confession of any wrong done to the church, which has caused scandal to religion, in token of penitence. Not *auricular*: Matt. iii. 6, Acts xix. 18, "many confessed and *shewed* (openly, not in the ear of a priest under seal of secrecy) their deeds."

Confirmation. [See BAPTISM. *Laying on hands.*]

Congregation: *'eedah*. CONVOCATION, *qahal* (restricted to the pentateuch, except Isa. i. 13). The Hebrews, regarded in their collective capacity as a "holy" community, gathered in sacred assembly composed of the homeborn Israelites. Settlers, only if circumcised, were admitted to the privileges (Exod. xii. 19). Each Israelite was member of a *house*; the *family* was a collection of houses; the *tribe*, a collection of families; the *congregation*, a collection of tribes. The CONGREGATION was a national parliament, with legislative and judicial powers. The CONVOCATION was restricted to *religious* meetings (Lev. xxiii.). Each house, family, and tribe had its head; these representative heads were "the elders" or "princes."

Moses selected 70 elders by God's appointment to share the burden of government with him (Num. xi. 16). The sounding of the *two* silver trumpets was the signal for the whole body of the people assembling at the door of the tabernacle, which was there called "the tabernacle of the congregation," the *mo'eed*, lit. *place of meeting* (Num. x. 2-4). The princes were convened with only *one* trumpet. The people were bound to abide by the acts of their representatives (Josh. ix. 18).

In later times the Sanhedrim council (answering to Moses' *seventy*) represented the congregation. *Synagogue*, which originally applied to the assembly, came to mean the place of worship.

Cononiah. 2 Chron. xxxi. 12, 13.

Copper (Ezra viii. 27). But for A. V. "brass" the trans. elsewhere ought to be *copper*, (*nechoshath*,) or where native ore is not meant, pro-

bably *bronze*. Zinc, one ingredient of *brass*, was then unknown. Used by the ancients for many purposes, for which its ductile nature adapted it. The earliest inhabitants of Europe used flint weapons, now discovered in various places. But Tubalcain (Gen. iv. 22, whence probably by corrupted tradition was derived the classic idol, *Vulcan*, the god of the forge) was "an instructer of every artificer in brass (copper) and iron," 500 years after creation according to Heb., or 1000 according to LXX., chronology. The ignorance of large portions of mankind, of iron and copper, subsequently or even at that early date, does not disprove Tubalcain's and his artificers' acquaintance with them. Savage nations, or races which have sunk in course of ages into barbarism, used first flint, then copper or bronze (an alloy of tin and copper), then iron. But there is no well established instance of a savage race gradually civilizing themselves; the civilization has always been introduced from without. Thus bronze or copper was probably introduced among savages from more civilized nations. The American Indians at cape Honduras visited by Columbus had hatchets, etc., of copper, and crucibles for melting it.

ASSYRIAN BRONZE MIRROR.

Seth's race was less distinguished for advancement in arts and luxuries than Cain's race, which was wise in their generation; but the truest civilization is that which develops man's moral and highest nature; in this respect Seth's descendants were far superior, walking in recognition of conscience and of the providence and grace of God.

Many intimations show that the Israelites knew how to dig out and smelt metals (Deut. iv. 20, viii. 9; Ezra xxii. 18). Their mirrors of polished copper (Exod. xxxviii. 8 marg.) and "bows of *copper*" (Heb. Ps. xviii. 34) and "helmets," etc. (1 Sam. xvii. 38), show they had some secret of rendering copper harder than ours is.

The absence of iron remains does not necessarily prove it was unknown in Egypt, for it and the making of good steel have been known from very ancient times in India. It quickly decomposes, and so would leave no remains of implements. The copper mines worked by the Moschi, whose merchants imported it into Tyre, are mentioned Ezek. xxvii. 13.

Coral. More precious anciently than now, when it is more easily procured (Job xxviii. 18, Ezek. xxvii. 16). The red coral is the stony skeleton of a red zoophyte. In the Mediterranean, on the African coast off Tunis, attached to the rock at a considerable depth, and broken off from them by long hooked poles, and thus *drawn out* (Heb. for "price," Job xxviii. 18, is *meshek*, "the drawing out"). From Carthage (where Tunis now stands) the rough coral was imported to the mother city Tyre, and there manufactured into ornaments to be purchased by merchants for the women of Syria. Its treelike growth is implied by its name *ramoth*, from *raam* "to be high"; others from the Sanskrit *ramye*, "pleasant."

Corban. An offering to God in fulfilment of a vow; from which the temple treasury into which such gifts were cast is called in Gr. *Corbanas* (Matt. xxvii. 6). Also whatever men by vow interdicted themselves from, as wine, etc., was called *corban* (Lev. xxvii.; Num. xxx.; Jud. xiii. 7; Jer. xxxv.). Undutiful children, under the plea of having consecrated as corban to the Lord whatever help they might otherwise have given to their parents, evaded their filial obligation; this Christ denounced as a "making the commandment of God of none effect by man's traditions" (Matt. xv. 5; Mark vii. 11, 12). The rabbins allowed a youth even to pronounce corban upon his property, and retain it for himself, though withholding it from his own parents. This extreme case however was not immediately referred to by our Lord.

Cord. "Lengthen thy cords, strengthen thy stakes" (Isa. liv. 2); an image from a tent (appropriate, as the Israelite church was symbolised by the tabernacle); it, when enlarged, needs at once longer cords and stronger stakes. The church must not merely seek new converts, but strengthen in faith existing members. So in Job iv. 21, "is not their cord in them unstrung?" or "snapped," so that their earthly tabernacle comes down (2 Cor. v. 1). In Eccles. xii. 6, "or ever the silver cord be loosed, or the golden bowl be broken," the meaning is, before life's gilded lamp, suspended from on high by the cord of intertwined silk and silver, be broken by the snapping of the cord. "The golden bowl" may hint at *the skull*; "the silver cord," *the spinal marrow* attached to the brain, white and precious as silver. "He hath loosed my cord" (Job xxx. 11) is an image from a *bow unstrung* (contrast xxix. 20). In Hos. xi. 4, "I drew them with cords of a man," *i.e.*, with human methods, as a father would draw his child by leading strings. In Mic. ii. 5, "cast a cord by lot," *i.e.* have any *measured out* possession, *cords* being used for measurement (Josh. xiii. 6, Ps. xvi. 6).

CORDS OF TENT.

Coriander. To it in form and colour the manna is compared (Exod. xvi. 31, Num. xi. 7). The *gad*, Phœnician *goid*. An umbelliferous plant, with white or red flowers, producing globular, grey, spicy, striated, seed-vessels. Used as a condiment with food in Egypt, and in making confectionery.

Corinth. Famed for its commerce, chiefly due to its situation between the Ionian and Ægean seas, on the isthmus connecting the Peloponnese with Greece. In St. Paul's time it was capital of Achaia, and seat of the Roman proconsul (Acts xviii. 12). Its people had the Greek love of philosophical subtleties. The immorality was notorious even in the heathen world; so that "to Corinthianize" was proverbial for *playing the wanton*. The worship of Venus, whose temple was on Acrocorinthus, was attended with shameless profligacy, 1000 female slaves being maintained for the service of strangers. Hence arose dangers to the purity of the Corinthian church (1 Cor. v.—vii.), founded by St. Paul on his first visit in his second missionary journey (Acts xviii. 1–17).

The early *Greek* C. had been for a hundred years left desolate; its merchants had withdrawn to Delos, and the presidency of the Isthmian games had been transferred to Sicyon, when Julius Cæsar refounded the city as a *Roman* colony. Gallio the philosopher, Seneca's brother, was proconsul during Paul's first residence, in Claudius' reign. Paul had come from Athens, shortly afterwards Silas and Timothy from Macedonia joined him. His two earliest epistles, 1 and 2 Thess., were written there, A.D. 52 or 53. Here he made the friendship of Aquila and Priscilla, and laboured at tentmaking with the former. Hither, after his departure, Apollos came from Ephesus.

The number of *Latin* names in Paul's epistle to the Romans, written during his second visit of three months at C. (Acts xx. 3), A.D. 58, is in undesigned harmony with the origin of many of its people as a *Roman* colony. At the time of Paul's visit Claudius' decree banishing the Jews from Rome caused an influx of them to C. Hence many Jewish converts were in the Corinthian church (Acts xviii.), and a Judaizing spirit arose.

Clement's epistles to the Corinthians are still extant. C. is now the seat of an episcopal see. It is a poor village, called by a corruption of the old name, *Gortho*. The remains of its ancient Greek temple, and of the Posidonium or sanctuary of Neptune (N.E. of C., near the Saronic gulf), the scene of the Isthmian games, are remarkably interesting. The stadium for the foot race (alluded to in 1 Cor. ix. 24), and the theatre where the pugilists fought (26), and the pinetrees of which was woven the "corruptible crown" or *wreath* for the conquerors in the games (25), are still to be seen. The Acrocorinthus eminence rising 2000 feet above the sea was near C., and as a fortress was deemed the key of Greece. N. of it was the port Lechæum on the Corinthian gulf; on the other side on the Saronic gulf was Cenchræa (Acts xviii. 18).

The ornate "Corinthian order" of architecture, and "the Corinthian brass" or choice bronze statuary, attest the refinement of its people.

FIRST EPISTLE TO THE CORINTHIANS. Its *authenticity* is attested by Clement of Rome (Ep., c. 47), Polycarp (Ep. to Philipp., c. 11), Ignatius (ad Eph., 2), and Irenæus (Adv. Hær., iv. 27, § 3).

Its *occasion* and *subject*. Paul had been instrumental in converting many Gentiles (xii. 2) and some Jews (Acts xviii. 8), notwithstanding the Jews' opposition (5), during his one year and a half sojourn. The con-

verts were mostly of the humbler classes (i. 26). Crispus, Erastus, and Gaius (Caius), however, were men of rank (i. 14; Acts xviii. 8; Rom. xvi. 23). Chap. xi. 22 implies a variety of classes. The immoralities abounding outside at C., and the craving even within the church for Greek philosophy and rhetoric which Apollos' eloquent style gratified, rather than for the simple preaching of Christ crucified (ii. 1, etc.; Acts xviii. 24, etc.), as also the opposition of Judaizing teachers who boasted of having "letters of commendation" from Jerusalem the metropolis of the faith, caused the apostle anxiety. The Judaizers depreciated his apostolic authority (ix. 1, 2; 2 Cor. x. 1, 7, 8), professing, some to be the followers of the chief apostle, Cephas; others to belong to Christ Himself, rejecting all subordinate teaching (i. 12; 2 Cor. x. 7). Some gave themselves out to be apostles (2 Cor. xi. 5, 13), alleging that Paul was not of the twelve nor an eyewitness of the gospel facts, and durst not prove his apostleship by claiming support from the church (ix.). Even those who declared themselves Paul's followers did so in a party spirit, glorying in the minister instead of in Christ. Apollos' followers also rested too much on his Alexandrian rhetoric, to the disparagement of Paul, who studied simplicity lest aught should interpose between the Corinthians and the Spirit's demonstration of the Saviour (ii.). Epicurean self indulgence led some to deny the resurrection (xv. 32). Hence they connived at the incest of one of them with his stepmother (v.).

The elders of the church had written to consult Paul on minor points: (1) meats offered to idols; (2) celibacy and marriage; (3) the proper use of spiritual gifts in public worship; (4) the collection for the saints at Jerusalem (xvi. 1, etc.). But they never told him about the serious evils, which came to his ears only through some of the household of Chloe (i. 11), contentions, divisions, lawsuits brought before heathen courts by Christian brethren against brethren (vi. 1). Moreover, some abused spiritual gifts to display and fanaticism (xiv.); simultaneous ministrations interrupted the seemly order of public worship; women spoke unveiled, in violation of eastern usage, and usurped the office of men; even the Holy Communion was desecrated by revellings (xi.). These then formed topics of his epistle, and occasioned his sending Timothy to them after his journey to Macedonia (iv. 17).

In iv. 18, v. 9, he implies that he had sent a previous letter to them; probably enjoining also a contribution for the poor saints at Jerusalem. Upon their asking directions as to the mode, he now replies (xvi. 2). In it he also announced his design of visiting them on his way to and from Macedon (2 Cor. i. 15, 16), which design he changed on hearing the unfavourable report from Chloe's household (xvi. 5-7), for which he was charged with fickleness (2 Cor. i. 15-17). Alford remarks, Paul in 1 Cor. alludes to the fornication only in a summary way, as if replying to an excuse set up after his rebuke, rather than introducing it for the first time.

Before this former letter he paid a *second* visit (probably during his three years' sojourn at Ephesus, from which he could pass readily by sea to C.: Acts xix. 10, xx. 31); for in 2 Cor. xii. 14, xiii. 1, he declares his intention to pay a third visit. In xiii. 2 trans. "I have already said (at my second visit), and declare now beforehand, *as* (I did) *when I was present the second time*, so also (I declare) *now* in my absence to them who have heretofore sinned (viz. *before* my second visit, xii. 21) and to all others" (who have sinned *since* it, or are in danger of sinning). "I write," Alex., Vat., and Sin. MSS. rightly omit; A.V. "*as if I were* present the *second* time," viz. this time, is inconsistent with ver. 1, "this is the *third* time I am coming" (comp. 2 Cor. i. 15, 16).

The second visit was a painful one, owing to the misconduct of many of his converts (2 Cor. ii. 1). Then followed his letter *before* the 1 Cor., charging them "not to company with fornicators." In 1 Cor. v. 9-12 he corrects their misapprehensions of that injunction. The Acts omits that second visit, as it omits other incidents of St. Paul's life, *e.g.* his visit to Arabia (Gal. i. 17-23).

The *place of writing* was Ephesus (xvi. 8). The English subscription "from Philippi" arose from mistranslating xvi. 5, "I am *passing through* Macedonia;" he intended (8) leaving Ephesus after Pentecost that year. He left it about A.D. 57 (Acts xix. 21). The *passover* imagery makes it likely the date was *Easter* time (v. 7), A.D. 57. Just before his conflict with the beastlike mob of Ephesus, 1 Cor. xv. 32 implies that already he had *premonitory* symptoms; the storm was gathering, his "adversaries many" (xvi. 9, Rom. xvi. 4). The tumult (Acts xix. 29, 30) had not yet taken place, for immediately after it he left Ephesus for Macedon.

Sosthenes, the ruler of the Jews' synagogue, after being beaten, seems to have been won by Paul's love to an adversary in affliction (Acts xviii. 12-17). Converted, like Crispus his predecessor in office, he is joined with Paul in the inscription, as "our brother." A marvellous triumph of Christian love! Paul's persecutor paid in his own coin by the Greeks, before Gallio's eyes, and then subdued to Christ by the love of him whom he sought to persecute. Stephanas, Fortunatus, and Achaicus, were probably the bearers of the epistle (xvi. 17, 18); see the subscription.

SECOND EPISTLE TO THE CORINTHIANS. *Reasons for writing.* To explain why he deferred his promised visit to C. on his way to Macedonia (1 Cor. iv. 19, xvi. 5; 2 Cor. i. 15, 16), and so to explain his apostolic walk, and vindicate his apostleship against gainsayers (i. 12, 24; vi. 3-13; vii. 2; x., xi., xii.). Also to praise them for obeying his first epistle, and to charge them to pardon the transgressor, as already punished sufficiently (ii. 1-11, vii. 6-16). Also to urge them to contributions for the poor brethren at Jerusalem (viii.).

Its *genuineness* is attested by Irenæus (Hær., iii. 7, § 1), Athenagoras (De Res. Mort.), Clement of Alex. (Strom., iii. 94, iv. 101), and Tertullian (Pudic., xiii.).

Time of writing. After Pentecost A.D. 57, when Paul left Ephesus for Troas. Having stayed for a time at Troas preaching with success (ii. 12, 13), he went on to Macedonia to meet Titus there, since he was disappointed in not finding him at Troas as he had expected. In Macedonia he heard from him the comforting intelligence of the good effect of the first epistle upon the Corinthians, and having experienced the liberality of the Macedonian churches (viii.) he wrote this second epistle and then went on to Greece, where he stayed three months; then he reached Philippi by land about passover or Easter, A.D. 58 (Acts xx. 1-6). So that the autumn of A.D. 57 will be the date of 2 Cor.

Place of writing. Macedonia, as chap. ix. 2 proves. In "ASIA" [see] he had been in great peril (chap. i. 8, 9), whether from the tumult at Ephesus (Acts xix. 23-41) or a dangerous illness (Alford). Thence he passed by way of Troas to Philippi, the first city that would meet him in entering Macedonia (Acts xx. 1), and the seat of the important Philippian church. On comparing chap. xi. 9 with Phil. iv. 15, 16 it appears that by "Macedonia" there Paul means *Philippi*. The plural "churches," however, (viii. 1) proves that Paul visited other Macedonian churches also, *e.g.* Thessalonica and Berea. But Philippi, as the chief one, would be the centre to which all the collections would be sent, and probably the place of writing 2 Cor. Titus, who was to follow up at C. the collection, begun at the place of his first visit (viii. 6).

The style passes rapidly from the gentle, joyous, and consolatory, to stern reproof and vindication of his apostleship against his opponents. His ardent temperament was tried by a chronic malady (iv. 7, v. 1-4, xii. 7-9). Then too "the care of all the churches" pressed on him; the weight of which was added to by Judaizing emissaries at C., who wished to restrict the church's freedom and catholicity by bonds of letter and form (iii. 3-18). Hence he speaks of (vii. 5, 6) "fightings without" and "fears within" until Titus brought him good news of the Corinthian church. Even then, whilst the majority at C. repented and excommunicated, at Paul's command, the incestuous person, and contributed to the Jerusalem poor fund, a minority still accused him of personal objects in the collection, though he had guarded against possibility of suspicion by having others beside himself to take charge of the money (viii. 18-23). Moreover their insinuation was inconsistent with their other charge, that his not claiming maintenance proved him to be no apostle. They alleged too that he was always threatening severe measures, but was too cowardly to execute them (x. 8-16, xiii. 2); that he was inconsistent, for he had circumcised Timothy but did not circumcise Titus, a Jew amongst the Jews, a Greek among the Greeks (1 Cor. ix. 20, etc.; Gal. ii. 3).

That many of his detractors were Judaizers appears from chap. xi. 22. An emissary from Judæa, arrogantly assuming Christ's own title "he that cometh" (Matt. xi. 3), headed the party (xi. 4); he bore "epistles of commendation" (iii. 1), and boasted of pure Hebrew descent, and close connection with Christ Himself (xi. 13, 22, 23). His high sounding pretensions and rhetoric contrasted with Paul's unadorned style, and carried weight with some (x. 10, 13; xi. 6). The diversity in tone, in part, is due to the diversity between the penitent majority and the refractory minority. Two deputies chosen by the churches to take charge of the collection accompanied Titus, who bore this 2 Cor. (viii. 18–22).

Cormorant. The *Pelicanus bassanus*, of the family *Colymbidæ*, order *Natatores*. Heb. *shalak, i.e.* the diver, from a root "to cast down" itself, or plunge after its prey. Unclean (Lev. xi. 17, Deut. xiv. 17). LXX. *katarrhaktes*, which Speaker's Comm. makes the "cormorant," *Phalacrocorax crabo*, often seen in Syria, and occasionally at the sea of Galilee; this the Appendix to Smith's Dict. contradicts. But for "cormorant" in Isa. xxxiv. 11, Zeph. ii. 14, trans. "pelican," Heb. *quaath*.

CORMORANT.

Corn. Wheat, barley, spelt (as the Heb. for "rye," Exod. ix. 32, ought to be trans., for it was the common food of the Egyptians, called *doora*, as the monuments testify; also in Ezek. iv. 9 for "fitches" trans. *spelt*). "Principal wheat," *i.e.* prime, excellent (Isa. xxviii. 25). "Seven ears on one stalk" (Gen. xli. 22) is common still in Egypt.

The sheaves in harvest used to be decorated with the lilies of the field, which illustrates S. of Sol. vii. 2. "Plenty of corn" was part of Jacob's blessing (Gen. xxvii. 28). From Solomon's time the Holy Land exported grain to Tyre (Ezek. xxvii. 17). See Amos viii. 5.

It is possible Indian corn or maize was known and used in Palestine as it was at Thebes in Egypt, where grains and leaves of it have been found under mummies. The *wheat* root will send up many stalks, but never more than *one ear* upon one stalk. But seven full ears upon one *maize* corn stalk have often been found. Maize corn in the milky state roasted is delicious: this, if meant in Lev. ii. 14, would give zest to the offering.

Cornelius. Centurion of the Italian band or cohort at Cæsarea (Acts x.); "devout and one that feared God with all his house": he ordered not merely himself but all his family in God's ways. Comp. Gen. xviii. 19, Josh. xxiv. 15. He had made the most of his spiritual opportunities; for coming to the Holy Land a heathen, when he knew of the true God there he became a true proselyte. Now "whosoever hath to him shall be given" (Matt. xiii. 12, Isa. lxiv. 5, Mic. ii. 7, John vii. 17). So, "giving much alms to the people," which showed the self sacrificing sincerity of his religion, and "praying to God always," he was vouchsafed a further revelation, viz. the gospel, through Peter's instrumentality. A vision to C. desiring him to send to Joppa for Peter, and a vision to Peter on the morrow, just as C.'s messengers, two household servants and "a devout soldier of them that waited on him continually" (for he followed David's rule, Ps. ci. 6), were drawing nigh the city, instructing him to regard as clean those whom "God had cleansed," though heretofore ceremonially "unclean," and desiring him to go with C.'s messengers "doubting nothing," prepared the way. Whatever uncertainty there might be of the miraculous nature of either vision by itself, there can be none of the two mutually supporting each other. Whilst Peter preached Jesus to them the Holy Ghost fell on all who heard. This left no doubt as to the propriety of baptizing these Gentile proselytes of the gate with Christian baptism.

Thus Peter showed in act what Jesus meant by His promise, "I will give unto thee the keys of the kingdom of heaven, and whatsoever (ceremonies) thou shalt bind (*declare obligatory*), etc., loose (*declare not so*), etc., shall be bound . . . loosed." The question which perplexed the early church was not whether Gentiles might become Christians (for *that* was plainly declared Mark xvi. 15, Luke xxiv. 47), but whether they could be admitted *without circumcision*. C.'s case decided this (Acts xi. 17, x. 28, 34, 35). C. already "knew" by hearsay of Jesus' preaching (ver. 36, 37); but now the faith was authoritatively declared to and accepted by him.

An undesigned coincidence (a mark of truth) is to be observed in comparing "*four* days ago," ver. 30, with ver. 9, 23, 24, from which it *incidentally* comes out that four days in all intervened between C.'s vision and Peter's arrival, two days in going to Joppa and two in returning, just as C. states. C., representing Roman nationality and force, was peculiarly fitted to be the first Gentile convert, the first-fruits of the harvest that followed.

Corner. A merciful provision of the law left the corners of the fields and whatever crop was on them to be enjoyed by the poor (Lev. xix. 9). So also gleanings of fields and fruit trees (xxiii. 22, Deut. xxiv. 19–21). Such regulations diminished much the amount of poverty. In David's time only 500 or 600 in debt or distress joined him out of all Judæa (1 Sam. xxi. 11). Later the prophets constantly complain of the rich defrauding the poor (Isa. iii. 14, 15; x. 2; Amos v. 11).

Corner stone. Binding together the sides of the building. Some of the temple ones are 19 ft. long and 7½ thick. Comp. Solomon's temple, 1 Kings v. 17, vii. 9. Christ is the true corner stone, laid by the Father in Zion, on whom the whole church rests (Isa. xxviii. 16). He is also "the head stone," or fifth crowning top corner of the pyramid, in which the whole building meets and culminates (Zech. iv. 7). Comp. Gen. xlix. 24; Ps. cxviii. 22; Matt. xxi. 42; Rom. ix. 33, 34; Eph. ii. 21.

Cornet. A horn trumpet used for war, for signals, for proclaiming the jubilee and new year. The *shophar* was long and straight; the *queren* (Dan. iii.) crooked. *Shophar* is generally trans. "trumpet," *queren* "cornet" (Dan. iii.). God appointed the making of two silver trumpets. They were 120 in Solomon's time (2 Chron. v. 12), and were employed for other purposes besides those originally contemplated, viz. in the temple orchestra.

The first day of the seventh month was "the memorial of blowing of trumpets" (Lev. xxiii. 24, Num. xxix. 1). The beginning of the civil new year was thus ushered in with joyful thanksgivings for the mercies of the old year, the Levites chanting the 81st Psalm. This usage, however, cannot be *proved* so early as Moses' time, when the beginning of the [religious] year was fixed at the spring equinox, the period of the institution of the passover, the month Abib (Exod. xii. 2).

The rabbins represent the seventh month as the anniversary of creation. The first day "memorial of blowing of trumpets" preluded the tenth day yearly great "atonement."

Cos, Coos: now *Stancho*, a contraction of *eis ten choa*. Paul passed the night on this island on his way by sea from Miletus to Rhodes (Acts xxi. 1). It is N.W. of Rhodes; 25 miles long by 10 broad. The chief town was on the N.E. of the island, near the promontory Scandarium.

Cosam. Luke iii. 28. [See GENEALOGIES.]

Cotton. *Karpas*. A. V. has "green" (Esth. i. 6), where "cotton" ought to be; for *kurpasa* in Sanskrit and kindred terms of other eastern languages means "cotton." Cotton was manufactured, though not grown, anciently in Egypt. In India is the earliest record of its use for dress.

Council. The SANHEDRIM, a term formed from the Gr. *sunhedrion*. The Jews' supreme council in Christ's time. Moses' tribunal of *seventy* seems to have been temporary (Num. xi. 16, 17), for there are no traces of it in Deut. xvii. 8–10, nor under Joshua, judges, and the kings. As the permanent great council it probably took its rise after the return from Babylon, under the Græco-Macedonian supremacy. 2 Macc. i. 10, iv. 44, xi. 27, contain the earliest allusion to it. The number was probably derived from Moses' council. Its members were the chief priests or heads of the 24 courses, and those who had been highpriests; also the elders and scribes learned in Jewish law (Matt. xxvi. 57, 59; Mark xv. 1; Luke xxii. 66; Acts v. 21). Seventy-one is the number, according to Jewish tradition, to correspond to the 70 and Moses (Num. xi. 16). Others say 72, since to the 70 Eldad and Medad are to be added (Num. xi. 26).

The president was called *nasi*; generally the highpriest (Matt. xxvi. 62). The vice-president is called in the Talmud "father of the house of judgment." One scribe registered the votes for acquittal, another those for condemnation, according to the Babylonian Gemara. They sat in the form of a half circle; the vice-president or the oldest at the president's right hand, the rest sat before these two according to their dignity. The *Gazzith* or council hall was in the S.E. corner of a court near the temple. Sometimes they met in the highpriest's palace (Matt. xxvi. 3). In Christ's time the sessions were moved from Gazzith to a hall farther from the temple, but still on mount Moriah. Its final seat was at Tiberias. They tried cases of idolatry and false prophets. On this allegation Jesus, and subsequently Peter, John, Stephen, and Paul were brought before them (John xi. 47). Their authority extended even to Jews in foreign cities (Acts ix. 2). The Gemara states that power of life and death was taken from them just forty years before the destruction of Jerusalem, coinciding with John xviii. 31, 32. The confirmation and execution of a capital sentence rested with the Roman procurator, whence they took Jesus before Pontius Pilate on a different charge from that of *blasphemy*, for which the Sanhedrim condemned Him, viz. that of *treason against Cæsar*, the only one which Pilate would have entertained. The stoning of Stephen (Acts vii. 56, etc.) was an illegal assumption of power, an outbreak of fanatical violence, as also the execution of the apostle James in the procurator's absence (Josephus, Ant. xx. 9, § 1).

There were two lesser courts or "councils" (Matt. x. 17) in Jerusalem; one in each town of Palestine, 23 members in each in a town of 120, three when the population was below 120 (Talmud). They were connected with the several synagogues and possessed the right of scourging (2 Cor. xi. 24); but Josephus represents the local courts, as constituted by Moses, to have consisted of seven, with two Levitical assessors apiece. Matt. v. 21, 22, "the judgment," perhaps alludes to such courts.

There was also a privy "council" to assist the Roman procurator when he chose to consult them (Acts xxv. 12).

Covenant. Heb. *berith*, Gr. *diatheke*. From *barah* "to divide" or "cut in two" a victim (Gesenius), between the parts of which the covenanting parties passed (Gen. xv. 9, etc., Jer. xxxiv. 18, 19). Probably the covenanting parties *eating* together (which *barah* sometimes means) of the feast after the sacrifice entered into the idea; comp. Gen. xxxi. 46, 47, Jacob and Laban.

"A COVENANT OF SALT," taken in connection with the eastern phrase for *friendship*, "to eat salt together," confirms this view. *Salt*, the antidote to corruption, was used in every sacrifice, to denote purity and perpetuity (Lev. ii. 13, Mark ix. 49). So a perpetual covenant or appointment (Num. xviii. 19, 2 Chron. xiii. 5).

The covenant alluded to in Hos. vi. 7 marg. is not with *Adam* (A. V. "men" is better, comp. Ps. lxxxii. 7), for nowhere else is the *expression* "covenant" applied to Adam's relation to God, though the *thing* is implied in Rom. v. 12–19, 1 Cor. xv. 22; but the Sinaitic covenant which Israel transgressed as lightly as "men" break their every day covenants with their fellow men, or else they have transgressed like *other* "*men*," though distinguished above all men by extraordinary spiritual privileges.

"Covenant" in the strict sense, as requiring two independent contracting parties, cannot apply to a covenant between *God* and man. His covenant must be essentially one of gratuitous *promise*, an act of pure *grace* on His part (Gal. iii. 15, etc.). So in Ps. lxxxix. 28 "covenant" is explained by the parallel word "mercy." So God's covenant not to destroy the earth again by water (Gen. ix., Jer. xxxiii. 20). But the covenant, on God's part gratuitous, requires man's acceptance of and obedience to it, as the *consequence* of His grace experienced, and the *end* which He designs to His glory, not that it is the *meritorious condition* of it. The LXX. renders *berith* by *diatheke* (not *suntheke*, "a *mutual* compact"), *i.e.* a gracious *disposal* by His own sovereign will. So Luke xxii. 29, "I appoint (*diatithemai*, cognate to *diatheke*, by testamentary or gratuitous *disposition*) unto you a kingdom."

The legal covenant of Sinai came in as a *parenthesis* (*pareiselthe*, Rom. v. 20) between the *promise* to Abraham and its fulfilment in his promised seed, Christ. "It was added because of *the* (so Gr.) transgressions" (Gal. iii. 19), *i.e.* to bring them, and so man's great need, into clearer view (Rom. iii. 20, iv. 15, v. 13, vii. 7–9). For this end its language was that of a more *stipulating* kind as between two parties *mutually covenanting*, "the man that doeth these things shall live by them" (x. 5). But the promise to David (2 Sam. vii.; Ps. lxxxix., ii., lxxii.; Isa. xi.) took up again that to Abraham, defining the *line*, the Davidic, as that in which the promised seed should come. As the promise found its fulfilment in Christ, so also the law, for He fulfilled it for us that He might be "the Lord our righteousness," "the end of the law for righteousness to every one that believeth" (Jer. xxiii. 6; 1 Cor. i. 30; Rom. x. 4; Matt. iii. 15, v. 17; Isa. xlii. 21, xlv. 24, 25).

In Heb. ix. 15–18 the gospel covenant is distinguished from the legal, as the N. T. contrasted with the O. T. "Testament" is the better trans. here, as bringing out the idea of *diatheke*, God's *gracious disposal* or appointment of His blessings to His people, rather than *suntheke*, *mutual engagement* between Him and them as though equals. A human "testament" in this one respect illustrates the nature of the *covenant*; by *death* Christ chose to lose all the glory and blessings which are His, that we, who were under death's bondage, might *inherit* all. Thus the ideas of "mediator of the covenant," and "testator," meet in Him, who at once fulfils God's "covenant of promise," and graciously *disposes to* us all that is His. In most other passages "covenant" would on the whole be the better rendering. "Testament" for each of the two divisions of the Bible comes from the Latin Vulg. version.

In Matt. xxvi. 28, "this is My blood of the new *testament*" would perhaps better be trans. "covenant," for a testament does not require *blood* shedding. Still, here and in the original (Exod. xxiv. 8) quoted by Christ the idea of *testamentary disposition* enters. For His *blood* was the *seal* of the testament. See below. Moses by "covenant" means one giving the heavenly *inheritance* (typified by Canaan) after *the testator's death*, which was represented by the *sacrificial blood* he sprinkled. Paul by "testament" means one with conditions, and so far a *covenant*, the conditions being fulfilled by Christ, not by us. We must indeed *believe*, but even this God works in His people (Eph. ii. 8).

Heb. ix. 17, "a testament is in force after men are *dead*," just as the O. T. covenant was in force only in connection with *slain* sacrificial victims which represent the *death* of Christ. The fact of the death must be "*brought* forward" (ver. 16) to give effect to the will. The word "death," not sacrifice or slaying, shows that "testament" is meant in Heb. ix. 15–20. These requisites of a "testament" here concur: 1. The *Testator*. 2. The *heirs*. 3. *Goods*. 4. The Testator's *death*. 5. The *fact* of His death *brought forward*. In Matt. xxvi. 28 two additional requisites appear. 6. *Witnesses*, His disciples. 7. The *seal*, the sacrament of the Lord's supper, the sign of His *blood*, wherewith the testament is *sealed*. The heir is ordinarily the successor of him who dies, and who so ceases to have possession. But Christ comes to life again, and is Himself (including all that He had), in the power of His now endless life, His people's inheritance; in *His* being heir (Heb. i. 2, Ps. ii. 8) *they* are heirs.

Coz. 1 Chron. iv. 8.

Cozbi. Num. xxv. 15–18.

Cracknels. 1 Kings xiv. 3; biscuits baked hard.

Crane. Isa. xxxviii. 14, "like a crane or a swallow, so did I chatter" (rather "twitter"); rather "like a swallow or a crane": *sus 'agur*. A plaintive and migratory (Jer. viii. 7) bird is implied by *sus*; Italian *zisilla*, "swallow." Gesenius takes *gahur* as an epithet, "like the *circling* swallow." Thirteen MSS. of Kennicott read *isis* for *sus* or *sis*; that goddess having been, according to Egyptian fable, changed into a *swallow*; a fable transferred to the Greek mythology, in the story of Procne.

CRANE.

Creation. Science and revelation being from the same God cannot be mutually opposed. But either, or both, may be misinterpreted; and there have been as many false interpretations of the book of nature as of revelation.

As the Copernican theory was ultimately found not to militate against, but to harmonize with, Scripture, when the language of the latter was better understood; so no *real* scientific discovery ever since has been found adverse to full belief in revelation, when the latter has been better understood. The full knowledge of both has ever advanced side by side. The Bible, having not *scientific* but religious truth for its object, speaks in phenomenal language, which in part even the scientific have to do, as in the phrases *sunrise* and *sunset*.

C., in the strict sense of the first origination of being out of nothing, does not come within the scope of science. It is by the Bible alone, and "through faith we understand that the worlds were framed (*fitly formed*) by the word of God, so that not [as, from the analogy of things reproduced from previously existing and visible materials, one naturally would suppose] out of things which appear hath that which is seen been made" (Heb. xi. 3). No human being was witness of creation (Job xxxviii. 4). Geology traces ages ascending backwards, marked by animal and vegetable existences, less and less highly organized the farther back we go; but at last comes to a point beyond which it has no light, and must fall back on revelation and faith for information.

"In the beginning God created" the world, "the heaven and the earth" (Gen. i. 1). "In the beginning the Word WAS" (John i. 1). *Bara*, "created," used of creating (1) the universe; (2) the sea monsters whose vastness causes amazement at God's power; (3) *man*, in the image of God (ver. 27). Everywhere else God "*makes*" (*'asa*), as from an already created material, the firmament, sun and stars, and the brute (ver. 7, 16, 25), or "forms" (*yatzar*) beasts out of the ground (ii. 19), and "builds up" (ii. 22 marg.) the woman of the rib from man. The three verbs occur together (Isa. xliii. 7). *Bara* is confined to GOD'S acts; the other two verbs are used also of *man's* acts. Though *bara* extends to other acts of God besides the original creation, it is only in a *secondary* application, without reference to preexisting materials; still, except in the original creation, they are not excluded. Moreover the contextual "in the *beginning*" can only mean an *absolute beginning*, in contrast to the previous nonexistence of the world and sole existence of the Creator. This creation of all things out of nothing distinguishes the Bible from all heathen cosmogonies and philosophical speculations, which make matter eternal. The Creator's *mode* of "creating" is not revealed, but simply the *fact*, that it was by the putting forth of His will.

Two narratives of creation, the latter (Gen. ii. 4, etc.) the supplement to the former (Gen. i.—ii. 3), appear at the forefront as the basis of the Bible revelation. That in chap. ii. 4, etc., evidently continues and recapitulates that in chap. i.—ii. 3, in order to prepare the way for the account of paradise and man's fall. The first gives a clear summary of creation, man included, down to the sabbath rest from creation. The second concentrates attention on *man*. Accordingly in the first Elohim (from *alah* "strong"), the name for the *mighty* God of creation in general, appears. In the second Jehovah, the *personal* God in *covenant relation to man*, the unchanging "I AM." To mark the identity of this personal Jehovah with the Elohim of the previous part, the two, the personal and the generic names, are joined, Jehovah-Elohim "the Lord God." The mighty Elohim who created all things is also the Jehovah, who from the days of paradise down to the days of Moses, the writer of the pentateuch, has been in personal and unchangeable covenant relation with His people. Moreover, Jehovah, being derived from *havah* the Syriac and Chaldee for the Heb. *hayah* "to be," must have come down from a time prior to the separation of the Hebrews from the Aramæans, *i.e.* prior to Abraham (for Syriac was soon after quite distinct from Heb., Gen. xxxi. 47).

The accounts of creation and of the construction of the tabernacle resemble each other (the world being God's great tabernacle, Ps. xix.); the general plan first (chap. i.), then the actual creation of the first pair, Eden, etc., next. Scripture's design being to unfold redemption, only so much of the natural world is set forth as is needed for that design. The 1st chap. of Gen. is not so much a full narrative of details as a revelation of the scheme in the Creator's mind, the archetype of the actual (Gen. ii. 4, 5; Gesen., Targ., and Syr.). "Now no plant of the field was yet in the earth, and no herb of the field had yet sprouted forth, for the Lord God had not caused it to rain," etc. The earth already had brought forth grass (i. 11); but no *cultivated* land and no *vegetables fit for man's use* existed yet; "plant," "field," "grew," do not occur in chap. i. In the pattern of the tabernacle shown on the mount the description begins with the furniture of the tabernacle, then goes on to the priests, and ends with the sabbatical law. So in creation the process begins with the lower creatures, plants, and animals, then man, creation's priest, Eden, and lastly the sabbath.

Gen. i. 1 teaches the religious truth needed for a right knowledge of God, that the world is not eternal, that God created it in the beginning; *when* that beginning was it does not state. But the high antiquity of the earth is expressly taught in Ps. xc. 2, where God's formation of "the earth" in general is distinguished from that of "the (Heb. *tebeel*) *habitable* world," Gr. *oikoumenê* (cii. 25, Prov. viii. 22). Geology shows that creation occupied immense ages, but that man's creation was its closing act and at a comparatively recent date.

Two views are held as to Gen. i. The one that between ver. 1 and 2 intervened the vast geological periods, and that these are undescribed in Gen. i.; and that ver. 2 describes the chaotic state which succeeded the last geological period before the earth's preparation for man; and that the description of the six days refers to this preparation. If the seventh day sabbath in Gen. ii. 2 be an ordinary day, then the six days must be ordinary days and this view is favoured. But geology seems to oppose any such state of the earth intervening between the preceding age and that of man's creation as could be described as "without form (desolate) and void." No *universal* convulsion (IF these words are to be pressed literally) separates the present orders of life from those preceding. No one series of stratified rocks is void of traces of life. Thus we seem led to the conclusion (2) that the stage in the earth's progress when it became surrounded with chaotic waters (how long after "the beginning" we know not), described in ver. 2, is that which existed before the arrangement of its surface took place. (But see below.) The sabbath of God is described in Heb. iii., iv., as not yet ended; it will last till He who sitteth on the throne shall say, "Behold I make all things new." God's creating this dark and desolate state of the earth was not in vain, but that in due time it might be "inhabited" (Isa. xlv. 18). It was no "fortuitous concourse of atoms," or "laws of nature" acting independently of the continually active Divine will of their Author. "The Spirit of God" as the Giver of life "*brooded* ('moved') upon the waters." Then began organic life, at first in the lower types. Sir W. Jones (Asiatic Researches) states that the Indian philosophers similarly believed (doubtless from the primitive tradition) that water was the first element and work of the creative power. "The waters are called Nara, since they are the offspring of Nera or Iwara, and thence was Narayana named, because *His first moving was upon them*. THAT WHICH IS (the exact meaning of the I AM or JEHOVAH), the invisible Cause eternal, self existing, but unperceived, is Brahma." This address of Menu, Brahma's son, to the sages who consulted him concerning the formation of the world, evidently corresponds with the revelation in Genesis.

Then God said "Let there be light," and there was light. Light was first in a diffused state. It is not a separate, distinct body in itself, but caused by undulations of ether propagated through space with inconceivable rapidity. Hence it is not said God *created*, but God commanded it to be. Scientifically the Bible distinguishes between "light" (*ôr*), ver. 3–5, and the light bearing "luminaries" (*meoroth*), ver. 14–18. Much of the pre-existing light diffused through space on the fourth day gathered round the sun's body (comp. Job xxxviii. 19). Still, through the incandescent photosphere that enwraps the sun we catch glimpses of the orb itself by the spots visible on it.

"Day" is used often for a long period, with a beginning and close, like morning and evening (Gen. xlix. 27, Deut. xxxiii. 12). As the prophetical "days" at the close (Dan. xii. 11, 12), so the historical "days" at the beginning of the Bible seem to be not literal but "days of the Lord"; comp. Ps. xc. 4, "a thousand years in Thy sight are but as yesterday,"

and 2 Pet. iii. 8, "one day is with the Lord as a thousand years and a thousand years as one day." The 104th Psalm is an inspired commentary on the history of creation in Gen. i.; comp. the account in Ps. civ. 8, Prov. viii. 25–28, of the upheaval of mountains from beneath the waters and depression of valleys, whereby land was severed from sea; just as we still find traces (sea shells, etc.) of their former submersion on the highest mountains.

The peculiar phrase in the Heb. for the *first* day, "*one* day," marks it as a day *unique*, just as the day that shall usher in the millennium is called "*one* (extraordinary and unique) day" (Zech. xiv. 7). The seventh day is not described as the previous six, "it was evening, it was morning," because *the Lord's sabbath extends over the whole present order of things, eventuating in the "sabbath rest* that remaineth for the people of God" (Heb. iv. 9 marg.). The Creator entered into the sabbath rest when He ceased from material creation, to carry on the new and spiritual creation in man (2 Cor. v. 17, Heb. iv. 10). Yet God's sabbath is not an idle one: "My Father worketh hitherto," viz. upholding all creation. Comp. *Jesus's "day"* (John ix. 4, v. 17); man's present short-day-sabbath is a type of God's and the saints' *sabbatism*. The *proportion* of the seventh day to the previous six, *of whatever length it and they be*, is the ground of our seventh-day sabbath.

For the "firmament" (ver. 6) trans. "the (air) expanse," or sky overhead which supports the clouds or "waters above the heavens." *Air*, involved in the creation of *the expanse*, was the second necessity after *light*. *Light* was needed for the crystallization of inorganic forms and the molecular arrangement of the mineral matter of rocks. Light and air are needed for even the lowest types of life.

Hugh Miller identifies the *first* day's work with the azoic period; the *second* day with the silurian or palæozoic; the *third* day with the carboniferous; the *fourth* day with the permian and triassic; the *fifth* day with the oolitic or cretaceous, the period when the air and the waters having been previously prepared, the waters *brought forth in swarms* insects, fishes, and monstrous reptiles of sea and land, and fowl flew in the air; the *sixth* day with the tertiary, which saw first the higher animals, the land mammalia, and lastly MAN.

Plants appear before animals in Gen. i. Geology does not directly as yet confirm this; but it may hereafter; the cellular structure of the earlier plants was not favourable to their preservation. Moreover, dependent as animals are on vegetation, it *must* have preceded them.

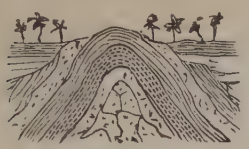
Traces of life are found in the laurentian and certainly in the cambrian strata, the former the oldest rocks, whereas animal creation seemingly does not appear till the fifth day in Gen. i. 20–22. But "fish" (*dag*) is omitted in the fifth day; an omission the more remarkable, as "fish" occurs (ver. 26, 28) as among the animals over which God gave man dominion. The creation of fish long previously is therefore assumed, not stated. The *tannin*, from *tanan* "to stretch, and *romesheth*, from *ramas* "to trample" ("whales" and "every living creature that *moveth*," ver. 21), answer to the saurians and allied reptiles occurring in the rocks precisely at the point assigned them by Moses. The narrative in Gen. does not assert simultaneous creation of all the plants on the third day, and of reptiles and birds on the fifth, and of mammals on the sixth day; the Divine command and its fulfilment are narrated as distinct. What Moses narrates is, not the first appearance of each class, but the time when each came into remarkable development and prominence. The simplicity and brevity of the narrative exclude the noting of the creation of the primeval types which passed out of existence ages before man appeared. God ordered His own work on a system of law, and from time to time supplied new forces, or gave new directions to existing forces; not that He changed His design, or found His original plan defective. He contemplated the interferences from the first, but did not introduce them till their time was come.

In the theory of the correlation of forces, electricity, galvanism, chemical action, gravitation, light and heat, are various manifestations of the same thing, called force or energy. Light is not a material substance, but a mode of motion, undulations of ether propagated with inconceivable velocity. Accurately Moses writes, not God *made* light, but said *on the first day* Let light be. But why at the first, before organisms needing light existed? Because, to call forth *light* was to call into action FORCE in its various manifestations. Matter and force are the two elements out of which visible creation is formed. Matter was already made, but it remained chaotic (i. 2) till *force* in the form of "light" was evolved. Then gravitation would begin, light and heat would permeate the mass, elementary substances which chemistry reveals would be developed, and the whole would move towards the centre of gravity. The great nebula of Orion illustrates the state of the solar system when light first appeared. *God's dividing the light from the darkness, and calling the light Day and the darkness Night*, is the Mosaic phrase which marks His communicating rotatory motion to the mass, so that the earth revolved on its axis, whence *now* results the division of day and night; a result however not *then* ensuing till the sun concentrated the diffused light in itself on the fourth day, when accordingly again the division of day and night is mentioned. Laplace's nebular hypothesis is possible only by supplying what revelation supplies, viz. God's interposition to impart *force* and *rotation* to matter. The nebulæ in Orion and Argo represent the state of our system on the first appearance of light; there are changes passing over nebulæ, some in the purely gaseous stage, others (as the nebula Draco) in transition, others in incipient central condensation. The 118 Andromeda nebula assumes a lenticular form resulting from rapid rotation, the mass being ready to break up into separate worlds. All the motions of the bodies of our solar system are from W. to E., proving that their motions have a common origin, all at one time existing as a single mass revolving in the same direction. Uranus' satellites alone on the outer verge of our system retrograde, having been acted upon by some disturbing force. Bode's law of planetary distances ceases beyond Uranus, and does not hold good in Neptune. The figure of the earth is that naturally assumed by a plastic mass revolving about its axis; also its traces of intense heat accord with the nebular theory as modified by revelation; also the sun's state as a nebulous star which has not yet gathered up the whole of the original nebula.

At the beginning of THE SECOND DAY the earth had become separated from the gradually condensing mass of the solar system, and formed into a sphere. The "waters" mean the fluid mass of what afterwards was divided into solid, fluid, and gas. The sorting of them was the work of the second day. Hydrogen and nitrogen in an incandescent state compose mainly many nebulæ, as the spectroscope shows. *God's introduction of* OXYGEN into active operation produced air and water in our earth, which before the second day had consisted of a fused heterogeneous mass. Almost half of the earth's crust consists of oxygen, which enters into the composition of every rock and metallic ore. Chemical action therefore must have been most intense during the whole second day. By it the *waters* above the firmament were separated from that *molten mass* under the firmament which subsequently consolidated into rocks and ores. Probably all the *water*, strictly so called, floated above, in the condition in which Jupiter now appears. His apparent surface is crossed by alternating belts of light and shade, due to vast masses of steam ejected forcibly from the body of the fiery planet. His atmosphere being of vast depth (7850 miles), the rotatory velocity of its upper portions is much greater than that of the planet's surface; hence the steam arranges itself in belts parallel to its equator. The eight greater planets are divided into two groups of four by the intervening belt of minor planets. The two groups differ much; but the members of each differ little in density, size, and length of day; the moon is the only satellite of the inner group; the outer has 17 satellites. The steam of the earth floating at the second day's commencement would soon lose its heat by radiation into space, and would descend to the surface as rain. So the nucleus would gradually cool, and solids be formed, as granite, from the heat, moisture, and enormous pressure; and the globe internally molten would have a solid crust, covered all round with water, and surrounded by an atmosphere denser and more complex and extensive than now.

The laurentian is the earliest sedimentary rock, 200,000 square miles N. of

the St. Lawrence; the lower laurentian has been displaced from its original horizontal position before the upper was deposited above it. At this point is the first trace of *upheaval*



STRATIFICATION.

and subsidence; here the Creator's interposition is marked, "Let the waters under the heaven be gathered together into one place, and let the dry land appear," the first work of THE THIRD DAY. The *first* appearance of life is not noted in Gen. In the laurentian rock the first traces of life appear, a lowly organization akin to the foraminifera, the individuals being connected together as in varieties of coral. In the cambrian, the next rocks, *ripple marks* occur showing that those rocks (the Harlech grit) formed a sea beach. The silurian, deposited in the bed of a sea, and the old red sandstone, a fresh water formation, come next. Then the carboniferous, with the coal measures above, testifying to *an uniformly high temperature* (since coal is found in far N. latitudes), a moist atmosphere, and an enormous terrestrial vegetation. This answers to God's command on the third day, "Let the earth *sprout sprouts* (*desee*), the herb seeding seed," and the fruit trees yielding fruit, etc. The majority of the vegetation then was cryptogamous, having only spores which only contain the germ; but seeds contain the germ and nourishment for it. No traces of *grasses* are found. The first of the three classes in God's words is the cryptogamous or seedless, the other are seedbearers. Not the first beginnings, but the extraordinary development, of vegetable life is here marked. The cryptogams thrive best in an atmosphere such as then existed, in which light was diffused rather than concentrated in the sun, and in which the atmosphere was full of moisture. They absorbed and decomposed the excess of carbonic acid, and so purified the atmosphere. The great heat was derived from other sources than the sun, perhaps from the interior of the earth.

On THE FOURTH DAY the concentration of light and heat in the sun was so far completed that he became *the luminary* of the system which heretofore had derived its light and heat from other sources; possibly the light now in the sun had existed as a *nebulous ring* warming the planets within it, as the nebula ring in Lyra; or as diffused luminous matter, filling a space which included the earth's orbit. The system's light is not even yet wholly concentrated into the sun, but a vast chromosphere or ring of light surrounds his disc. Enormous volumes of hydrogen are ejected from it, and rotate on their axis as a cyclone. A corona, like the nebula in Draco 4373, extends beyond the chromosphere, reaching from 400,000 to 1,800,000 miles beyond the sun; besides gaseous hydrogen, the corona contains solid or fluid particles giving a spectrum with dark lines indicating matter capable of reflecting light. The zodiacal light is thought to be a faint extension of the corona. The fourth day work was the concentration of light into the sun, "God made two *luminaries*" (*light bearers*, marking the distinction between them and *light* itself). The permian and triassic rocks, of which the magnesian limestone and the new red sandstone are chief representatives in England, answer to the fourth day. The earliest saurian fossils occur in very small numbers, and the first traces of mammalia, viz. small marsupials. Old forms pass away, and the barrenness of new forms of life answers to the Mosaic silence as to new forms of life on the fourth day.

The great sized saurians characterize the lias and oolite and chalk, answering exactly to Moses' account of THE FIFTH DAY.

The mammalia, the rodentia, and mustelidæ, predominating in the tertiary period, answer to Moses' account of THE SIXTH DAY.

However, in favour of the six days being ordinary days, D'Orbigny maintains that a gulf of darkness and death must have intervened between the tertiary strata and our present fauna and flora; for that not a single species, vegetable or animal, is common to the tertiary and the human periods. Dr. Pusey (Daniel, preface, xix.) thinks that the condition of the earth "without form and void" was such as God, who made all things "very good," never created (ver. 2); then for an undefined period (ver. 3) "the Spirit of God was *brooding* (Heb.) upon the face of the waters" of the dark and disordered "deep." Then followed successive action in God's remodelling the earth for man's habitation. Possibly the order of creation of the whole world in six vast periods, called "days," was repeated in six literal days in preparing the earth for man, its noblest occupant, "the minister and interpreter of nature" (Bacon).

Natural selection and *sexual selection*, the causes conjectured lately as accounting for change of species, are inadequate; for in each individual the concurrence of many contingent causes through ages is needed for producing the result. The probabilities against this concurrence in any *one* case are enormous, and in a *large number* of cases are out of the question. Such causes do not account for the development of a new organ, as mammary glands; or for the case of man, in whom intellectual superiority is accompanied by loss of physical power. No one case is known of natural or sexual selection altering species, and man's moulding of breeds to his mind has never been carried beyond narrow limits. The plan of creation is progressive development modified by continual superintendence and occasional interpositions of the Creator, just at the points where they were required to make the theory of Darwin possible. God's "breathing into man the breath of lives" marks that whilst his body is allied to lower animals his moral and intellectual qualities come directly from above. The facts of observation confirm Genesis, and prove that these never could have been developed by natural or sexual selection, or the struggle for life out of lower organizations. Man's moral and intellectual superiority, whilst he is physically inferior, distinguishes his creation from that of all below him. (Condensed from Ackland's Story of Creation.) Unless one abnormal variety in a species furnished *both* a male and a female of the new kind, the new species would cease. Even if both were produced simultaneously, unless intermixture with the original species were secured, hybrids would result, and these do not propagate. No trace in all the strata of geology occurs of intermediate links between species. Cuvier's principle of *final causes* and *conditions of existence* requires the co-ordination of each being so as to render the total possible. Every organized being has an entire system of its own, all the parts of which mutually correspond and combine by reciprocal action to the same end; no one can change in one part without a corresponding change in its other members. Thus, if the viscera be fitted only for digesting recent fish, the jaws must be constructed for devouring, the claws for seizing and tearing prey, the teeth for dividing its flesh, the limbs for pursuing and overtaking it, the organs of sense for discovering it far off, and the brain for such instincts as will enable it to plot for its prey.

The Assyrian tradition of creation, discovered by G. Smith, accords with the Bible rather than with Berosus. The fall of an evil angel is described; the creation by the gods out of chaos (over which a goddess Tisglat, the Gr. *Thalatta*, "sea," presides) in successive stages; its being pronounced good by the gods; its culmination in the creation of man with the faculty of speech; man's original innocence, temptation, fall, and curse. There is however an elaborate lengthening of details (*e.g.* the Deity's long address to the newly created man on his duties, privileges, and glory), and an introduction of gods many, which contrasts with the sublime simplicity and Divine brevity of the inspired record. The Bible account of the primeval tradition, in its reticence of all details save what subserve the ends of a moral and spiritual revelation, is just what man would never have given except by inspiration. The Assyrian account is uninspired man's expansion and dilution of the original history; at the same time confirming remarkably the true story.

The general harmony in the order of plants, animals, and man, between Scripture and science is strikingly confirmatory of revelation. Geology and Scripture agree: (1) that the material world had a "*beginning*," the flora and fauna advancing progressively from the less perfect to the more perfect. The Greeks and Latins mark the *orderly* formation of the universe by expressing "order" and "world" by the same term, *kosmos*, *mundus*.

Furthermore, revelation states the scientific truth that God "hangeth the earth upon nothing" (Job xxvi. 7). The mention of the northern hemisphere here, and the southern hemisphere (ix. 9), "the chambers of the S.," hints plainly at the globular form of the earth; (2) that *fire* ("light") and water were two great agents of the mighty changes on the earth (Gen. i. 3, 9; Ps. civ. 2, 3, 6–9); the connection of light and heat is admitted, the sun's light being now known to come from its photosphere of incandescent hydrogen; (3) that continents were formed under the ocean (Gen. i. 9, 10; Ps. civ. 6–9; xxiv. 2, "He founded it *above* (not *upon*) the seas"; cxxxvi. 6); (4) that creation was not sudden, but progressive; (5) that man was the last created (no fossil remains of man are found), that his appearance is comparatively recent. Man is the crowning apex of creation; all the previous steps described are preparations for, and so silent prophecies of, his advent. Man is the summary of all preceding organizations; hence his brain in the embryo passes through the successive types of the fish's, reptile's, and mammal's brain.

Geology gives no support to the theory that every species grew out of some species less perfect, the lower animal developing into the higher, the stronger surviving the weaker in the struggle for existence, and by the law of "natural selection", assuming those members which it needed for its development. There is no unbroken chain of continuity. New forms appear on the stage of life, having no close affinity to the old. The marvellous instinct of the working bee has not grown by cultivation and successive inheritance. It does not inherit its cell building or honey making power from its parents; for the drone and queen bee do neither. It does not transmit it to its offspring, for it has none. Man degenerates indeed to an almost brutish state. But, as such, the race becomes enfeebled and dies out; whereas the domesticated animal which reverts to the wild state becomes stronger and more fruitful. This proves that the wild state is natural to the brutes, the civilized to man. Civilization never comes to savages from themselves, but from without; almost all barbarous races have traditions of having sprung from ancestors more powerful and enlightened than themselves.

Man retains in a rudimentary form certain muscles and organs which are fully developed in the quadrumana (apes, etc.); the tail is a remarkable instance. But man's development has taken the form most disadvantageous (in the Darwinian view) in the struggle of life. His body unclothed, slowness of foot, want of power in teeth, hands, and feet compared with many brutes, bluntness of smell and sight, put him at an immense disadvantage in the struggle for life. "Man must have had human proportions of mind before he could afford to lose bestial proportions of body" (Duke of Argyll, *Good Words*, April 1868).

Specific centres for the creation of many animals and plants are generally now supposed, since each species is confined to a certain habitat. Probably, those specific centres which are very far from man's primitive home were the scene of the creation of animals going on during the six days, simultaneously with the creation of the animals in the region of Adam's paradise.

No clear proof of pre-Adamite man exists. If such yet be found, no physiological reason can forbid the Scripture view that God, after having formed the body of Adam on the highest type of human form, "breathed into his nostrils the breath of life," so that man thenceforward "became a living soul;" thus he is distinct from the brute, of which it is not said that God so breathed into them, but only that they have body and "living soul" (Gen. i. 20, 21); man, besides "body and soul," has "spirit" (1 Thess. v. 23, Eccles. iii. 21).

The unity of the human species is a fundamental principle of the Bible scheme of redemption (Deut. xxxii. 8; Matt. xix. 4; Acts xvii. 26; Rom. v. 14, 19; 1 Cor. xv. 22). The differences of races, though hard to explain on the supposition of their unity, are not so hard as it is to account, on the opposite theory, for the close affinities, physical, intellectual, and moral, of all the human family. The germs of various characteristics were doubtless originally implanted in man by the Creator, to be manifested as the race progressed, in order to diffuse man over the earth of which he was the appointed lord under God (Gen. i. 28). The subsequent confusion of tongues at BABEL [see] was not at random, but a systematic distribution of languages in connection with corresponding varieties of characteristics, for the purpose of a systematic distribution of the human race, as Gen. x. 5, 20, 31 proves. The several varieties of race are gradually shaded off from one another, so that there is no alternative between the extremely improbable theory of *eleven* distinct species (!) and the Bible statement of only *one*. All men have reason and articulate speech; *general* words used by all prove in all the power of abstract reasoning; the absence of the former proves the absence of the latter, in beasts. All have the sense of responsibility to unseen powers; all are capable of being Christianized and civilized. All are reducible to one original ideal type, to which the Indo European comes nearest. The cubic contents of the skull of the lowest savage is 82 inches, the highest 94; the gorilla only 30. Man alone walks erect; the negro's skull, unlike the ape's, is as perfectly balanced on the vertebral column as the European's. The lowest savage has more brain than he needs for the few wants of his rude life.

Man brought death on himself by sin (Rom. v. 12; 1 Cor. xv. 21; Gen. ii. 17, iii. 19). But he did not entail death on the animal world according to any scripture; and geology proves the death of whole races of animals before man. That the lower creaturely world has a connection with man in its common present subjection to "vanity" (*i.e.* failure as yet of their designed end), and its future emancipation into the glorious liberty of the sons of God, appears from Rom. viii. 18–23. Man's fall is only a segment of a wider circle of evil which began with Satan and his angels' previous fall.

Crescens. Paul's companion at Rome who had gone to Galatia when Paul wrote 2 Tim. iv. 10. In Galatia he preached the gospel, according to the Apostolic Constitutions.

Crete, now *Candia*. 158 miles long, from cape Salmone on the E. (Acts xxvii. 7, 12) to cape Criumetopon on the W. beyond Phœnice. Its breadth is small. [On its connection with the CHERETHIM see.] It abounded with Jews in the apostolic age; hence "Cretans" were among the witnesses of the effusion of the Holy Spirit at Pentecost (Acts ii. 11). Paul's ship was constrained by contrary winds off Cnidus to sail under the lee of C. "over against Salmone"; having passed which with difficulty the ship reached FAIR HAVENS, near Lasea. Thence it made for Phœnice to winter there, but was driven by a sudden gale from the N.E., sweeping down from the region of mount Ida, to the island Clauda, whence it drifted to Melita or Malta (xxvii. 13–16).

Paul visited C. between his first and second imprisonments at Rome, and left TITUS [see] to "set in order the things wanting, and to ordain elders in every city" (Tit. i. 5). In ver. 12 he quotes Epimenides a Cretan poet. C. was *without wild beasts*; the poet's sarcasm was that *beastly* men supplied their place: "the Cretians are always (not merely *at times*, as all natural men are) liars, evil beasts, slow bellies." "To Cretanize" was proverbial for *to lie*, as "to Corinthianize" for *to be dissolute*. In C. was the fabled birthplace of Jupiter, king of the gods. *They themselves* are called "bellies," since it is for their bellies they live (Phil. iii. 19). Christianity won its triumphs for truth and holiness even in such an unpromising soil.

In the middle ages the cathedral of Megalocastron was dedicated to Titus.

Crispus. Ruler of the Corinthian synagogue; converted and baptized by Paul (Acts xviii. 8, 1 Cor. i. 14).

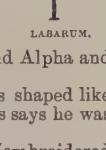
Cross. The instrument of a slave's death, associated with the ideas of pain, guilt, and ignominy. "The very name," writes Cicero (Pro Rab., 5), "ought to be excluded not merely from the body, but from the thought, eyes, and ears of Roman citizens." The Hebrews, having no term for it as not being a punishment in their nation, called it "warp and woof."

Scourging generally preceded crucifixion: so Jesus (Matt. xxvii. 26, Mark xv. 15; foretold in Isa. l. 6, liii. 5). Pilate had probably hoped the Jews would be content with this scourging, and still let Him escape crucifixion (Luke xxiii. 22, John xix. 1). Jesus bore His own cross toward Golgotha outside the city (Heb. xiii. 12; so Stephen, Acts vii. 58), but sinking exhausted probably He was

relieved, and it was transferred to Simon of Cyrene; prefigured in Isaac carrying the wood (Gen. xxii. 6; contrast Isa. ix. 6, "the government shall be upon His shoulder"). Jesus' sacred and lacerated body was raised aloft, the hands nailed to the transverse beam, the feet *separately* nailed to the lower part of the upright beam so as to be a foot or two above the ground (others think the two feet were pierced by *one and the same* nail). Stupefying drink, vinegar mixed with gall and myrrh, was first offered to Him and refused (Matt. xxvii. 34), for He would meet suffering consciously. Near death, to fulfil Ps. lxix. 21, He drank of the sour wine or vinegar kindly offered Him on a sponge. His death was hastened by rupture of the heart [see BLOOD; also Mark xv. 23; comp. John xix. 28, Matt. xxvii. 48]. The sour wine called *posca* was the common drink of the Roman soldiers. Pilate marvelled at His speedy death, crucifixion often not terminating in death for days. The approach of the passover sabbath, one of peculiar solemnity, led to his permitting the Jewish law to be carried out which forbids bodies to hang after sunset (Deut. xxi. 22, 23). His legs could not be broken, because the passover type must be fulfilled (Exod. xii. 46).

Constantine when converted abolished crucifixion. The agony consisted in: (1) the unnatural position of the body, causing pain at the least motion; (2) the nails being driven through the hands and feet, which are full of *nerves* and *tendons*, yet without a vital part being directly injured; (3) the wounds so long exposed bringing on acute inflammation and gangrene; (4) the distended parts causing more blood to flow through the arteries than can be carried back through the veins; (5) the lingering anguish and burning thirst.

After Constantine's vision of the cross in the air and the inscription, "Under this standard thou shalt conquer," a new standard was adopted, the Labarum, with a pendent cross and embroidered monogram of Christ, the first two Gr. letters of His name, and Alpha and Omega (Rev. i. 8).



LABARUM.

The St. Andrew's cross is shaped like an X, though Hippolytus says he was crucified upright.

The St. Anthony cross (embroidered on his cope) was shaped as a **T**. The heathen Egyptians, Copts, Indians, and Persians, all have the same sacred emblem.

Tradition, and the inscription over our Lord's head, make it likely that the form of His cross was †. The pole on which the brazen serpent was lifted by Moses was the type (John iii. 14; Num. xxi. 8, 9). The fathers regarded its *four* limbs pointing *above*, *below*, and *to both sides*, as typifying "the height, depth, length, and breadth" of the love of Christ, extending salvation to all (Eph. iii. 18). The harmlessness of cruciform flowers is another suggested type in nature. Christ's cross transforms the curse into a blessing (Gal. iii. 13, 14); the inscription was written with letters of black on a white gypsum ground.

By a striking retribution in kind, the Jewish people, whose cry was "crucify Him," were crucified in such numbers by Titus "that there was not room enough for the crosses, nor crosses enough for their bodies" (Josephus, B. J., vi. 28). The piercing of Jesus' hands was foretold in Ps. xxii. 16, Zech. xii. 10.

The story of "the invention of the cross," A.D. 326, is: Helena the empress, mother of Constantine, then nearly 80 years old, made a pilgrimage to the holy places, and there, by help of a Jew who understood her superstitious tastes, found three crosses, among which Christ's cross was recognised by its power of working miracles, at the suggestion of Macarius, bishop of Jerusalem. Bits of this real cross were distributed as relics throughout Christendom. To supply the enormous demand, they were alleged to have been miraculously multiplied! In the church of the Holy Jerusalem Cross at Rome, relics of the top of the cross with the inscription are yearly exhibited to the people for veneration. The falsity of the whole story appears from the fact that *the Jews' law required the cross to be burnt*; Eusebius is silent as to the alleged discovery of it.

A *symbol* or *emblem* merely at first, it soon began to have the notion of spiritual and supernatural efficacy attached to it. In the 6th century the *crucifix* image was introduced, and worship (*latria*) to it was sanctioned by the church of Rome.

Figuratively *the cross* and *crucifixion* are used for *spiritually mortifying the flesh*, in union spiritually by faith with Christ crucified, not self imposed austerities (Matt. xvi. 24, Phil. iii. 18, Gal. vi. 14, Col. ii. 20–23). Our will and God's will are as two separate pieces of wood; so long as both lie side by side there is no cross; but put them across one another, then there is a cross. We must take up the cross Christ lays on us if we would be His disciples.

Crown. A band encircling the head by way of honour; the royal badge of *kings*; the sacerdotal badge of *priests*; the *prize winner's* badge of victory. The Gr. *diadema*, "diadem" which A. V. less fitly trans. "crown" in Rev. xii. 3, xix. 12, is restricted to Christ the King of kings; Satan wears it only as usurping Christ's right (Rev. xiii. 1). *Stephanos* is once applied to His golden "crown" (Rev. xiv. 14), which refers to Him viewed as a victor, the image being from the *wreath* of conquerors in contests. This is also the sense of "crown" in the reward promised to believers who overcome the world, the flesh, and Satan; the "incorruptible crown" (1 Cor. ix. 25); "crown of righteousness," for *righteousness* will be its own reward (Rev. xxii. 11; Exod. xxxix. 30; 2 Tim. iv. 8). "Crown of life" (Jas. i. 12; Rev. ii. 10, iii. 11), "crown of glory that *fadeth not away*" as the withering garlands of *wild olive*, *ivy*, or *parsley*, given to the victors in the Isthmian and other games (1 Pet. v. 4). The priests' mitre was a linen crown or fillet. The *mitznepheth* or linen tiara of the highpriest was preeminent in splendour (Lev. viii. 9). A "blue (the colour of *heaven*) lace" fillet was underneath, and the golden plate graven with "Holiness to the Lord" on the front of the mitre (Exod. xxviii. 36–38, 40). In Ezek. xxi. 26, "remove the *diadem* (*mitznepheth*), and take off the *crown*" (*atarah*), *i.e.* remove *the mitre*, the last Jewish king Zedekiah's *priestly* emblem, as representing the priestly people. The "mitre" elsewhere is always used of the *high-priest*; but the anointed king partook of the *priestly* character, whence his "diadem" is so called (Exod. xix. 6, xxviii. 4; Zech. iii. 5); also *the crown*, the emblem of the *kingdom*; until they be restored and united in the Mediator Messiah (Ps. cx. 2, 4; Zech. vi. 13). Gold was the chief material of the king's crown (Ps. xxi. 3); comp. 2 Sam. xii. 30, the Ammonites' crown, with its precious stones, *was worth* (rather than "weighed") a talent of gold.

ANCIENT CROWNS.

Those feasting at banquets wore "crowns" or *wreaths*. Comp. Isa. xxviii. 1, 5: "woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower"; Samaria, Ephraim's capital on the *brow* of a hill, is the proud *crown* of his drunkards; it shall perish as the flower crown on his drunkard's brow soon "fades"; but "the Lord of hosts (in striking contrast) shall be for a crown of glory and for a diadem (*tzephirah*, splendid headdress) of beauty unto the residue (the remnant left after consuming judgments) of His people."

The Jews boast of three crowns: the law, the priesthood, the kingly crown. Better than all, a good name. So "crown" is used figuratively (Prov. xii. 4, xiv. 24, xvii. 6; 1 Thess. ii. 19). "Crown" is used in the sense of *the projecting rim* round the top of an altar or a table (Exod. xxv. 25, xxx. 4, xxxvii. 27).

Christ's "crown of thorns" has been supposed to have been made of the *Ramnus nabeca* (Hasselquist) or the *Lycium spinosum*, probably the latter (Sieber). To mock rather than to pain Him was the soldiers' object, and they took what first came to their hand. The dark green was a parody of the triumphal ivy wreath.

Cruse: *tzappachath*. Probably like the vessels still made at Gaza; a blue clay porous globular vessel, about nine inches wide, a neck three long, a handle below the neck, and a straight spout, with an opening the size of a straw (1 Sam. xxvi. 11, 12, 16; 1 Kings xix. 6, xvii. 12, 14, 16).

The *baqubooqu*, from the *gurgling noise* in pouring (1 Kings xiv. 3).

Tzellachah, from a root to *sprinkle*; a flat saucer or dish (2 Kings ii. 20).

In Prov. xix. 24, "a slothful man hideth his hand in his bosom" (*tzallachath*, the cruse or dish like cavity in the bosom, or else trans. "in the dish").

Crystal: *zekukith*, from *zakak*, "to be pure." Job xxviii. 17: "the gold and the *crystal* cannot equal wisdom." *Glass* is meant, some costly *goblet composed of glass and gold*, such as Wilkinson says the Egyptians made (Anc. Egypt., ii. 61).

Kerach, lit. *ice*, the ancients believing *rock crystal* to be ice intensely congealed. In Ezek. i. 22, "the likeness of the firmament was as the terrible (rather *splendid, dazzling*) crystal" (Rev. iv. 6, xxi. 11).

Cuckoo: *shachaph*, Lev. xi. 16, Deut. xiv. 15: unclean. Rather the Gr. *cepphus* of Aristotle, a large *petrel*, as the *Puffinus cinereus*. From a root *to be slender*; light of body like a *gull*, whose body is small compared with its apparent size and outspread wings; it skims the waves, seeking its food in the agitated water. Andouini's *gull*, abounding on the shores of Syria (Tristram), a more likely bird than the storm petrel, which is seldom seen on land.

Cucumber. A product abounding in Egypt, a variety of which, the *Cucumis chate*, is "the queen of cucumbers" (Hasselquist). A variety of the melon; hence the Israelites pined for this Egyptian dainty in the wilderness (Num. xi. 5). *Quishu*, from *quasha* "to be hard," it being an indigestible food. Tristram observed quantities of the common cucumber in Palestine. Isa. i. 8: "a lodge (a lonely box for watching in against depredations) in a garden of cucumbers," so solitary was Zion to be, as such a lodge when deserted and wrecked by the winds, the poles fallen or leaning every way, and the green boughs which had shaded it scattered.

Cummin. An umbelliferous plant like fennel, with aromatic, pungent, carminative seeds; beaten out with a rod, not threshed (Isa. xxviii. 25, 27); tithed by the punctilious Pharisees (Matt. xxiii. 23). "Cummin splitting" was a Greek adage for cheeseparing parsimony (Aristophanes, Wasps). Grown still in Malta.

Cup. Gen. xl. 11, for drinking; xliv. 5, for divination, practised by dropping gold, silver, or jewels into the water, and examining their appearance; or looking into the water as a mirror. The sacred cup symbolised the Nile (which was "the cup of Egypt," Pliny H. N., viii. 71) into which a golden and silver goblet was yearly thrown. Joseph's cup was of silver; the Egyptians ordinarily drank from vessels of brass. Joseph's preserving his disguise by language adapted to his supposed character before his brethren, "Wot ye not that such a man as I can certainly divine?" is inconsistent with his disclaiming all knowledge except what God revealed (xli. 16), but was the act of a good but erring man; Scripture does not sanction it. One alone there was in whose mouth was found no guile (1 Pet. ii. 22).

Solomon and the Assyrians probably derived their art mainly from Phœnicia. Assyrian cups from Khorsabad resemble the heads of animals, some terminating in the head of a lion. In Matt. xxvi. 7 an "alabaster *vase*" for ointment is meant, broad at the base, tapering to the neck, with little projections at the sides; such as are in the British Museum. Glass was a material for cups, and a glass bead bearing a Pharaoh's name of the 18th dynasty has been found, *i.e.* 3200 years ago. Alabastron, a town in Upper Egypt, had quarries of alabaster near, whence the name is derived.

Figuratively, one's *portion* (Ps. xi. 6, xvi. 5, xxiii. 5). Babylon was called a golden cup (Jer. li. 7), because of her sensuality, luxury, and idolatries which she gave draughts of to the subject nations; so mystical Babylon, the apostate church (Rev. xvii. 4). So "the cup of devils" is opposed to "the cup of the Lord" (1 Cor. x. 21). To partake of a wine feast where a libation was first poured to an idol made one to have fellowship with the idol, just as believing participation of the Lord's supper gives fellowship with the Lord. This is called "the cup of blessing which WE bless," the celebrants being *the whole church*, whose leader and representative the minister is; answering to the pass-over "cup of blessing," over which "blessing" was offered to God. It was at this part of the feast Jesus instituted His supper (1 Cor. x. 15; Luke xxii. 17, 20; comp. 1 Chron. xvi. 2, 3). Figurative also is *the cup of affliction* (Ps. lxxv. 8; Isa. li. 17, 22). Christ's sufferings (Matt. xx. 22). The cup of salvation (Ps. cxvi. 13).

Cupbearer. Gen. xl. 1–21. A high officer in eastern courts, *e.g.* Solomon's (1 Kings x. 5). Pharaoh's was the instrument of Joseph's elevation (Gen. xli. 9). *Rabshakeh* was "chief cupbearer" in Sennacherib's court (Isa. xxxvi. 2), as his name implies. Nehemiah was cupbearer to Artaxerxes Longimanus, king of Persia (i. 11, ii. 1).

Curtains. 2 Sam. vii. 2: "the ark of God dwelleth within curtains" or "the curtain" = the curtain covered tabernacle (Exod. xxvi. 1–13, xxxvi. 8–17), implying its transitoriness and slightness. In Isa. liv. 2 = the cloth forming the covering and sides of the tent. *Black* haircloth is used for the Bedouin's tent. Jer. xlix. 29, Hab. iii. 7, "curtains," *i.e. shifting tents*. S. of Sol. i. 5: "the curtains of Solomon" mean the hangings and veil of Solomon's temple, typifying Christ's righteousness, the covering of saints who together constitute the living temple of the antitypical Solomon (Isa. lxi. 10, Rev. xix. 8, 1 Cor. iii. 16).

Cush: "the Benjamite," heading of Ps. vii. An enigmatic title for *Saul the Benjamite*, with an allusion to the similar sounding name of Saul's father, *Kish*. Cush or the Ethiopian expresses one *black* at heart, who "cannot change his skin" or heart (Jer. xiii. 23, Amos ix. 7). David in this Ps. vii. 4 alludes to Saul's *gratuitous* enmity and his own sparing "him that without cause is mine enemy," viz. in the cave at Engedi, when Saul was in his power (1 Sam. xxiv.).

Cush. Gen. x. 6–8, 1 Chron. i. 8–10. Eldest son of Ham; his descendants were Seba, Havilah, Sabtah, Raamah, Sabtechah; Raamah's sons, Sheba and Dedan; Nimrod, mentioned after the rest as C.'s son, was probably a more remote descendant. C. ethnologically includes not only Ethiopia (meaning *the sunburnt*, Nubia and N. Abyssinia) in *Africa*, its chief representative, but the C. of *Asia*, watered by the Gihon river of paradise (Gen. ii. 13). Isaiah couples it with Elam (xl. 11), Ezekiel with Persia (xxxviii. 5). Also part of Arabia (Gen. x. 7, Isa. xliii. 3, especially 2 Chron. xxi. 16), Mesopotamia (Gen. x. 8–10), and still farther E.

Chuzistan in the region of Susiana, in S. Asia, was their first home. Thence the main body crossed over to Ethiopia. C.'s connection with Midian appears in Hab. iii. 7, where Cush-an is joined to Midi-an. But the Cushan there may be Israel's first oppressor, CHUSHAN RISHATHAIM [see]; the name however shows a *Cushite* origin. The Babylonian inscriptions of the mounds of Chaldæa proper, the primitive seat of the Babylonian empire close to the Persian gulf, prove there was a C. on the E. or Asiatic side of the Arabian gulf, as well as on the W. or African side. So Homer (Odys., i. 23) speaks of the Ethiopians as divided, part towards the E., part towards the W. Nimrod's kingdom began with Babel or Babylon, whence "he went forth into Assyria and builded Nineveh" (Gen. x. 11 marg.).

Two streams of Hamitic migration appear to have taken place: (1) an earlier one of Nigritians through the Malayan region, the Mizraites spreading along the S. and E. coasts of the Mediterranean resembled the modern seafaring Malays. (2) A later one of Cushites through Arabia, Babylonia, Susiana, eastward to W. of India. Meroe of Ethiopia is called in the Assyrian inscriptions by the name *Nimrod*, which must therefore be a Cushite name. The writing and vocabulary at Ur or Umqueir, near the Persian gulf, is Hamitic rather than Semitic. Ideographic rather than phonetic writing characterizes the Turanian races. Massive architectural remains, and a religion of nature worship from the highest to the lowest (fetish) kind, are found in all the Mizraite and Cushite settlements; and the language is partly Turanian, partly Semitic.

The 22nd Egyptian dynasty, to which Zerah the Cushite who invaded Asa belonged, contains names of Babylonian origin, Shishak = Sheshak, Namuret = Nimrod, Tekhit = Tiglath. [See BABEL.]

Cushi. **1.** Jer. xxxvi. 14. **2.** Zeph. i. 1. **3.** Joab's retainer, a foreigner, probably from his name a *Cushite*, and so unrecognised by the watchman, and ignorant of David's devoted affection for Absalom, as appears from the abrupt inconsiderateness with which he announced Absalom's death. Less acquainted also with "the way of the *Ciccar*," the ground in the Jordan valley, whence Ahimaaz outran him (2 Sam. xviii. 21–23).

Cuthah. The region of the Assyrian empire whence Shalmaneser transported colonists, after the deporta-

tion of Israel from it. The seat of the worship of Nergal (2 Kings xvii. 24, 30). The name is akin to CUSH [see], as the Chaldæans said *Athur* for *Ashur*. Its locality is probably Chuzistan in the region of Susiana E. of the Tigris. The mountainous region between Elam and Media was called C. . It would be a natural policy to transplant some of the hardy mountaineers (called also Cossæi) from their own region, where they gave the Assyrians trouble, to Samaria. There is also a town C., now *Towiba*, close to Babylon. G. Smith and Rawlinson identify it with Tel Ibrahim. Intermixing with the ten tribes' remnant, they became progenitors of the Samaritans who are called "Cuthæans" by the Jews. The Samaritans claimed kindred with the Sidonians, and these again with the Cuthæans (Josephus, Ant. xi. 8, § 6; xii 5, § 5; Chald. Paraphr. Gen. x. 19; 1 Chron. i. 13).

Cuttings. Lev. xix. 28: "ye shall not make any cuttings in your flesh *for* (in behalf of) the dead, nor print any mark upon you." And (xxi. 5) the priests "shall not make baldness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh." The prohibition was directed against the heathen self inflicted mutilation or baldness which was supposed to propitiate the manes of the dead; probably a milder substitute (Homer, Il., xxiii. 141) for the human sacrifices offered over the dead, as the 12 Trojans immolated by Achilles at Patroclus' burial (Homer, Il., xxiii. 171, 176), and as among the ancient Scythians (Herodotus, iv. 71) and modern Africans (*e.g.* in Dahomey) at the death of chiefs both men and animals are sacrificed. The cuttings also expressed excessive *grief*, death being to the heathen a dark blank future (contrast 1 Thess. iv. 13).

Self mutilation and cuttings were also supposed to propitiate the idols at other times (1 Kings xviii. 28). The Syrians (Lucian de Dea Syr., ii. 658, 681; comp. Ezek. viii. 14), the neighbours of Israel in Canaan, not the Egyptians from whose land Israel had come, practised these self cuttings, expressive of excited feeling.

Tattooing also, in mark of allegiance to a deity, as soldiers and slaves indicated their devotion to those over them, is hereby forbidden. Voluntary disfigurement of the person is an outrage on God's workmanship (Speaker's Comm., Lev. xix. 28). This explains the "mark in the right hand or in the forehead" (Rev. xiii. 16, xvii. 5, xix. 20). God signs His people with His own name on their forehead mystically (the most conspicuous, highest part of the body, whereon the helmet "the hope of salvation" is worn; implying open *confession* on their part as well as on His): Rev. xiv. 1-9, xxii. 4. Paul's bodily scars, suffered for Jesus' sake, were God's own marks that Paul was His, in contrast to the *circumcision marks* in the flesh of their followers in which the Judaizing teachers gloried (Gal. vi. 17, 13, 14; Col. i. 24; Rev. vii. 3). Isa. xliv. 5, "another shall subscribe his hand unto the Lord," Lowth explains, shall write upon his hand, I am Jehovah's; as soldiers punctured their hands in token of devotion to their commander. Brahmins bear similar marks on their foreheads.

Cuttings of the flesh, the beard, whiskers, and hair of the head expressed extreme grief (Jer. xli. 5, xlvii. 5, xlviii. 37; comp. Isa. xv. 2). In spite of the prohibition the Jews often practised it in Jeremiah's time (xvi. 6).

Cymbals: *tziltzelim*, from a root *to tingle* or *tinkle*. Of two kinds: "loud cymbals," castanettes; four small plates of brass; two plates were attached to each hand, and smitten together, marking for the choir their time for joining in the sacred song; see 1 Chron. xiii. 8. And "high sounding cymbals," two larger plates, one held in each hand, and struck together as an accompaniment to other music, like the Italian *piatti*, marking the rhythm. Zech. xiv. 20, "the bells," rather *concave plates of brass* attached to horses as an ornament, and *tinkling* in striking against one another; even the common things shall have sanctity attached to them.

Cypress. Isa. xliv. 14: *tirzah*, from *taraz* "to be hard." Ecclus. xxiv. 13, i. 1-21. A large, coniferous, evergreen tree; the wood very durable, hard, and fragrant. The cypress, which is a native of Taurus, is now only found in lower levels of Syria. As it seldom rots it was used for idol statues. The *juniper* is found 7000 ft. up Lebanon, but not at the top, which is 10,500 ft. high.

CYPRESS

Cyprus. The Chittim of Ezek. xxvii. 6. Citium, one of its towns, is a kindred name. This island in eastern-most part of the Mediterranean runs from N.E. to S.W., 148 miles long, about 40 broad for the most part, facing Phœnicia and Lebanon on the E., and Cilicia with the Taurus range on the N.; containing the mountain range of Olympus. Notorious for its licentious worship of Venus, or the Assyrian Astarte. Yet in this unpromising soil Christianity took early root, the Jews having prepared the way. Its copper mines in the mountains were once farmed to Herod the Great; hence the number of Jews on the island was natural. Barnabas was born there, and "being a good man and full of the Holy Ghost and of faith" was keen to impart to his countrymen that gospel which he so much loved (Acts iv. 36). Moreover those scattered abroad in the persecution whereby Stephen suffered "travelled as far as C., preaching the word to none but unto the Jews only." Some of the men of C. too preached the Lord Jesus to the Greeks effectually at Antioch (xi. 19, 20). Moreover, when Barnabas and Paul were there "separated for the Lord's work" by the Holy Ghost (xiii. 1-13), C. was their first destination. With John Mark as their minister they preached in the Jews' synagogue at Salamis; and then passing by the Roman road to Paphos, the proconsular residence in the W., at his request they preached before Sergius Paulus the "proconsul," A. V. "deputy." A delicate mark of truth. C. had been an *imperial* province, and governed by the emperor's "lieutenants"; but the emperor transferred it to *the senate*, and so Luke accurately designates its governor, as under the senate, "proconsul," *anthupatos* (Dion Cassius, liii. 12, liv. 4). Coins and inscriptions confirm this (one on the lintel of a doorway with the name of the very officer referred to by Luke, confuting Beza's doubt). Elymas or Barjesus, a sorcerer and false prophet, a Jew, withstood Paul and Barnabas, "seeking to turn away the deputy from the faith"; but on his being struck with blindness at Paul's word the deputy was astonished and believed.

Barnabas visited his native island again, with his nephew Mark, when Paul had refused to allow Mark's attendance because of his former departure from them from Pamphylia, instead of going forward with them to the work (xv. 36-39). Mnason, "an old disciple" of C., is mentioned in xxi. 16 as the appointed entertainer of Paul at Jerusalem. In sailing from Rhodes and Patara Paul's ship "sighted" C., leaving it on the left in going to Phœnicia (xxi. 3). In sailing from Sidon on their way to Rome they went N. of it, to be under lee of land, and to take advantage of the current, which flows northward along Phœnicia and westward along Cilicia (xxvii. 4).

Cyrene. The chief city of Cyrenaica (now *Tripoli*), or the Libyan pentapolis (*five cities*) in N. Africa, between Egypt and Carthage, S., across the sea, of Crete and the Greek Peloponnese. A Dorian Greek colony, reigned over by Battus and his family 630 B.C. Afterwards joined to its eastern neighbour Egypt. A table land descending by terraces to the sea. Famed for luxuriant vegetation and grandeur of its hills; for its intellectual activity in philosophy and poetry; and for its commerce. Jews in large number were settled there, and had a synagogue at Jerusalem, some of whose members took part against Stephen (Acts vi. 9). Others were hearers of Peter and witnesses of the Spirit's miraculous effusion on Pentecost (ii. 10). Being converted, and subsequently scattered at the persecution of Stephen, they preached to the Greeks at Antioch, at which time and place believers were first called Christians (xi. 19, 20). Simeon, who bore Jesus' cross, was of C. (Luke xxiii. 26). Among "the prophets and teachers" at Antioch who ministered to the Lord was Lucius of C. (Acts xiii. 1), whom some identify with Luke the evangelist and physician. Certainly, it is from Luke alone that we hear so much of C. [But see LUKE.] C. was a great centre from which the gospel afterwards went forth, raising the famous N. African churches.

Cyrenius. [See CENSUS.] Publius Sulpicius Quirinus (not Quirinius).

Consul 12 B.C., made governor of Syria after Archelaus' banishment, A.D. 6 (Josephus, Ant. xvii. 13, § 5). He was directed to make a census or "enrolment" of property (Luke ii. 2, *apographe*) in Syria and Judæa. Varus was governor up to the end of 4 B.C. Volusius Saturninus was governor (we know from an Antioch coin) A.D. 4 or 5. In the interval between Varus' governorship ending 4 B.C. and Volus. Saturninus' government A.D. 4 falls the census (Luke ii. 2). Quirinus, as having been consul 12 B.C., must have had a proconsular province subsequently. A. W. Zumpt shows by an exhaustive reasoning that Cilicia was the only province that *could* have been his, and that Syria was at this time attached to Cilicia. Quirinus was rector or adviser to Caius Cæsar when holding Armenia (Tacitus, Ann. iii. 48). This cannot have been during Quirinus' governorship of Syria in 6 B.C., for Caius Cæsar died A.D. 4, and the nearness of Syria to Armenia was probably a reason for choosing Quirinus, Syria's governor, to be the young prince's adviser. He must then have had a first governorship, 4 B.C. to 1 B.C., when he was succeeded by M. Lollius. Probably in Luke ii. 2 the "first" implies that "the first enrolment" or *registration of persons and families* was in Quirinus' *first government*; intimating indirectly that there was a *second* enrolment which carried into effect the *taxation* ultimately contemplated by the previous *enrolment*. The second enrolment we know from Josephus (Ant. xviii. 1) was to ascertain the *resources*. C. is called therefore an "appraiser" of these. Tacitus (Ann. iii. 48) records that the emperor Tiberius asked for Quirinus the honour of a public funeral from the senate. He represents him as unpopular because of his meanness and undue power in old age.

It was during his first governorship of Cilicia and Syria that he conquered the Homonadenses of Cilicia, and obtained the insignia of a triumph.

A *breviarium* of the empire was ordered by Augustus (Tacitus, Ann., i. 11), giving a return of its population and resources. The enrolment in Luke ii. 1, 2 perhaps was connected with this, "all the world" meaning *the whole Roman empire*.

Cyrus: *Koresh*, from the Persian *kohr* "the sun," as Pharaoh from *phrah* "the sun." Founder of the Persian empire. Represented as the son of Mandane, who was daughter of Astyages last king of Media, and married to Cambyses a Persian of the family of the Achæmenidæ. Astyages, because of a dream, directed Harpagus his favourite to have the child C. destroyed; but the herdsman to whom he was given preserved him. His kingly qualities, when he grew up, betrayed his birth. Astyages enraged served up at a feast to Harpagus the flesh of his own son. Harpagus in revenge helped C. at Pasargadæ, near Persepolis, 559 B.C., to defeat and dethrone Astyages, and make himself king of both Medes and Persians. Afterwards C. conquered Crœsus, and added Lydia to his empire. In 538 B.C. he took BABYLON [see] by diverting the course of the Euphrates into another channel, and entering the city by the dry bed during a feast at which the Babylonians were revelling, as Isa. xxi. 5, xliv. 27, Jer. l. 38, li. 57 foretell.

TOMB OF CYRUS.

He finally fell in a battle against the Massagetæ. His tomb is still shown at Pasargadæ.

In Dan. v. 31, at the overthrow of Babylon, we read "Darius the Median took (*received*) the kingdom, being about threescore and two years old." Isa. xiii. 17, xxi. 2 confirm Daniel as to the *Medes'* share in destroying Babylon. Daniel (vi. 28) joins the two, "Daniel prospered in the reign of Darius and in the reign of C. the Persian." Comp. also Jer. li. 11, 28. The honorary precedency given to the Medes in the formula, "the law of the Medes and Persians altereth not," also in Dan. v. 28, marks their original supremacy. But the expressions "Darius *received* the kingdom" (Dan. v. 31), and "Darius the son of Ahasuerus (the same name as Cyaxares and Xerxes) of the seed of the Medes . . . was *made* king over the realm of the Chaldæans" (ix. 1), mark that C. was the supreme king and conqueror, and Darius made subordinate king under him. It is probable that this Darius was representative of the deposed Median line of supreme kings, whether he is to be identified with Astyages or his successor Cyaxares II., and that C. deemed it politic to give him a share of royal power, in order to consolidate by union the two dynasties and conciliate the Medes. [See DARIUS.] Darius reigned as viceroy at Babylon from 538 to 536 B.C., when C. assumed the throne there himself; whence Ezra (i. 1) regards the year of C.'s beginning to reign at Babylon as the first year of his reign over the whole empire, though he was king of Persia 20 years before. So also 2 Chron. xxxvi. 22. The prophecies of Isaiah attribute the capture of Babylon to C., not Darius: xliv. 27, 28, xlv. 1, "C. My (Jehovah's) shepherd . . . the Lord's anointed," a type of Messiah, the true King, *Sun* of righteousness (Mal. iv. 2), and Redeemer of His people from mystical Babylon. "Ahasuerus" is another form of Cyaxares, whom Xenophon represents as uncle of C. and son of Astyages.

The pure monotheism in which C. had been reared as a Persian predisposed him to hate the Babylonian idols and favour the Jewish religion. Zoroaster about this very time reformed the popular nature worship of Persia, and represented the sun or fire as only a symbol of the one God. In C.'s decree for the Jews' restoration from Babylon he intimates his acquaintance with Isaiah's and Jeremiah's prophecies concerning him, which he doubtless heard from Daniel the prophet of Belshazzar's doom: "the Lord God of heaven hath given me all the kingdoms of the earth, and He hath charged me to build Him an house at Jerusalem which is in Judah . . . He is the God."

Smith's Bible Dict. (B.F. Westcott) truly says: "the fall of Sardis and Babylon was the starting point of European life; and the beginning of Grecian art and philosophy, and the foundation of the Roman constitution, synchronize with the triumph of the Aryan race in the East." C. represents eastern concentration and order, Alexander western individuality and independence. The two elements exercised an important influence upon the history of the world and of the church, and C.'s restoration of the Jews is one of the great turning points in the development of God's mighty scheme for ultimate redemption. Xenophon (Cyrop., i. 2, § 1) celebrates C.'s *humanity*. This, with his Zoroastrian abhorrence of idolatry and its shameless rites, and veneration for the "great god Ormuzd," the special object of *ancient* Persian worship, would interest him in behalf of the sufferings of the Jews, whose religion so nearly resembled his own. Thus their restoration, an act unparalleled in history, is accounted for. His acknowledgment of "the Lord God of heaven" (Ezra i. 2), whom he identifies with the Jehovah of the Jews, and his pious ascription of his wide dominion to His gift, accord with his belief as a votary of the old Persian religion. His gift of the golden vessels out of the treasury (i. 7–11, vi. 5), the allowance of the temple rebuilding expenses out of the royal revenue (vi. 4), and the charge to his subjects to "help with silver, gold, goods, and beasts" (i. 4) accord with his characteristic munificence. His giving so high a post as the government of Babylon to a *Mede* agrees with his magnanimity in appointing two Medes in succession to govern the rich Lydia (Herodotus, i. 156, 162). See Rawlinson's Historical Illustrations of O. T. J. W. Bosanquet gives reasons for thinking that the C. (son of Cyaxares and grandson of Astyages) who took Babylon is distinct from C. son of Cambyses who conquered Astyages.

D

Dabareh, rather **Daberath.** Josh. xxi. 28, xix. 12. A Levitical town on the boundary of *Zebulun*. Also stated to be in *Issachar* (1 Chron. vi. 72). Probably on the border between Issachar and Zebulun. Called Dabaritta by Josephus. Now *Debarieh*, at the base of mount Tabor.

Dabbasheth. A town on the boundary of Zebulun (Josh. xix. 11). Now *Dûweibeh*.

Dagon. Diminutive (expressing *endearment*) of *dag*, "a fish." The male god to which Atargatis corresponds (2 Macc. xii. 26), the Syrian goddess with a woman's body and fish's tail, worshipped at Hierapolis and Ascalon. Our fabulous mermaid

is derived from this Phœnician idol. She answers to the Greek foam-sprung Aphrodite. The divine principle supposed to produce the seeds of all things from *moisture*. Twice a year water was brought from distant places and poured into a chasm in the temple, through which the waters of the flood were said to have been drained away (Lucian de Syr. Dea, 883). Derived from *tarag, targeto*, "an opening," the goddess being also called Dercето; or else *addir*, "glorious," and *dag-to*, "a fish." The tutelary goddess of the first Assyrian dynasty, the name appearing in Tiglath.

Dag-on was the national god of the Philistines, his temples were at Gaza and Ashdod (Jud. xvi. 21–30; 1 Sam. v. 5, 6). The temple of Dagon, which Samson pulled down, probably resembled a Turkish kiosk, a spacious hall with roof resting in front upon four columns, two at the ends and two close together at the centre. Under this hall the Philistine chief men celebrated a sacrificial meal, whilst the people assembled above upon the balustraded roof. The half-man half-

DAGON

fish form (found in basrelief at Khorsabad) was natural to maritime coast dwellers. They senselessly joined the human form Divine to the beast that perishes, to symbolise nature's vivifying power through *water*; the Hindoo *Vishnu*; Babylonian Odakon. On the doorway of Sennacherib's palace at Koyunjik there is still in basrelief representations of Dagon, with the body of a fish but under the fish's head a man's head, and to its tail women's feet joined; and in all the four gigantic slabs the upper part has perished, exactly as 1 Sam. v. 4 marg. describes: now in the British Museum. The cutting off of Dagon's head and hands before Jehovah's ark, and their lying on the threshold (whence his devotees afterward durst not tread it), prefigure the ultimate cutting off of all idols in the great day of Jehovah (Isa. ii. 11–22). Beth-Dagon in Judah and another in Asher (Josh. xv. 41, xix. 27) show the wide extension of this worship. In his temple the Philistines fastened up Saul's head (1 Chron. x. 10).

Dalaiah. 1 Chron. iii. 24.

Dalmanutha. On the W. of the sea of Galilee, as what Mark (viii. 10) calls "the regions of D." Matthew (xv. 39) calls "the borders of Magdala." Magdala was at the S. end of the plain of Gennesaret, near the water. D. is probably now *'Ain-el-Barideh*, "the cold fountain," surrounded by ancient walls and ruins of a village, at the mouth of a glen a mile S. of Magdala, near the beach.

Dalmatia. A region E. of the Adriatic Sea, forming part of Illyricum. Paul sent Titus there (2 Tim. iv. 10), and had himself preached in the neighbourhood (Rom. xv. 19).

Dalphon. Esth. ix. 7.

Damaris. An Athenian woman converted by Paul's preaching (Acts xvii. 34). When most "mocked" or deferred, she and Dionysius the Areopagite "clave unto Paul and believed."

Damascus. The most ancient city of Syria, at the foot of the S.E. range of Antilibanus, which rises 1500 ft. above the plain of D., which is itself 2200 above the sea. Hence D. enjoys a temperate climate cooled by breezes. The plain is a circle of 30 miles diameter, watered by the Barada (the Abana of 2 Kings v.), which bursts through a narrow cleft in the mountain into the country beneath, pouring fertility on every side. This strikes the eye the more, as bareness and barrenness characterize all the hills and the plain outside. Fruit of various kinds, especially olive trees, corn and grass abound within the D. plain. The Barada flows through D., and thence eastward 15 miles, when it divides and one stream falls into lake el Kiblijeh, another into lake esh-Shurkijeh, on the border of the desert. The wady *Helbon* on the N. and *Awaj* on the S. also water the plain. The Awaj is probably the scriptural Pharpar.

First mentioned Gen. xiv. 15, xv. 2. Abraham entering Canaan by way of D. there obtained Eliezer as his retainer. Josephus makes D. to have been founded by Uz, son of Aram, grandson of Shem. The next Scripture notice of D. is 2 Sam. viii. 5, when "the Syrians of D. succoured Hadadezer king of Zobah" against David. David slew 22,000 Syrians, and "put garrisons in Syria of D., and the Syrians became servants to David and brought gifts" (1 Chron. xviii. 3–6). Nicholaus of D. says Hadad (so he named him) reigned over "all Syria except Phœnicia," and began the war by *attacking* David, and was defeated in a last engagement at the Euphrates.

His subject Rezon, who escaped when David conquered Zobah, with the help of a band made himself king at D. over Syria (1 Kings xi. 23–25), and was an adversary to Israel all the days of Solomon. Hadad's family recovered the throne; or else Ben-hadad I. [see], who helped Baasha against Asa and afterwards Asa against Baasha, was grandson of Rezon. He "made himself streets" in Samaria (1 Kings xx. 34), so completely was he Israel's master. His son, Benhadad II., who besieged Ahab (ver. 1), is the Ben-idri of the Assyrian inscriptions. These state that in spite of his having the help of the Phœnicians, Hittites and Hamathites, he was unable to oppose Assyria, which in one battle slew 20,000 of his men.

Hazael, taking advantage of his subjects' disaffection owing to their defeats, murdered Benhadad (2 Kings viii. 10–15, 1 Kings xix. 15). Hazael [see] was defeated by Assyria in his turn, with great loss, at Antilibanus; but repulsed Ahaziah's and Jehoram's attack on Israel (2 Kings viii. 28), ravaged Gilead, the land of Gad, Reuben, and Manasseh (x. 32, 33); took also Gath, and was only diverted from Jerusalem by Jehoash giving the royal and the temple treasures (xii. 17, 18). Benhadad his son continued to exercise a lordship over Israel (xiii. 3–7, 22) at first; but Joash, Jehoahaz' son, beat him thrice, according to Elisha's dying prophecy (ver. 14–19), for "the Lord had compassion on His people . . . because of His covenant with Abraham, Isaac, and Jacob, neither cast He them from His presence as yet" (ver. 23). Jeroboam II., Joash's son, further "recovered D. and Hamath, which belonged to Judah, for Israel . . . according to the word of the Lord . . . by Jonah the prophet" (xiv. 23–28), 836 B.C.

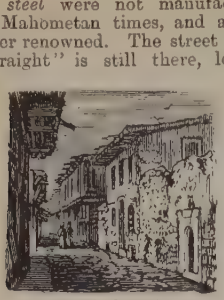
Rezin of D., a century later, in a respite from the Assyrian invasions, allied himself to Pekah of Israel against Judah, with a view to depose Ahaz [see] and set up one designated "the son of Tabeal." The successive invasions of Pul and Tiglath Pileser suggested the thought of combining Syria, Israel, and Judah as a joint power against Assyria. *Ahaz'* leaning to Assyria made him obnoxious to Syria and Israel. But, as their counsel was contrary to God's counsel that David's royal line should continue until Immanuel, it came to nought (2 Kings xv. 19, 29, 37, xvi. 5; Isa. vii. 1–6). Elath on the shore of the Red Sea, in Edom, built by Azariah of Judah on territory alleged to be Syrian, was "recovered" by Rezin. Whereupon Ahaz begged Assyria's alliance; and the very policy of D. and Israel against Assyria, viz. to absorb Judah, was the very means of causing their own complete absorption by Assyria (2 Kings xvi. 6–9, xvii.; Isa. vii. 14–25, viii. 6–10, x. 9).

The people of D. were carried captive to Kir, as Amos (i. 5) foretold, the region from which they originally came, associated with Elam (Isa. xxii. 6), probably in Lower Mesopotamia = Kish or Cush, *i.e.* eastern Ethiopia, the Cissia of Herodotus (G. Rawlinson). Isaiah (xvii. 1) and Amos (i. 4) had prophesied that D. should be "taken away from being a city, and should be *a ruinous heap*," that Jehovah should "send a fire into the house of Hazael, which should devour the palaces of Benhadad"; and Jeremiah (xlix. 24, 25) that "D. is waxed feeble. . . . How is the city of *praise not left*, the city of my joy!"

By the time of the Medo-Persian supremacy D. had not only been rebuilt, but was the most famous city in Syria (Strabo, xvi. 2, 19). In Paul's time (2 Cor. xi. 32) it was part of Aretas' [see] kingdom. It is still a city of 150,000 inhabitants, of whom about 130,000 are Mahometans, 15,000 Christians, and about 5000 Jews.

D. was the centre through which the trade of Tyre passed on its way to Assyria, Palmyra, Babylon, and the East. It supplied "white wool and the wine of Helbon" (in Antilebanon, 10 miles N.W. of D.) in return for "the wares of Tyre's making" (Ezek. xxvii. 18). Its once famous *damask*

and *steel* were not manufactured till Mahometan times, and are no longer renowned. The street called "Straight" is still there, leading



STREET STRAIGHT

from one gate to the pasha's palace, *i.e.* from E. to W. a mile long; it was originally divided by Corinthian colonnades into three avenues, of which the remains are still traced (Acts ix. 11); called by the natives "the street of bazaars." The traditional localities of Acts ix. 3, 25, 2 Cor. xi. 33 (Paul's conversion on his way to D., and his subsequent escape in a basket let down from the wall) are more than doubtful. Now *es-Sham*, "The East." Magnus was its bishop at the council of Nice, A.D. 325. The khalif Omar A.D. 635 took it. It fell into the hands of the Turks, its present masters, under Selim I., A.D. 1516.

Dan = *judge*. Jacob's fifth son, Bilhah's (maid of Rachel) first (Gen. xxx. 6), own brother to Naphtali. The female corresponding name is Dinah (judgment). Rachel's exclamation originated the name, "God hath *judged* me," *i.e.* vindicated my cause by giving me a son. Jacob on his deathbed said, "D. shall judge his people as one of the tribes of Israel" (xlix. 16), *i.e.*, *having the full tribal standing* as much as Leah's descendants. [See CONCUBINE.] The judgeship of Samson may also be a fulfilment of Jacob's words (Jud. xv. 20). Hushim (the plural implying a family) or Shuham alone is mentioned as D.'s son (Gen. xlvi. 23); but at the exodus the tribe stood second of Israel in numbers (Num. i. 39), 62,700; 64,400 at the close of the wilderness sojourn (xxvi. 43). It occupied the N. side of the tabernacle, the hindmost in the march (ii. 25, 31; x. 25), with Asher and Naphtali. Of D. was Aholiab, associated with Bezaleel, in the construction of the tabernacle. (Exod. xxxi. 6, etc.)

Its allotment was on the coast W. of Judah and Benjamin, S. of Ephraim, N. of Simeon; small, but most choice, extending from Joppa on the N. to Ekron on the S., 14 miles long, part of the shephelah (or vale sweeping along the whole coast, the N. part of which is Sharon). The powerful Philistines near them drove them partly towards the mountainous region bordering on Judah, so as to encroach on Judah's towns, Zorah and Eshtaol and Ir-shemesh or Beth-shemesh; comp. Josh. xv. 33 with xix. 41. The Amorites previously "would not suffer them to come down into the valley" (Jud. i. 34). Hence Samson resides at Mahaneh-Dan (*the camp of D.*) in the hills, between Zorah and Eshtaol, behind Kirjath Jearim, and thence "comes down" to the vineyards of Timnath and the valley of Sorek. There too was his final resting place (Jud. xiii. 25; xiv. 1, 5, 19; xvi. 4, 31; xviii. 12). The Phœnician king Esmunazar made this rich plain his prize long after, as an inscription records if rightly deciphered.

In Josh. xix. 47, "the coast of D. went out (*too little*) for them," rather "went out *from* them" (Heb. *meehem*), *i.e.* to a distance from their original allotment, viz. to Leshem or Laish, (which 600 of their warriors armed *went forth* from Zorah and Eshtaol to seize on, in the far N.) and named D. after their father, at the W. source of the Jordan, four miles W. of Paneas. Thrice stress is laid on the 600 being "appointed with weapons of war" (Jud. xviii. 11, 16, 17), for the Philistines deprived all Israelites they could of arms, so that we find Samson using as his only weapon an ass's jawbone (1 Sam. xiii. 19-21). Hence, as being so occupied with the Philistine warfare, Danites were not among Barak's and Deborah's helpers against Sisera (Jud. iv., v. 17, where allusion occurs to D.'s possession of the only Israelite port, "Why did D. remain in ships?").

The N. Danites of Laish (named by them D.) carried with them Micah the Ephraimite's Levitical family priest (Jud. xvii., xviii.) and graven image, which they worshipped "until the day of the captivity of the land" (ver. 30, 31), *i.e.* till the Israelite reverse whereby the Philistines carried away the ark; what aggravated their idolatry was it was at the very time "that the house of God was in Shiloh," within their reach. This probably suggested the city Dan to Jeroboam as one of the two seats of the golden calf worship (1 Kings xii. 29).

D.'s genealogy is not given in 1 Chron. ii. to xii. Its unsettled state and its connection with the far N. Dan, the headquarters of idolatry, may have caused the loss of the genealogy. D. is omitted among the sealed in Rev. vii. as having been the first to lapse into idolatry, for which cause Ephraim also is omitted (Jud. xvii., Hos. iv. 17) and Joseph substituted. Arethas of the 10th century suggests that D.'s omission is because Antichrist is to be from him, or else to be his tool (comp. Gen. xlix. 17, Jer. viii. 16, Amos viii. 14), as there was a Judas among the twelve.

Jacob's prophecy, "D. shall be a serpent in the way, . . . that biteth the horse heels, so that his rider shall fall backward," alludes *primarily* to D.'s local position in front of the royal Judah; so ready to meet the horse, forbidden in Israelite warfare, with the watchword "I have waited for Thy salvation," and to fall unawares on the advancing enemy by the way. D.'s mode of warfare is illustrated in its attack on the men of Laish, "careless, quiet, and secure," as also in their great judge Samson's mode of attack, watching for an opportunity and striking an *unlooked for, stealthy, sudden* blow. Mainly perhaps he by the Spirit has in view *the old serpent* which was to "bruise the heel" of the promised Saviour (Gen. iii. 15), but ultimately to have its head bruised by Him; therefore he adds the desire of all believers, "I have waited for *Thy salvation*," which abrupt exclamation is thus clearly accounted for.

Dan. The city at the northern bound of Israel, as Beersheba was the southern, so that "from D. even to Beersheba" (Jud. xx. 1, etc., and latterly, 1 Chron. xxi. 2, "from Beersheba even to D.") expresses the whole country. Originally Leshem or Laish, see above. "Far from Zidon, in the valley that lieth by Beth Rehob," but belonging to Zidon, as their living "after the manner of the Zidonians" implies; they were too far off for Zidon to help them when attacked by the Danites (Jud. xviii. 7, 28). Already in Abraham's time the *spot* was called by him D., the scene of God's "judgment" on Chedorlaomer and the invaders (Gen. xiv. 14; comp. Isa. xli. 1-3). But its ordinary name was even then *Lasha* or Laish, the northeastern bound of Canaan, as Sodom was the southwestern bound (Gen. x. 19). This too would be an additional reason for the Danites naming their city close by Abraham's camping ground, D. The repetition thrice of "the city" (Jud. xviii. 28, 29) marks that there was already *another* application of the name "Dan," viz. to Abraham's camping *ground* (comp. Deut. xxxiv. 1).

Le Clerc suggests that the *fountain* was called Dan, "judge," as Ain-mishpat means "the fount of justice." The city was smitten by Benhadad (1 Kings xv. 20, the last place of mentioning it). Now *Tel-el-Kady* (the Arabic equivalent to Dan), "the *judge's* mound," whose long level top is strewed with ruins, probably those of D. From its foot gushes out one of the largest fountains in the world, the main source of the Jordan, called *el Led-dan*, a corruption of D., and the stream from it *Nahr ed Dahn*; all these names confirming Le Clerc's view. The land is truly "a large land, where there is no want of anything that is on the earth" (Jud. xviii. 10).

In 1 Kings vii. 13, 14, Hiram the worker in brass is said to be of *Naphtali*; but in 2 Chron. ii. 13, 14, he is called "son of a woman of *D.*" As the "outgoings" of Naphtali were at Jordan, the *city* D. probably was in the *tribe* of Naphtali. So she *dwelt* in Naphtali, but was by *birth* of the *Danite* colony there. An undesigned mark of truth. The seeming discrepancy, thus cleared, powerfully disproves the possibility of collusion, and shows the witness of Kings and of Chronicles to be mutually independent and true.

A place in S. Arabia whence the Phœnicians obtained wrought iron, cassia, and calamus (Ezek. xxvii. 19). "D. also." As none of the other places begin with "also" (Heb. *ve*), Fairbairn translates *Vedan* the modern Aden, near the straits of Babelmandeb. Ptolemy mentions a Dara. But probably, as Judah is mentioned in ver. 17, so Dan in ver. 19 represents northern Israel. Sailors from ports of Dan, with descendants of Javan, traded in the fairs of Tyre, "going to and fro."

Dan-Jaan. 2 Sam. xxiv. 6. Visited by Joab in taking the census for

David; lying on the route between Gilead and Zidon. LXX. and Vulg. read "Dan *in the wood*" (*Dan-jaar*), answering to the country about *Tel-el-Kady*. *Baal-jaan*, a Phœnician god's name, is found upon coins. The Dan forming the northern bound of Israel at the sources of the Jordan is probably meant.

Dance: *machol*, lit. moving or leaping in *a circle*. Gesenius however translates *machalath* "a stringed instrument," and *machol* "dancing" Mendelssohn makes *machol* "a hollow musical instrument" (Ps. cl. 4 marg.) Expressing *joy*, as contrasted with *mourning* (Eccles. iii. 4, Ps. xxx. 11). The woman nearest of kin to the champion in some national triumph or thanksgiving, and who had a kind of public character with her own sex, led a choir *of women*; as Miriam (Exod. xv. 1, 20) (whilst Moses led the men), Jephthah's daughter (Jud. xi. 34), Deborah (Jud. v.) (whilst Barak led the men). Some song or *refrain* in antiphonal answer, forming the burden of the song, accompanied the dance (Exod. xxxii. 18, 19; 1 Sam. xviii. 7, xxi. 11). The women are represented as "coming out" to do this and meet the hero. Miriam went out before "Jehovah, the Man of war" (Exod. xv. 3, 20, 21), and answered the entire chorus. But the women glorifying Saul and David, having no leader, "answered one another." The peculiar feature of David's conduct before the returning ark (2 Sam. vi. 5–22) is that he was choir leader, the women with their timbrels (ver. 5, 19, 20, 22) taking a prominent part. Michal *ought* to have led them;

TIMBREL.

but jealousy of David's other wives, married whilst she was with Phaltiel, and attachment to the latter (2 Sam. iii. 15, 16), and the feeling that David's zeal rebuked her apathy, led her to "come out to meet" him with sneers not songs. The dance necessitated his taking off his royal upper robes to "dance with all his might." This she called "uncovering himself in the eyes of the handmaids." His leading thought was to do honour to God who had delivered him from all his enemies (1 Chron. xiii. 8, xvi.; 2 Sam. vi. 21–23).

Enthusiasm was kindled by these religious dances, which enlisted at once *the tongue and the other members of the body* in acts of worship; which explains Ps. xxxv. 10. David says, "*All my bones* shall say, *Lord, who is like unto Thee?*" the very language that the Israelites, whilst the women *danced* to the Lord, uttered as their song after the Red Sea deliverance (Exod. xv. 11). The dance however was generally left to *women* (Jud. xxi. 19–23). It is mentioned as a censure on their looseness that "the people rose up to play" at Aaron's calf festival (Exod. xxxii. 6, 1 Cor. x. 7), also that the Amalekites were "dancing" (1 Sam. xxx. 16). The woman leader usually in the East leads off the dance, and the other women exactly follow her graceful movements. In S. of Sol. vi. 13 allusion possibly is made in the "two armies" to two rows of female dancers *vis-a-vis* in performing; but the spiritual sense refers to the two parts of the one church army, the militant and the triumphant.

Dancing accompanied festivity of a secular kind (Jer. xxxi. 4, 13; Lam. v. 15; Luke xv. 25), especially that of women and children (Job xxi. 11, Matt. xi. 17). Dancing by men and women together was unknown; as indeed the oriental seclusion of women from men would alone have sufficed to make it seem indecorous. Maimonides says that in the joyous feast of tabernacles the women danced separately in an apartment above, the men below. Herod's extravagant promise to Herodias' daughter shows that it was an accomplishment rare in those regions (Mark vi. 22, 23).

Daniel, *i.e. God is my judge*; or as others, *the judge of God*, as his Chaldee name Belteshazzar means the *prince of Bel*. Probably of the blood royal; comp. i. 3 with 1 Chron. iii. 1, whence it appears he bore the same name as David's son by Abigail (who is called Chileab in 2 Sam. iii. 3 = *like his father*). Carried to Babylon in Nebuchadnezzar's first deportation of captives, in the fourth (Jer. xxv. 1, xlvi. 2) or third (Dan. i. 1 counting only *complete* years) year of Jehoiakim, the first of Nebuchadnezzar (acting under Nabopolassar *in the last year of the latter's reign*, but reigning *alone* not until the year after; as Dan. ii. 1 proves, for after D.'s *three* years' training the year is nevertheless called the "*second*" of Nebuchadnezzar, *i.e.* of his *sole* reign).

D. was put in training with three others of the royal seed, still "children" (i. 4), according to eastern etiquette, to become courtiers; and to mark his new position he received a Babylonian name, Belteshazzar (comp. 2 Kings xxiii. 34, xxiv. 17; Ezra v. 14; Esth. ii. 7). He gave a noble proof of faithfulness combined with wisdom at this early age, by abstaining from the food of the king's table, as being defiled with the idolatry usual at heathen feasts (Dan. i. 8–16), living for ten days' trial on pulse and water, and at the end looking fairer and fatter than those fed on the king's dainties. They who would excel in piety and wisdom must *early* subject the flesh to the spirit. D. experienced the truth of Deut. viii. 3.

Ezekiel in the *early* part of his ministry refers to him as a model of "righteousness" and "wisdom" (xiv. 14, 20, xxviii. 3), for not yet had D. become a *writer*. *Noah* before and at the flood, *Job* in the postdiluvian patriarchal age, and *D.* toward the close of the legal theocracy are made types of "righteousness." So Ezekiel's reference, in what it alleges and in what it omits, exactly tallies with what we should expect, presuming that Ezekiel and D. lived and wrote when and where they are represented. D.'s high position whilst still a mere youth (Dan. i. 3–5, 11–16; ii. 1), at the court of the Jews' conqueror and king, gave them a vivid interest in their illustrious countryman's fame for righteousness and wisdom; for in his person they felt themselves raised from their present degradation. As at the beginning of the covenant people's history their kinsman Joseph, so towards its close D., by the interpretation of dreams (ii., iv.), was promoted to high place in the court of their heathen masters. Thus they both represented Israel's destined calling to be a royal priesthood among the nations, and ultimately to be the bearers of Messiah's light to the whole Gentile world (Rom. xi. 12, 15). D. was made by Nebuchadnezzar governor of Babylonia and president of the Babylonian "wise men," not to be confounded with the later Persian *magi*. Under Belshazzar D. was in a lower office, and was occasionally away from Babylon (Dan. v. 7, 8, 12) at Susa (viii. 2, 27). His interpretation of the mystic handwriting on the wall caused his promotion again, a promotion which continued under Darius and Cyrus. Under Darius he was first of the three presidents of the empire. Envy often follows high office which men so covet; so by a law cunningly extorted by his enemies from the weak Darius, that none should offer petition to man or god except to the king for 30 days, as though it were a test of loyalty, on pain of being cast into a lions' den, D. was cast in and was delivered by God, who thus rewarded his pious faithfulness (vi.). It is an accordance with Medo-Persic ideas which flows from the truth of Scripture, that the mode of capital punishment under the Babylonian rule is represented as burning (iii.), but under the Medo-Persians exposure to wild beasts, for they would have regarded fire as polluted by contact with a corpse, whilst they approved the devouring of bodies by animals.

BABYLONIAN PRIESTS.

Berosus calls the last Babylonian king Nabonidus, and says that he surrendered to Cyrus in Borsippa, and was assigned an honourable abode in Carmania. Rawlinson has shown that the Babylonian inscriptions at Ur (Umqueir) explain the seeming discrepancy. BELSHAZZAR [see] or Bel-shar-ezer (on the mother's side descended from Nebuchadnezzar, v. 11) was joint king with his father; having shut himself up in Babylon he fell there whilst his father at Borsippa survived. Berosus as being a Chaldæan suppressed all concerning Belshazzar, since it was to the national dishonour. Had D.'s book been a *late* one, he would have copied Berosus; if it had been at variance with that prevalent in Babylonia, the Jews there would have rejected it. His mention of Darius the Mede's reign, which profane history ignores (probably because it was eclipsed by Cyrus' glory), shows that he wrote as a contemporary historian of events which he knew, and did not borrow from others. He must have been about 84 years old when he saw the visions (x.—xii.) concerning his peo-

ple, extending down to the resurrection and the last days. Though advanced years forbad his return to the Holy Land, yet his people's interests were always nearest his heart (ix., x. 12). His last recorded vision was in the third year of Cyrus (534 B.C.), on the banks of the Tigris (Hiddekel): x. 1–4.

In iii. 2, Heb. for "princes," Nebuchadnezzar summons his *satraps* (*achashdarpni*, Persian *khshtrapa*). Some allege that D. erroneously attributes to the Babylonians the *satrapial* form of government. But Gedaliah was virtually a satrap under Nebuchadnezzar in Judæa, *i.e.* a governor over a province, instead of its being left under the native kings (2 Kings xxv. 23). Berosus speaks of Nabopolassar's "satrap of Egypt, Cœlosyria, and Phœnicia." D. writing for Jews under Persia at the time uses naturally the familiar *Persian term* "satrap" instead of the corresponding Babylonian term. [On D.'s representation of the relation of the Medes to the Persians and Darius the Mede (possibly = Astyages, or his son, the former of whom Cyrus deposed and treated kindly) to Cyrus, see CYRUS.]

The objection to D. on the ground that Susa, or at least its palace, was not built when D. saw the vision there, rests on Pliny alone, who alleges it to have been built by Darius Hystaspis. But the Assyrian inscriptions prove it was one of the most ancient Mesopotamian cities, and its palace (the Memnonium is the name the Greeks give it) famous centuries before D. Darius Hystaspes was only the first to build at Susa a palace *in Persian fashion*.

D., like Moses, was trained in all the learning of the world; his political experience moreover, as a minister of state under successive dynasties of the great world powers, gave the natural qualifications to which God added supernatural spiritual insight, enabling him to characterize to the life the several world monarchies which bore or were to bear sway until Messiah's kingdom shall come with power. Personal purity and self restraint amidst the world's corrupting luxuries (Dan. i. 8-16; comp. Moses, Heb. xi. 25; Joseph, Gen. xxxix. 9); faithfulness to God at all costs, and fearless witnessing for God before great men (Dan. v. 17-23), unbribed by lucre and unawed by threats (vi. 10, 11); the holiest and most single-minded patriotism which with burning prayers interceded for his chastened countrymen (ix.); intimate communion with God, so that, like the beloved disciple and apocalyptic seer of the N. T., John, D. also is called "a man greatly beloved," and this twice, by the angel of the Lord (ix. 23, x. 11), and received the exactest disclosure of the date of Messiah's advent, the 70 weeks of years, and the successive events down to the Lord's final advent for the deliverance of His people: these are all prominent characteristics of this man of God.

It is not stated in chap. iii. why D. was not among the rulers summoned to worship Nebuchadnezzar's golden image. Perhaps he was on state business in some distant part of the empire where the summons had not time to reach him. The Jews' enemies found it more politic to attack first the three nearer at hand before proceeding to attack D. the most influential. The king too, regarding him as Divine (ii. 46), forbore to summon him to worship the image, the self deifying formation and setting up of which D.'s own interpretation probably had suggested unintentionally to Nebuchadnezzar (ii. 37–39).

As chaps. ii. and vii. go together, so iii. and vi., iv. and v.; the pair iii. and vi. shows God's nearness to save His saints, if faithful, just when they are on the point of being crushed by the world power. The pair iv. and v. shows God's power to humble the world power in the height of its impious arrogance; first Nebuchadnezzar, whose coming hypochondriacal exile among the beasts D. foretells with fidelity and tenderness; then Belshazzar, whose blasphemy he more sternly reproves. As Shadrach, Meshach, and Abednego refuse *positive* homage to the world power's image, so D. refuses it even *negative* homage by omitting even for a few days worship to Jehovah. Jehovah's power manifested for the saints against the world first in individual histories (iii., vi.) is exhibited next in worldwide prophetical pictures (ii. and vii.). God manifested His irresistible power in D. and his friends, as representing the theocracy then depressed, before the heathen king who deemed himself Divine. Thus God secured the heathen's respect for His covenant people which found its culmination in Cyrus' decree for their restoration and the rebuilding of the temple of Jehovah, whom he confessed to be preeminently "THE God of heaven" (Ezra i. 1–4).

Ezra viii. 2 and Neh. x. 6 mention another Daniel, Ithamar's descendant.

BOOK OF DANIEL. *Authenticity.* That D. composed it is testified by vii. 1, 28; viii. 2; ix. 2; x. 1, 2; xii. 4, 5. In the first six chaps., which are *historical*, he does not mention himself in the first person, for in these the *events*, not the person, are prominent (comp. Isa. vii. 3, xx. 2). In the last six, which are *prophetical*, wherein his Divine commission needed to be shown, he comes forward *personally* as the writer. Being a "seer," having the *gift* and *spirit*, not the theocratical *office* and *work*, of a prophet, his book stands in the third rank in the Hebrew canon, viz. in the Hagiographa (Chethubim) between Esther and Ezra, the three relating to the captivity. Its position there, not among the *prophets* as one would expect, shows it was not an interpolation of later times, but deliberately placed where it is by Ezra and the establishers of the Jewish canon. D. was "the politician, chronologer, and historian among the prophets" (Bengel). Similarly, the psalms, though largely prophetical, are ranked with the Hagiographa not the prophets. He does not, as they writing amidst the covenant people do, make God's people the foreground; but writing in a heathen court he makes the world kingdoms the foreground, behind which he places the kingdom of God, destined ultimately to be all in all. His book written amidst heathen isolation is the O. T. Apocalypse, as the Revelation of John written in the lonely Patmos is the N. T. Apocalypse; the two respectively stand apart, his from the prophets, John's from the epistles.

Porphyry in the third century A.D. assailed the book of D. as a forgery in the time of the Maccabees, 170–164 B.C. But the forgery of a prophecy, if D. were spurious, would never have been received by the Jews from an age when *confessedly* there were no prophets. Antiochus Epiphanes' history and attack on the holy people are so accurately detailed (Dan. xi.) that Porphyry thought they *must* have been written *after* the event. But Zechariah, Ezra, and Nehemiah allude to it; Jesus in His peculiar designation "*the* Son of man" (Matt. xxiv. 30, comp. Dan. vii. 13) refers to it, and especially in the crisis of His trial when adjured by the living God (Matt. xxvi. 64), and stamps him authoritatively as "the prophet D.," and ratifies his particular prophecies (Matt. xxiv. 15, 21; comp. Dan. xii. 1, etc.). Luke i. 19–26 mentions Gabriel, whose name occurs elsewhere in Scripture only in Dan. viii. 16, ix. 21. The prophecies tally with those in Revelation. The judgment of the world given to the saints, and the destruction of the blasphemous king at the Lord's coming, (Dan. vii. 8, 25; xi. 36) foretold by D., are further unfolded by Paul (1 Cor. vi. 2, 2 Thess. ii. 3–12). The deliverances from fire and lions (Dan. ii. and vi.) are referred to in Heb. xi. 33, 34. Thus the N. T. attests (Dan. ii., iii., vi., vii., xi.) expressly on the three points to which rationalists object, viz. the *predictions*, the *miracles* narrated, and the *manifestations of angels*. The former part also is referred to by Christ, viz. as to "the stone" smiting the image (ii. 34, 35, 44, 45), in Matt. xxi. 44. The miracles, like those of Moses in Egypt, were designed to show to the seemingly victorious world power the really superior might of the seemingly prostrate kingdom of God, and so to encourage the captive Jews to patient trustfulness in God. What completely disproves Porphyry's theory is, 1 Macc. (i. 24; ix. 27, 40) refers to D. as an accredited book, and even to LXX. version of it; comp. Dan. xi. 26 (LXX. xii. 1). D.'s place in the LXX. shows it was received by the Jews before the Maccabean times. What a strange testimony then does Porphyry unwillingly bear to the Divine inspiration of the book! the events so minutely fulfilling the prophecies about Antiochus that it might be supposed to be a *history* of the past instead of, as it is *proved* to be, a *prediction* of events then future.

Josephus (Ant. vii. 11, § 8) records that Alexander the Great had designed to punish the Jews for their fidelity to Darius; but Jaddua (332 B.C.) the highpriest, at the head of a procession, met him and averted his wrath by showing him D.'s prophecy that

a Grecian monarch should overthrow Persia (viii. 5–8). Josephus' statement, if true, accounts for the *fact* that Alexander favoured the Jews; it *certainly* proves that the Jews of Josephus' time believed in the existence of D.'s book in Alexander's time long before the Maccabees.

With Jaddua, highpriest 341–322 B.C., the O. T. history ends (Neh. xii. 11). As this was long after Nehemiah, who died about 400 B.C., the register of priests and Levites must have been inserted in Nehemiah with Divine sanction subsequently. The language of D. from the 4th ver. of chap. ii. to the end of chap. vii. is *Chaldee*, the world empire's language, the subject here being about *the world at large*. The rest is *Heb.* generally, as the subject concerns *the Jews* and their ultimately restored theocratic kingdom. D.'s circumstances exactly tally to this, he being Hebrew by birth and still keeping up intercourse with Hebrews, and at the same time Chaldee by residence and associations. The union of the two languages in one book would be as *unnatural* to one in a later age, and therefore not similarly circumstanced, as it is *natural* to D. D.'s Heb. is closely like that of Ezekiel and Habakkuk, that is, *just those prophets living nearest the assumed age of D.* The Aramaic, like Ezra's, is of an earlier form than in any other Chaldaic document.

Two predictions establish D.'s prophetical character, and that the events foretold extend to subsequent ages. (1) That the four world monarchies should rise (ii., vii.), Babylon, Medo-Persia, Greece, and Rome, and that Rome in a tenfold divided form should be the last, and should be overthrown by Messiah's kingdom alone; Charlemagne, Charles V., and Napoleon have vainly tried to raise a *fifth*. (2) The time of Messiah's advent dating from the foretold decree to restore the temple, His being cut off, and the city's destruction, are foretold definitely. "He who denies D.'s prophecies undermines Christianity, which is founded on D.'s prophecies concerning Christ" (Sir Isaac Newton).

The *vision* mode of revelation, which is the exception in other prophets, is the rule in D. and in Zech. i.—vi. A new stage in the theocracy begins with the captivity. Hence arose the need for miracles to mark the new era. National miracles in Egypt, the wilderness, and Canaan marked the beginning of the theocracy or outwardly manifested kingdom of God. Personal miracles mark the beginning of the church, the spiritual kingdom of God, coming not with outward observation in "the times of the Gentiles," which began from the captivity. Originally Abraham was raised out of the "sea" (Dan. vii. 2) of nations as an island holy to God, and his seed chosen as God's mediator of His revelation of love to mankind. Under David and Solomon the theocracy attained its O. T. climax, being not only independent but ruling the surrounding heathen; so this period was made type of the Messianic (as it ultimately shall be manifested). But when God's people rested on the world powers the instrument of their sin was made the instrument of their punishment. So the ten tribes' kingdom, Israel, fell by Assyria (722 B.C.), on whom it had leaned, and Judah similarly by Babylon (Ezek. xxiii.). The theocracy, in the strict sense of *the manifested kingdom of God on earth*, has ceased since the Babylonian exile, and shall only be resumed with a glory vastly exceeding the former at the millennium (Rev. xi. 15, xx.).

D.'s position in the Babylonian court answers to the altered relations of the theocracy and the world power; see above. He represents the covenant nation in exile, and in subjection to the world power *externally*. But his heavenly insight into dreams which baffle the Chaldæans' lore represents the covenant people's *inner* superiority to their heathen lords. His high dignities in the world typify the ultimate giving of the earth kingdom "to the people of the saints of the Most High" (Dan. vii. 27). Thus his personal history is the basis of his prophecy.

Chaps. ii.—vii. represent the world powers developed *historically*; viii.—xii. their development *in relation to Israel*. The period of D.'s prophecies is that from the downfall of the theocracy to its final restoration; it is the period of the world's outward supremacy, "the times of the Gentiles" (Luke xxi. 24; Dan. ix. 27, xii. 7), not set aside by Christ's first coming (John xviii. 36, Matt. iv. 8-10); for Satan yet is "prince of this world," and Israel has been depressed and Judah's kingdom prostrate ever since the Babylonian captivity. But His second advent shall usher in the restored Israelite theocracy and His worldwide manifested kingdom.

In chap. ii. the world kingdoms are seen by the heathen king in their outward unity and glory, yet *without life*, a *metal* colossus; in chap. vii. they appear to the prophet of God in their real character as instinct with life, but mere beast life, terrible animal power, but no true manhood; for true manhood can only be realized by conscious union with God, in whose image man was made. The Son of God as "the Son of man" is the true ideal Standard and Head of humanity. [See BEAST.] In Rev. iv., v., the four cherubim are "living creatures," not "beasts" as A. V. The "beast" (*therion*) appears in Rev. xiii., xiv., xvii., xix., as in Dan. vii., viii. When Nebuchadnezzar glorified and deified self, becoming severed from God, he became beast-like and consorted with the beasts, that *look downward to the earth*, having lost his true humanity; but when "he *lifted up his eyes to heaven* his understanding returned, and he blessed the Most High, whose dominion is an everlasting dominion" (iv. 28 34). Nebuchadnezzar's degradation, repentance, and restoration contrast strikingly with Belshazzar's sacrilegious luxury and consequent doom; and D. develops definitely the prophetical germs already existing as to *Messiah* (vii., ix.), the *resurrection* (xii. 2, 3), and the *ministry of angels* (viii. 16, x., xii. 1).

The "seventy weeks" (ix. 24) probably date from 457 B.C., when Ezra (vii.) in the 7th year of Artaxerxes Longimanus returned to Jerusalem empowered to restore the temple and the national polity, 13 years before the rebuilding of Jerusalem by Nehemiah, who carried out the commission of Ezra, which virtually included the rebuilding of the city.

457 B.C. (the A.D. dating four years after Christ's actual birth.)
30 A.D. the crucifixion.
3½ years, afterwards, of gospel preaching to the Jews only.
490½

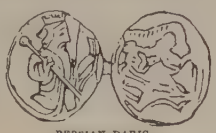
So Jeremiah's foretold 70 years of the captivity begin 606 B.C., 18 years before the actual destruction of Jerusalem, when Judah's independent theocracy ceased, Jehoiakim being put in fetters by Nebuchadnezzar. The seventy weeks of years are divided into 7, 62, and 1. The 70th one week, the period of N. T. revelation in Messiah, consummates the preceding ones, as the sabbath succeeds and crowns the work days. The Messianic time (seven years) is the sabbath of Israel's history, in which it had the offer of all God's mercies, but was cut off temporarily for rejecting them. The seven weeks or sevens in the beginning, *i.e.* 49 years, answer to the period closing O. T. revelation, viz. that of Ezra, Nehemiah, and Malachi. The 62 are the intermediate period of 434 years between the seven and the one, and in them was no revelation; in all 490 years. The closing one week (or seven years) includes the 3½ years of Jesus' own preaching to the Jews, and 3½ of the apostles' preaching to the Jews only; then the persecution as to Stephen drove the evangelists from Jerusalem to Samaria. The universal expectation of a Saviour existed even in the Gentile world at the very time He came; doubtless due to D.'s prophecy carried far and wide by the Jews (Tacitus, Hist., v. 13; Suetonius, Vespasian iv.). Jerusalem was not actually destroyed till A.D. 70, but virtually and theocratically was "dead" A.D. 33, 3½ years after Christ's death, having failed to use that respite of grace (Luke xiii. 7–9). Gen. ii. 17, *in the day* that Adam *sinned* he *died*, though his actual death was long subsequent. Hos. xiii. 1, 2: Jerusalem's destruction by Titus only consummated the removal of the kingdom of God from Israel to the Gentiles, which took place at the scattering of the disciples from Jerusalem (Matt. xxi. 43), to be restored at Christ's second advent, when Israel shall head the nations (xxiii. 39; Acts i. 6, 7; Rom. xi. 25–31, xv.).

Dannah. A city in the mountains of Judah, S.W. of Hebron (Josh. xv. 49). Identified by Conder (Pal. Expl.) with Domeh, two miles N. of Dhoheriyeh (Debir).

Dara, Darda. 1 Chron. ii. 6, 1 Kings iv. 31. One of the four noted for wisdom, but excelled by Solomon (1 Kings iv. 31), sons of Zerach, of Pharez' distinguished family of Judah. [See CALCOL.] "Sons of

Mahol" probably mean "sons of the *choir*," *i.e.* the famous musicians of whom Ethan and Heman are named in the titles Ps. lxxxviii., lxxxix. As "son" is often used for *descendant*, even if Mahol be a proper name their being called "sons of Mahol" in 1 Kings iv., but "sons of Zerah" in 1 Chron. ii. 6, is no objection to their identity.

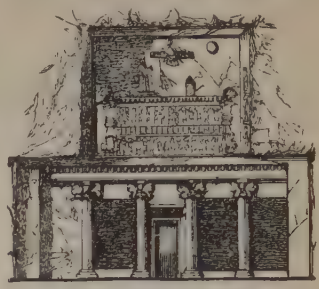
Daric. A gold coin current in Palestine after the return from Babylon. The Persian kings issued it; the obverse having the king with bow and javelin or dagger, the reverse a square; 128 grains troy. Ezra ii. 69, viii. 27; Neh. vii. 70-72; 1 Chron. xxix. 7, "drams" A.V. Derived from *Darius* the Mede, or else *dara* a king, *the regal coin* (comp. our "crown"). The Gr. *drachm*, our *dram*, is akin.



PERSIAN DARIC.

Darius. A common name of several Medo-Persian kings, from a Persian root *darvesh*, "restraint;" Sanskrit *dhari*, "firmly holding." **1.** D. the Mede. [See DANIEL, BABYLON, BELSHAZZAR, and CYRUS.] Dan. v. 31, vi. 1, ix. 1, xi. 1. This D. "*received* the kingdom" (v. 31) of Babylon as viceroy from Cyrus, according to G. Rawlinson, which may be favoured by ix. 1: "D., the son of Ahasuerus, of the seed of the Medes, which was *made king* over the realm of the Chaldæans." He in this view gave up the kingdom to his superior Cyrus, after holding it from 538 to 536 B.C. Abydenus makes Nebuchadnezzar prophesy that a Persian and a Mede, "the pride of the Assyrians," should take Babylon, *i.e.* a prince who had ruled over the Medes and Assyrians. Cyrus, having taken such a prince 20 years before Babylon's capture, advanced him to be deputy king of Babylon. Hence he retained the *royal* title and is called "king" by Daniel. Thus Astyages (the last king of the Medes, and having no issue according to Herodotus, i. 73, 109, 127) will be this D., and Ahasuerus (*Achashverosh*) = Cyaxares (*Huwakshatra*), father of Astyages. Æschylus (Persæ, 766, 767) represents Cyaxares as the first founder of the empire and a Mede, and Sir H. Rawlinson proves the same in opposition to Herodotus. Æschylus describes Cyaxares' son as having "a mind guided by wisdom"; this is applicable both to D. in Dan. vi. 1-3, and to Astyages in Herodotus. The chronology however requires one *junior to* Astyages to correspond to D. the Mede and Cyrus's viceroy, whether a son or one next in succession after Astyages, probably Cyaxares. Harpocration makes him to have introduced the coin named from him the *daric*. Xenophon's account of Cyaxares agrees remarkably with Daniel's account of D. Xenophon says Cyrus conquered Babylon by Cyaxares' permission, and appointed for him a royal palace and rule and home there (see Dan. vi. 1, 28; ix. 1; v. 31). Daniel's statement that D. was 62 years old accords with Xenophon that when Cyaxares gave Cyrus his daughter he gave him along with her the Median kingdom, himself having no male heir, and being so old as not to be likely to have a son. D.'s weakness in yielding to his nobles (Dan. vi.) accords with Xenophon's picture of Cyaxares' sensuality. The shortness of his reign and the eclipsing brilliancy of Cyrus' capture of Babylon caused Herodotus and Berosus to pass D. unnoticed. Cyaxares is the Median *uwakshatra*, "autocrat," answering to D. the Persian, *Darjawusch* "the ruler;" *kschaja*, "kingdom," is the root in the Persian Ahasuerus, *Kschajarscha*, and the Median Astyages.

2. D., son of Hystaspes, fifth from Achæmenes, who founded the Persian dynasty. The Magian Pseudo-Smerdis [ARTAXERXES, see; Ezra iv. 7] usurped the throne, pretending to be Cyrus' younger son. As he restored the Magian faith, effecting a religious as well as political revolution, he readily gave ear to the enemies of the Jews whose restorer Cyrus had been (Ezra iv. 7-24). D. Hystaspes with six Persian chiefs overthrew the impostor and became king 521 B.C. As soon as D. was on the throne the Jews treated Smerdis' edict as null and void. This bold step is accounted for by D.'s own inscription at Behistun stating that in his zeal for Zoroastrianism he reversed Smerdis' policy, "rebuilding the temples which the Magian had destroyed and restoring the religious chants and worship which he had abolished." The Jews so counted on his sympathy as not to wait for his express edict. Their enemies, hoping that Smerdis had destroyed Cyrus' decree, informed the king of the Jews' proceeding and proposed that the archives *at Babylon* should be searched to see whether Cyrus had ever really given such a decree. It was found *at Ecbatana*. In his second year Haggai (i. 1, ii. 1, 10) and Zechariah (iii., iv., vii. 1-3) the prophets encouraged Zerubbabel and Jeshua to resume the building of the temple that had been discontinued (Ezra v.). Tatnai and Shethar Boznai's effort to hinder it only occasioned the ratification of Cyrus' original decree by D. D. in his decree in Ezra (vi.) writes as might have been expected from the Zoroastrian D. of secular history; he calls the Jews' temple "the house of God," Jehovah "the God of heaven," and solicits their prayers "for the life of the king and of *his sons*." Herodotus (vii. 2) confirms the fact that he had sons when he ascended the throne. His curse (ver. 12) on those who injure the temple answers to that on those who should injure the inscriptions at Behistun, and his threat of *impaling* such (ver. 11) answers to the Behistun and Herodotus (iii. 159) record of the ordinary punishment he inflicted. The "tribute" (ver. 8) too he was the first to impose on the provinces (Herodotus, iii. 89). In four years it was completed, *i.e.* in the sixth year of D., (Ezra vi. 15) 516 B.C. In this same year he suppressed with severity a Babylonian revolt. He reduced under his supremacy Thrace, Macedon, and the islands in the Ægean Sea, 513-505 B.C. Invading Greece he



TOMB OF DARIUS HYSTASPES.

was defeated at Marathon 590. Before he could renew the campaign, with preparations completed he died 485 B.C.

3. D. the Persian (Neh. xii. 11, 22). As "Jaddua" was highpriest at the invasion of Alexander the Great, D. III., Codomanus, his enemy (336-330 B.C.), last king of Persia, is meant. D. II., or Nothus, king from 424 to 405 B.C., would be meant if Nehemiah were the writer; but it is more likely he was not, and that the continuation of the register down to Alexander's contemporary, Jaddua, is inserted by a later hand.

Darkness. The ninth Egyptian plague (Exod. x. 21, etc.). Especially calculated to affect the Egyptians who worshipped Ra, the sun god. Its sudden and intense coming when Moses stretched out his hand marked it as supernatural. Its basis was natural, viz. the chamsin or sandstorm (see LXX.), from the S.W. desert. It produces a darkness denser than the densest fog, so that no man rises from his place; men and beasts hide till it is over, for it penetrates even through well closed windows. This explains the peculiar phrase "darkness which may be felt." What still more marked its judicial character was (comp. Isa. xiii. 9, 10; Joel ii. 31, iii. 15; Matt. xxiv. 29) "the children of Israel had light in their dwellings." The date of Amos viii. 9 coincides with a total eclipse visible at Jerusalem shortly after noon, Feb. 9th, 784 B.C.; the date of Micah iii. 6 with the eclipse June 5th, 716 B.C. (Dionys. Hal., ii. 56); the date of Jer. xv. 9 with the eclipse Sept. 30th, 610 B.C. (Herodotus, i. 74, 103.)

The darkness over all the land (Judæa) from the sixth to the ninth hour during Christ's crucifixion (Matt. xxvii. 45) cannot have been an eclipse, for IT would not last *three hours*, seldom intensely more than six minutes. The eclipse, darkness and earthquake in Bithynia, noted by Phlegon of Tralles, was probably in the year before. *This* darkness at Christ's crucifixion was nature's sympathy with her suffering Lord; perhaps partly intended by the prophecy Amos viii. 9. As the glory of the Lord shone around the scene of His birth (Luke ii. 9), so a pall of darkness was fitly spread over His dying scene. By the paschal reckoning the

moon must then have been at its full, when the sun could not be eclipsed.

Darkness is the image of spiritual ignorance and unbelief (Isa. lx. 2; John i. 5, iii. 19; 1 John ii. 8). "Outer darkness" expresses exclusion from the brightness of the heavenly banquet (Matt. viii. 12). "The works of darkness," *i.e.* sins (Eph. v. 11). God dwells in thick darkness; *i.e.*, we cannot penetrate the awe inspiring mysteries of His person and His dealings. But God is light, and in Him is no darkness at all (1 John i. 5, 1 Kings viii. 12, Ps. xcvii. 2).

Darkon, *children of.* "Servants of Solomon" (Ezra ii. 56, Neh. vii. 58).

Dathan. [See AARON and KORAH.] He and ABIRAM [see], sons of Reuben, conspired with Korah against Moses and Aaron (Num. xvi. 1, xxvi. 9–11; Deut. xi. 6; Ps. cvi. 17).

Daughter, used also for *granddaughter*, or female descendant (Gen. xxxi. 43, xxvii. 46). "Daughter of Zion," "daughter of Jerusalem" (Isa. xxxvii. 22); *i.e.*, *Zion* or *Jerusalem and her inhabitants*, personified poetically as an abstract collective feminine. Hengstenberg takes "daughter of Zion" = *Zion*, "daughter of Jerusalem" = *Jerusalem* (comp. Ps. ix. 14). "Daughters of music" (Eccles. xii. 4): *songs and instrumental performances* sound low to the old (2 Sam. xix. 35); otherwise the *voice* and *ear*, the organs which produce and enjoy music. Analogy favours the former view. As the principal city is termed "mother," so its dependent villages are called "daughter towns" (Josh. xv. 45, Heb.).

David = *Beloved.* His outer life is narrated in the *histories* of Samuel, Kings, and Chronicles; his inner life is unfolded by himself in the Psalms. The verbal coincidences in Psalms and the allusions incidentally to facts which the *histories* detail are evidently undesigned, and therefore confirm the genuineness of both. The youngest of the eight sons of Jesse of Bethlehem (1 Sam. xvi. 11); great grandson of Ruth and Boaz, "a mighty man of wealth" (Ruth ii. 1; iv. 21 22). Born, according to the common chronology, 1085 B.C. Began to reign when 30 years of age, but over Judah alone, 1055 B.C. (2 Sam. v. 4, 1 Kings ii. 11, 1 Chron. xxix. 27); over *all* Israel, seven years and six months later, 1048 B.C. He died in 1015 B.C., 70 years old. In early life he tended Jesse's flocks, thereby being trained for his subsequent career, for he had ample scope for quiet and prayerful meditations, such as Moses had in his 40 years retirement in Midian before his call to public life, and as Paul had in the Arabian sojourn (Gal. i. 17) before his worldwide ministry. Those who are to be great public men often need first to be men of privacy. His intimate acquaintance with the beauties of nature, alike water, field, hill, and forest below, and the sun, moon, and glorious heavens above, gives colouring to many of his psalms (xxix., viii., xix., etc.). His shepherd life, exposed to wild beasts, yet preserved by God amidst green pastures and still waters, furnishes imagery to Ps. xxii. 20, 21; xxiii.; vii. 2. His active energies were at the same time exercised in adventures amidst the hills and dales of Judah, in one of which his courage was tested by a close encounter with a lion, and in another with a bear, both of which he slew, grasping the beast by the beard and rescuing a lamb out of his mouth. These encounters nerved him for his first great victory, the turning point of his life, the slaying of Goliath of Gath (1 Sam. xvii. 35). Moreover, his accurate acquaintance with all the hiding places in the cavern-pierced hills, *e.g.* the cave of Adullam, proved of great service to him afterwards in his pursuit by Saul.

The Bible authorities for his biography are the Davidic psalms and poetic fragments in the histories (2 Sam. i. 19–27; iii. 33, 34; xxii.; xxiii. 1–7); next the chronicles or state annals of D. (1 Chron. xxvii. 24); the book (history) of Samuel the seer, that of Nathan the prophet, and that of Gad the seer (xxix. 29). Jesse had a brother Jonathan whom D. made one of his counsellors (1 Chron. xxvii. 32). Jesse's wife, D.'s mother, is not named; but Nahash her former husband is, by whom she had two daughters, D.'s half sisters: Zeruiah, mother of Abishai, Joab and Asahel; and Abigail, mother of Amasa by Jether or Ithra (1 Chron. ii. 13–17, 2 Sam. xvii. 25). Jesse was an old man when D. was a mere youth (1 Chron. xvii. 12). His sisters were much older than D., so that their children, D.'s nephews, were his contemporaries and companions more than his own brothers. D. shared some of their warlike determined characteristics, but shrank from their stern recklessness of bloodshed in whatever object they sought (2 Sam. iii. 39, xix. 7). His eldest brother, Eliab, behaved unkindly and imperiously toward him when he went like a second Joseph, sent by his father to seek his brethren's welfare (1 Sam. xvii. 17, 18, 28, 29). Eliab's "command," as head of Jesse's sons, was regarded by the rest as authoritative (xx. 29), and the youngest, D., was thought scarcely worth bringing before the prophet Samuel (xvi. 11). Hence he had assigned to him the charge of the flock, ordinarily assigned to the least esteemed of the family, women, and servants, as was the case with Moses, Zipporah, Jacob, Rachel. When D. became king, instead of returning evil for evil he made Eliab head of the tribe of Judah (1 Chron. xxvii. 18), Elihu = Eliab. His brother Shimeah had two sons connected with his subsequent history, Jonadab the subtle, bad, selfish adviser of incestuous Amnon (2 Sam. xiii. 3, 32, 33), and Jonathan who slew a giant of Gath (2 Sam. xxi. 21).

Nahash was probably one of the royal family of Ammon, which will account for D.'s friendship with the king of the same name, as also with Shobi, son of Nahash, from both of whom he received "kindness" in distress (2 Sam. x. 2, xvii. 27). Ammon and D. had a common enemy, Saul (1 Sam. xi.); besides D.'s Moabitish great grandmother, Ruth, connected him with Moab, Ammon's kinsmen. Hence it was most natural to him to repair to Moab and Ammon when pursued by Saul. We at first sight wonder at his leaving his father and mother for safe keeping with the king of Moab (1 Sam. xxii.); but the book of Ruth shows how coincident with probability this is, and yet how little like the harmony contrived by a forger! His Gentile connection gave him somewhat enlarged views of the coming kingdom of Messiah, whose type and ancestor he was privileged to be (Ps. ii. 8, Matt. i. 5).

His birthplace was Bethlehem (as it was of his Antitype, Messiah: Luke ii. 4, etc.); and of his patrimony there he gave to Chimham a property which long retained Chimham's name, in reward for the father Barzillai's loyalty and help in Absalom's rebellion (2 Sam. xix. 37, 38; Jer. xli. 17). His early associations with Bethlehem made him when in a hold desire a draught of water from its well whilst the Philistines held it. Three of his 30 captains broke through and brought it; but D., with the tender conscientiousness which characterized him (comp. 1 Sam. xxiv. 5, 2 Sam. xxiv. 10), and which appreciated the deep spirituality of the sixth commandment, would not drink it but poured it out to the Lord, saying, "My God forbid it me: shall I drink the blood of these men that have put their lives in jeopardy?" (1 Chron. x. 15–19.)

SAUL [see], the people's choice, having been rejected from being king for disobedience, God manifested His sovereignty by choosing one, the very last thought of by his own family or even by the prophet; not the eldest, but the youngest; not like Saul, taller than the people by head and shoulders, but of moderate stature. A yearly sacrificial feast used to be held at Bethlehem, whereat Jesse, as chief landowner, presided with the elders (1 Sam. xvi., xx. 6; comp. at Saul's selection, ix. 12). But now suddenly at God's command, Samuel, though fearful of Saul's deadly enmity, appears there driving a heifer before him, to offer an extraordinary sacrifice. The elders trembling, lest his visit should be for judicial punishment of some sin, inquired, "Comest thou peaceably?" He answered, "Peaceably." Then inviting them and Jesse's sons he caused the latter to pass successively before him. Seven so passed, but were rejected, notwithstanding Samuel's prepossession in favour of Eliab's countenance and stature, since Jehovah, unlike man, "looks not on the outward appearance but on the heart." D., seemingly the least likely and the youngest, was fetched from the sheep; and his unction with oil by the prophet previous to the feast was accompanied with the unction of the Spirit of the Lord from that day forward. Simultaneously the Spirit of Jehovah left Saul and an evil spirit from Jehovah troubled him. D. was "a man after the Lord's own heart" (1 Sam. xiii. 14, Acts xiii. 22). Moreover he did not lack those outward graces which were looked for in a king; "ruddy," *i.e.* with auburn hair,

esteemed to be a beauty in the South and East, where *black* hair is usual; with "bright eyes" (marg. 1 Sam. xvi. 12, 18); goodly in countenance, and comely in person (xvii. 42); besides being "mighty, valiant, a man of war," and withal "prudent." Like his nephew Asahel, his feet were by his God made "like hinds' feet." D. adds (Ps. xviii. 33, 34): "He teacheth my hands to war, so that a bow of steel is broken by mine arms." Nothing could be more homely than his outward attire, with a staff or wand in hand used for dogs, and a wallet round his neck for carrying a shepherd's necessaries (1 Sam. xvii. 40–43). But God gave him "integrity of heart and skilfulness of hands," qualifying him for "feeding and guiding Israel," after that he was "taken from the sheepfolds" (Ps. lxxviii. 70–72), and "from the sheepcote" (2 Sam. vii. 8). Nor was he ashamed of his early life, but delighted gratefully to acknowledge before God that he was "the man raised up on high." (2 Sam. xxiii. 1; comp. Ps. lxxxix.)

The first glimpse we have of his taste in music and sacred poetry, which afterwards appears so preeminent in his psalms, is in his having been chosen as the best minstrel to charm away the evil spirit when it came upon Saul (1 Sam. xvi. 15–23). Thus the evil spirit departed, but the good Spirit did not come to Saul; and the result was, when D. was driven away, the evil returned worse than ever (comp. xxviii. with Matt. xii. 43–45). D. received doubtless further training in the schools of the prophets, who connected their prophesyings with the soothing and elevating music of psaltery, tabret, pipe, and harp (1 Sam. x. 5); for he and Samuel (who also feared Saul's wrath for his having anointed D.: xvi. 2) dwelt together in NAIOTH [see] near Ramah, *i.e.* in the "habitations" of the prophets there, connected together by a wall or hedge round; a school over which Samuel presided, as Elisha did over those at Gilgal and Jericho; schools not for monastic separation from life's duties, but for mental and spiritual training with a view to greater usefulness in the world. Thus he became "the sweet singer of Israel" (2 Sam. xxiii. 1), "the inventor of instruments of music" (Amos vi. 5). Comp. 1 Chron. xxiii. 5, xv. 16, 19–21, 24, xxv. 1; 2 Chron. xxix. 25, 26. The use of cymbals, psalteries, and harps, in a form suitable for the temple worship, was by his command; the *kinnor* (the lyre) and the *nebel* (the psaltery, a stringed instrument played by the hand) being improved by him and added to the cymbals, as distinguished from the "trumpets."

MUSICAL INSTRUMENTS.

The portion 1 Sam. xvii.—xviii. 2 has been thought a parenthesis explaining how D. became first introduced to Saul. But xvii. 12, 15 show that Saul *already* had D. in attendance upon him, for Jesse his father is called "*that* Ephrathite" (viz. *that* one spoken of above), and it is said before D.'s going forth to meet Goliath that "D. went and returned from Saul to feed his father's sheep at Bethlehem." How then shall we account for Saul's question just before the encounter, "Abner, whose son is this youth?" and after it, "Whose son art thou, young man?" (xvii. 55–58.) Also, is this question consistent with his being already "Saul's armour-bearer and loved greatly" by him? (xvi. 20, 21.) The title "armour-bearer" was honorary, like our aide-de-camp, *e.g.* Joab had *ten* (2 Sam. xviii. 15). D. merely attended Saul for a time, and returned to tend his father's sheep, where he was when the war broke out in which Goliath was the Philistine champion. Saul's question (xvii. 55–58), "Whose son art thou?" must therefore imply more than asking the *name* of D.'s father. Evidently he entered into a full inquiry about him, having lost sight of him since the time D. had been in attendance. The words (xviii. 1) "when D. made an end of speaking unto Saul, the soul of Jonathan was knit unto the soul of D.," imply a *lengthened detail of all concerning his father and himself.* The sacred writer of 1 Samuel probably embodied in his narrative some fragments of the authoritative documents mentioned above, stamping them with Divine sanction; hence arises a variation between the different documents which would be cleared up if we knew more fully the circumstances. *Both* are true, though the explanation of *how* they harmonize can only be conjectured with more or less probability.

The battle was at EPHES-DAMMIM [see] in the boundary hills of Judah; Saul's army on one side of the valley, the Philistines on the other, the brook Elah (*i.e.* the Terebinth) running between. Goliath's complete armour contrasted with the ill armed state of Israel, whose king alone was well armed (ver. 38). For, as Porsena imposed on the Romans the stipulation that they should use no iron save in husbandry (Pliny, xxxiv. 14), so the Philistines forced the Israelites to have "no smith throughout all their land, lest the Hebrews make them swords or spears" (1 Sam. xiii. 19, 20). D. at this moment, when all the Israelites were dismayed, came to bring supplies for his brethren and to get from them a "pledge" that they were alive and well. Arriving at the wagon rampart (not "the trench" as A.V.) round Israel's camp, he heard their well known war shout (Num. xxiii. 21, comp. x. 35). Leaving his CARRIAGE [see] (the vessels of supplies which he carried) in the hand of the baggagemaster, he ran to salute his brethren in the midst of the lines, and there heard Goliath's challenge repeated on the fortieth day for the fortieth time. The meekness with which D. conquered his own spirit, when Eliab charged him with pride, the very sin which prompted Eliab's own angry and uncharitable imputation, was a fit prelude to his conquest of Goliath; self must be overcome before we can overcome others (Prov. xvi. 32, xiii. 10). The same principle, "judge not according to the appearance" (John vii. 24), as at his anointing (1 Sam. xvi. 7), is set forth in the victory of this "youth" over "a man of war from his youth." Physical strength and size, severed from God, is mere *beast strength*, and must fall before the seemingly feeblest whose God is the Lord. This is the force of his words: "thy servant slew both the lion and the bear, and this uncircumcised Philistine *shall be as one of them*, seeing he hath defied the armies of the living God." Man becomes beastlike when severed from God, and is only manly when he is godly. [See BEAST, and DANIEL.] Confidence in God, not self, grounded on past deliverances, and on God's honour being at stake before the assembled people of God and the enemies of God (xvii. 45–48), filled him with such alacrity that he "ran" toward the enemy, and with his simple sling and stone smote him to the ground. His armour D. took first to his tent, and afterwards to the tabernacle at Nob; his head D. brought to Jerusalem (the *city*, not the citadel, which was then a Jebusite possession).

At this point begins the second era of D.'s life, his persecution by Saul. A word is enough to rouse the jealous spirit, especially in a king towards a subject. That word was spoken by the women, unconscious of the effect of their words whilst they sang in responsive strains before the king and his champion, "Saul has slain his thousands, and *D. his ten thousands.*" "They have ascribed unto D. ten thousands, and to me but thousands, and what can he have more but the kingdom?" Conscience told him he had forfeited his throne; and remembering Samuel's word after his disobedience as to the Amalekites (xv. 28), "the Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine that is better than thou," he "eyed David" as possibly the "neighbour" meant. Envy moved Saul under the evil spirit to cast his javelin at him, but twice he eluded it. His already noted (xvi. 18) prudence, whereby "he behaved himself wisely in all his ways," was now brought into exercise; a quality which in dependence on Jehovah its giver (Ps. v. 8) he in Ps. ci. 1, by an undesigned coincidence, professes in the same words his determination to exercise, and which as it was the characteristic of Jacob, Israel's forefather, so it has been prominent in his descendants in all ages, modern as well as ancient, especially in times of persecution; analogous to the instinctive sagacity of hunted animals. So wisely did he behave, and so manifestly was the Lord with him, that Saul the king was afraid of D. his subject; "therefore Saul removed him from him and made him captain over a thousand" (xviii. 13). Subsequently he was captain of the king's bodyguard, next to Abner the captain of the host and Jonathan the heir apparent, and sat

with the king at table daily (xx. 25, xxii. 14). Next, after Saul broke his promise of giving Merab his elder daughter to be D.'s wife, by giving her to Adriel instead, Michal, Saul's second daughter, became attached to D. Saul used her as a "snare" that D. might fall by the Philistines. The dowry Saul required was 100 foreskins of the Philistines. D. brought him 200, which, so far from abating his malice, seeing that the Lord was so manifestly with D., made him only the more bitter "enemy." But God can raise up friends to His people in their enemy's house; and as Pharaoh's daughter saved Moses, so Saul's son Jonathan and daughter Michal saved D. After having promised in the living Jehovah's name D.'s safety to Jonathan, and after D. had "slain the Philistines with a great slaughter" from which they did not recover till the battle in which Saul fell, Saul hurled his javelin at D. with such force that it entered into the wall and then would have killed D. in his own house, but that by Michal's aid he escaped through a window. Jonathan, his bosom friend, he saw once again and never after. Michal was given to Phaltiel, and was not restored to him until he made her restoration a condition of peace with Abner (xix., 2 Sam. iii. 13-16). How striking a retribution by the righteous God it was, that Saul himself fell by the very enemy by whom he hoped to slay D.! How evidently this and kindred cases must have been in D.'s mind when he wrote of the sinner, "he made a pit and digged it, and is fallen into the ditch which he made" (Ps. vii. 15, 16); the title of this psalm probably refers to Saul the *black* hearted son of Kish the Benjamite, enigmatically glanced at as "Cush (*Ethiopia*; comp. Jer. xiii. 23, Amos ix. 7) the Benjamite."

This first act in his long wanderings forms the subject of Ps. lix. The title states the occasion: "when Saul sent and they watched the house to kill him." The "bloody men" are Saul and his minions (ver. 2). "The mighty are gathered against me, not for my transgression; . . . they run and prepare themselves without my fault" (ver. 3, 4); herein he appeals to the all-knowing Jehovah, since the earthly king will not believe his protestations of innocence of the treason laid to his charge. This psalm harmonizes with the independent history, 1 Sam. xviii. 8–end; xx. 30, 31; xxii. 8; xxiv. 9. This is the "lying" alluded to (ver. 12); Saul's "pride" would not brook that D.'s exploits should be extolled above his; hence flowed the "lying" and malice. His minions, "like a dog returning at evening," thirsting for prey which they had in vain sought throughout the day, came tumultuously besieging D.'s house "that night" after Saul's vain attempt to destroy him in the day. His doom answered to his sin. Greatly trembling at the Philistine hosts, warlike though he was, but cowed by a guilty conscience, he who had made D. to "wander up and down" now in his turn wanders hither and thither for that spiritual guidance which Jehovah withheld, and at last *by night* in disguise was a suppliant before the witch of Endor, which sealed his destruction (xxviii., 1 Chron. x. 13). As D. was "watched" by Saul's messengers (1 Sam. xix. 11) so D.'s remedy was, "because of his (Saul's) strength will I wait upon (*watch unto*, Heb.) Thee."

D., seeing no hope of safety whilst within Saul's reach, fled to Samuel and dwelt with him at the prophet's school in Naioth. Saul sent messengers to apprehend him; but they and even Saul himself, when he followed, were filled with the spirit of prophecy; and they who came to seize the servant of God joined D. in Spirit-taught praises of God; so can God turn the hearts of His people's foes (Prov. xvi. 7, xxi. 1); comp. Acts xviii. 17 with 1 Cor. i. 1, especially Saul's namesake (Acts vii. 58 with ix.).

After taking affectionate leave of Jonathan, D. fled to Nob, where was the tabernacle, in order to inquire God's will concerning his future course, *as was D.'s wont*. Ps. xvi. 7 herein undesignedly coincides with 1 Sam. xxii. 10, 15. AHIMELECH [see], alarmed at D.'s sudden appearance alone, lest he should be charged with some unwelcome commission, asked, "Why art thou alone?" (xxi.) D., whom neither beast nor giant had shaken from his trust in the Lord, now through temporary unbelief told a lie, which involved the unsuspecting highpriest and all his subordinates in one indiscriminate massacre, through Doeg's information to Saul. Too late D. acknowledged to the only survivor, ABIATHAR [see], that he had thereby occasioned their death (xxii.); so liable are even believers to vacillation and to consequent punishment. By the lie he gained his immediate object, the 12 shewbread loaves just removed from the table to make place for the new bread on the sabbath, and also Goliath's sword wrapped up in cloth behind the highpriest's own ephod (shoulder dress), so precious a dedicatory offering was it deemed. One gain D. derived and Saul lost by his slaughter of the priests; Abiathar, the sole survivor of the line of Ithamar, henceforth attended D., and through him D. could always inquire of God, in God's appointed way (Ps. xvi. 7, in undesigned coincidence with 1 Sam. xxiii. 2, 4, 6, 9; xxx. 7, 8). Saul on the contrary had bereft himself of those through whom he might have consulted the Lord. So at last, "when the Lord answered him, neither by dreams, by Urim, nor by prophets," he filled up the measure of his guilt by repairing to the witch of Endor. Surely men's "sin will find them out" (1 Sam. xxviii. 6, 7; Num. xxxii. 23).

The title of the 52nd Psalm informs us that it was composed in reference to Saul's cruel act on Doeg's officious tale-telling information. The "boaster in mischief, the *mighty* man" (the very term used of Saul, 2 Sam. i. 19), is not the herdman Doeg, the ready tool of evil, but the master of *hero might* in animal courage, Saul. True hero might belongs to the godly alone, as Ps. xviii. 25 saith, "with an upright *hero* (Heb. for 'man') Thou wilt show Thyself upright." Saul's "lying and all devouring words" (ver. 3) are, with undesigned coincidence, illustrated by the independent history (1 Sam. xxiv. 9), "wherefore hearest thou men's *words*, . . . Behold, D. seeketh thy hurt?" Saul's courtiers knew the road to his favour was to malign D. Saul was thus the prime mover of the lying charge. Doeg, for mischief and to curry favour, told the *fact*; it was Saul who put on it the *false construction* of treason against D. and the innocent priests; comp. D.'s similar language, Ps. xvii. 3, 4. Saul was "the man that made not God his strength, but *trusted in the abundance of his riches* and strengthened himself in his wickedness" (Ps. lii. 7). For in undesigned coincidence with this the history (1 Sam. xxii. 7–9) represents him saying, "Will the son of Jesse give every one of you fields and vineyards?" etc., implying that *he* had all these (as Samuel foretold would be "the manner of the king," viii. 14) to give, which *D.* had not. Singularly prophetical of Saul's own doom are the words (Ps. lii. 5) hinting at his having rooted out Ahimelech's family, "God shall likewise . . . pluck thee out of thy dwelling-place, and root thee out of the land of the living." Not only Saul, but all his bloody house save Mephibosheth, died by a violent death, by a righteous retribution in kind (1 Sam. xxxi. 6, 2 Sam. xxi. 1–14, Ps. xviii. 25, 26).

Unbelieving calculation of probabilities, instead of doing the right thing in prayerful faith, led D. to flee to Israel's enemies, the Philistines and ACHISH [see] of Gath. As Ps. lvi. represents him *praying for deliverance* at this crisis, so Ps. xxxiv. (in alphabetical acrostic arrangement in Heb.), which by its tranquil tone shows it was composed in a season of quiet, is his permanent memorial of *thanksgiving* for the deliverance granted to his prayers. The title of Ps. lvi., Jonath-elem-rechokim, means "the dumb dove among strangers." D. was "dumb," inasmuch as, feeling words useless to enemies who "wrested" all he said (ver. 5), he silently left his cause with God (Ps. xxxviii. 13, 14). "Dove" represents his *defenceless innocence*, whilst pursued as a bird. He longed to have "wings like a dove to fly away and be at rest" (Ps. lv. 6, 7; 1 Sam. xxvi. 20). The "strangers" are the Philistines, among whom he was sojourning in his "wanderings" (ver. 8). The title of Ps. xxxiv. says "he changed his behaviour" or "concealed his intellect" (Hengstenberg), *i.e.* feigned madness, "scrabbling on the doors and letting his spittle fall on his beard" (1 Sam. xxi. 10–15); so that Achish "ABIMELECH" [see], (lit. *father of a king, hereditary* not elective monarch) drove him away, and he departed. "Goliath's sword" perhaps betrayed him, for Achish's servants immediately said, "Is not this D. the *king* of the land? did they not sing, . . . D. hath slain his ten thousands?" The sword which he had dishonestly got from Ahimelech now cuts the

ground from under him, before Abimelech (Num. xxxii. 23), and the song of his former triumph is the very occasion of their interpreting it to mean his *kingship*. The title of Ps. lvi. implies he was "taken" prisoner, and only escaped by feigning madness.

He now became an independent outlaw (1 Sam. xxii. 1), and gathered a band of fugitives through debt or distress, in the cave some miles S.W. of Bethlehem, the largest in the land, ADULLAM [see]. "His father's house (probably including Zeruiah's sons, certainly Abishai: 2 Sam. xxiii. 13, 18) went *down* thither to him," an appropriate expression, for the path goes *down* from Bethlehem to it towards the Dead Sea. As formerly a shepherd he knew every winding of the cavern, as the Arabs now do. Some of Canaanite origin joined him, as Ahimelech the Hittite (1 Sam. xxvi. 6). Long after we read of "600 men coming after him from Gath" (2 Sam. xv. 18).

As Ps. lvi. refers to his stay with the Philistine king, so Ps. lvii. title, "when he fled from Saul in the cave," refers to his subsequent stay in the cave of Adullam. The "cave" symbolises a gloomy position (Heb. xi. 38); and perhaps never did D.'s position seem darker than at that time, as he subsequently sets forth in the maschil (spiritual instruction) Psalm cxlii., for the edification and comfort of God's people when in similar cavelike positions of gloom and trial.

From Adullam he went to Mizpeh (watch-tower, mountain height) of Moab, the Moabite royal residence on mount Pisgah, and there, on the ground of kindred through Ruth the Moabitess, committed his aged parents to the charge of the king to secure them from Saul's enmity. This was the time probably when Nahash the Ammonite king showed him kindness (2 Sam. x. 2). Here too his future biographer, the prophet Gad, whose acquaintance he may have made when among the prophets at Naioth, joined him. His name makes it possible he was a Gadite, the forerunner of the 11 Gadite chieftains who crossed the then overflowing Jordan to reach D. shortly afterwards. But now he was on the E. side of Jordan in Mizpeh-hold. Gad's warning, "Abide not in the hold, depart into Judah" (1 Sam. xxii. 5), implies that he was not to seek refuge outside the Holy Land, but trust in the Lord as his refuge. Tradition reports that the Moabites slew his parents; if true, it must have been subsequently, as here it is implied D.'s parents left the hold when D. left it. One thing is certain, that many years afterwards D. treated the subjugated Moabites with extraordinary severity, "making them lie down upon the ground, and then with two lines measuring to put to death, and with one full line to keep alive," *i.e.* killing two thirds of their fighting men, and sparing only one third. If in the interim, in violation of the rights of hospitality and kindred, they treacherously murdered his parents, his exceptional severity is accounted for. In Ps. lx. 8, "Moab is my washpot," he marks their ignominious subjection to the slave's office of *washing* the feet of the master. Yearly they had to pay 100,000 lambs and as many rams (2 Kings iii. 4, Isa. xvi. 1). In Ps. xxvii. he alludes to this severance from his parents, who possibly (such is man's selfishness in calamity) blamed him for their exile: "when my father and my mother *forsake* me, then the Lord will take me up" (*yaaspheeni*), as a child disowned by its parents, and *taken up* by the adoptive father from the streets; comp. Ezek. xvi. 5, 6.

The "sorrow multiplying" idolatries surrounding him, whilst among the Philistines and in Moab, and his prayer for *preservation* amidst all, suggested the related pair of psalms, xvi. and xvii. "*Preserve* me, O God, for in Thee do I put my trust" (ver. 1); "their sorrows shall be multiplied that hasten after another God"; in contrast to which his blessed experience is, "the Lord is the portion of mine *inheritance*," "the lines are fallen unto me in pleasant places, yea I have a *goodly heritage*." The names for *idol gods* and *sorrows* are almost identical; *'alztzeboth*, *'atzabbim*; a bad augury for those who "hasten after" (as one *buying a wife* at the price of a costly dowry, Heb.) them. In undesigned coincidence with this, D. at Hachilah, in his appeal to Saul, fixes on this as the chief hardship of his exile from the Holy Land; they who stirred thee up against me "have driven me out from abiding in *the inheritance of the Lord*, saying, Go serve *other gods*."

The Moabite stone of Dibon strikingly confirms the Scripture representation of the free intercourse carried on between Israelites and Moabites, not being impeded by difference of language; Moab, if sprung from Lot as the Bible states, would use a language not widely different from that of Lot's uncle Abraham's descendants; so the Dibon stone is inscribed (about 900 B.C.) with a language almost identical with the Heb. of the Bible histories, Samuel and Kings.

Next D. by Gad's warning fled to HARETH [see] forest. But hearing that the Philistines were robbing the threshingfloors of KEILAH [see] (in the lowland of Judah towards Philistia), love of country prevailed over every thought of his own safety. But first he inquired of the Lord, "Shall I go, . . . and save Keilah?" Upon receiving a favourable response twice, probably through Gad, he went in spite of the remonstrance of his men, whose faith yielded to fears. He saved the city, slew many Philistines, and carried away their cattle. His self devotion in behalf of Keilah was rewarded by treacherous ingratitude on the part of the citizens so saved. For, on Saul's secretly plotting mischief against him whilst shut up in Keilah, he learned by inquiry of the Lord, through Abiathar with the ephod, that the men of Keilah would betray him if he stayed, a type of Him who was betrayed by those whom He came to save (1 Sam. xxiii.). From Keilah D. and his 600 men (to which number they had increased from 400 in Adullam, xxii. 2) going to a *mountain* in the wilderness of Ziph, dispersed in the fastnesses "whithersoever they could go."

It is to this occasion that Ps. xi. refers: "in the Lord put I my trust, how say ye to my soul, flee as a bird to your *mountain*." Literally he did flee; but the flight from which his spiritual instincts recoiled (comp. Neh. vi. 11) was that from trust in Jehovah; though his followers' faith was giving way, especially when even Saul was claiming God as on his side against D. (1 Sam. xxiii. 3, 7.) The image of a "bird" is the very one the independent history represents him using whilst in the same neighbourhood (xxvi. 20): "the king of Israel is come out as when one doth hunt a *partridge* in the *mountains*." Birds on an alarm flee from the open plain to the covert of a hill. "The wicked bending their bow, . . . that they may privily shoot at the upright" (ver. 2), points to the treacherous Ziphites tracking "his foot" (marg. 1 Sam. xxiii. 22), and guiding Saul and his Benjamite *bowmen* towards D. They "compassed" him (as Ps. xvii. 9 expresses it, in agreement with the history) so closely at the wilderness of Maon, they on the one side whilst he was on the other, that D. only by "making haste got away." God's providence interposed, for just as Saul was on the verge of overtaking him the *Philistines* unintentionally saved D. by invading Judah and so requiring Saul in haste to meet them, the very enemies by whom Saul had hoped to kill D.! (1 Sam. xviii. 21.) The name Sela-hammah-lekoth, "the rock of divisions," marked the spot where D. climbed down one side whilst Saul was surrounding the mountain on the other side. The 54th Psalm was written "when the Ziphims came and said to Saul, Doth not D. hide himself with us?" Twice they informed Saul (1 Sam. xxiii., xxvi.). The *exact words* corresponding in both show that 1 Sam. xxiii. 19 is the occasion meant in Ps. liv. "Strangers are risen up against me" (ver. 3); *i.e.*, the Ziphites, who by the ties of country ought to have been friends, are behaving as hostile "strangers"; comp. Isa. xxv. 5, Ps. cxx. 5. So in ver. 5 the "enemies" are *shorerai*, "those who *watch* me," liers in wait.

D. next dwelt in the strongholds of Engedi (=*the fountain of the goat* or *kid*), "the rocks of the wild goats" (xxiv.). This was in the neighbourhood of the Dead Sea, the scene of the destruction by fire of the guilty cities of the plain. How naturally here the idea would suggest itself (Ps. xi. 6), "upon the wicked Jehovah shall *rain fire and brimstone, and an horrible tempest*" ("the wrath wind," *zil'aphoth*; comp. "the breath of the Lord," Isa. xxx. 33). See last paragraph for the undesigned coincidence between Ps. xi. 1, 2 and 1 Sam. xxvi. 20–end. Here Providence put Saul the persecutor in his victim D.'s power. For Saul went into one of the caves with which the chalk and limestone conical hills W. of the Dead Sea abound, "to cover his feet" (to perform nature's necessities, Jud. iii. 24) whilst D.'s men were lurking in

the sides. D. silently cut off Saul's skirt on his spreading out his long robe before and behind. But though his men regarded it as an opportunity for killing him, appointed by Jehovah, D. said, "Jehovah forbid that I should . . . stretch forth mine hand against . . . Jehovah's anointed." Nay, his conscience even "smote him because he had cut off Saul's skirt." After Saul had left the cave D. cried after him, "wherefore hearest thou men's words, . . . Behold, D. seeketh thy hurt?" So in Ps. vii. 3 he says, "if I have done this," viz. what my calumniators allege, "if there be iniquity *in my hands*." How undesignedly and naturally his words in the history coincide: "My father, see the skirt of thy robe in my hand, for in that I killed thee not, know there is neither evil nor transgression *in mine hand*, yet thou huntest my *soul*." The same favourite expressions occur in the psalm, "lest he tear my *soul*" (ver. 2, 5), and "*persecute* me" (ver. 1), as in 1 Sam. xxiv. 14, "whom dost thou *persecute*?" (Heb.) Saul was astonished at D.'s magnanimity as something above the mere natural man: "if a man find his enemy, will he let him go well away? Wherefore the Lord *reward thee* good for that thou hast done unto me this day." How natural that the charge which Saul had alleged against D. as his plea for persecuting him, but which really lay at Saul's own door, should be uppermost in D.'s mind: Ps. vii. 4, "if I have *rewarded evil* unto him that was at peace with me." Moreover, the same phrases occur in 1 Sam. xxvi., describing the similar magnanimity of D. towards Saul (ver. 18), and the same allusion to men's calumnies against D. to gain Saul's favour.

In Ps. vii. 3–5 he defends himself against these calumnies; and the title, "concerning the words," refers to them, for the real calumniator was Saul *himself*, and his flatterers uttered the calumnies to please him, therefore the title attributes "the words" to "Cush the Benjamite," *i.e.* the Ethiopian (black) hearted son of Kish of Benjamin = Saul. As in 1 Sam. xxiv. 12, xxvi. 15, D. says, "The Lord judge between me and thee . . . but mine hand shall not be upon thee; the Lord render to every man his righteousness"; so in Ps. vii. 8, 11, "Judge me, O Lord, according to my righteousness . . . God judgeth the righteous." In both alike appears the same committing of his righteous cause to the righteous God (comp. Ps. xviii. 20). Jehovah's "whetted *sword*" and "*arrows* ordained against the persecutors" literally smote Saul, in accordance with D.'s prophecy in Ps. vii. 13, for he was smitten by the *arrows* of the very Philistines by whom he had hoped to smite D., and he fell by his own *sword* (1 Sam. xviii. 17, 21; comp. xxxi. 3, 4). D., of whom Saul had said, Let the hand of the *Philistines* be upon him, was actually saved by them (xxvii. 1–3), it was Saul who was slain by them. So accurately was the retributive law fulfilled; "he made a pit and digged, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come upon his own pate" (Ps. vii. 15, 16).

The last interview between Saul and D. was farther S. in the same region, at the hill of Hachilah before Jeshimon, where Saul lay in the camp with the usual fortification of wagons and baggage around (1 Sam. xxvi. 5 marg.). D. abode in the wilderness, and having ascertained by spies Saul's presence, sallied forth with Abishai, and found Saul asleep, with his spear stuck in the ground beside him. Abishai would have smitten him with the spear, but D. interposed: "Destroy him not, for who can stretch forth his hand against the Lord's anointed and be guiltless?" adding prophetically, "the Lord shall smite him . . . or he shall descend into battle and perish" (comp. xxxi. 6). This phrase became a motto to him, "Destroy not," *Altaschith*, prefixed to Ps. lvii., lviii., and lix., and copied by Asaph, lxxv. He could say "Destroy not" to God, when he "destroyed not" his enemy (Matt. xviii. 32–35, xxvi. 52). Contenting himself with taking Saul's cruse, and the spear which had so nearly transfixed him, D. appealed to the persecutor, whose heart was touched, and so D. overcame evil with good.

Whilst in Maon D. sought contributions from Nabal of Carmel (1 Sam. xxv.), of the house of Caleb but sadly degenerate from his whole-hearted ancestor; D.'s men had been "very good" to Nabal's shepherds, neither hurting men nor taking property though in their power, yea "being a wall unto them both by night and day." But Nabal churlishly replied, "Shall I take *my* bread, *my* water, and *my* flesh [the repeated *my* marks his covetous God-forgetting *selfishness*, Hos. ii. 5], and give it to men whom I know not whence they be? There be many servants [glancing at D.] now a days that break away every man from his master." D. here was strongly tempted to that which he had abstained from in the case of Saul, personal revenge. Abigail, Nabal's wife, by her timely present of bread, wine, sheep, and fruit, saved herself and her house when D. was bent on vengeance for having been requited evil for good. With wise unselfishness she said, "Upon me let this iniquity be . . . let not my lord regard this man of Belial, for as his name is so is he; Nabal (=*fool*) is his name, and folly is with him." At the same time she salved over the dishonour Nabal had done to D. personally: "my lord fighteth the battles of the Lord (comp. xviii. 17); yet a man is risen . . . to seek thy soul; but the soul of my lord shall be bound in the bundle of life, . . . and the souls of thine enemies shall the Lord *sling* out as out of the middle of a *sling*," with feminine tact alluding to the great achievement of D., his slaying Goliath with a *sling*. In ten days after Nabal's unreasonable and drunken feast, from which he awoke only to hear of his imminent danger, the Lord smote him that he died. Then D. blessed Jehovah for having "pleaded his cause" [the phrase in the history coinciding undesignedly with that in Ps. xxxv. 1] against Nabal, and having kept him (D.) from self revenge; comp. Rom. xii. 19.

Another coincidence between D.'s language in the independent history and that in his sacred poetry appears from comparing ver. 39, "the Lord hath returned the wickedness of Nabal upon his own head," with Ps. vii. 16, "his mischief shall return upon his own head." Scripture, which calls things by their right names, designates the unbelieving sinner a "fool," however wise in his own eyes and those of the world because gilded by worldly success. D. could not fail to be deeply impressed with this in Nabal's case, whose name expressed his self indulging, unbelieving *folly*. Having taken Abigail to wife, D. must have often thought of the remarkable providence under which he met her. How naturally then in the psalm which was indited for *private* devotion in the form of Psalm liii., and for *public* use in the sanctuary in the form of Psalm xiv., does he stigmatize *godlessness* as the secret spring of the FOLLY of worldlings: "the fool (Nabal) hath said in his heart, No God!" How suddenly "great fear" came upon him in the midst of his godless feasting, "when no fear was" (liii. 5). For when told, in the morning after his revel, of his danger, "his heart died within him, and he became as a stone"; the same heart which just before had been so "merry within him"; like the rich man who in the midst of his self aggrandizing and indulging plans received the awful summons, "Thou *fool*, this night thy soul shall be required of thee" (Luke xii. 16–20). The death of Saul, after he had "played the fool and erred exceedingly" (1 Sam. xxvi. 21), and the utter "perishing" of AMALEK'S [see] "memorial with them," because their "hand was against the throne of the Lord" (Exod. xvii. 16 marg.), illustrate the same principle as set forth in D.'s 9th Psalm, with the title Muth-*Labben*, *i.e.* anagram for *Nabal*, "concerning the dying of the *fool*," the phrase of D. again in 2 Sam. iii. 33.

Unbelieving fear ("I shall now perish one day by the hand of Saul") and human calculations (such is the vacillation even in believers) induced D. again to seek refuge among the Philistines; but now no longer a fugitive, but captain of an organized band, 600 men with their wives and families. Achish of Gath (son of the former Achish says tradition), according to the usage of eastern monarchs, gave him Ziklag for his maintenance, which thenceforth appertained to Judah (1 Sam. xxvii.). So did his power grow that a band of Benjamites, of Saul's brethren, right and left handed slingers and archers, with their captains, including Ismaiah the Gibeonite, a mighty man over the 30, joined him here (1 Chron. xii. 1–7), and he stayed "a full year and four months." D. during his stay smote the Geshurites, Gezrites, and Amalekites, the very people the sparing of whom in disobedience to God was the cause of Saul's rejection; but he was guilty of a deception to Achish, saying his inroad was upon the Jerahmeelites

and Kenites, nomad races on the S. of Judah, allied to Israel. But for God's providential interposition his putting himself in this false position would have been fatal to his peace of conscience, for he would have had to join with the heathen Philistines in the battle of Gilboa against his own countrymen. He narrowly escaped by the protest of the Philistine nobles (1 Sam. xxviii., xxix.). Ps. xxxiv., referring probably to *both* his stays in Philistia (see title), celebrates how "the angel of the Lord encamped around" him because he "feared" God, and "delivered" him; and how "the Lord redeemeth the soul of His servants," besides "keeping all his bones" so that "not one of them is broken." On the march towards Gilboa, and as he turned back to Ziklag, several captains of the thousands of Manasseh joined him, "all mighty men of valour," so that his host increased "day by day until it was a great host, like the host of God" (1 Chron. xii. 19–22).

On returning he found the Amalekites had burned Ziklag with fire (1 Sam. xxx.), and carried all its inhabitants, women and children, captives. "D. was greatly distressed," for besides his own deep grief, his two wives Ahinoam and Abigail being among those carried off, the people with characteristic fickleness "bade stone him." But distress now brought out into strong relief his faith which had vacillated in his coming to Philistia, so "he encouraged himself in the Lord his God." In undesigned coincidence with this representation, in the history of his fears silenced by his faith, in Psalm lvi., which commemorates his two stays in Philistia, he says (ver. 3), "what time I am afraid I will trust in Thee." Consulting, as was his wont, God through Abiathar and the ephod, and receiving a favourable response, he pursued with 400 men (probably including some of the recently joined Manassites, 1 Chron. xii. 21), leaving 200 who were faint at the brook Besor. By an Egyptian's information he came upon the Amalekites and slew all except 400 who escaped on camels, and recovered all the captives and spoil. Besides he took large spoil belonging to Amalek, and of it distributed "presents to all the places where D. and his men were wont to haunt." This suggested his language Ps. lxviii. 18, "Thou hast received gifts for men," as explained in relation to the Antitype (Eph. iv. 8). The law of division of plunder equally, among those engaged in the field and those guarding the baggage, was established (1 Sam. xxv. 13, xxx. 25).

D.'s generosity to his fallen enemy appears in his punishment of the Amalekite, who, bringing tidings of Saul's death, and carrying to D. the crown and bracelet stripped from him, confessed that he had put an end to Saul. D. composed the beautiful elegy on Saul and Jonathan (2 Sam. i. 17–27), which he bade the children of Judah to be "taught" (comp. title Ps. lx.) in, designated "the bow" song, not as A.V. "he bade them teach the children of Judah (*the use of*) the bow."

Having first consulted the Lord, as always, D. by His direction went up to Hebron, the sacred city where the patriarchs were buried and Caleb had his inheritance, and was there anointed king over Judah, which he continued to be 7½ years. His noble heartedness appears in his thanks to the men of Jabesh Gilead for burying Saul: "Blessed be ye of the Lord, that ye have showed this kindness . . . now the Lord show kindness and truth unto you . . . I also will requite you this kindness." What a contrast to Saul's thanks to the Ziphites for betraying D.: "Blessed be ye of the Lord (thus claiming God's sanction to treachery, malice, and bloodthirsty persecution of the innocent), for ye have compassion of me." Ishbosheth was not made king at Mahanaim till after D. had reigned five years. Probably all the country, except Judah in the S. and part of the transjordanic tribes on the E., were under the Philistine dominion after the fatal battle of Gilboa. Gradually Israel recovered its land, and Abner at the close of the five years made Ishbosheth king. D. however "waxed stronger and stronger," whilst "Saul's house waxed weaker and weaker" (2 Sam. ii., iii.). After a skirmish, disastrous to Ishbosheth's cause, that weak king offended Abner by charging him with an intrigue with Rizpah, Saul's concubine. Abner embraced D.'s side and procured D.'s wife Michal for him, severing her from her second husband, Phaltiel. Then followed Joab's murder of Abner, which D. felt himself politically unable to punish; but left the avenging of his blood to God, "these men the sons of Zeruiah be too hard for me, the Lord shall reward the doer of evil according to his wickedness" (ver. 39), in coincidence with D.'s Ps. xxviii. 4. D. paid every honour to his memory, following the bier, and composing a dirge on his death. [See ABNER.]

Next followed Ishbosheth's murder and D.'s punishment of the murderers, Rechab and Baanah, who thought to gratify D. by bringing his enemy's head. The coincidence between 2 Sam. iv. 9, "as the Lord liveth who hath redeemed my soul out of all adversity," and Ps. xxxi. 5, 7, is obvious. His sense of justice, even in the case of adversaries, his dependence continually on Jehovah, and humble ascription of all that he was to Him alone, kept him from behaving proudly in prosperity. Then he was anointed for the third time king, viz. over Israel (his reign lasting 33 years besides the previous 7½ over Judah), upon his making a league with them; and they kept a three days' joyous feast (1 Chron. xii. 38–40). Contingents from every tribe formed his host, which he put under Joab's command. The men of Issachar are especially noted as "men that had understanding of the times, to know what Israel ought to do," also of Zebulun men "expert in war, with all instruments of war . . . which could keep rank, and were not of a double heart." The Aaronites Jehoiada and Zadok, then young, of the rival house of Eleazar, also joined D., in addition to Abiathar of the house of Ithamar already with him (1 Chron. xii. 27, 28; xxvii. 5).

Prosperity now tried him. He, in conformity with the usage of eastern kings, but in opposition to Deut. xvii. 17, multiplied wives to himself besides Abigail, Ahinoam, and Michal: Maachah daughter of Talmai king of Geshur, whom probably he took in his raid (1 Sam. xxvii. 8), Haggith, Abital, Eglah. Beauty was his snare; and Amnon, Absalom, and Adonijah, the offspring of these connections, proved his subsequent curse.

His martial achievements as king of the nation began with taking from the Jebusites the stronghold of Zion, thenceforth the city of D. and the capital. The Jebusites had said that, so secure was their fort, the blind and the lame would suffice to defend it. D. said, "Whosoever . . . smites . . . the lame and blind (*i.e. all the defenders of Zion*, whom D. designates derisively after the Jebusites' words) hated of D.'s soul, he shall be chief and captain." For "getteth up to the gutter" Keil trans., "whosoever smites the Jebusites, let him hurl into the waterfall (at the foot of the precipice) both the lame and the blind, hated of D.'s soul." Thence the proverb arose, "the blind and the lame (*i.e.* repulsive persons) shall not come into the house." Hence the extraordinariness of their entering the temple and being healed by Christ (Matt. xxi. 14; comp. Lev. xxi. 17, 18). Others take it proverbial of an *impregnable fort*; "the blind and lame are there, let him enter if he can." The objection to this is, D. *did* enter in spite of "the lame and the blind"; how then could the proverb originate of an *impregnable* house or fortress? Joab thus won the commander-in-chiefship (1 Chron. xi., 2 Sam. v.).

The Philistines were the first to assail D. With characteristic dependence on God, D. first consulted God's will, and then assailed them. Attributing the victory to Jehovah alone, "the Lord hath broken forth upon mine enemies as the breach of waters," he called the place Baal Perazim (the plain of breaches). Their idols he took and burned. On their spreading themselves in the valley of Rephaim again, D. once more consulted Jehovah, and on being told to "turn away from them and come upon them over against the mulberry trees," instead of the impatience and disobedience of Saul (1 Sam. xiii. 8–14; xiv. 18, 19; xv. 22, 23) he patiently took God's time and God's way, and so prevailed (1 Chron. xiv.). Comp. Isa. xxviii. 16, 21. The imagery of the thunderstorm in Ps. xviii. 7–14 and xxix. may allude to this breaking forth of the Lord on the flood of enemies, and so giving His people peace.

Hiram of Tyre now became D.'s ally, and helped with cedars towards building his palace (2 Sam. v. 11, vii. 2). D.'s next concern was to remove the ark from the forest town, Kirjath Jearim or Baale of Judah, where it had lain mostly neglected during Saul's reign (1 Chron. xiii. 3), to the tabernacle which D. pitched for it in the city of D. After a three months stay of the ark at Obed Edom's house, owing to

the *breach upon Uzzah* because of irreverent rashness (2 Sam. vi.; comp. 1 Sam. vi. 19, a sad contrast to God's breaking forth upon D.'s enemies at Baal Perazim), D. brought it up, stripping off his royal robe in the presence of the symbol of Jehovah's throne, the true King, and in a linen ephod, to mark his assuming the priestly along with the kingly function, "dancing before the Lord with all his might." The sacrosanctity of the ark, thus solemnly vindicated by the breach on Uzzah, naturally suggested the stress laid on holiness as the requisite for dwelling in God's house in the 15th and 24th Psalms, written on this occasion. In Ps. xiv. the words "when the Lord *bringeth back the captivity* of His people Jacob shall rejoice" give no ground for assigning the date to the Babylonian captivity. It is a Heb. phrase for *reversing misfortune*. In Jud. xviii. 30 "the captivity of the land" means *the capture of the ark* by the heathen Philistines (1 Sam. iv. 10, 11; vii. 4). Ps. lxxviii. 60, 61 proves this, "God forsook the tabernacle of Shiloh and *delivered His strength into captivity*." When this *captivity* was reversed by the bringing back of the ark to Kirjath Jearim, "they of Beth-shemesh *rejoiced* to see it," just as D. says "Jacob shall rejoice." The hitherto victorious Philistines were discomfited by Jehovah's thunderings, through Samuel's intercession at Mizpeh, and so "were in great fear where no fear was," *i.e.* when they had supposed they had nothing to fear from the prostrated Israelites. God's presence "in the congregation of the righteous" was the cause; so "God scattered the bones of him that encamped against" Israel (Ps. liii. 5). D.'s "bringing again" the ark and settling it permanently on Zion amidst all "Israel's gladness" completed *the reversal of Israel's captivity*, prayed for in Ps. xiv. So Ps. xv. appropriately follows. The settlement of the ark on Zion marked Jehovah's new relation to His people, as manifesting Himself in Jerusalem, thenceforth to be the centre of the nation's devotions. Ephraim is gently warned by D.'s contemporary musician, Asaph, not to resist this appointment of God for transferring the seat of worship from Shiloh of Israel to Zion of Judah (Ps. lxxviii. 67–71). D.'s love for God's abode appears in Ps. xxvi. 8, "Lord, I have loved the habitation of Thine house and the place where Thine honour dwelleth," harmonizing with the history, "I have set my affection to the house of my God" (1 Chron. xxix. 3). On the occasion of bringing up the ark D. convened a national assembly, the Levites foremost (1 Chron. xiii. 2, 5, 6; xv. 3, 4), and appointed the music, Heman, Asaph, Ethan, with cymbals, others with psalteries and harps, and Chenaniah chief of the Levites for song. D. as a king priest offered burnt offerings and peace offerings and blessed the people in the name of the Lord (1 Chron. xvi. 2; 2 Sam. vi. 17). Michal's contemptuous reception of him when he returned to bless his house (for public piety should be followed by home piety) was the only drawback to the joy of that day (1 Chron. xv. 29, xvi. 43; 2 Sam. vi. 16–23).

As Ps. ci. embodies D.'s good resolutions, of a thankful perfect walk, in entering his new *house*, followed by Ps. cii. implying distress and praying for deliverance, and Ps. ciii. rendering the thanksgiving here resolved on, the three forming a trilogy; so Psalms xv., xxiv., were composed to commemorate the bringing up of the ark to D.'s tabernacle for it on Zion, whilst the Mosaic tabernacle and altar remained at Gibeon (1 Chron. xvi. 39).

The anonymous pilgrim song, Ps. cxxxii., was probably composed like most of the "songs of *degrees*" (*i.e. going up* to the three great feasts at Jerusalem) after the return from Babylon, pleading that Jehovah should remember D.'s former zeal for His house, as a ground for remembering D.'s race now in affliction (comp. Ps. lxxxix.). The progress of the ark's removal is traced; whilst we were "in Ephratah (Bethlehem) we heard of it," as a mere hearsay, "we found it in" Kirjath Jearim = *the city of the woods*. Then the prayer: "arise, O Lord, into Thy rest; Thou and the ark of Thy strength; let Thy priests be clothed with righteousness, and let Thy saints shout for joy," is followed by God's immediate answer exactly corresponding to the prayer: "Jehovah hath chosen Zion . . . this is My rest for ever . . . I will clothe her priests with salvation, and her saints shall shout aloud for joy." Fragments of D.'s poetry he at this time delivered into the hand of Asaph for the tabernacle service (1 Chron. xvi. 8–36). Long afterwards they were embodied in Ps. xcvi., which comforts Judah, when threatened by Assyria, with the prospect of Messiah's coming kingdom; also Psalms cv., cvi., which console the Jews, now probably in the Babylonian captivity, with the thought that God's promise of Canaan to their fathers when "few and strangers" there gives hope that God will restore their covenanted possession, and pardon their unfaithfulness now that they turn to Him (cv. 12, 23, 44, 45; cvi. 3–6, 44–48). God overruled D.'s words, which in his time applied to the captive Jews taken by Edomite invaders (Ps. lx. title), to suit the nation in the Babylonian captivity, and at present also in their long dispersion.

With D. begins the widely extending Israelite monarchy. The sudden rise of Israel to power and magnificence in the reigns of D. and Solomon for above 50 years, and its collapse at Solomon's death, seem at first sight inconsistent with its position midway between the great rival powers, Egypt and Assyria. But in the East such sudden rises and falls are common, as in the case of Babylon, Media, Persia, Timur, Jenghis Khan. Moreover the monuments show that exactly at that time Egypt and Assyria were exceptionally weak. Egypt after Rameses III.'s time (1200 B.C.) ceased to be aggressive in the Syrian direction, and continued till Shishak's (Sheshonk's) accession (990 B.C.) quiet and unwarlike. Assyria about 1100 B.C. ruled as far as the Orontes and threatened Palestine, but was defeated by an Aramæan monarch 1050 B.C. and driven again beyond the Euphrates. Syria revolted, and Assyria declined in power till 884 B.C. when again Assur-nazir-pal crossed the Euphrates and threatened Syria. For an Israelite empire to arise it was necessary that *both* its powerful neighbours should be weak. Their simultaneous weakness was precisely at the time of the rise of the Israelite empire under Saul, D., and Solomon, between 1100 and 990 B.C.

Solomon alone of D.'s sons seems to have possessed his father's higher qualities. Solomon's line became united with Absalom's daughter or granddaughter, Maachah, and so carried on the royal race. D.'s strong parental affection betrayed him into too fond indulgence of his sons (2 Sam. xiii. 31–36, xiv. 33, xviii. 5, 33, xix. 4; 1 Kings i. 6). D. "had not displeased Adonijah at any time in saying, Why hast thou done so?" Thus D. laid up scourges in store for himself.

His militia was twelve divisions of 24,000 each, on duty month by month (1 Chron. xxvii.). His body guard numbered 600 "mighty men," subdivided into three bands of 200 each with "the three" over them, and 30 bodies of 20 each with "the thirty" over them. "The captain of the mighty men" commanded the whole, viz. Abishai D.'s nephew (1 Chron. xi. 9–47; 2 Sam. xxiii. 8–39). Gad "the seer" represented the old prophetical schools, and accompanied his exile. Nathan's first appearance was to announce the continuation of his dynasty (of which he was the founder and is therefore called "the patriarch," Acts ii. 29) and kingdom. So there were two highpriests, Abiathar and Zadok, representing the two rival Aaronic houses, Ithamar and Eleazar. Also there were the masters of music, Asaph, Heman Samuel's grandson, and Jeduthun (1 Chron. xxv.). D. was the great centre of all, at once himself the soldier, prophet, priest (2 Sam. vi. 14, 17, 18) in acts (his sons are called so 2 Sam. viii. 18, Heb. for "chief rulers"), and poet musician. Such a combination was never before or since realized, and shall only be eclipsed by the Divine Antitype "sitting and *ruling* upon His throne, and being a *priest* upon His throne" (Zech. vi. 13).

Within ten years from capturing Zion D. reduced Philistia on the W., Moab on the E (2 Sam. viii., xxiii. 20), Syria on the N.E. as far as the Euphrates, Edom on the S., and Ammon S.E. The capture of Rabbah, at which D. was present, crowned the last war, in which the ark accompanied the host (2 Sam. xi. 11, xii. 31). The cruel punishment inflicted upon the fighting prisoners was a righteous retribution for Ammon's own cruelties which they sought to inflict on Israel (1 Sam. xi. 2, Amos i. 13). Solomon "the peaceful" was at this time so named in token of universal peace secured. D. had now "a great name like unto the name of the great men in the earth" (2 Sam. vii. 9).

Ps. lxviii., modelled after Deborah's song (ver. 7, 8; comp. Jud. iv. 14, v. 4,

and ver. 18 with ver. 12), commemorates the ark's return to Zion in triumph, after God had scattered the Ammonites before him; comp. ver. 1, 24 with Num. x. 35, 36. "Thou settest a crown of pure gold on his head" (Ps. xxi. 3) alludes to the costly crown of Ammon (2 Sam. xii. 31).

Ps. xliv. is Israel's cry of distress sung by the sons of Korah when Edom had invaded the Holy Land during the absence of D. and his warriors, who were then striving with *Aram of the two floods* and Aram Zobah, on the Euphrates. Israel's slain lay unburied till Joab returned from smiting Edom. The scattering among the heathen (ver. 11) was only partial (2 Sam. viii. 13, 1 Chron. xviii. 12, 1 Kings xi. 15, 16). Ps. lx. was composed by D. subsequently when he had beaten down Aram Naharaim (Syria of the two floods), 2 Sam. viii., x. Joab did not return till he had, at the head of the main army, conquered fully the Syrians. The victory over Edom in the Valley of Salt is variously attributed to D. as king, Joab as commander in chief, and Abishai under Joab (2 Sam. viii. 13, x. 10; 1 Chron. xviii. 12). Abishai slew 6000, Joab 12,000. Ps. lx. 4 alludes to the victory as the earnest that the expedition at this time setting out to occupy Edom and Petra, "their strong city" of rock, for its invasion of Israel, would succeed. "Over Edom will I cast out my shoe" in token of *taking possession* of Edom. The casting of the shoe implied *transference* of possession (Ruth iv. 7, Josh. x. 24; comp. Ps. lx. 8, 9, 12 with 2 Sam. viii. 14). Ps. cviii. passes from the literal Edom to the foes of God's people in general, of which it was the type (ver. 9, 10).

The three years famine (2 Sam. xxi.) seems to have been chronologically earlier, and only placed where it is as no opportunity for its insertion occurred earlier. "God visits the sins of the fathers upon the children unto the third and fourth generation." Saul, who had been so little zealous in fulfilling God's commands against Amalek (1 Sam. xv. 20), "in his zeal to Israel" sought to slay the Gibeonites to whom the Israelites had on oath promised security (Josh. ix.). Jehovah, on D.'s inquiry, declared the famine to be "because of bloodguiltiness (resting) upon Saul's house." So on the Gibeonites' demand, in obedience to the law (Num. xxxv. 33), D. gave up to be executed and hanged on a tree Saul's two sons by Rizpah, and the five sons of Merab (which ought to be read for "Michal"), Saul's eldest daughter. D. spared Jonathan's son Mephibosheth because of the Lord's oath between him and Jonathan. He had probably before this admitted Mephibosheth to his table. Mephibosheth perhaps alludes to his having been spared when the others were put to death, 2 Sam. xix. 28; "all of my father's house were but dead men before my lord, yet didst thou set thy servant among them that did eat at thine own table." D. took this occasion to show his tenderness in giving honourable burial to Saul's and Jonathan's remains.

The great blot of D.'s life, his adultery with BATHSHEBA [see] and murder of Uriah, is omitted in CHRONICLES [see], which avoided all that would tarnish the glory of the kingdom, at the time when Ezra the compiler wished to fire the patriotism of the returned captives from Babylon. Great as is the scandal of D.'s act to the cause of religion, the gain is greater; for God's mercy shines the brighter in covering over the guilt of such a transgressor when, conscience stung at Nathan's rebuke, he truly repented (2 Sam. xi., xii.). Though forgiven at once ("the Lord hath put away thy sin," or else "hath made it to pass" upon thy child: Blunt, Undesigned Coincidences), he did not at once experimentally realize his forgiveness. So in Ps. li. he sues for that which God had already promised by Nathan; and promises, when God should "restore to him the joy of His salvation, he would teach other transgressors the way, and so sinners should be converted to God." This gives the true answer to scoffers. Believers, when left to themselves, fall, and when restored by God's grace become more useful to the church of God than ever. D.'s fall has made many stand upright. It warns saints to walk humbly and not presume. It keeps from despair those who have deeply fallen, assuring them of pardon on repentance. D.'s sorrows ever after show how evil are the results of sin, even after sin has been forgiven. In Ps. xxxii., having realized his forgiveness, he fulfils his promise by teaching backsliding and other sinners the only way of peace, viz. believing, penitent confession to the Lord. God chastises His own people especially for sin, even though He forgive it, both to vindicate His justice before the world (hence Nathan announces "the sword shall never depart from thine house"), and in love to discipline His people themselves (Lev. x. 3, Amos iii. 2, 1 Pet. iv. 17). Contrast D.'s true repentance (Ps. li. 4 and 2 Sam. xii.) with Saul's self excusing, reluctant, popularity seeking confession (1 Sam. xv.). The words "build Thou the walls of Jerusalem" refer to D.'s "building from Millo round about," whilst "Joab repaired the rest of the city" (1 Chron. xi. 8). D. feared his sin, in which Joab was his accomplice, might impede the work in which also Joab assisted. His prayer was heard, and the city wall completed by Solomon (1 Kings iii. 1, ix. 15). Yet Ps. li. 18 has been made an argument for dating the psalm after the Babylonian captivity!

Trial after trial clouded his remaining days. First, AMNON'S [see] outrage on Tamar; ABSALOM'S [see] murder of Amnon, expulsion, and almost successful rebellion, in which D.'s murder and adultery were repaid exactly in kind before all Israel (2 Sam. xvi. 22). AHITHOPHEL [see], the grandfather of *Bathsheba* with whom he sinned, was the instrument of his punishment (comp. Ps. xli. 9, lv. 12–14, 20, 21). D. and all the people "tarried at the house of the distance" (Heb. 2 Sam. xv. 17), *i.e.* a house so called near the city, on the road to Jericho; "the farthest house," viz. from the city. The personal attachment of his 600 men of the body guard, including men of Gath under Ittai, appears from Ittai's words: "as the Lord liveth, in what place the lord my king shall be, whether in death or life, even there also will thy servant be." He showed his reverence for the ark, and freedom from the superstition that it would save like a charm, by desiring Zadok and Abiathar to carry it back to the city, and casting himself on Jehovah's grace to "bring him back and show him it and His habitation." Crossing Kedron brook and ascending Olivet weeping D. typifies the Man of Sorrows on the night of His betrayal. Hushai, "D.'s friend," with rent coat (the Heb. expresses a *priestly garment*) met him, and undertook to foil Ahithophel's traitorous counsel by countervailing treachery.

We might wonder that so brave a man as D. should betray such fear when first he heard the report of Absalom's conduct: "Arise and let us flee, for we shall not else escape from Absalom; make speed to depart, lest he overtake us suddenly." The people noticed it subsequently: "the king saved us out of the hand of the Philistines, and now *he is fled* out of the land for Absalom!" The fact is true to nature; for conscience can unman the brave, whilst "thrice is he armed that hath his quarrel just." Now Ahithophel's desertion reminded D. that it was his own sin with Ahithophel's granddaughter which caused this sore chastisement from the Lord. Absalom had from the first calculated on his adhesion, and sent for him to come from his abode in the hill country of Judah, Giloh, whilst he (Absalom) offered *sacrifices*. Already Absalom had got the king's leave to go to Hebron, a sacred seat of the nation, by the specious lie: "thy servant vowed a vow while . . . at Geshur [imitating with sanctimonious hypocrisy the patriarch Jacob's pious language], If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord" (comp. Gen. xxviii. 20, 21). How, with undesigned propriety, D. warns the rebels (Ps. iv. 5), "Offer the *sacrifices of righteousness*," not those of parricidal rebellion! Ahithophel possibly suggested the scheme of the pretended vow and sacrifices. In the Psalms lv. 20, 21, xxxi. 13, lxix., cix., the treachery is mainly laid to *his* charge. Ps. iii. 1, "Lord, how are they *increased* that trouble me," coincides with the history; "the conspiracy was strong, for the people *increased* continually with Absalom" (2 Sam. xv. 12). Ps. iv. seems to refer to the *evening* of the first day of D.'s flight, at the ford where he passed the night: ver. 8, "I will both lay me down in peace and sleep, for Thou Lord only," or rather "Thou Lord makest me to dwell in safety *alone*," *i.e. separated from foes*; he quotes Deut. xxxiii. 28, *lebadad labetach* (comp. Lev. xxv. 18, 19). Having appointed to Zadok, "I will tarry in the plain of the wilderness, until

there come word from you to certify me" (2 Sam. xv. 28), and having received the tidings there from Ahimaaz and Jonathan, D. and his retinue crossed Jordan before dawn.

To this time Ps. iii. 5 refers: "I laid me down and slept, I awaked, for the Lord sustained me." Ver. 2 refers to the Benjamite of Saul's house, Shimei's, cursings the previous day, on D.'s descending from Olivet towards the Jordan and reaching Bahurim: "many there be which say of my soul, There is no salvation (Heb.) for him in God," to which D. replies, "Salvation belongeth to the Lord." In Ps. xxv. 18 D. prays, "Look upon mine affliction and my pain, and forgive all my sin." So in the independent history, when Shimei cast stones at D. (the punishment of an adulterer), and cursed saying, "Come out thou, *bloody* man, *The Lord hath returned upon thee all the blood of the house of Saul*" (the hanging of Saul's seven sons, 1 Sam. xxi., was probably before this in time and is Shimei's reference), and when Abishai would have punished him, D. *meekly* (Ps. xxv. 8–10), feeling his sin brought the chastisement, replied in unstudied coincidence with the psalm: "Let him curse, because the Lord hath said unto him, Curse D. It may be that the Lord will look on mine affliction" (2 Sam. xvi. 5–12). Again his words, "It may be that the Lord will requite me good for his cursing," answer to Ps. cix. 28: "Let them curse, but bless Thou." So it came to pass. Shimei the curser had the curse brought home to himself. D. the object of his cursing was finally blessed, and "his throne established before the Lord for ever" (1 Kings ii. 44, 45).

D. learned from Hushai's two messengers during the night Ahithophel's counsel to pursue D. that very night with "*twelve thousand*" chosen men. How naturally in Ps. iii. 6 he says, "I will not be afraid of *ten thousands* of people that have set themselves against me round about."

In Ps. iv. 7 how naturally D. says, "Thou hast put gladness in my heart more than in the time that their corn and their wine increased," when we know from the history that just before (1 Sam. xvi. 1, 2) Ziba had brought him 200 loaves of *bread*, 100 bunches of raisins, 100 of summer fruits, and *wine*," supplying D.'s immediate wants, and affording an earnest of Jehovah's continued care. His courage, which conscience had for a time robbed him of, now returned when he saw that God though chastening was not forsaking him; so he, in confidence of restoration, assigned Ziba the land. The revolters had restlessly sought their good from earthly sources, and so had lent a ready ear to the "leasing" (ver. 2, comp. 2 Sam. x. 2–6), *i.e. lying* promises of Absalom. D.'s cry on the contrary was, "Lord, lift Thou up the light of Thy countenance upon us" (Ps. iv. 6). In opposition to their ignoring of God's appointment of D. he warns them, "How long, ye sons of men" (*benee ish*, "heroes," ironically), with all your boasting will ye not "know that Jehovah set apart him that is godly for Himself?" It is "vanity" for you to think to enthrone ungodliness, as represented by Absalom, in opposition to God's enthronement of the godly principle in the person of D. (ver. 2, 3.)

The 42nd Psalm, by the sons of *Korah*, speaks in the person of D. when in exile during Absalom's rebellion, beyond Jordan (comp. ver. 6). They regarded him head of their choral school. The faithfulness of the *Levites* to him appears in 2 Sam. xv. 24. It was D. who appointed the *Korahites* to lead the tabernacle music (2 Chron. xx. 19; comp. 1 Chron. vi. 16, 22, 32). The title of Ps. cxliii. in the LXX. attributes *it* also to this period. His head quarters were at Mahanaim, where Ishbosheth previously had reigned. The highland chief BARZILLAI [see] the Gileadite, Shobi son of D.'s former friend Nahash, and put by D. in his insolent brother Hanun's place over Rabbah of Ammon (2 Sam. xii. 30), and Machir son of Ammiel of Lodebar, ministered abundant supplies. Doubtless this, as well as Ziba's providentially brought necessaries previously, was before his mind when he wrote his exquisite Ps. xxiii., "Thou preparest a table before me in the presence of mine enemies." Machir's kindness was probably called forth by the remembrance of D.'s kindness to Mephibosheth, Machir's former protege (2 Sam. xvii. 27, comp. ix. 4). The battle fought in the wood of Ephraim between ABSALOM'S [see] forces under Amasa against D.'s forces under Joab, Abishai, and Ittai, was fatal to Absalom. D.'s loving charge, "Deal gently for my sake with the young man, with Absalom," stands in striking contrast with Absalom's unnatural heartlessness (xvii. 2, 4); Ahithophel said, "I will smite the king only," "and the saying *pleased Absalom well.*" Not the will, but the wit, to carry out Ahithophel's devilishly wise counsel, was by God's appointment wanting. Hushai's picture of D. as "a man of war, chafed as a bear robbed of her whelps, and hid in some pit," as when an outlaw in Saul's days of old, is true to the life, and frightened the dastardly son, and misled him to his ruin.

D.'s magnanimous forgiveness of Shimei the curser, reinstatement in part of Mephibosheth whose loyalty was somewhat doubtful, and gratitude to Barzillai, all illustrate D.'s noble character. His design of superseding Joab, and appointing Amasa to the chief command, offended Joab and was frustrated by Joab's murder of Amasa. Joab crushed Sheba's rebellion by his promptness and energy at Abel of Beth-Maachah (xx.). So D. was fully reestablished on his throne.

On the CENSUS [see]: "God and Satan had their hand in this work: God by permission, Satan by suggestion; God as a judge, Satan as an enemy; God in just punishment for sin, Satan as in an act of sin; God in a wise ordination of it for good, Satan in a malicious intent of confusion" (Bishop Hall, Contempl., xvi. 6). Satan-suggested pride was the motive and brought on D.'s people, who shared in his sin, a plague which would have lasted "three days" but that the Lord interposed; as it was it lasted "from the morning to the time of assembly" (not as A. V. "even to the time appointed") *i.e., to the time of evening sacrifice*, three o'clock. The apparition of the angel of the Lord with drawn sword over Jerusalem led D. to intercede, laying all the guilt on himself: "I it is that have sinned; . . . but as for these sheep, what have they done?" Unlike Saul, who laid the blame on the people (1 Sam. xv. 21). Typifying Him who took on Himself the iniquity of us all. Whilst D. pleaded on earth the Lord interceded above; "it is enough; stay now thine hand." Jerusalem was saved, and Araunah's threshingfloor, the scene of the apparition, D. bought as the site of the altar whereon he offered burnt offerings and peace offerings which the Lord accepted by fire from heaven consuming them. This was afterwards the site of the temple altar; Mussulmen have it enclosed, as is thought by many, in their "Dome of the Rock." Certain it is that here (and scarcely anywhere as here) the rock projects above the present level of the ground, whilst all around are either chambers and passages or the shifting sand and rubbish. The 30th Psalm commemorates the "dedication," *i.e.* consecration, of the house or temple site. The words "of David" in the title do not belong to "the house," but to "a psalm and song," viz. *by* D. The heaven-sent fire was the consecration of the site, which is called "the house of God" even before the temple was built (comp. 1 Chron. xxii. 1, 2 with Gen. xxviii. 17–19). Pride through prosperity, and a sudden and severe but temporary reverse, appear alike in the psalm and in the history (2 Sam. xxiv., 1 Chron. xxi.). Not the act, but the motive, was the sin, and was displeasing to that unscrupulous man, Joab: ver. 6 (Ps. xxx. 6, 1 Chron. xxi.). The deliverance resulted from D.'s prayer (comp. ver. 8–10 with 1 Chron. xxi. 17, 18); the "sackcloth," ver. 11, accords with 1 Chron. xxi. 16. The "weeping endured for a night," but "joy came in the morning," after the one day's plague; God "put off his sackcloth, and girded him with gladness."

The rest of D.'s life was occupied in preparing Solomon for carrying out his cherished wish of building the temple on this spot. D.'s numerous wars excluded him from building it himself, but the Lord comforted him with the assurance of his son's carrying his design into effect (2 Sam. vii.; 1 Chron. xxii., xxviii., xxix.). And to Solomon therefore D. committed the vast stores which even "in his trouble" D. had prepared for the house of the Lord.

ADONIJAH'S [see] conspiracy was the last cloud on D.'s reign. JOAB and ABIATHAR [see] from personal pique (Joab perhaps because of D.'s former appointment of Amasa, and Abiathar because of the honour paid to his rival, Zadok) joined Adonijah. The plot failed through the firmness of

Nathan and D. (1 Kings i.) In D.'s old age the young Shunammite Abishag was introduced to cherish his person. D.'s last charge to Solomon directs, first as to Joab, that he should pay the penalty of double murder, that of Abner and Amasa; secondly, that Barzillai's sons should eat at the king's table, in grateful acknowledgment of their loyal services in Absalom's rebellion; thirdly, that Shimei the curser on the one hand should "not be held guiltless," on the *other* hand, as D. sware to him not to kill him with the sword, that Solomon should "*not* bring down his hoar head with blood to the grave." "Not" must be inserted, for in Heb. when two prohibitions come together the negative is only put in the former clause (comp. 1 Sam. ii. 3). The *fact* confirms this, for Solomon did not put him to death for his cursing, but kept him under restraint and gave him a chance of life; so that it was Shimei's own disregard of the condition that brought the penalty on him. That personal revenge did not actuate D. is plain, for he restrained Abishai when he would have "taken off his head," and spared him when, as restored to the kingdom, he could have justly destroyed him. At the dying hour least of all was such a man as D. likely to harbour revenge, when about to go before the Judge whose forgiveness we all need. But *justice* needed that the sin of Joab's and Shimei's past impunity should not lie on D.'s conscience; he therefore gave charge as to both before his death.

The 18th Psalm (2 Sam. xxii.) seems to have been among his latest psalms, for it was written "when the Lord had delivered him out of the hand of *all* his enemies," besides his earliest and deadliest enemy "Saul." To him he refers, ver. 17, "He delivered me from my strong enemy;" to his various heathen enemies whom he vanquished, Philistia, Moab, Ammon, Edom, Syria, Zobah (ver. 43), "Thou hast delivered me from the strivings of the *people*, Thou hast made me the head of the *heathen*." The various trials of D. were the occasion of giving birth to those psalms which have been the comfort of God's people in all ages, when in affliction. To Nathan's announcement of the Lord's promise that D.'s "house, his kingdom, his throne should be established for ever" (2 Sam. vii. 13, 16), he refers in ver. 50: "He showeth mercy to His anointed, to D. and to his seed for evermore." The fatherly discipline through which he had passed, through the instrumentality of Saul and afterwards Absalom, etc., he refers to, ver. 35, "Thy gentleness (P. B. V. 'loving correction') hath made me great." So LXX., Vulg., Syr., "Thy discipline." Comp. as to God's gentleness even in correcting, Isa. xxvii. 8, xl. 11; Hos. xi. 1–4; Acts xiii. 8; marg., "He bore or fed them as a nurse beareth or feedeth her child," Deut. i. 31, xxxii. 10–12; Isa. lxiii. 9; Heb. xii. 6–11. So the Antitype (2 Cor. x. 1), "the gentleness of Christ" (Matt. xi. 28–30). His claim to "righteousness" is not inconsistent with his one or two grievous falls: "the Lord rewarded me according to my righteousness, for I have kept the ways of the Lord" (Ps. xviii. 20, 21); for his sins he sincerely repented of, and the main current of his life was one of communion with God and true striving by faith after holiness. Not only in God's original choice was D. declared to be "a man after Jehovah's own heart" (1 Sam. xiii. 14, Acts xiii. 22), but also in 1 Kings xv. 3–5 it is written "the heart of D. was perfect with the Lord his God . . . he did that which was right in the eyes of the Lord, and turned not aside from anything that He commanded him all the days of his life, save only in the matter of Uriah the Hittite." The impartial truthfulness of the Bible appears in its faithful record of the sins of one of its greatest heroes. His great fall and recovery has saved thousands from despair, and warned thousands. "Let him that thinketh he standeth take heed lest he fall."

The 18th Psalm, "the great Hallelujah with which D. retires from the theatre of life" (Hengstenberg), is followed by the prophetic last will of D. (2 Sam. xxiii. 1.) "D. . . . hath said (Heb. *naum*, the *Divine saying* of D.), the sweet psalmist of Israel" (Heb. the lovely one in Israel's songs of praise). Not only the first of the dynasty whose shall be the everlasting kingdom, but the one whom God has enabled to sing lovely songs of praise for edifying that kingdom (comp. Balaam's prophecy, Num. xxiv. 3, 15). This Divine utterance of D. through "the Spirit of God speaking by him" is the seal of those prophetical psalms (*e.g.* ii., xxi., cx.) concerning the eternal dominion of his seed, based on Nathan's prophecy. In spirit he beholds the model Ruler ruling justly in the fear of God, under whom the sons of Belial shall be thrust away and burned, but salvation shall grow for the righteous; and the pledge of this is God's everlasting covenant with him and his house (2 Sam. xxiii. 5), "for is not my house thus with God (*i.e.* in such a relation to God that the Righteous Ruler will spring from it), for He hath made with me an everlasting covenant . . For all my salvation and all (God's) good pleasure (Luke ii. 14, Eph. i. 9, expressed in that covenant) should He then not make it to grow?" Solomon's Ps. lxxii. (ver. 6) is evidently based on this his father's last prophetic utterance which describes the coming "just Ruler," Messiah, and the effect of His government, "as the tender grass springing out of the earth by clear shining after rain."

D. died at the age of 70 (Josephus, Ant. viii. 15). On the return from Babylon "the sepulchres of D." still existed between the pool of Siloah and the house of the mighty men (Neh. iii. 16). It became the general tomb of the kings of Judah. "His sepulchre is with us unto this day" (Acts ii. 29). The so called "tombs of the kings" are *outside* the walls, and so cannot be the tomb of D. which was *within* them. Captain Warren, from references in Josephus, thinks the entrance to the king's tomb was outside the N. wall of Jerusalem to the E. D. may have here quarried the stones for the temple, and then taken advantage of the subterranean recesses so made (called the Cotton Grotto) for the formation of his sepulchre. So peculiar is his character that none else is so called in Scripture; and of him alone of men is Christ called "the Son," as the title marking His earthly kingdom, "the Son of D." (Luke i. 32.) His psalms and those with them are the only liturgy of devotion used in common by Christians of every denomination.

Day. Reckoned from sunset to sunset by the Hebrews. Gen. i. 5: "the *evening* and the *morning* were the first day." 2 Cor. xi. 25: "a night and a day." Dan. viii. 14 marg. So our *fortnight*=fourteen nights. "Evening, morning, and noon" (Ps. lv. 17) are the three general divisions. Fuller divisions are: dawn, of which the several stages appear in Christ's resurrection (Mark xvi. 2, John xx. 1, Rev. xxii. 16, "the bright and morning star" answering to Aijeleth Shahar, "gazelle of the morning," Ps. xxii. title, Matt. xxviii. 1, Luke xxiv. 1); sunrise; heat of the day; the two noons (*tzaharaim*, Heb. Gen. xliii. 16); the cool of the day (Gen. iii. 8); evening (divided into *early evening* and *late evening* after actual sunset). Between the two evenings the paschal lamb and the evening sacrifice used to be offered. "Hour" is first mentioned Dan. iii. 6, 15, v. 5. The Jews learnt from the Babylonians the division of the day into twelve parts (John xi. 9). Ahaz introduced the sun dial from Babylon (Isa. xxxviii. 8). The usual times of prayer were the third, sixth, and ninth hours (Dan. vi. 10; Acts ii. 15, iii. 1). "Give us day by day our daily bread" (Luke xi. 3); *i.e.*, bread for the day as it comes (*epiousion arton*).

ANCIENT OBELISK, showing its use as a sun dial.

Daysman. Derived from "day" in the sense of a day of *trial* (1 Cor. iv. 3 marg.). An arbitrator. Job ix. 33: "neither is there any daysman betwixt us that might lay his hand upon us both." The umpire in the East *lays his hand on both* parties to mark his *power to adjudicate between* them. An arbitrator could have been found on a level with Job; but none on a level with Jehovah, the other Party with whom Job was at issue. We Christians know a Mediator on a level with God, and also on a level with us, the Godman Jesus (1 Tim. ii. 5).

Deacon. The appointment of the seven was designed to remedy the "murmuring of the *Grecians* against the Hebrews, because their widows were neglected in the daily ministration." The apostles said, "It is not reason that we should leave the word of God and serve (*be deacons to; diaconein*) tables," *i.e.* secular business. It is an undesigned coincidence confirming the narrative, that whilst no mention is made of their country *their names are all*

Grecian. The church's design evidently was that, as the murmurers were Grecians, their cause should be advocated by Hellenists. There was a common fund to which most disciples contributed by the sale of their property, and out of which the widows were relieved; a proof of the strong conviction of the truth of Christianity, which could constrain men to such self sacrifice. It is doubtful whether these seven answer fully to the modern deacons of either episcopal or congregational churches. On the one hand the distribution of alms was the immediate occasion of their appointment; on the other the qualifications involved higher functions, "men . . . full of the Holy Ghost and wisdom." The result was, "the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith; and Stephen (one of the seven), full of faith and power, did great wonders and miracles among the people." Philip, too, was an "evangelist." They were probably *commissioners to superintend the deacons in distributing the alms*, so that the Grecian (Hellenist, Greek-speaking Jewish) widows should not be neglected, and at the same time to *minister in spiritual things*, as their solemn ordination by laying on of hands implies.

The "young men" (Acts v. 6, 10, *neoteroi*) imply a subordinate ministration answering to the "deacons" (Phil. i. 1, 1 Tim. iii. 8, etc.). As *bishops* and *presbyters* or *elders* are different aspects of the same *upper* ministry, so "young men" and "deacons" are different aspects of the same *subordinate* ministry. Clement of Rome (1 Cor. xlii.) notices that the LXX. (Isa. lx. 17) prophetically use the two together. The synagogue had its "pastors" (*paruasim*) and its subordinate "deacons" (*chazzanim*) or ministers (Luke iv. 20). From it the church naturally copied. The deacon baptized new converts, distributed the bread and wine of the Lord's supper (Justin Martyr, Apol.,65,67), and distributed alms, at first without superintendence, afterwards under the presbyters. The diaconate was not a *probationary* step (as now in episcopal churches) to the presbytery. What is meant by 1 Tim. iii. 13 is, "they that have used the office of a deacon well are acquiring to themselves (not *a good degree* for promotion, but) a good *standing place*" against the day of judgment (1 Cor. iii. 13, 14); not a *step to promotion*.

Deaconess. Rom. xvi. 1: "Phœbe, *servant*" (Gr. *deaconess*) of the church at Cenchrea." 1 Tim. iii. 11: "even so (marking a transition to another class from *deacons*) must the *women* (*i.e.* the *deaconesses*) be grave," etc. Domestic duties are omitted, though specified in the case of the deacons (ver. 12). The same qualifications are required in deaconesses as in deacons, with such modifications as the difference of sex suggested. Pliny in his letter to Trajan calls them "female ministers." The earliest instance of such female ministers (though of course not then formally appointed) is in Luke viii. 2, 3: "Mary Magdalene, Joanna, and Susanna, and many others which ministered unto Him of their substance." The social seclusion of women from men in many parts of the East would render necessary the services of women in teaching those of their own sex. See also WIDOWS: an ecclesiastical order of *widowhood*, a *female presbytery*, existed from those of at least 60 years old, standing in the same relation to the *deaconesses* of younger age (1 Tim. v. 9-11) that the male presbyters did to the deacons.

Dead Sea. The name in the O. T. is never this, but "the SALT SEA" [see], "sea of the plain."

Debir. **1.** In the highlands of Judah, near Hebron. First taken by Joshua (Josh. x. 38, 39, xi. 21, xii. 13, xv. 49). Formerly Kirjath Sepher (*city of the book*), or K. Sannah (*palm*). There is still a *Dewirban* three miles W. of Hebron. But D. was S. of Hebron (Josh. xv. 49); so Van de Velde identifies it with *Dilbeh*, S.W. of Hebron. Conder (Pal. Expl.) better identifies it with El Dhoheriyeh, a corruption of the old name Deberah, meaning in Arabic "the village on the ridge." Exactly at 3000 (16 inch) cubits on the main S. road a large stone still there marked the bounds assigned outside to D. as a Levitical city (which also may be the limit of a sabbath day's journey); and another stone on the W. At 6½ miles northward are the "upper and lower springs," which Caleb's daughter begged for, in the valley Seil el Dilbeh, in all 14 springs divided into three groups; no other such are found in the Judah "south country," or Negeb; a brook flows through the small gardens for four or five miles (Jud. i. 15, Josh. xv. 19). Conder states the important discovery that "the list in Josh. xii., which precedes all the other topographical lists, forms the key of the whole system." They are the 31 *royal cities*; these divide the country into districts which have natural boundaries, and contain severally one or more of the royal cities. D. stood, according to Josh. xv. 19, in "a dry land" ("south land"), therefore Dilbeh near fine springs cannot be the site. Dhoheriyeh is remarkable for its broad rolling downs and fruitful soil; it is truly "a dry land" without a spring. "Joshua returned to (made a *detour* to attack) D." (x. 38-40.) His *direct* march after Eglon and Lachish would have been northwards from Hebron to Gilgal, therefore it was probably S.W. of Hebron. The Negeb or "south land" consists of soft, porous, chalky limestone extending from the desert on the E. (the Jeshimon) to 'Anab and the plain on the W., and from Dilbeh and Yutta on the N. to Beersheba on the S. The dwellings of Dhoheriyeh are mostly cavès in the rock, with rude arches carved over doorways; rock excavation is a mark of great antiquity, and is a relic of the troglodyte or primitive Canaanite way of living. It was originally the seat of a king of the Anakim. This people reoccupied it when the Israelite army withdrew and was engaged with the northern Canaanites. Othniel, son of Kenaz, for love of Achsah, Caleb's daughter, took it again. It was allotted to the priests (Josh. xxi. 15, 1 Chron. vi. 58). **2.** A place on the northern bound of Judah, near the valley of Achor (Josh. xv. 7), between Jericho and Jerusalem (Josh. xv. 7). **3.** Part of the boundary of Gad (Josh. xiii. 26); in the high pastures E. of Jordan, and possibly akin to *dabar*, Heb. for a wilderness pasture. Reland identifies it with Lodebar.

Debir. King of Eglon (a town in the lowland of Judah), one of the five hanged by Joshua (x. 3, 23).

Deborah. **1.** Rebekah's nurse (Gen. xxiv. 59), faithful as a servant from Rebekah's childhood, and so, when dead at an advanced age, lamented as much as one of the family. Her burial place at the oak beneath Bethel was hence called Allon-Bachuth, "the oak of weeping" (xxxv. 8). She was in Jacob's household now, as she had been in his mother's, who was by this time dead, as appears from ver. 27.

2. The prophetess and judge = *a bee*, a *personal* or possibly an *official* name applied to poets, seers, and priestesses. The symbol of a monarch in Egypt; a honey bee to her friends, a stinging bee to the enemy (Cornelius a Lapide). "Lived under the palm tree"; a landmark, as palms were rare in Palestine (Jud. iv. 5); possibly = Baal Tamar, "the sanctuary of the palm" (xx. 33). Wife of Lapidoth; "a mother in Israel," a patriotic and inspired heroine like Miriam. Jabin oppressed the northern tribes adjacent to Hazor his capital (Zebulun, Naphtali, and Issachar, which she judged). Barak, at her call, summoned these (to whom the central tribes, Ephraim, Manasseh [Machir], and Benjamin in part sent contingents, ver. 14) in a long train (*draw*: v. 6, 7) toward the broad topped mount Tabor. D. accompanied him at his request. With but 10,000 in his train ("at his feet"), by the Lord's interposition, descending from mount Tabor, he discomfited Sisera's mighty host and 900 chariots who were in the famous battlefield of Jezreel or Esdraelon, in the valley of Kishon. D.'s prediction was fulfilled by the "Lord's selling Sisera into the hand of a woman," viz. Jael, the Kenite Heber's wife. Enthusiasm for the cause of Israel, so closely allied with the Kenites through Moses' father in law Hobab, caused her to commit the treacherous murder.

The praise, "blessed above women in the tent (*i.e.* shepherdesses) shall Jael the wife of Heber the Kenite be" commends her faith, not her treachery. Some actions of faith are mixed with the corrupt motions of the flesh, as that of the midwives and Rahab's treatment of the spies. So Jael's act showed real faith in the case of God's controversy with the godless Canaanites. The approval of her faith, the mainspring of her conduct, by no means implies approval of the deceit by which its true character was obscured. Yet faith is precious and "blessed" in spite of grievous infirmities, and will at last outgrow and stifle them utterly. God is keen

to see the faith, slow to condemn the fault, of His children.

D. and Barak together sang the song of victory composed by her. It begins with a reference to Jehovah's original, grand, and awful manifestation at Sinai (Exod. xix., Deut. xxxiii. 2), the sealing of the covenant with Israel, and the ground of all His subsequent interpositions for them. Then follows Israel's deep degradation, its highways deserted, its 40,000 soldiers (a round number for a diminished army) without shield or spear, because they forsook Jehovah for "new gods" (comp. Deut. xxxii. 17). Then "war (pressed up) to their (very) gates." But now deliverance is come, for which "bless the Lord." All should join in "speaking" His praise: the upper classes "who ride upon white-spotted asses," and those "that sit upon coverings" (*middin*, the rich, Matt. xxi. 7) spread upon the asses; also the humbler "who walk on the way," foot travellers. Those delivered from the plundering "archers" who infest "the places of drawing water" to plunder the shepherds, shepherdesses, and their flocks in lawless times (Exod. ii. 17), should rehearse there, now that all is peace, "the Lord's righteous acts." "Then shall the people of Jehovah go down (from their past mountain hiding places) to their gates" and towns now delivered. "Barak, lead away thy captivity (train of captives) captive" (quoted in Ps. lxviii. 18); fulfilled exhaustively in Christ the ascended Conqueror (Eph. iv. 8, 13). "Out of Zebulun came they that handle the pen of the writer," *i.e.* the scribes of the host (Jer. lii. 25) who wrote down the names of the soldiers. "Barak was *sent by his feet* into the valley," *i.e.* impelled irresistibly to the battle. "At the brooks of Reuben were great *resolutions* of the heart," but issuing in no practical action, the tribe resembling their forefather; Reuben preferred hearing "the bleatings of the flocks" to the blast of the war trumpets. Dan with its port Joppa preferred merchandise to warring for the fatherland. "Asher abode in his *bays*." "The kings of Canaan took no gain of money," *i.e. no booty, as they expected*, from the battle; for "the stars from heaven fought against Sisera;" *i.e.*, a Jehovah-sent storm beat in their faces and on the Israelites' back (Josephus), swelling the Kishon, which suddenly fills up the dry channel and overflows the plain of Esdraelon, making it impassable with mud, especially to chariots, so that the "prancing horses" and their "mighty" riders were swept away. Meroz might have intercepted the retreating foe and Sisera, but is "cursed by the angel of Jehovah" for not doing so; and Jael is "blessed" for her zeal, though mixed with earthly alloy. So "the land had rest 40 years." [See BARAK.] Neither Ehud nor Jael are in the list of examples of faith in Heb. xi. Jael apparently received Sisera in good faith, with the intention of hospitality, but a sudden impulse may have urged her to destroy the enemy of God's people. Her faith and patriotism are commendable, but not the means she took of delivering Israel.

Decapolis. Thrice mentioned in Scripture: Mark v. 20, which shows it was around Gadara; vii. 31; Matt. iv. 25. A district containing ten cities, rebuilt, colonized, and granted special privileges by Rome 65 B.C. Other cities afterwards receiving similar privileges cause confusion as to which are the original ten; probably Scythopolis (W. of Jordan), Hippos, Gadara, Philadelphia, Pella, Gerasa, Dion, Canatha, Damascus, Raphana (all E. of Jordan). The region once so populous is now almost without inhabitants, except a few living in savagery amidst the ruins and cavern tombs of Scythopolis, Gadara, and Canatha.

Dedan. Son of Raamah, son of Cush (Gen. x. 7), brother of Sheba. A second D. is son of Jokshan, son of Keturah (Gen. xxv. 3), and is brother of a second Sheba. The recurrence of the same names points to an intermarriage between the Cushite (Ethiopian, rather Hamitic) D. and the Semitic D., which is referred to as *Edomite* (Jer. xlix. 8, xxv. 23; Ezek. xxv. 13; Isa. xxi. 13, "ye travelling companies (merchant caravans) of Dedanim"). The *Cushite* D. near the head of the Persian gulf and Chaldæa, the avenue of commerce to India, is referred to in Ezek. xxvii. 15, as the names in the context prove; but ver. 20 D. is connected with N.W. Arabia, and associated with Assyria (23), *i.e.* the *Semitic* or Edomite D., yet also connected with the *Cushite* "Sheba and Raamah" (22) on the Persian gulf. The Semitic Sabeans, descended from Sheba tenth son of Joktan, dwelt in S.W. Arabia from the Red Sea to the straits of Bab el Mandeb. Ezekiel thus recounts the two channels of merchandise, Raamah on the Persian gulf, and Sheba on the Red Sea in Arabia. The name D. still remains in Dadan, an island on the border of the Persian gulf. [See RAAMAH.]

Dedication, Feast of. John x. 22. In "winter," about our December (1 Macc. iv. 52–59, 2 Macc. x. 5). Commemorating the purging of the temple and rebuilding of the altar after Judas Maccabæus had driven out the Syrians, 164 B.C. It began on the 25th of Chisleu (December), the anniversary of Antiochus Epiphanes' pollution of the temple 167 B.C. Lasted eight days. Celebrated like the feast of tabernacles with much joy and singing, and with carrying of branches. The Hallel was sung in the temple daily. The feast was called "lights," and there was much illumination of houses.

The "dedication of the second temple" was on the 3rd of Adar (Ezra vi. 15, 16); that of Solomon's temple at the feast of tabernacles (1 Kings viii. 2, 2 Chron. v. 3).

Deep. Rom. x. 7, "who shall descend into the *deep*?" A proverb for impossibility: "say not in thine heart, I wish one could bring Christ up from the dead, but it is *impossible*." Nay, salvation "is nigh thee," only "believe" in the Lord Jesus raised from the dead, "and thou shalt be saved." Gr. *abyss* (Luke viii. 31), lit. the *bottomless* place. Transl. in Rev. ix. 1, 2, 11, xi. 7, 17, "bottomless pit." The demons in the Gadarene besought not to be cast into the *abyss*, *i.e.* before their time, the day of final judgment. 2 Pet. ii. 4: they are "delivered into chains of darkness, and reserved unto judgment." They are free to hurt meanwhile, like a chained beast, only to the length of their chain (Jude 6). The "darkness of this present world," the "air" (Eph. ii. 2), is their peculiar element; they look forward with agonizing fear to their final torment in the bottomless pit (Rev. xx. 10). Language is used as though the abyss were in the lowest depth of our earth. We know not whether this be literal, or an accommodation to human conceptions, to express the farthest removal from the heavenly light.

Degrees, Songs of. Fifteen: Ps. cxx.—cxxxiv.: four by David, one by Solomon, ten anonymous. Pilgrim songs: *shir hama'aloth*, "a song for the ascendings," *i.e.* for the going *up* (Jerusalem and its temple being regarded as on a moral *elevation* above other places, as it was in fact on the most elevated table-land of the country, requiring a *going up* from all sides) to the three great feasts (Exod. xxxiv. 24; 1 Kings xii. 27, 28); Ps. cxxii. 1, 4, which is the oldest, being composed by David to supply the northern Israelites with a pilgrim song in their journeys to Zion, whither Asaph had warned them to repair now that the ark was transferred from Shiloh thither (Ps. lxxviii. 67–69). Solomon wrote Ps. cxxvii., round which as a centre a third poet, on the return from Babylon, grouped, with David's *four* psalms, *ten* others, seven on one side and seven on the other. The simple style, brevity, and transitions formed by retaining a word from the previous verse (*e.g.* cxxi. 1, 2, "whence cometh *my help*; *my help* cometh," etc.), are suitable to pilgrim-song poetry. They all have a general, not an individual, character, referring to the literal and the spiritual Israel, whom God's providence always and in all places guards (Ps. cxxi., cxxiv., cxxv. 5, cxxviii. 6, cxxx. 8, cxxxi. 3). The posture of affairs contemplated in most of these psalms is that after the Babylonian captivity, when the building of the temple was interrupted by the Samaritans. The sanctuary in cxxxiv. 2 is the *altar* erected at the return, 536 B.C., for the daily sacrifice (Ezra iii. 2–4, 8). The temple was completed under Zerubbabel the governor and Joshua the highpriest, with the help of the prophets Haggai and Zechariah (Ezra v. 1, 2; vi. 14).

Dehavites. Ezra iv. 9. Persian colonists planted in Samaria by the Assyrian king Esarhaddon, after carrying away Israel. Probably the *Dahi* (Herodotus, i. 125). Widely scattered; under the name Dahæ, at the E. of the Caspian (Strabo, xi. 8, § 2, and 9, § 3), and near the sea of Azof; also as *Dacians*, upon the Danube. Possibly, ancestors of the *Danes*.

Dekar. Marg. 1 Kings iv. 9.

Delaiah = *Jehovah's freedman*; the modern Godfrey. **1.** 1 Chron. xxiv. 18. **2.** Ezra ii. 60; Neh. vii. 62, 64. **3.** Neh. vi. 10. **4.** Interceded that the king Jehoiakim would not burn

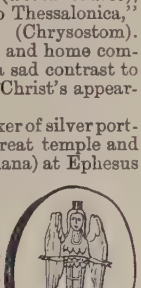
Jeremiah's prophetic roll, but in vain (Jer. xxxvi. 12, 25).

Delilah = *the languishing one.* A Philistine harlot, of the valley of Sorek, whom the five Philistine lords, when they found Samson loved her, bribed for 1100 shekels each to be their political emissary, to find out from Samson the secret of his strength. On four different occasions she tempted him to tell the secret. On the third occasion Samson trifled so presumptuously with the Divine gift committed to him as to suggest that his seven consecrated locks should be woven with the web; when we go to the edge of temptation our fall is near. This "languishing" prostitute, with her vile challenging of his "love," "How canst thou say, I love thee, when thine heart is not with me?" and by daily vexing importunity, wrung the secret from him at the fourth time. His strength lay in dedication to God, of which his Nazarite locks were the sign. Laying down his head in her lap he lost them, and with them lost God in him, the spring of a strength which was not his own. Lust, severing from God the source of strength, makes the strongest powerless; only by waiting on the Lord, we, like Samson, renew the strength which was lost by self indulgence and self reliance. Contrast Dan. i. 8–16; Isa. xl. 30, 31; Prov. vii. 6–27. So Israel, strong whilst faithful to Jehovah, incurs the curse which Balaam, however wishing it, could not inflict, the moment that the people commits whoredom with the daughters of Moab (Num. xxv. 1, 6; xxxi. 15, 16).

Deluge. See NOAH.

Demas. Contracted from DEMETRIUS, or Demarchus. Paul's "fellow labourer," along with Mark and Luke (Philem. 24), and companion (Col. iv. 14) during his first Roman imprisonment. But he declined; for in 2 Tim. iv. 10 Paul writes, "D. hath forsaken (Gr. *left behind*) me, having loved this present world (*world course*), and is departed unto Thessalonica," probably his home (Chrysostom). Love of worldly ease and home comforts was his snare, a sad contrast to "all them that *love* Christ's appearing" (ver. 8).

Demetrius. 1. A maker of silver portable models of the great temple and statue of Artemis (Diana) at Ephesus (Acts xix. 24). They were kept as amulets against danger. D. and his fellow craftsmen, in fear for their gains, raised a tumult against Paul as saying "they be no gods which are made with hands." Like many men he made regard for religion his plea, whilst really having an eye to self; "not only this our craft is in danger to be set at nought, but also that the temple of the great goddess Diana should be despised and her magnificence destroyed, whom all Asia and the world worshippeth." A religious party cry is sure to rouse many who care little at heart about piety. It shows how soon Christianity, notwithstanding its seeming weakness, was felt as a mighty power threatening heathendom with all its then greatness. **2.** A Christian "having good report of all men, and of the truth itself," and of John (3 John 12). The gospel standard of *truth* witnessed his conformity to it in love and good works; a transparently real Christian.


MEDAL OF DIANA.

Deputy = *proconsul*, or proprætor; Gr. *anthupatos*. The supreme governor of the provinces left by the emperors still under the Roman senate (Acts xiii. 7; xix. 38, plural for singular). The emperor gave the peaceable provinces to the senate. Over these the senate appointed those who had been prætors; governing only one year; having no power of life and death, not wearing sword or military costume (Dion. Cass., liii. 13, 14). Achaia had been imperial, governed by a procurator, but was restored to the senate by Claudius (Tacitus, Ann., i. 76; Suet., Claud., 25). So Gallio is rightly named "proconsul" or "deputy" (Acts xviii. 12). Cyprus after the battle of Actium was an imperial province (Dion. Cass., liii. 12), but five years later was given to the senate and had a deputy; so accurately Acts xiii. 7, 8, 12. A coin of Ephesus, in the senate's province of Asia, illustrates the use of "deputies" in Acts xix. 38.

Derbe. Near Lystra, E. of the upland plain of Lycaonia, stretching eastwards along the N. of the Taurus range. Probably near the pass ("the Cilician gates") from the plain of Cilicia up to the table land of the interior. Paul fled thither from Iconium and Lystra (Acts xiv. 6, 20, 21; xvi. 1). In enumerating places (2 Tim. iii. 11) he mentions Lystra but not D., though in the independent history they are mentioned together: a delicate instance of accuracy, for he is here enumerating only those places where he suffered *persecution*. Gaius or Caius belonged to D., Paul's companion in travel (Acts xx. 4). Identified by Hamilton (Researches in Asia Minor, ii. 313) with *Dirle*, near the roots of Taurus near lake *Ak-gol*.

Desert. Not meaning a barren, burning, sandy waste, in the case of Sinai and Palestine. Sand is the exception, not the rule, in the peninsula of Sinai. Even still it is diversified by oases and verdant valleys with wells. Much more formerly, for traces exist in many parts of Egyptian miners' smelting furnaces. But forest after forest being consumed by them for fuel, the rain decreased, and the fertility of the land has sunk down to what it now is.

Arabah (now the *Ghor*) is the designation of the sunken valley N. and S. of the Dead Sea, especially the N., the deepest and hottest depression on the earth. Though in its present neglected state it is desolate, it formerly exhibited tropical luxuriance of vegetation, because the water resources of the country were duly used. Jericho, "the city of palm trees," at the lower end, and Bethshean at the upper, were especially so noted. Though there are no palms growing there now, yet black trunks of palm are still found drifted on to the shores of the Dead Sea (Ezek. xlvii. 8). In the prophets and poetical books *arabah* is used generally for a waste (Isa. xxxv. 1). It is not so used in the histories, but specifically for the Jordan valley. [See ARABAH.]

The wilderness of Israel's 40 years wanderings (Paran, now *the Tih*) afforded ample sustenance then for their numerous cattle; so that the sceptic's objection to the history on this ground is futile. *Midbar*, the regular term for this "desert" or "wilderness" (Exod. iii. 1, v. 3, xix. 2), means a *pasture ground* (from *dabar*, "*to drive* flocks") (Exod. x. 26, xii. 38; Num. xi. 22, xxxii. 1). It is "desert" only in comparison with the rich agriculture of Egypt and Palestine. The *midbars* of Ziph, Maon, and Paran, etc., are pasture wastes beyond the cultivated grounds adjoining these towns or places; verdant in spring, but dusty, withered, and dreary at the end of summer.

Charbah also occurs, expressing dryness and desolation: Ps. cii. 6, "desert," commonly translated "waste places" or "desolation." Also Jeshimon, denoting the wastes on both sides of the Dead Sea, in the historical books.

The transition from "pasture land" to "desert" appears Ps. lxv. 12, "the pastures of the wilderness" (Joel ii. 22).

Deuel. Num. i. 14, vii. 42; in iii. 14 Reuel, the Heb. *r* closely resembling *d*.

Deuteronomy = *repetition of the law.* Containing Moses' three last discourses before his death, addressed to all Israel in the Moabite plains E. of Jordan, in the eleventh month of the last year of their wanderings, the fortieth after their departure from Egypt; with the solemn appointment of his successor Joshua, Moses' song, blessing, and the account of his death subjoined by Joshua or some prophet (i. 1—iv. 40; v. 1—xxvi. 19; xxvii. 1—xxix. 29). The first is introductory, reminding Israel of God's protection and of their ungrateful rebellion, punished by the long wandering; and warning them henceforth to obey and not lose the blessing. The second discourse begins with the ten commandments, the basis of the law, and develops and applies the first table; next declares special statutes as to (1) religion, (2) administration of justice and public officers, (3) private and social duties. The third discourse renews the covenant, reciting the blessings and curses. The discourses must have been all spoken in the eleventh month; for on the tenth day of the forty-first year Jordan was crossed (Josh. iv. 19). Josh. i. 11, ii. 22, three days previous were spent in preparations and waiting for the spies; so the encampment at Shittim was on the seventh day (Josh. ii. 1). Thirty days before were spent in mourning for Moses (Deut. xxxiv. 8); so that Moses' death would be on the seventh day of the twelfth month, and Moses began his address the first day of the eleventh month, fortieth year (Deut. i. 3). Hence the discourses, being delivered about the same time, exhibit marked unity of style, inconsistent with their being

composed at distant intervals. The style throughout is hortatory, rhetorical, and impressive. A different generation had sprung up from that to which the law at Sinai had been addressed. Parts of it had been unavoidably in abeyance in the wilderness. Circumcision itself had been omitted (Josh. v. 2). Now when Israel was to enter Canaan, their permanent abode, they needed to be reminded of much of the law which they but partially knew or applied, and to have under Divine sanction, besides the religious ordinances of the previous books, supplementary enactments, civil and political, for their settled organization. Thus D. is not a mere summary recapitulation, for large parts of the previous code are unnoticed, but Moses' inspired elucidation of the spirit and end of the law. In it he appears as "the prophet," as in the previous books he was the historian and legislator.

Two passages especially exhibit him in this character. The first xviii. 15–19: "the Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; according to all that thou desiredst of the Lord . . . in Horeb, Let me not hear again the voice of . . . God . . . that I die not; and the Lord said, I will raise them up a Prophet, . . and I will put My words in His mouth . . . And whosoever will not hearken unto My words which He shall speak in My name, I will require it of him." In the ultimate and exhaustive sense Messiah fulfils the prophecy; xxxiv. 10 expressly says "there *arose not a prophet since in Israel like unto Moses*, whom the Lord knew face to face." So Num. xii. 6–8, Heb. iii. 2–5, state how the Antitype exceeded the type. In a *lower* sense the whole *order* of prophets, the forerunners of THE PROPHET, is included; hardly Joshua, for he was already designated as Moses' successor (Num. xxvii. 18, 23), and the prophecy contemplates a *future* "prophet." Our Lord Himself must have had this prophecy in view in John v 46, "Moses wrote of Me." The Samaritans, who received the pentateuch alone, must have drawn their expectation of the all-revealing Messiah from it: "when He is come He will tell us all things," answering to "I will put My words in His mouth . . . He shall speak in My name." In Acts iii. 22, etc., vii. 37, Peter and Stephen both quote it as fulfilled in Jesus. The Jews, the adversaries of Christianity, are our librarians, so that we Christians cannot have altered the passage to favour our views. It at once foretells Christ's coming and their own chastisement from God ("I will require it") for "not hearkening" to Him.

The second passage is chap. xxviii., where he declares more fully than in Lev. xxvi. what evils should overtake Israel in the event of their disobedience, with such specific particularity that the Spirit in him must be not declaring contingencies, but *foretelling the penal results of their sin which have since so literally come to pass*; their becoming "a byword among all nations whither the Lord has led them"; their being besieged by "a nation of a fierce countenance, until their high walls wherein they trusted came down"; their "eating the fruit of their own body, the flesh of their sons and daughters, in the straitness of the siege, and the eye of the tender and delicate woman being evil toward the husband of her bosom and toward her child which she shall eat for want of all things secretly in the siege"; their dispersion so as to "find no ease, and the sole of their foot to have no rest among the nations," but to have "a trembling heart, failing of eyes, and sorrow of mind, their life hanging in doubt, in fear day and night, and having none assurance of life"; "the whole land (xxix. 23) not sown, nor bearing, nor having grass." Nay, more, Moses foresaw their disobedience: "I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you, and evil will befall you in the latter days" (xxxi. 29). So also xxxii., Moses' song.

But in the distant future he intimates, not merely their continued preservation, but also a time when Israel, dispersed "among all the nations, shall call to mind how all these things, the blessing and the curse, have come upon them, and shall return unto the Lord with all their heart and soul; though they be driven unto the outmost parts of heaven, from thence will the Lord their God gather them, and He will circumcise their heart, and make them plenteous in the fruit of their land, and again rejoice over them for good" (xxx., also xxxii. 36, 43). In xxxii. 8 Moses intimates that from the beginning the distribution of races and nations had a relation to God's final purpose that Israel should be the spiritual centre of the kingdom of God; "when the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel," *i.e.*, that their inheritance should be *proportioned to their numbers*.

The coincidences of Moses' song with other parts of the pentateuch and of D. confirm its genuineness. The style is no more different than was to be expected in a lyrical, as compared with a historical, composition. The 90th Psalm, which is Moses' work, resembles it: ver. 1, 13–16, with Deut. xxxii. 4, 7, 36; explain ver. 5, "they are not His children but their spot," *i.e. a disgrace to them* (to God's children). Also 42, not "from the beginning of revenges upon the enemy," but "from the head (*i.e.* the chief) of the princes of the enemy." These are the germs in Moses which the prophets expand, setting forth the coming glory of the gospel church, and especially of Israel under the final Messianic kingdom. Herein D., "the second law," is the preparation for the gospel law; and Moses, in the very act of founding the Sinaitic law, prepares for its giving place to the higher law which is its end and fulfilment.

The falsity of the theory that D. is of a later age is proved by the fact that the archaisms of vocabulary and grammar characterizing the pentateuch occur in D. The demonstrative pronoun *haeel*, characteristic of the pentateuch, occurs Deut. iv. 42, vii. 22, xix. 11, and nowhere else but in the Aramaic (1 Chron. xx. 8 and Ezra v. 15). The use of *h local*. The future ending in *un*. The passive construed with *eth* of the object. *Keseb* for *Kebes* (xiv. 4). *Zakur* for *Zakar* (xvi. 16). Ancient words: *abib*, *yequum*, *shegar*, *alaphim*, *methim*, *hermeesh* for *magal*, *teneh* for *sal*. The Canaanite *'ashteroth hatzion*, "offspring of the flocks." *Yeshurun*, for Israel, copied in Isa. xliv. 2. *Madveh*, "sickness." The resemblance of Jeremiah to D. is accounted for by the fact that the sins denounced in D. were those abounding in his time. Jeremiah, as a priest of Anathoth, familiar with the law from childhood, naturally adopts the tone of D. (as does Huldah his contemporary; comp. 2 Kings xxii. 16, etc., with Deut. xxix. 2, etc.), both in denunciation and in final consolation. Possibly too the book of the law found in the temple by Hilkiah the highpriest and brought before king Josiah, after disuse for the 60 years of the two previous reigns, was D. alone. But if it was the whole pentateuch put by the Levites, at Moses' command, in the sides of the ark (Deut. xxxi. 9, 26; 2 Chron. xxxiv. 14), still D. was the part that mainly awakened the conscience of king and people (Deut. xii. 2, 3, xvi., xviii., xxix. 25–27; comp. 2 Kings xxii. 13–17, xxiii.). Josiah's reforms are just those most insisted on in D. Jeremiah was son of Hilkiah, probably akin to the highpriest, and his uncle Shallum seemingly husband of Huldah the prophetess. But whilst having some resemblances the language and idioms of Jeremiah are of an altogether later date than D. Whilst he imitates or repeats phrases of D. he uses characteristic expressions never found in D.; for instances see Introd. to D., Speaker's Comm. The writer of D., if a forger, would never, having the rest of the pentateuch before him, have left *seeming* discrepancies between his work and it, when desiring his work to appear as if by the same author. The original writer, Moses, alone could treat his own work in such a free spirit.

The different circumstances and objects in view clear the seeming discrepancies. Thus the directions in Deut. xii. 6, 17, xiv. 22, 28, 29, xxvi. 12, etc., do not supersede the directions in Lev. xxvii. 30–34, Num. xviii. 20, etc. The earlier directions refer to the general and first tithe of all produce, animal and vegetable, for the maintenance of the priests and Levites. The later in D. refer to the *second and additional* tithe on the increase of the field only, and for celebrating the sacred feasts each first and second year in the sanctuary, every third year at home with a feast to the Levites, the stranger, fatherless, and widow; like the love-feasts of N. T. (Deut. xi. 5.) The first tithe is taken for granted in D. (x. 9; xviii. 1, 2), and no fresh injunction as to it is given, it being from the first recognised in Gen. xiv. 20.

xxviii. 22, as well as in Leviticus and Numbers.

The different way in which the priests and Levites respectively are regarded in D. and in the preceding books [in these "the Levites" ministering to the priests "the sons of Aaron," as the priests minister to God (Num. iii. 5, etc., iv.; Exod. xxviii. 1, xxix. 1, etc.), and not mentioned as "blessing" the people, the prerogative of the priests (Num. vi. 23–27, comp. Deut. x. 8, 9); but in D. (xviii. 7, xi. 6) the Levites and Aaronite priests not being mutually distinguished, and Korah not being mentioned with Dathan and Abiram in their rebellion] is accounted for by the consideration that Moses in D. is addressing *the people*, and for the time takes no notice of the distinction of orders among *ministers*, and, similarly referring to the rebellions of *the people* against God, takes no notice of *the minister Korah's* share in the rebellion, as not suiting his present purpose. His *additional* enactments are just of that supplementary and explanatory kind which would come from the legislator himself, after a practical experience of the working of the law during the years of the wilderness wanderings. In xix. 14, "thou shalt not remove . . . landmark *which they of old time have set* in thine inheritance which thou shalt inherit," "they of old time" are those about first to occupy the land. Moses lays down a law for distant generations, as the land was to be a lasting inheritance; the words "shalt inherit" prove that the occupation was still *future*. The relaxation granted in Deut. xii. 15 as to killing in all their gates, whereas in Lev. xvii. 3, 4, the victim even for ordinary eating must be killed at the door of the tabernacle, is precisely what we might expect when Israel was on the verge of entering Canaan, which they were at the time of the delivering of D.

Our Lord attests D. by quoting from it alone the three passages wherewith He foiled the tempter in the wilderness (Matt. iv.: Deut. viii. 3, vi. 13, 16). St. Paul (Rom. x. 6, 19; xv. 10) attests it (Deut. xxx. 12, 18; xxxii. 21, 43). Moses tells us that all the words of this law he wrote and gave to the Levites to be put in the side of the ark at the one time (Deut. xxxi. 9, 22–26). St. Paul's quotations, "Rejoice, O ye nations (Gentiles), with His people," and "I will move them to jealousy with those which are not a people," prove that Moses did not understand his own law as possessing that localized narrowness to which Judaism would restrict it.

Many circumstances which would naturally be noticed on the eve of Israel's entrance into Canaan occur for the *first* time in Moses' last address. Now first he enjoins the observance of the three great feasts (mentioned previously), *at the place* which the Lord shall choose (xii. 5). Now first he introduces the appointment of judges in the different *cities* (xvi. 18, xix. 11, xxi. 18). *Tents* were the abodes spoken of in the previous books, now *houses*. In first recording the appointment of captains, he attributes it to Jethro's counsel (Exod. xviii. 17, etc.); in repeating the fact *to the people* (Deut. i. 9, etc.) he notices *their* part in the selection. Jethro doubtless suggested the plan, and Moses, after consulting God, laid it before the people, assigning the *choice* to them. So in Num. xiii., xiv., *the Lord* commands the sending of the spies; but in addressing *the people* (Deut. i. 19, etc.) Moses reminds them of what was not noticed before, but was most to his point now, *their* share in sending them. They had been told to go up at once and possess the land, but requested leave first to send spies; God in compliance with their wish gave the command. His allusion to the Lord's anger and exclusion of himself, when speaking of that of the people, accords with the character of the meekest of men (i. 34–38). A forger would magnify the miracles in referring to them; Moses *alludes* to them as *notorious*, and uses them only as an incentive to enforce obedience. His notices of the children of Esau supplanting the Horims by God's help, and Moab supplanting the giant Emim (ii. 9–13) are made the argument why Israel need not, as their fathers, fear the giant Anakims. References to Jehovah's miraculous descent on Horeb are only so introduced as would be clear to the people if they had been *spectators*, and not otherwise. Finally, one miracle *not noted in the direct narrative* he here *adds*: "thy raiment waxed not old upon thee, neither did thy foot swell, these forty years" (viii. 2–4, xxix. 5, 6). He mentions this just at the fit place, where the real author would put it, as the people were on the point of entering Canaan, where the natural means of procuring food and raiment being attainable, the supernatural would cease. All these proprieties and harmonies confirm the genuineness and authenticity of D. See Graves, Pentateuch, i. 70–110.

Devil = (Gr.) the *accuser* or *slanderer* (Job i. 6–11, ii. 1–7; Rev. xii. 10). Heb. Satan means *adversary*. The twofold designation marks the twofold objects of his malice, the *Gentiles* and the *Jews*.

There is but *one Devil*, many "demons" as A.V. ought to translate the plural.

Devil is also used as an adjective. 1 Tim. iii. 11, "slanderers"; 2 Tim. iii. 3, "false accusers." Peter when tempting Jesus to shun the cross did Satan's work, and therefore received Satan's name (Matt. xvi. 23); so Judas is called a "Devil" when acting the Devil's part (John vi. 70). Satan's *characteristic* sins are *lying* (John viii. 44, Gen. iii. 4, 5); *malice* and *murder* (1 John iii. 12, Gen. iv.); *pride*, "the condemnation of the Devil," by which he "lost his first estate" (1 Tim. iii. 6; Job xxxviii. 15; Isa. xiv. 12–15; John xii. 31, xvi. 11; 2 Pet. ii. 4; Jude 6).

He slanders God to man, and man to God (Gen. iii., Zech. iii.). His misrepresentation of God as one arbitrary, selfish, and envious of His creature's happiness, a God to be slavishly feared lest He should hurt, rather than filially loved, runs through all heathen idolatries. This calumny is refuted by God's not sparing His only begotten Son to save us. His slander of good men, as if serving God only for self's sake, is refuted by the case of "those who lose (in will or deed) their life for Christ's sake."

Demons, "knowing ones," from a root *daemi*, to know, are spirits who tremble before, but love not, God (Jas. ii. 19), incite men to rebellion against Him (Rev. xvi. 14). "Evil spirits" (Acts xix. 13, 15) recognise Christ the Son of God (Matt. viii. 29, Luke iv. 41) as absolute Lord over them, and their future Judge; and even flee before exorcism in His name (Mark ix. 38). As "unclean" they can tempt man with unclean thoughts. They and their master Satan are at times allowed by God to afflict with bodily disease (Luke xiii. 16): "Satan hath bound this woman these eighteen years" with "a spirit of infirmity," so that she was "bowed together." Scripture teaches that in idolatry the demons are the real workers behind the idol, which is a mere "nothing." Comp. 1 Cor. x. 19–21, 1 Tim. iv. 1, Rev. ix. 20. Comp. Deut. xxxii. 17, Heb. *sheedim*, "lords" (1 Cor. viii. 5); Acts xvi. 16, "a spirit *of divination*" (Gr. *of Python*, an idol); xvii. 18, "a setter forth of strange gods" (Gr. *demons*); 2 Chron. xi. 15, Ps. cvi. 37, Lev. xvii. 7. Idolatry is part of the prince of this world's engines for holding dominion. Our word "panic," from the idol Pan, represented as Satan is, with horns and cloven hoofs, shows the close connection there is between the idolater's slavish terror and Satan his master. The mixture of some elements of primitive truth in paganism accords with Satan's practice of foiling the kingdom of light by transforming himself at times into an "angel of light." Error would not succeed if there were not some elements of truth mixed with it to recommend it. Corrupting the truth more effectually mars it than opposing it.

Satan as Beelzebub (Matt. xii. 24–30) is at the head of an organized kingdom of darkness, with its "principalities and powers" to be "wrestled" against by the children of light. For any subordinate agent of this kingdom, man or demon, to oppose another agent would be, reasons Christ, a division of Satan against Satan (involving the fall of his kingdom), which division Satan would never sanction (Eph. vi. 12, 13). Demons are "his angels" (Matt. xxv. 41; Rev. xii. 7, 9). Natural science can give no light when we come to the boundary line which divides mind from matter. The Bible-asserted existence of evil among angels affords no greater difficulty than its *manifest* existence among men. As surely as Scripture is true, personality is as much attributed to them as it is to men or to God.

Possession with or by a demon or demons is distinctly asserted by Luke (vi. 17, 18), who as a "physician" was able to distinguish between the phenomena of disease and those of demoniacal possession. The Spirit of God in the evangelists would never have

sanctioned such distinction, or left men under a superstitious error, not merely connived at but endorsed, if the belief were really false. There is nothing wrong in our using the word "lunacy" for madness; but if we described its cure as the moon's ceasing to afflict, or if the doctor addressed the moon commanding it to leave the patient alone, it would be a lie (Trench, Miracles, 153). In Matt. iv. 24, "those possessed with demons" are distinguished from "those lunatic" (probably the *epileptic*, but even this caused by a demon: Mark ix. 14, etc.). Demons spake with superhuman knowledge (Acts xvi. 16); recognised Jesus, not merely as son of David (which they would have done had their voice been merely that of the existing Jewish superstition), but as "Son of God" (Matt. viii. 29). Our Lord speaks of the disciples' casting out of demons as an instalment or earnest of the final "fall" of Satan before the kingdom of Christ (Luke x. 18). Men might *imagine* the existence of demons; but *swine* could only be acted on by an external real personal agent; the entrance of the demons into the swine of Gadara, and their consequent drowning, prove demons to be objective realities. Seeing that bodily disease itself is connected with the introduction of evil into the world, the tracing of insanity to physical disorganization only partially explains the phenomena; mental disease often betrays symptoms of a hostile spiritual power at work.

At our Lord's advent as Prince of Light, Satan as prince of darkness, whose ordinary operation is on men's *minds* by invisible temptation, rushed into open conflict with His kingdom and took possession of men's *bodies* also. The possessed man lost the power of individual will and reason, his personal consciousness becoming strangely confused with that of the demon in him, so as to produce a twofold will, such as we have in some dreams. Sensual habits predisposed to demoniacal possession. In pagan countries instances occur wherein Satan seemingly exercises a more direct influence than in Christian lands. Demoniacal possession gradually died away as Christ's kingdom progressed in the first centuries of the church.

There are four gradations in Satan's ever deepening fall. (1) He is deprived of his heavenly excellency, though still having access to heaven as man's accuser (Job i., ii.), up to Christ's ascension. All we know of his original state as an archangel of light is that he lost it through pride and restless ambition, and that he had some peculiar connection, possibly as God's vicegerent over this earth and the animal kingdom; thereby we can understand his connection and that of his subordinate fallen angels with this earth throughout Scripture, commencing with his temptation of man to his characteristic sin, ambition to be "as gods knowing good and evil;" only *his* ambition seems to have been that of *power*, *man's* that of *knowledge*. His assuming an animal form, that of a *serpent*, and the fact of death existing in the pre-Adamite world, imply that evil probably was introduced by him in some way unknown to us, affecting the lower creation before man's creation. As before Christ's ascension heaven was not yet fully open to man (John iii. 13), so it was not yet shut against Satan. The old dispensation could not overcome him (comp. Zech. iii.). (2) From Christ to the millennium he is *judicially cast out* as "accuser" of the elect; for Christ appearing before God as our Advocate (Heb. ix. 24), Satan the accusing adversary could no longer appear against us (Rom. viii. 33, 34). He and his angels range through the air and the earth during this period (Eph. ii. 2, vi. 12). "Knowing that he hath but a short time" (Rev. xii.), in "great wrath" he concentrates his power on the earth, especially towards the end, when he is to lose his standing against Israel and expulsion shall be executed on him and his by Michael (Rev. xii. 7–9; Dan. xii. 1; Zech. iii., where Joshua the highpriest represents "Jerusalem," whose "choice" by the Lord is the ground of the Lord's rebuke to Satan). (3) He is bound at the eve of the millennium (Rev. xx. 1–3). Having failed to defeat God's purpose of making this earth the kingdom of Christ and His transfigured saints, by means of the beast, the harlot, and finally Antichrist, who is destroyed instantly by Christ's manifestation in glory, Satan is bound in the bottomless pit for a thousand years during which he ceases to be the persecutor or else seducer of the church and "the god and prince of the world" that "lieth in the wicked one." (4) At its close, being loosed for a while, in person Satan shall head the last conspiracy against Christ (permitted in order to show the security of believers who cannot fall as Adam fell by Satan's wiles), and shall be finally cast into the lake of fire for ever (Rev. xx. 7–10). As the *destroyer* he is represented as the "roaring *lion* seeking whom he may devour" (1 Pet. v. 8). As the *deceiver* he is the "serpent." Though judicially "cast down to hell" with his sinning angels, "and delivered into chains of darkness to be reserved unto judgment" (2 Pet. ii. 4), he yet is free on earth to the length of his chain, like a chained dog, but *no farther*. He cannot hurt God's elect; his freedom of range in the air and on earth is that of a chained prisoner under sentence.

Devoted thing (Lev. xxvii. 28). *Cherem*. Man was not to be offered in sacrifice. Trans. Lev. i. 2: "if any man of you bring an offering to Jehovah from the beasts, from the herd or from the flock shall ye bring your offering" (comp. Exod. xiii. 13, xxxiv. 20; Num. xviii. 15). But certain persons and nations were doomed by God, who alone has the prerogative of taking, as He alone gives, life. Man in carrying out God's *clearly revealed* sentence is the executioner bound to execute God's will. So magistrates and soldiers (Rom. xiii. 4). So Israel utterly destroyed the Canaanites at Hormah (Num. xxi. 2, 3; Deut. xiii. 12–18). So Samuel hewed Agag in pieces before the Lord (1 Sam. xv. 33). Rash vows, as Saul's (1 Sam. xiv. 24) and Jephthah's (Jud. xi. 30), are no objection to the soundness of the principle, for here self-will usurps the right of devoting another's life which belongs to God alone. Sacrifices rest on a different ground, viz. the voluntary offering of an innocent life of a creature *without blemish, approved of God* to represent the great Substitute. The heathen confounded the two ideas, the devoted thing *under a ban* (as criminals and captives), and the sacrifice of one's flock or herd as a voluntary offering in worship; but Scripture keeps them distinct.

Dew. In Palestine falling in early summer, again in autumn, and supplying the absence of rain. So copious as to saturate Gideon's fleece, so that a bowl full of water was wrung out, and to wet the ground in one night (Jud. vi. 37–40). A leading source of fertility (Gen. xxvii. 28, Deut. xxxiii. 13, Job xxix. 19, Hos. xiv. 5, Isa. xviii. 4, Zech. viii. 12). Its being withheld brought barrenness (1 Kings xvii. 1, Hag. i. 10). Its speedy drying up symbolises the formalist's goodness (Hos. vi. 4, xiii. 3). On the other hand its gentle, silent, benignant influence, diffusing itself over the parched ground, represents the blessed effect of God's word and God's grace (Deut. xxxii. 2); also *brotherly love* (Ps. cxxxiii. 3), the "dew *of Hermon* (*i.e. copious and refreshing* dew) that descended upon Zion"; or else, believers from various parts are joined by brotherly love on the one spiritual Zion, like the countless dewdrops *wafted together, if it were physically possible, from various mountains, as Hermon, to the one natural Zion*. The effect on the world of brotherly love among various believers would be like that of dew, all simultaneously saturating the dry soil and making it fruitful (John xvii. 21, 23). The dew springing "from the womb of the morning," not by visible irrigation, is the emblem of *youthful, fresh, living, beautiful, infinite vigour*, viz. that of Christ and of Christ's people in union with Him (Ps. cx. 3). Israel shall hereafter be "in the midst of many people as a dew from the Lord" (Mic. v. 7); overwhelming their enemies "as the dew falleth on the ground" (2 Sam. xvii. 12), and as "life from the dead" to the millennial earth, as "the dew of herbs" causes them to *revive* after the deadness of winter (Isa. xxvi. 19).

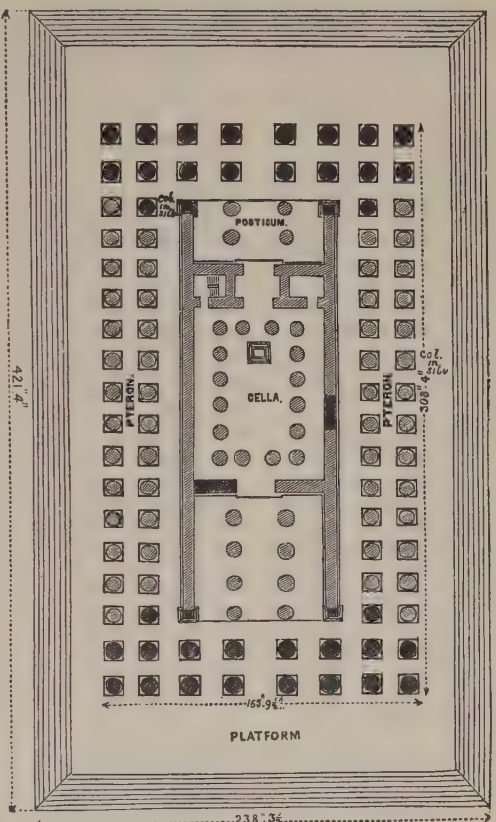
Diadem. [See CROWN.] The diadem in Gentile nations was a white fillet, two inches broad, bound round the head, the badge of the monarch. In Persia the king's diadem differed from that of the queen and the highest princes, in having an *erect* triangular peak. In Israel *mitznepheth* is always the *highpriest's* turbaned cap, "mitre," or "diadem," (Isa. xxviii. 5) "diadem (*tzephirah*) of beauty."

Dial: *ma'aloth*, "degrees" or "steps" (Isa. xxxviii. 8). The sun dial and the division of the day into 12 hours were Babylonian inventions. As

Ahaz copied the altar at Damascus (2 Kings xvi. 7, 10) so he probably copied the sun dial 700 B.C. But the division into 12 hours is not implied in the O. T. [See DAY.] The "degrees" were "steps" ascending to his palace (Josephus). The shadow of a column or obelisk fell on a greater or less number of steps according as the sun *was high* or low. The dial was of such a size and so placed that Hezekiah, when convalescent, could witness the miracle from his chamber; probably "in the middle court," the point where Isaiah turned back to announce to Hezekiah God's answer to his prayer (2 Kings xx. 4, 9; Isa. xxxviii. 21, 22). Ahaz' intimacy with Tiglath Pileser would naturally lead the "princes of Babylon to inquire of the wonder *done in the land*," which shows that the miracle of the recession of the shadow on the dial was *local*, perhaps produced by divinely ordered refraction, a cloud denser than the air being interposed between the gnomon and the "degrees" or "dial."

Diamond. Third in the second row of precious stones on the highpriest's breastplate (Exod. xxviii. 18). *Yahalim*, which some trans. "onyx," others trans. the *jasper*. There is no *proof* the diamond was then known. Its *engraving* is very difficult, and the large size of the stones on the highpriest's breastplate makes it not probable the diamond is meant. *Shamir* is the usual term. [See ADAMANT.]

Diana = Gr. ARTEMIS (Acts xix.). Her original temple founded 580 B.C., finished 460, was burnt by Erostratus 356 B.C. The second temple, alluded to in Acts, was built in the reign of Alexander the Great. The Ephesian D. in attributes resembled the Phœnician ASTARTE, ASHTORETH [see]. She symbolised the generative and nutritive powers of nature, and so was represented *with many breasts*. On her head was a mural crown, each hand held a metal bar, the lower part was a rude block covered with mystic inscriptions and animals. The image was believed to have fallen from heaven, probably an aerolite. The *bee* was sacred to her, and her highpriest was called by a corresponding name (essen), as also the hierarchy of women (Melissæ) and eunuchs (Megabyzæ). The temple was the public treasury and bank, and had the right of asylum. No bloody sacrifices were allowed. As Ephesus was the capital of ASIA [see] in the limited sense, D. of Ephesus was naturally the idol "whom all Asia and the world worshipped." Games were celebrated at Ephesus in her honour, and her worship was the tie uniting politically Ephesus and other cities. In the great theatre at Ephesus, on one of the walls of the entrance lobby, Mr. Wood found a letter from the emperor Hadrian to the Ephesians, dated Sept. 20th, A.D. 120, and an inscription referring to the temple of D., concerning its endowments and ritual, such as lists of votive statues of gold and silver with their weights and the regulations under which such objects were to be carried in procession. In the list mention occurs of many figures of D. with two stags. This illustrates the Scripture mention of DEMETRIUS [see] the silversmith as the maker of silver portable models of D.'s shrine. The inscription orders such votive objects to be carried in procession on certain days from the temple through the Magnesian gate to the great theatre, and thence through the Coressian gate back to the temple. This clause gave a clue to the discovery of the temple. First Mr. Wood found the Magnesian gate, and at a depth of 11 ft. a road with tombs on each side and the bases of piers. Secondly, near the stadium he found the Coressian gate. At the convergence of these two roads he found the enclosing wall of the temple and an inscription that Augustus built it; also a white marble pavement on a level bed of black marble and several drums of columns, 6 ft. 4 in. in diameter, including the sculptures in relief, and Ionic capitals, all now deposited in the British Museum. The intercolumniations are more than 19 ft. Gold was largely used in the decoration. A fragment was found, composed of two astragals, between which a fold of lead infolded a fillet strip of gold. Remains of brilliant colours too are found, blue, in the background, red and yellow, prominent. The bases of several of the columns are inscribed with their donors' names and the dedication to Artemis or D. The pronaos was fenced off from the peristyle, as some of the mortices for the iron standards have been discovered. Remains of a wide portico surrounding the temple on three sides have been discovered. The base of one column remains *in situ*, of the outer row of columns, also one of the inner row. The temple was octastyle, eight columns in front. It has 18 on the sides, and the intercolumniations are three diameters, making the temple diastyle. Pliny's statement is correct, the external and internal pillars being 120. The projection of the sculpture of "the 36 carved columns" is as much as 13 in. The diameter of the columns themselves is about 5 ft. 10 in. The width of the platform measured at the lowest step was 238 ft. 3½ in., the length is 421 ft. 4 in.; Pliny gives the length 425 ft. The dimensions of the temple itself, "out to out," are 163 ft. 9½ in. by 308 ft. 4½ in. The height of the platform was 9 ft. 5⅝ in. The interior was adorned with two tiers of elliptical columns, Ionic and Corinthian, fragments of which are found near the walls of the cella or inner shrine.



TEMPLE OF DIANA.

Diblaim = *doubled grape cakes*. Gomer, Hosea's (i. 3) wife, was "daughter of D." *i.e.*, *wholly given up to sensuality*. [See HOSEA.]

Diblath. Rather DIBLAH (Ezek. vi. 14). "I will make the land desolate from the wilderness (*midbar*) to Diblah," *i.e.* from the unenclosed pastures S. and S.E. of Palestine to some town in the extreme N., probably Riblah, *r* and *d* from close resemblance becoming easily interchanged by copyists. Here it was that Nebuchadnezzar had sat in judgment on the last Jewish king, Zedekiah, and killed his sons before his eyes, and then blinded him and slain the chief men of Jerusalem.

Dibon. 1. Originally a town of Moab. Taken by Sihon, king of the Amorites (Num. xxi. 30). Taken from Sihon with his other possessions by Israel, and assigned to Gad (Num. xxxii. 33, 34); mentioned also as belonging to Reuben (Josh. xiii. 9), the two pastoral tribes less strictly defining their boundaries than settled populations would. Gad rebuilt it and gave it the name D.-Gad (Num. xxxiii. 45). It was in Moab's possession in Isaiah's time (xv. 2, Jer. xlviii. 18, 22, 24). Called also Dimon, *m* and *b* being often interchanged. D. was probably the modern *Dhiban*, on low ground three miles N. of the Arnon; trans. Isa. xv. 2, "*D.* (the people of D.) *is gone up to* the high places," the usual places of sacrifice. The Rev. F. A. Klein, of the Church Missionary Society, in travelling from Es-Salt to Kerak was informed by a sheikh of the Beni Hamîde of the now well known basalt stone of Dibon, with its remarkable inscription by King Mesha. It was 3½ ft. high, and 2 in breadth and 2 in thickness; rounded off at both ends. Unfortunately the Arabs, in jealousy of the Turkish government which demanded the surrender of the stone, broke it in pieces by lighting a fire around and throwing cold water on it; but not before M. Ganneau had secured an impression of the inscription. Capt. Warren obtained another impression and fragments of the stone. Ganneau and Warren subsequently obtained most of the fragments; so that only one seventh of the whole is missing. It is now in the Louvre at Paris. Of 1100 letters 669 have been secured. The first part (lines 1–21) records Mesha's wars with Omri, king of Israel (*i.e.* his successors); the second (line 21–31) his public buildings; the third part (31–34) his wars against Horonaim with the help of Chemosh, "the abomination (idol) of Moab." The Moabite stone confirms the connection of Israel with Moab, founded on their common descent through Lot and Abraham, and afterwards renewed through Ruth and her descendant David. The language of the stone is almost identical with that of the historical portions of the Hebrew Bible. The *Aleph* א, *He* ה, *Vau* ו, and *Yod* י, are used (just as in the Old Test.) as "matres lectionis," to express vowel sounds, and the *He* at the end of a word; confirming the Masoretic text. The alphabet is almost the same as the Phœnician one. It has the 22 letters of the earliest Hebrew, except Teth, which probably is on the missing fragments. The present square Hebrew characters, which we find in our Hebrew Bibles, are probably of Chaldæan origin, and resemble those in the inscriptions at Palmyra. The Greeks borrowed their alphabet from the Phœnicians. In Isa. xv. 2 Dibon is termed a "highplace"; Mesha on the stone terms it his birthplace, and chose it as the site of his monument. The phrase of "Mesha" (named on the stone just as we read it 2 Kings iii. 4–27), "Chemosh let me see my desire upon all my enemies," is word for word, substituting Jehovah for the idol of apostate Moab, David's phrase (Ps. lix. 10). The revolt of Mesha (recorded on the stone) from Judah, to which he had paid a tribute of 100,000 lambs and 100,000 rams (2 Kings iii. 4, Isa. xvi. 1), was probably in Ahaziah's reign, who died 896 B.C., so that as early as nine centuries B.C. the alphabet was so complete as it appears on the stone. As this tribute seems enormous for so small a country it was probably imposed temporarily as compensation for damages sustained in the revolt of Moab after Ahab's death. Or if the revolt followed the tragic end of the confederacy of Judah, Israel, and Edom against Moab (2 Kings iii. 26, 27), the date of the stone is but little later, and the completeness of the alphabet on it shows it was then no recent invention. [See ALPHA.]

Jehoshaphat's own territory had been previously invaded by Moab (2 Chron. xx.). Hence he was ready to ally himself to Ahaziah (2 Chron. xx. 35); then to Jehoram and Edom against Moab. Mesha's words on the stone imply that he had more than Israel alone to contend with: "he let me see my desire upon *all* my enemies" (line 4).

A confirmation of the Scri ture account of Mesha's defeat by the three confederates appears in the Black Obelisk from Nimrud, of the same age as the Moabite stone. Moab is omitted in the list of Syrian independent states confederate with Benhadad of Damascus against Shalmaneser of Nineveh. Scripture explains *why*; Moab was then subject to Judah. In later Assyrian lists, when Moab had recovered its independence, three distinct Moabite kings are named.

The circuitous route taken by the three confederates to invade the E. of Moab is probably accounted for by the fact recorded on the Moabite stone; Mesha was carrying all before him in the W., and it would have been dangerous to have assailed him in that quarter. The stone notices expressly Israel's oppression of Moab in the reign of "Omri king of Israel and his son (and 'his son's son' is to be supplied in one gap of the inscription) forty years," and Mesha's breaking off the yoke; after which it says "all D. was loyal"; whereas previously "the men of Gad dwelt in the land of Ataroth" (comp. Num. xxxii. 34–38), and "the king of Israel fortified" it. The 40 years would be the round number for the 36 during which Omri, Ahab, and Ahaziah reigned. The Moabite stone probably takes up the narrative broken off at 2 Kings iii. 27. There we read "Israel departed from the Moabite king, and returned to their own land;" ultimately, the Dibon stone informs us Mesha took town after town of Gad, "Medeba, Jahaz, Dibon, and Kir." Thus is explained how these towns in Isa. xv., xvi. (150 years later), are assigned to Moab, though David (2 Sam. viii. 2) had long before so effectually subjugated the nation. From the time of Mesha, Israel was from time to time subjected to Moabite invasions (2 Chron. xx. 1, 2 Kings xiii. 20). Mesha, according to the Dibon stone, "built (*i.e.* rebuilt and fortified) Baalmeon, Kiriathaim, and Nebo," all once in Reuben's hands; also "Bezer" (Deut. iv. 43). Mesha says in the inscription on the basalt stone, "I made this high place a [stone] of salvation;" comp. Ebenezer, "the stone of help," 1 Sam. vii. 12 marg. See "The Moabite Stone," by W. P. Walsh.

In three points the Dibon stone confirms Scripture: (1) The men of Gad dwelt in the land of old. (2) Moab's successes caused the confederacy of Israel, Judah, and Edom. (3) Moab's successes in the N.W. forced the allies to take the circuitous route S.E.

2. Dibon, reinhabited by men of Judah, returned from Babylon (Neh. xi. 25) = Dimonah.

Dibri: of Dan, father of Shelomith, whose son by an Egyptian husband was stoned for blaspheming Jehovah (Lev. xxiv. 11).

Didymus. Gr. *twin* = Heb. *Thomas*. John xi. 16, xx. 24, xxi. 2.

Diklah. Arab tradition confirms Gen. x. 26–29 in making Joktan (= Kahtan) the great progenitor of all the pure tribes of central and southern Arabia. Thus Almodad = the Arabic *Elmudad*; Sheleph = *Es-Sulaf* in the Yemen; Hazarmaveth = *Hadramaut* on the S.E. coast of Arabia; Diklah = *Dakalah*, an important city in the Yemen; it means *a fruit-abounding palm tree*.

Dilean. A city of the shephelah or low country of Judah (Josh. xv. 38), meaning *gourd* or *cucumber*. Perhaps now *Tina*, S. of Ekron, in Philistia.

Dimnah. A city of Zebulun given to the Merarite Levites (Josh. xxi. 35). Possibly = Rimmon (1 Chron. vi. 77).

Dimon. E. of the Dead Sea in Moab (Isa. xv. 9). Probably = Dibon, as a play between it and *dam*, "blood"; *Dimon's* waters shall be full of *dam*.

Dimonah. A city in southern Judah, near the Idumean desert (Josh. xv. 22 = Dibon), Neh. xi. 25.

Dinah. The feminine of Dan = *judged, avenged*. Jacob's daughter by Leah. After his return from Mesopotamia he pitched his tent in Shechem, and bought a field of Hamor, Shechem's father. D., then at maturity between 13 and 15 years old, through her parents' remissness and her own love of sight seeing (she "went out to see the daughters of the land"), instead of being a "keeper at home" as young women ought to be (Tit. ii. 2), gave occasion to Shechem to "see" (contrast Job xxxi. 1), and lust after, and defile her. Sin, shame, and death enter the soul through the windows of the eyes and ears (Gen. xxxix. 7). Evil communications corrupt good manners. Fondness to see novelties, worldly fashions, and worldly company, ruin many. "It

is the first step that costs." The laxity of Canaanite morals ought to have made both her parents and herself more on their guard. Josephus (Ant. i. 21) states she went to a Canaanite annual festival of nature worship (comp. Num. xxv. 2). Young women are often led astray as much by their own sex as by the other.

Shechem offered the usual reparation, marriage, and a payment to her father. This was sufficient among Hebrews, according to Deut. xxii. 23, 29. But the offence was by an alien. Hamor therefore proposed to establish intermarriage and commerce between the two peoples. But Simeon and Levi, her own brothers, eager for revenge, required the CIRCUMCISION [see] of the Shechemites as a condition of union, a rite already known in Egypt as an *act of priestly consecration*; and when the feverish pain of the operation was at its height, on the third day, the two brothers, with their retainers, took cowardly advantage of their state, attacked, and slew all the males in the city. Their vindication of Israel's sacred calling, separated from the Gentiles, was right; and their refusal to sacrifice Jehovah's promises for the Hivite prince's offers of mammon was right. Seduction still is punished by death among the Arabs, generally inflicted by the brothers. "They were very wroth, because he had wrought folly in Israel," the phrase for offences, especially carnal ones, against the honour and calling of the people of God (Deut. xxii. 21, Jud. xx. 10, 2 Sam. xiii. 12). But the way they took was treacherous, cruel, and wicked. The innocent townsmen were punished with the one delinquent, and all the sons joined in plundering the town. Jealousy for the high calling of Israel was made the plea for gross sin against the God of Israel. Jacob in reproving them lays stress only on the dangerous consequences of their crime, "ye have troubled me to make me to stink among the inhabitants of the land . . . and I . . . being few . . . they shall gather themselves and slay me," because it was the only argument that would weigh with his sons; but his dying words show his abhorrence of their "cruelty" and "cursed anger" (Gen. xlix. 5–7). Nothing but Jehovah's special interposition saved him and them from the penalty; xxxv. 5, "the terror of God was upon the cities . . . round about them, and they did not pursue after the sons of Jacob."

God made this tragedy the occasion of reviving Jacob's earnestness, which had declined into worldliness for a time through his settlement near Shechem (xxxiii. 17–20); reminding him of his vow to make an altar at Bethel to God, who had appeared to him there in the day of his distress when fleeing from Esau. So his family gave up their strange gods and purified themselves, and Jacob went up to Bethel and fulfilled his heretofore forgotten vow. Thus God overruled evil to good (xxxv. 1–5).

Dinaites. Cuthæan colonists planted in Samaria by the Assyrians, after Shalmaneser's carrying away of the ten tribes (Ezra iv. 9).

Dinhabah. Gen. xxxvi. 32, 1 Chron. i. 43. The king of Edom, Bela's capital. In the list of Edomite kings the son does not succeed the father; the monarchy must therefore have been elective, and the kings chosen by the "dukes" (40–43), who ruled subordinately and contemporaneously with the kings.

Dinner. The early meal, generally at 11 o'clock, as "supper" was the later meal, and that to which friends were asked as to a feast (Luke xiv. 12).

Dionysius the Areopagite. Converted through Paul at Athens (Acts xvii. 34), by tradition its first bishop.

Diotrephes. 3 John 9, "loving to have the preeminence" through ambition. A Judaizer, who opposed the missionaries when preaching grace to the Gentiles, see ver. 7. He "prated against" John and the orthodox "with malicious words"; he "received not" John, by not receiving with love the brethren whom John recommended (Matt. x. 40). His influence was so great that he "cast out" of the church such as were disposed to receive them. But Neander thinks that the missionaries were Christian *Jews* who "took nothing of the Gentiles" (ver. 7), in contrast to the Jews who elsewhere abused ministers' right of maintenance (2 Cor. xi. 22, Phil. iii. 2, 5, 19); and that D. stood at the head of an ultra-Pauline party of anti-Jewish tendency, forerunners of Marcion. This accounts for D.'s domineering opposition to the missionaries and to John, whose love combined with truth sought to harmonize the various elements in the Asiatic churches. Demetrius is praised as of the opposite spirit to D.; as the former was to be followed, so the latter to be shunned (ver. 11, 12).

Perhaps D. as local bishop simply resented the interference of John's apostolic legates as an *infringement of his personal rights*. For whereas in the 2nd Epistle of John *corruption of doctrine* is spoken of as disqualifying one from the hospitality of the church, in this 3rd Epistle no hint is given of erroneous *doctrine*; but only of D.'s "love of *preeminence*." D. and the presbyters influenced by him (whether as their *bishop* or not) treated the apostle's messengers as persons claiming an authority derogatory to his own. But John (ver. 10) uses language implying his own unquestionable power of restraining D.'s "prating" opposition: such as none but an apostle could properly have employed, an indirect confirmation of the Johannine authorship of the epistle.

Discerning of spirits. 1 Cor. xii. 10. Discerning between the operation of God's Spirit and that of the evil spirit, or unaided human spirit claiming to utter the dictates of God's Spirit. Acts v. 1–11, viii. 23; 1 Cor. xiv. 29, 37: "if any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." This it is which assures us of the inspiration of the N. T. The books were accepted as inspired, by churches having men possessing "the discerning of spirits" (1 John iv. 1, 1 Tim. iv. 1).

Diseases. The effect of sin's entrance. Healed by the Lord Jesus, as Isaiah foretold, "Himself took our infirmities and bare our sicknesses" (Matt. viii. 17, Isa. liii. 4, 1 Pet. ii. 24). His bearing our guilt in His manhood, assumed with all its infirmities, was the ground of His sympathetically feeling for and relieving our sickness by His miraculous power. At His second coming His people "shall not say, I am sick," for "they shall be forgiven their iniquity" (Isa. xxxiii. 24).

Dish. Guests handled food with their fingers. Each dips a "sop" or piece of bread in the dish, and takes up therewith a portion of meat or other contents of the dish. Judas' dipping in the same dish as the Lord betokened *friendly intimacy*. To hand a delicate morsel from the dish was a compliment (John xiii. 25–27, Matt. xxvi. 23).

Dishan. Gen. xxxvi. 21, 28, 30; 1 Chron. i. 38, 42.

Dishon. 1. [See DISHAN.] Gen. xxxvi. 20, 21, 26, 30. 2. Gen. xxxvi. 25.

Dispensations. Various dispensations have been traced in the development of God's dealings with mankind. (1) The dispensation of *innocence* in Eden. (2) The *Adamical* dispensation of promise (Gen. iii. 15) after the fall, down to the flood; the remembrance of the promise being kept alive by sacrifice. (3) The *Noaichal* dispensation, like the Adamical, requiring, besides the duties of the light of nature, repentance for sin, faith in God's mercy, hope of the promised Saviour, kept up by sacrifices; to which were added the prohibition to shed blood of man on penalty of death, and to eat animals' blood, and the permission to eat flesh (Gen. ix.); extending from the flood to Abraham. (4) The *Abrahamic* covenant of more explicit promise (Gen. xii., xv., xvii., xxii.; Gal. iii.), extending to the *dispensation* of (5) The law, which was parenthetically introduced to be the schoolmaster until Christ, the end of the promise and the law, should come.

It is made an objection to the Jewish dispensation that it was restricted to one nation; but its influence extended beyond Israel to the adjoining nations, Egypt famed for wisdom, the Canaanites for war, Phœnicia for commerce, and ultimately to Babylon, Medo-Persia, Greece, and Rome. Comp. Exod. ix. 16; Num. xiv. 20, 21; Jer. xxxix. 12, xl. 2. [See DANIEL] (iv. 37, vi. 25–27; Ezra i. 1, etc.) Zoroaster was probably contemporary with Daniel, and drew from the Heb. Scriptures the principles on which he reformed the Persian religion which had become corrupted by the worship of fire, and of an evil principle as well as a good. Judæa's position at the head of the Mediterranean, near Phœnicia, Egypt, Assyria, and Greece, adapted it for a worldwide influence.

The Divine Lawgiver from the very time of instituting the law (Deut. xviii.) looked forward to (6) the Christian dispensation, which was to embody its *spirit* whilst superseding its *letter* (2 Cor. iii. 6–18). The gospel dispensation is the last, and is called "the world to come" (Heb. ii. 5), "the ends of the world" (1 Cor. x. 11), "these last days" (Heb. i. 2), "the kingdom of God" or "of the heavens" (Matt. iv. 17). It has suc-

cessive stages: (i.) the present, "the ministration of the Spirit" (2 Cor. iii. 8), "the times of the Gentiles" (Luke xxi. 24), the period during which "the kingdom of God cometh not with observation" (Luke xvii. 20); (ii.) the epiphany of the glory of the great God and Saviour (Tit. ii. 13), the *manifested* kingdom when He "will restore it to Israel" (Acts i. 6, 7; Ezek. xxi. 27), and Himself shall "take His great power and reign" with His transfigured saints for a thousand years over the nations in the flesh, and Israel at their head (Zech. xiv.; Isa. ii., lxv., lxvi.; Rev. xi. 15, 17, v. 10, xx.); (iii.) the final ages of ages, when there shall be the new heavens and earth and the holy new Jerusalem coming down from God out of heaven (Rev. xxi., xxii.).

Dispersion. [See CAPTIVITY.] *Galuth* (Jer. xxiv. 5, Ezra vi. 16). Lit. "the spoliation," those stripped of the temple and home of their fathers. LXX. used *diaspora*, "dispersion," in Deut. xxviii. 25; comp. xxx. 4, "driven out unto the outmost parts of heaven"; Jer. xxxiv. 17, John vii. 35, "the dispersed among the Gentiles." They became in God's gracious providence seed sown for a future harvest in the Gentile lands of their sojourn (1 Pet. i. 1). The dispersion included all the twelve tribes, the ten carried away by the Assyrians as well as Judah carried to Babylon, though Judah alone returned to Palestine (Jas. i. 1, Acts xxvi. 7).

"The pilgrim troops of the law became caravans of the gospel" (Wordsworth). The difficulties of literally observing the Mosaic ritual, whilst in Babylon and elsewhere, led them to see that they could be united by a common *faith*, though unable to meet at the same Jerusalem temple, and that the *spirit* of the law is the essential thing when the letter is providentially set aside. Still, connection with the temple was kept up by each Jew everywhere contributing the half shekel to its support (Matt. xvii. 24).

The three great sections of the dispersion at Christ's coming were the Babylonian, the Syrian, and the Egyptian (including Alexandria where the Grecian element was strongest, and with African offshoots, Cyrene and N. Africa). Pompey, on occupying Jerusalem 63 B.C., took with him, and settled, many Jews in the trans-Tiberine quarter of Rome. The apostles in every city followed God's order, as Paul told the Jews at Antioch in Pisidia, "it was necessary that the word of God should first have been spoken unto you" (Acts iii. 26, xiii. 46); so Rom. i. 16, "to the Jew *first*, and also to the Greek."

In the assembly on pentecost the several dispersions were represented: (1) Parthians, Mesopotamia; (2) Judæa (Syria), Pamphylia; (3) Egypt, Greece; (4) Romans. The converts from these pioneered the way for the subsequent labours of the apostles in their respective countries. Lucius of *Cyrene* and Simeon *Niger* (the black) from N. Africa were leading members of the church of Antioch. So we find Aquila from Pontus, Barnabas of Cyprus, Apollos of Alexandria, Clement probably of Rome. Besides the Jews, in the several cities there were the "devout" Gentiles who in some degree acknowledged the God of Israel. All these formed stepping stones for the ultimate entrance of the gospel among the idolatrous Gentiles. Forty years after Peter's martyrdom, Pliny, Roman governor of Pontus and Bithynia, writing to the emperor Trajan, says: "the contagion (Christianity) has seized not only cities, but the smaller towns and country, so that the temples are nearly forsaken and the sacred rites intermitted."

Divination. Ezek. xiii. 7. Used in Scripture of *false* systems of ascertaining the Divine will, such as are allied to idolatry: as *necromancy*, which evoked the dead (1 Sam. xxviii. 8); *prognostication by arrows* (Ezek. xxi. 21). The arrows marked with names of places to be attacked were shaken (for "He made His arrows bright," trans. "He shook") together in a quiver; whichever came out first intimated the place selected; or else threw them in the air to see in alighting which way they inclined, towards Jerusalem or Ammon. *Inspecting entrails.* The healthy or unhealthy state of the sacrificial entrails intimated success or failure. In the Nineveh sculptures the king is represented with a cup in his right hand, his left resting on a bow, also two arrows in the right, possibly for divination.

The "magicians" of Egypt in Gen. xli. 8, (*chartummim*, from *cheret* "a style" or pen,) were sacred "scribes" of the hieroglyphics, devoted to astrology, magic, etc.; else from Egyptian *chertom*, "*wonder* workers," or *cher-tum*, "bearers of sacred spells." Daniel was made "master of the magicians" (Dan. v. 11); *chokmim*, "wise men," our "wizards" (Exod. vii. 11); "sorcerers" (*mekashphim*), "mutterers of magic formulæ" (Isa. xlvii. 9–12). Jannes or Anna in Egyptian means "scribe," a frequent name in papyri of the time of Rameses II. Jambres, the other name of an Egyptian magician preserved by Paul (2 Tim. iii. 8), means "scribe of the south."

The earliest prohibition of witchcraft is Exod. xxii. 18, "thou shalt not suffer a witch to live." Witchcraft was an appeal to a power alien from God. So it was accounted rebellion against Jehovah. Saul's disobedience and rebellion against God's will led him, though zealous to extirpate witches so long as God's law did not interfere with his impatient self-will, at last to consult the witch of Endor; Samuel's words as to his disobedience in the case of Amalek proving prophetical, "*rebellion* is as the sin of *witchcraft*, and stubbornness is as iniquity and idolatry" (1 Sam. xv. 23; comp. xxviii. 3–20). "So Saul died for his transgression (Heb. *shuffling evasion of obedience*) . . . and also *for asking counsel of one that had a familiar spirit, to inquire of it*" (1 Chron. x. 13).

"Wizards," *yid'onim* from *yadah* "to know" (Lev. xix. 31). Consulters of "the dead," *oboth* (Lev. xx. 6), "those having familiar spirits" which they consulted to evoke the dead; lit. "bottles" (leathern) inflated by the spirit; comp. Job xxxii. 19, "my belly is as wine which hath no vent . . . ready to burst like new bottles." The pythonesses (marg. Acts xvi. 16) spoke with a deep voice as from the belly; by ventriloquism (LXX. so transl. "them that have familiar spirits," *ventriloquists*) they made a *low voice sound* (="peep and mutter") as from the grave or departed person's spirit (Isa. xix. 3, xxix. 4).

Scripture has written for all ages (Isa. viii. 19, 20): "when they shall say, Seek unto them that have familiar spirits; and unto wizards that peep and that mutter, should not a people seek unto their God? (should they seek) *for the* (good of) *the living to the dead? To the law and to the testimony . . . if they speak not according to this word, it is because there is no light in them.*" This tests and condemns modern spiritualism, the sign of "the latter times and the last days" (1 Tim. iv. 1), "seducing spirits and doctrines suggested by demons" (2 Tim. iii. 1–8). The phenomena seem supernatural and Satanic, and the communications often *lying*, as was to be expected from "the father of lying" (John viii. 44). The Angekoks, Esquimaux sorcerers, when converted, have declared that their sorceries, when they were heathen, were not mere impostures, that they were acted on by a power they could not control; but when they believed in Jesus they had neither the will nor the power to do what they used in their heathen state. Brainerd states the same as to the Indian diviners, viz., that all their former powers of divination departed the moment the word of God entered their souls. Satan's design in spiritualism is, judging from the alleged spirit communications, to supersede Scripture with another authority (viz. spirit communications) in matters of faith. Satan and his demons are the real speakers in these pretended communications from the spirits of the dead. The "associate spirit" of spiritualism answers to the Scripture "familiar spirit" of the wizards. The pythoness and the witch of Endor were each a "medium" between the consulters and the powers of darkness. The consulters are put *en rapport* with the latter, not really with the departed dead. Scripture (Eccles. ix. 5, 6, "the dead know not anything . . . neither have they any more a portion for ever in anything done under the sun"; 2 Kings ii. 9; Luke xvi. 19–31) implies that it is *not* the spirits of the dead that make the alleged communications, though these communications *assert* that it is; this assertion is from a lying spirit, such as was in Ahab's prophets (1 Kings xxii. 22). The dead do not return, they are personated by evil spirits. Spiritualism is virtually condemned in Deut. xviii. 10, 2 Kings xvii. 17 xxi. 6. "Sorcerers" are specially mentioned as about to abound with "lying wonders," and to be adjudged to damnation, at the Lord's coming again (2 Thess. ii. 9, 10, 11; Mal. iii. 5; Rev. xxi. 8, xxii. 15). The three froglike demons out of the mouths of the antitrinity, the dragon, the beast,

and the false prophet, shall "work miracles" to tempt the ten kings under Antichrist to the last battle for the kingship of the world, against Christ, in "the great day of God Almighty" (Rev. xvi. 13, 14; comp. Zech. xiii. 2, Matt. xxiv. 24, Rev. xiii. 14, 15). Paul was "grieved," so far was he from seeking and welcoming like spiritualists the pythoness's testimony to him (Acts xvi. 17, 18); for the Spirit of Christ and the spirit of divination cannot dwell together in the same soul. God condemns those who "remain among the graves and lodge in the monuments" (Isa. lxv. 4) for necromancy, to consult the dead. The warning in viii. 19, 20, Mark v. 3, applies to all times. The witch of Endor was "mistress of a spirit by which the dead are conjured up" (1 Sam. xxviii. 7, *baalath ob*). Saul's request, "bring me him up whom I shall name," explains the previous "divine (*quasomi*) unto me by the familiar spirit." The witch's recognising Saul as soon as Samuel appeared proves that her art was not mere jugglery: "Why hast thou deceived me? for thou art Saul"; she was in a state of *clairvoyance*. On the other hand, her "crying with a loud voice," startled at the sight of Samuel, shows that his appearance differed essentially from anything she had ever by demon art effected before. She tells Saul, "I saw gods (a supernatural being) ascending out of the earth . . . an old man covered with a (prophet's) mantle" (*meil*). Saul apparently did not see Samuel's person, but recognised the "mantle." Saul's inconsistency is convicted by Samuel: "wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?" If God was departed from him he should have been the more afraid to increase Jehovah's displeasure by breaking the laws in consulting the dead, as if they were less under God's control than the living. Abject superstition never reasons. Samuel's prophecy of his and his sons' death on the morrow, and Israel's defeat by the Philistines, proves Samuel's appearance to have been of God, and not by demoniacal agency nor an illusion (Ecclus. xlvi. 20). God for special reasons awakened His servant out of his repose ("why hast thou disquieted me," etc.) to appear, not at a conjuring call which He forbids, but to show the witch and the king the terrible penalty of disobedience and witchcraft, as he (Samuel) had long ago declared in more general terms when alive (1 Sam. xv. 23, xxviii. 17–19). Jehovah's principle is (Ezek. xiv. 4, 7, 8), "every man that setteth up his idols in his heart and putteth the stumbling block of his iniquity before his face, and cometh to the prophet, I the Lord will answer him that cometh, *according to the multitude of his idols*, that I may take the house of Israel in their own heart . . . I will answer him *by Myself*" (by My own special interposition), answering the fool according to his folly, making the sinner's sin his own punishment.

In Egypt books containing magic formulæ belonged exclusively to the king, the priests and wise men, who formed a college, being called in by Pharaoh when needful. The *quesem* divined the future by any mode of taking omens, from a root "to cut." But the *kashaph, mekashphim*, "sorcerers" above, used fascinations and magic charms (Exod. vii. 11, xxii. 18; Dan. ii. 2; Deut. xviii. 10). The *mĕ'oneen* (2 Kings xxi. 6), "an observer of times," from *'anan* "to cover," using covert arts; or else from *'on*, "time," "fixed time"; those who define the exact *auspicious time* to travel, to traffick, etc.; or else "astrologers," who judge by the stars auspicious and inauspicious days. The LXX. explain it of "observers of *words*," so as to decide by them whether success will attend an undertaking or not (Gen. xxiv. 14; 1 Sam. xiv. 9, 10; 1 Kings xx. 33). Others take it from *'ain*, "the eye," "one fascinating with the eyes" (Matt. xx. 15). "Monthly prognosticators" (*modi'im*), who every new moon professed by observations of it to foretell the future (Isa. xlvii. 13). *Menachashim*, "charmers of serpents," from *nachash* "serpent,"

HUMAN SACRIFICE TO THE SERPENT.

"to augur." *Hobreev shammaim*, "dividers of the heavens," watching conjunctions and oppositions of the stars; in casting a nativity they observed the sign which arose at the time of one's birth, the mid heaven, the sign in the west opposite the horoscope, and the *hypogee*. *Divination by rods* is alluded to in Hos. iv. 12, "their staff declareth unto them"; a rod stripped of bark on one side, not on the other, was thrown up; if the bare side alighted uppermost it was a good omen, otherwise a bad omen. The Arabs mark one rod *God bids*, the other *God forbids*; whichever came out first from the case decided the issue. Consultation of idols' oracles is referred to in 2 Kings i. 2–6. The only true "oracle" (*debir*) *was* the holy of holies (1 Kings vi. 16, Ps. xxviii. 2); previously, consultation of the Lord through the priest with the ephod (2 Sam. ii. 1, v. 23). *Our* "oracles" *are* the Holy Scriptures (Acts vii. 38, Rom. iii. 2). Of dealings in magic in the N. T. instances occur: Simon Magus (Acts viii. 9–11); Elymas Bar Jesus (xiii. 6, 8); the pythoness (xvi. 16 marg.); the vagabond Jews, exorcists (xix. 13, 19), the Ephesian books treating of "curious arts"; Gal. v. 20, "witchcraft"; Rev. ix. 21, "sorceries."

Divorce. Deut. xxiv. 1–4 permits the husband to divorce the wife, if he find in her "uncleanness," lit. "matter of nakedness," by giving her "a bill of divorcement," lit. *a book of cutting off*. Polygamy had violated God's primal law joining in one flesh one man to *one* woman, who formed the other half or converse side of the male. Moses' law does not sanction this abnormal state of things which he found prevalent, but imposes a delay and check on its proceeding to extreme arbitrariness. He regulates and mitigates what he could not then extirpate. The husband must get drawn up by the proper authorities (the Levites) a formal deed stating his reasons (Isa. l. 1, Jer. iii. 8), and not dismiss her by word of mouth. Moses threw the responsibility of the violation of the original law on the man himself; tolerating it indeed (as a less evil than enforcing the original law which the people's "hardness of heart" rendered then unsuitable, and thus aggravating the evil), but throwing in the way what might serve as an obstacle to extreme caprice, an act requiring time and publicity and formal procedure.

The school of Shammai represented fornication or adultery as the "uncleanness" meant by Moses. But (Lev. xx. 10, John viii. 5) *stoning*, not merely divorce, would have been the penalty of *that*, and our Lord (Matt. xix. 3, 9, comp. v. 31) recognises a much lower ground of divorce tolerated by Moses for the hardness of their heart. Hillel's school recognised the most trifling cause as enough for divorce, *e.g.* the wife's burning the husband's food in cooking. The aim of our Lord's interrogators was to entangle Him in the disputes of these two schools. The low standard of marriage prevalent at the close of the O. T. appears in Mal. ii. 14–16.

Rome makes marriage a sacrament, and indissoluble except by her lucrative ecclesiastical dispensations. But this would make the marriage between one *heathen* man and one *heathen* woman a "sacrament," which in the Christian sense would be absurd; for Eph. v. 23–32, which Rome quotes, and Mark x. 5–12 where even fornication is not made an exception to the indissolubility of marriage, make no distinction between marriages of parties within and parties outside of the Christian church. What marriage is to the Christian, it was, in the view of Scripture, to man before and since the fall and God's promise of redemption. Adulterous connection with a third party makes the person one flesh with that other, and so *ipso facto* dissolves the unity of flesh with the original consort (1 Cor. vi. 15, 16). The divorced woman who married again, though the law sanctions her remarriage (Deut. xxiv. 1–4), is treated as "defiled" and not to be taken back by the former husband. The reflection that, once divorced and married again, she could never return to her first husband, would check the parties from reckless rashness.

Dizahab (Deut. i. 1) = "where gold is abundant": an early stage of Israel's march after Sinai. Marks of former mining abound in the Arabian peninsula, and have led to recent discoveries. *Dahal* is probably too far out of the way on the W. of the gulf of Akaba to be the ancient D.

Dodai. 1. (1 Chron. xxvii. 4) = Dodo (xi. 12, 2 Sam. xxiii. 8). Possibly the clause "Eleazar, the son of," has fallen out before "D." in 1 Chron. xxvii. 4. Jewish tradition makes Dodo or D. brother of Jesse. **2.** Dodo of Bethlehem (2 Sam. xxiii. 24, 1 Chron. xi. 12). **3.** D. of Issachar (Jud. x 1).

Dodanim (Gen. x. 4) = Rodanim (1 Chron. i. 7); as ד, *d*, and ר, *r*, closely

resemble one another in Hebrew, LXX. and Samaritan versions translate "the inhabitants of Rhodes," the large island in the E. part of the Mediterranean; in Gr. meaning "island of roses;" its coins are stamped with a rose. Sprung from Javan (= Ionia, the *Greek* race), son of Japhet. Gesenius identifies them with the Dardani of Illyricum and Troy, a semi-Pelasgic race, akin to the Kittim or Chittim. Dodona, seat of the oracle in Epirus, is a kindred name.

Dodavah. 2 Chron. xx. 37.

Doeg. An Idumean, chief of Saul's herdmen. At Nob (1 Sam. xxi. 7) "detained before the Lord" by some act of purification or vow, which as a proselyte he was performing, when Ahimelech gave David Goliath's sword and the shewbread. With officious eagerness and talebearing exaggeration (marked in the title of Ps. lii. by the tautology "came and *told and said*") he gave information which he knew well his master Saul would keenly listen to. D. told substantially the fact; it was Saul who put on it the "lying" construction of treason on the part of the priests (comp. Ps. lii. 3, 4 with 1 Sam. xxii. 13). "The Edomite" in the title reminds us that herein D. represented *Edom's* and the world's undying enmity to *Israel* and the godly. He was but the accomplice and ready tool; Saul, the "mighty man" (ver. 1) who "*trusted in the abundance of his riches*" (ver. 7) as means of destroying David, was the real "boaster in mischief," for this was the very appeal that Saul made, and that induced D. to inform (1 Sam. xxii. 7): "Hear now, ye Benjamites, will the son of Jesse [as I can] *give every one of you fields and vineyards?*" (comp. viii. 14.) On D.'s information, and by D.'s own sacrilegious hand, at Saul's command, when the king's "footmen" declined in reverential awe to slay Jehovah's priests, eighty-five of these fell, and Saul "boasted" (Ps. lii. 1) of it as a sample of the fate of all who should help David. The undesigned coincidences here noted, between the psalm and independent history, confirm the authenticity of both. The cruel sycophancy of D. was so well known to David that he said unto Abiathar, the only survivor of the slaughter, "I knew it that day, when D. the Edomite was there, that he would surely tell Saul;" therefore with characteristic sensitiveness of conscience David adds, "I have occasioned the death of all the persons of thy father's house."

Dog. The watch of the house, and of the flock (Isa. lvi. 10, 11; Job xxx. 1). Sometimes domesticated, as the Syrophœnician woman's comparison and argument imply, "the *household* (*kunaria*, 'little' or 'pet') dogs eat of the crumbs (Matt. xv. 26, 27; Mark vii. 27, 28) which fall from their master's table." More commonly ownerless, and banded in troops which divide cities into so many quarters: each half starved, ravenous troop keeps to its own quarter, and drives off any intruder; feeding on blood, dead bodies, and offal; therefore regarded as "unclean" (1 Kings xiv. 11, xvi. 4, xxi. 19, 23, xxii. 38; 2 Kings ix. 10, 35, 36). Their dismal howlings at night are alluded to in Ps. lix. 6, 14, 15: "they return at evening, they make a noise like a dog, and go round about the city"; perhaps in allusion to Saul's agents thirsting for David's blood coming to Michal's house at evening, and to the retribution on Saul in kind, when he who had made David a wanderer himself wandered about seeking vainly for help against the Philistines, and went at last *by night* to the witch of Endor.

EASTERN DOGS.

As unclean (Isa. lxvi. 3), *dog, dead dog, dog's head*, are terms of scorn or else self abasement (1 Sam. xxiv. 14; 2 Sam. iii. 8, ix. 8, xvi. 9; 2 Kings viii. 13). A wanton, self prostituting man is called a "dog" (Deut. xxiii. 18). One Egyptian god had a dog form. "Beware of *the* (*Gr.*) dogs," those impure persons of whom I told you often" (Phil. iii. 2, 18, 19); "the abominable" (Rev. xxi. 8; comp. xxii. 15, Matt. vii. 6); heathenish in spirit (Tit. i. 15, 16); dogs in filthiness, snarling, and ferocity against the Lord and His people (Ps. xxii. 16, 20); backsliding into former carnality, as the dog "is turned to his own vomit again" (2 Pet. ii. 22). The Jews regarded the Gentiles as "dogs," but by unbelief they ceased to be the true Israel and themselves became dogs (Isa. lvi. 10, 11).

"Deliver my darling from the power of the *dog*," *i.e.* my soul (lit. *my unique one*, unique in its preciousness) from *the Jewish rabble*; as "deliver My soul from the *sword*" is Messiah's cry for deliverance from *the Roman soldiery and governor*. The Assyrian hunting dog as vividly depicted on Assyrian sculptures resembled exactly our harrier or foxhound.

Doorkeeper. A place of dignity in the East; therefore translate as marg. Ps. lxxxiv. 10, "I had rather *lie at the threshold* (as the lame man at the temple gate, Acts iii. 2; or as the poor in the synagogue, Jas. ii. 3) in the *house* of my God than to dwell in the *tents* of wickedness;" for that is an abiding *house*, however low my position in it; these are but shifting *tents*, though one have a *dwelling* in them.

Dophkah: a station in the wilderness (Num. xxxiii. 12) between Rephidim and the sea.

Dor=*habitation.* An ancient, royal, Canaanite city, on the Mediterranean, S. of Carmel; assigned to Manasseh, though within Asher (Josh. xi. 2, xii. 23, xvii. 11); 9 miles N. of Cæsarea towards Ptolemais; now *Tantura*. The coast line runs parallel to a spur of Carmel at a mile and a half distance; the intervening "region" is the "border" or "coast" of D. The original inhabitants were not expelled, but David made them tributary, and Solomon stationed one of his commissariat officers there (1 Kings iv. 11, Jud. i. 27, 28).

Dothan, *i.e.* Dothain, "two *wells*." At it Joseph was put into a *well pit* (whence it derived its name) become dry, and afterwards sold to Ishmaelite merchants who travelled that route between Syria and Egypt (Gen. xxxvii. 17); near Shechem. Elisha's place of sojourn, when the Syrian king invested the city with horses and chariots, to Gehazi's dismay; but "the mountain" whereon it stood he saw, when the Lord opened his eyes, to be "full of horses and chariots of fire round about Elisha" (2 Kings vi. 13-18). Situated in the centre of the country near the S. edge of the Esdraelon plain, from which hills extending from Carmel range separate it. The ruins on a large tell or mound mark the place, *Dotan*; beneath the S. side is a spring. Close by is an ancient road with massive pavement running N. and S. To this day there are numerous cisterns hewn in the rock, and bottle shaped with narrow mouth, such as egress would be impossible from without help. Into such a pit doubtless Joseph was cast here.

Dove. Emblem of *peace* (Gen. viii. 7-12). After God's wrath for sin had been executed upon the earth, the dove was thrice sent forth; at the first sending she found no rest for the sole of her foot until she put herself in Noah's (meaning *comforter*) hand, and was drawn into the ark; at the second she brought back the olive leaf, the earnest of the restored earth; at the third she was able to roam at large, no longer needing the ark's shelter. As the raven messenger "going forth to and fro," alighting on but never entering into the ark, symbolises the unbelieving that have "no peace," "like the troubled sea, when it cannot rest" (Isa. lvii. 20, 21): so the dove, in its threefold embassy, represents respectively the first return of the soul to its rest, the loving hand of Jesus; its subsequent reception of the dovelike spirit, the earnest of the final inheritance (Eph. i. 13,14); and its actual entrance finally on the new heaven and new earth (Rev. xxi.), where there will be no need of the arklike church to separate between the world and God's people, between the saved and unsaved, where all shall be safe and blessed for ever and the church shall be coextensive with the world.

TURTLE DOVE.

As the lamb is the emblem of the Saviour, so the dove of the Holy Ghost the Comforter, because of its gentleness, tenderness, innocence, and constant love (Matt. iii. 16). He changes us into His own likeness. The liquid full soft eye is the emblem of the heavenly bride's eye, through which the soul beams out (S. of Sol. i. 15). Contrast the sinner's eye (Matt. xx. 15, 2 Pet. ii. 14). The *church's unsheltered innocence* in the world calls forth the prayer: "Deliver not the soul of Thy turtle dove unto the multitude of the wicked" (Ps. lxxiv. 19, lv. 11). Their plaintive note symbolises the mourning penitent (Isa. lix. 11).

The change from the Egyptian bondage amidst the face blackening potteries

to the freedom and beauty of Israel's theocratic state is expressed in Ps. lxviii. 13, 14, "though ye have lien (lain) among the *pots* yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold," the dove's outspread wings reflecting a golden or silver splendour according to the direction in which the sunshine falls on them, typifying the dovelike spirit of joy and peace beaming forth from the believer, once darkness, but now light in the Lord. The dove's *timidity* answers to the believer fleeing from sin, self, and wrath, to the refuge in the cleft Rock of ages (S. of Sol. ii. 14, Jer. xlviii. 28, Isa. xxvi. 4 marg.). Its *gregariousness* answers to the communion of saints, all having flocked together to Christ (Isa. lx. 8); the returning Israelites shall so flock to Jerusalem, as doves in a cloud to their cotes; and the converted Gentiles to Israel.

Saints must imitate its *harmless* simplicity (Matt. vii. 16), but not its *silliness* (Hos. vii. 11). The Israelites under God's visitation of the enemy's invasion "shall be on the mountains like doves of the valleys" (Ezek. vii. 16); as doves which usually frequent valleys mount up to the *mountains* when fearing the birdcatcher (Ps. xi. 1), so Israel, once dwelling in the peaceful *valleys*, shall flee from the foe to the *mountains*, once the scene of their highplace idolatries, now retributively the scene of their abject flight.

In Jer. xxv. 38, "because of the fierceness of *the oppressor*" (Heb. *the dove*), the allusion is to the Chaldæan standard, *the dove*, the symbol of Venus. Semiramis the queen was said to have been nourished by doves when exposed at birth, and at death to have been transformed into a dove.

In 2 Kings vi. 25 the "dove's dung" sold for food in the famine seems to have been a *vegetable* or *poor grain* or *vetch pea*, so named, that grew in the land not built upon and lying, as is common in the East, within the city. Linnæus identified it with the *Ornithogalum umbellatum*, with eatable bulbs, "the star of Bethlehem"; the colour of the flowers, white mixed with green, originated the name "dove's dung," which is of like colour. Keil thinks it to be a saltwort yielding alkali, *Herba alkali*. Josephus, however (B. J., v. 13, § 7), mentions literal dung having been eaten in terrible famine.

The offering of a dove was the alternative permitted to those unable to afford a more costly one, an alternative adopted instead of the lamb by the Virgin mother at her purification, a proof of the poverty to which our Lord stooped at His incarnation. The sellers of doves profaned the temple court by selling doves to meet the wants of the poorer classes (John ii. 13–17).

Dowry. The suitor's payment to the father for the wife (Gen. xxiv. 53, Isaac; xxix. 18, Jacob; xxxiv. 12, Shechem).

Dragon. *Tannin*, *tan*. *Tan* in Jer. xiv. 6, "dragons" "snuffing up the wind," is trans. by Henderson *jackals*; rather the great boas and python serpents are meant, which raise their body vertically ten or twelve feet high, surveying the neighbourhood above the bushes, while with open jaws they drink in the air. They were made types of the deluge and all destructive agencies; hence the dragon temples are placed near water in Asia, Africa, and Britain, *e.g.* that of Abury in Wiltshire. The ark is often associated with it, as the preserver from the waters. The dragon temples are serpentine in form; dragon standards were used in Egypt and Babylon, and among the widely scattered Celts. Apollo's slaying Python is the Gr. legend implying the triumph of light over darkness and evil. The *tannin* are any great monsters, whether of land or sea, trans. Gen. i. 21 "great sea monsters." So (Lam. iv. 3) "even *sea monsters* (*tannin*) draw out the breast," alluding to the mammalia which sometimes visit the Mediterranean, or the *halichore* cow whale of the Red Sea. Large whales do not often frequent the Mediterranean, which was the sea that the Israelites knew; they apply "sea" to the Nile and Euphrates, and so apply "*tannin*" to the crocodile, their horror in Egypt, as also to the large serpents which they saw in the desert.

"The dragon in the sea," which Jehovah shall punish in the day of Israel's deliverance, is Antichrist, the antitype to Babylon on the Euphrates' waters (Isa. xxvii. 1). In Ps. lxxiv. 13, "Thou brakest the heads of the dragons in the waters," Egypt's princes and Pharaoh are poetically represented hereby, just as crocodiles are the monarchs of the Nile waters. So (Isa. li. 9, 10) the crocodile is the emblem of Egypt and its king on coins of Augustus struck after the conquest of Egypt. "A habitation of dragons" expresses utter *desolation*, as venomous snakes abound in ruins of ancient cities (Deut. xxxii. 33, Jer. xlix. 33, Isa. xxxiv. 13).

In the N. T. it symbolises Satan the old serpent (Gen. iii.), combining gigantic strength with craft, malignity, and venom (Rev. xii. 3). The dragon's colour, "red," *fiery red*, implies that he was a *murderer* from the beginning.

Drams (1 Chron. xxix. 7; Ezra ii. 69, viii. 27; Neh. vii. 70–72). *Adarconim*, the Persian *daric*, from *dara* "a king," a gold coin circulated among the Jews during their subjection to Medo-Persia; the earliest coined money used by the Jews, and the oldest gold coin of which specimens are extant; a crowned archer is impressed on it; heavier than an English guinea; =25 shillings.

The DRACHM is different, it was a Gr. coin which the Roman DENARIUS (translated unfortunately PENNY [see] Rev. vi. 6, a labourer's daily wages Matt. xx. 2–9) superseded: Luke xv. 8, 9, "PIECE OF SILVER," Gr. *drachme*. The "penny," *denarius*, in metal was equivalent to 7½ pence, but could purchase more than our *shilling*.

Dream. The revelation of God's will in *dreams* is characteristic of the *early* and less perfect patriarchal times (Gen. xxviii. 12, xxxi. 24, xxxvii. 5–10); to Solomon, 1 Kings iii. 5, in commencing his reign; the *beginnings* of the N. T. dispensation (Matt. i. 20, ii. 13, 19, 22); and the communications from God to the rulers of the heathen world powers, Philistia, Egypt, Babylon (Gen. xx. 3, xl. 5, xli. 1); Elihu, Job xxxiii. 15; Dan. ii., iv. 5, etc. The dream form of revelation is that most appropriate to those *outside* the kingdom of God. So the Midianite (Jud. vii. 13), Pilate's wife (Matt. xxvii. 19). But it is the Israelites Joseph and Daniel who interpret; for heathendom is passive, Israel active, in Divine things to the glory of the God of Israel.

Dreams were a frequent means of imposture and idolatry (Deut. xiii. 1–3, Zech. x. 2). The *dream* form of revelation is placed below that of *prophecy* and even divination (Num. xii. 6, Joel ii. 28, 1 Sam. xxviii. 6). "Trances" and "visions" are mentioned in the Christian church, but not *dreams*. Whilst God has acted and can act on the mind in a dream (wherein the reason and judgment are dormant, but the sensations and imaginations active and uncontrolled by the judgment), His higher mode of revelation is that wherein the understanding is active and conscious; consequently the former mode appears more in imperfect stages of the development of God's scheme than in the advanced stages.

"In the *multitude of dreams* are divers vanities" (Eccles. v. 7), *i.e.*, God's service becomes by "dreams" (foolish fancies as to what God requires of worshippers), and random "words," positive vanity of manifold kinds; comp. Matt. vi. 7, "they think that they shall be heard for their *much speaking*."

Dress. Aprons of figleaves were our first parents' earliest attempt at dress to clothe their shame [see ADAM, ABEL] (Gen. iii. 7, 21); "God made coats of skin and clothed them," doubtless taken from animals slain

ORIENTAL DRESS.

in sacrifice at His command; type of the garment of righteousness provided by God through His Son's sacrifice, wherewith we, whose own faulty righteousness could not clothe our shame, are completely covered so as to stand before the all-searching eye of God (Isa. lxi. 10).

Such a coat of skin Elijah and the prophets commonly wore, *addereth* implying its *amplitude*. (1 Kings xix. 13, 19; 2 Kings ii. 13; Zech. xiii. 4; Matt. vii. 15, "false prophets come to you in sheep's clothing, but," etc.)

The *kutoneth*, or shirtlike *inner vest*, Gr. *chiton*, is inappropriately trans. "coat" (Matt. x. 10, John xix. 23). Those stripped of every garment but this are termed "naked," it being but a partial covering, our "un-

dress": 1 Sam. xix. 24 Saul to imitate the prophets; David (2 Sam. vi. 20); Peter (John xxi. 7); Isa. xx. 2, the prophet's *undress* being a silent monition to repentance.

Sackcloth, woven of hair, was the mourner's garment. So the king of Nineveh (Jonah iii. 6) laid aside his ample *addereth* for sackcloth. Cloth of camel's hair was John Baptist's garment, silently condemning the prevalent luxury (Matt. iii. 4). Cloth of goat's hair (the Roman *cilicium*) was the material used by the poor.

The Israelites learned when bondmen in Egypt to fabricate fine linen (1 Chron. iv. 21). The *cetoneth* or *kutoneth* is akin to our word *cotton*. The Syrian term for *linen*, *butz*, is the root of *bussos*, the Gr. for "fine linen" (Luke xvi. 19, Rev. xviii. 12, 16). *Shesh* the earlier term was Egyptian, their linen being of the finest texture. *Sadin*, akin to our word *satin*, was a fine linen for summer wear. A wrapper sometimes used as a nightshirt (Mark xiv. 51). Silk was of late introduction (Rev. xviii. 12).

The mixture of wool and flax was forbidden (Lev. xix. 19, Deut. xxii. 11), the combination being reserved to the highpriest alone (Exod. xxviii. 4), and that a combination of different threads, not of different materials in one thread, such as linsey woolsey. The general object of the prohibition was to symbolise simplicity and purity. They were even in minute distinctions to be separated from the heathen, and to remember God is the God of order; and if so in small details, how much more will He disallow the confounding of the eternal distinctions of right and wrong (Gen. i. 11, 1 Cor. xi. 10–15, Deut. xxii. 5).

White was the prevalent colour of garments. It symbolised purity (Rev. iii. 4, 5; vii. 9, 13). Joseph's "coat (vest) was of many colours" (Gen. xxxvii. 3). On the tomb of Chnoumhotep of the 12th dynasty, at Beni Hassan, the Semitic visitors are represented in patchwork garments of many colours. An Arab sheikh to this day wears an aba or garment composed of stripes of many colours, as emblem of his office. Jacob hereby marked Joseph, the firstborn of his darling Rachel, as *successor to the primogeniture, birthright, and priesthood* as head of the family, which Reuben by incest had forfeited (1 Chron. v. 1 confirms this).

"Cunning work" had the devices woven into the stuff; "needlework" had the devices cut out of other stuff and attached by the needle (comp. Jud. v. 30, "needlework on both sides)." The brilliant colours of the Assyrian nobles spiritually seduced Israel; Ezek. xxiii. 12, "clothed most gorgeously," lit. to *perfection*. The ampler robes and the finer texture distinguished the rich from the poor Hebrews.

Women and men were forbidden to assume the dress characteristic of the other sex (Deut. xxii. 5). The veil distinguished women. The signet ring, staff, and weapons of man she was not to assume.

The under cetoneth was made of two pieces sewn together at the side. Jesus' "seamless tunic" was probably the *meil* or upper tunic without sleeves, reaching to the ankles, worn by kings, prophets, youths, and nobles (1 Sam. xxiv. 4, xxviii. 14, ii. 19; Job i. 20), whereas the under cetoneth reached only to the knee. Joseph, Tamar, and the priests wore one reaching to the ankles and wrists (2 Sam. xiii. 18; Exod. xxviii. 31; 1 Sam. xv. 27, xviii. 4; Jud. xiv. 12, 13). "Sheets," *i.e.* shirts, *sedinim*, clothes worn next the skin. John xxi. 7; Peter girt to him the linen coat worn by Syrian fishermen.

The usual outer garment was a quadrangular woollen cloth; *simlah*; *beged* of a handsome kind, *kesuth* a *covering*; *lebush* a warrior's, priest's, or king's cloak (2 Sam. xx. 8, 2 Kings x. 22, Esth. vi. 11). *Malbush* a state dress, court apparel (1 Kings x. 5), or religious vestment (2 Kings x. 22). *Mad*, the *long* cloak (Jud. iii. 16). The Gr. *himation* is the outer robe, *stolē* "long robes" of rich amplitude and grandeur (Mark xii. 38, xvi. 5; Luke xv. 22; Rev. vi. 11, vii. 9, 13). The *chiton*, "coat," rather *inner vest*, is contrasted with the "cloak" or outer *himation* (Matt. v. 40, Acts ix. 39). The outer *beged* might be wrapped round the body or the shoulders, with the ends hanging in front or covering the head, as 2 Sam. xv. 30, Esth. vi. 12. The ends had a fringe, and upon it a blue or purple riband, which continually being before their eyes, with its heavenly hue, would be a remembrancer to them that they should "remember all the Lord's commandments" (Num. xv. 38). A girdle secured it round the waist; the fold made by the overlapping of the robe served as a pocket (2 Kings iv. 39, Ps. lxxix. 12, Hag. ii. 12).

The cetoneth was worn by both sexes. Women's distinctive garments were the *mitpachath*, or shawl (Ruth iii. 15); Isa. iii. 22, "wimples," thrown over the head and body. The *maatapha*, full tunic with sleeves and reaching to the feet, worn over the ordinary tunic (Isa. iii. 22). The *tzaiph*, a handsome ample summer cloak-like veil, thrown at pleasure over the head (Gen. xxiv. 65, xxxviii. 14). The *radid*, "veils" (Isa. iii. 23), large enough to cover the head and person, distinct from the smaller "mufflers," or veils closely covering the face above, with apertures for the eyes, but loosely flowing below (*harhhaloth*). The veil on the head marks the woman's subjection (1 Cor. xi. 3–10);

VEILS.

"the woman ought to have power on her head," *i.e.* the head covering or veil, the emblem of her being under the power of man, her head. *Radid*, "a veil," is akin to *radad*, "subjection." The *pethigil*, "stomacher," or broad plaited girdle (Isa. iii. 24).

In Dan. iii. 21, for "coats," *sarbalin*, trans. wide long "pantaloons," such as the Babylonians wore (Herod., i. 195). For "hosen" (as stockings are not common in the East), trans. *patish* inner "tunics." For "hats," trans. *karbla* "mantles." In Matt. xxvii. 28 "robe," *chlamys*, is the military cloak of officers.

In 2 Tim. iv. 13 Paul's *phelone*, the Græcised *pænula* of the Romans, is the long, thick, sleeveless, travelling cloak, with only an opening for the head. Paul then, on the confines of two worlds, in this wanted a cloak to cover him from the "winter" cold (ver. 21); in that world was about to be "clothed upon with his house from heaven," even as his soul was already covered with the righteousness of saints. A graphic touch, not unworthy of inspiration.

The *beged* was often used as a coverlet at night, as the Bedouin uses his aba. The law, in mercy to the poor, forbade the creditor to retain it after nightfall (Exod. xxii. 26, 27). *Rending* it expressed grief, indignation, etc. (Job i. 20.) *Shaking* it, renunciation (Neh. v. 13, Acts xviii. 6). *Spreading it before another*, loyal and joyful submission to his rule (2 Kings ix. 13, Acts xxi. 8). *Wrapping it round the head*, reverent awe or grief (1 Kings xix. 13, 2 Sam. xv. 30).

The long outer robes needed *girding up* round the waist, when active work was needed; hence, metaphorically (1 Pet. i. 13), "gird up the loins of your mind." Workers, pilgrims, runners, wrestlers, warriors, typify the Christian; they all needed girding. So Israel at the passover (Exod. xii. 11, comp. Luke xii. 35). The feet were covered in reverence of the presence of a king (Isa. vi. 2).

The readiness with which their loose garments were changed is noted in Jer. xliii. 12: "he shall array himself with Egypt as (*speedily and easily as*) a shepherd putteth on his garment" (comp. Ps. cii. 26). Changes of raiment were a leading constituent of wealth in the East (Isa. iii. 6, 7; Job xxvii. 16; Matt. vi. 19; Jas. v. 2) and a usual present (2 Kings v. 5). To present one's own robe was a strong token of love (1 Sam. xviii. 4). The gift of a robe installed in office (Gen. xli. 42, Esth. viii. 15). The presenting of the best robe was a special honour (Luke xv. 22). In Isa. iii. 22, "changeable suits" are those reserved for special occasions. A princely host sometimes caused "the keeper of the wardrobe" (2 Chron. xxxiv. 22) to furnish robes to his guests (comp. Matt. xxii. 11). White being the ordinary colour a spot was immediately visible (Jude 23, Rev. iii. 4).

Drink, strong=*shechar*. Any intoxicating beverage, wine especially from the grape (comp. Num. xxviii. 7 with Exod. xxix. 40). Strong drink was extracted from other fruit also, as the pomegranate (S. of Sol. viii. 2). *Beer* was made of barley, lupin and skirrett and other herbs being substituted for hops. Spices were mingled with it (Isa. v. 22). *Cider*, or "apple wine," is noticed in the Mishna, Terum, ii., § 2. *Honey wine* was a mixture of wine, honey, and pepper, also a decoction from the grape called *debash* by the Hebrews,

by modern Syrians *dibs*, wine, milk or water being added. *Date wine* also was made in Egypt. The Speaker's Comm. explains the proverbial phrase, Deut. xxix. 19, "so that the soul that is drunken with sin carry away that which thirsts for sin." "Drinking iniquity like water himself (Job xv. 16), he corrupts others thirsting for it."

Dromedary. [See CAMEL.]

Drusilla. The fair but loose daughter of Herod Agrippa I. and Cypros (Acts xii.); sister of Herod Agrippa II.; married to Azizus, king of Emesa, on his becoming a Jew; seduced by Felix, procurator of Judæa, through Simon the Cyprian sorcerer (Josephus, Ant. xx. 7, § 2). Present at Paul's hearing before Felix at Cæsarea. By Felix she had a son, Agrippa, who perished with his mother in the Vesuvian eruption, under Titus.

Dulcimer. A Hebraized Gr. name, *sumphoniah*, in Dan. iii. 5, 15. A bagpipe, consisting of two pipes thrust through a leathern bag, emitting a plaintive sound; the modern Italian *zampogna*. Some Greek Ionian of western Asia probably introduced the instrument into Babylon. However, Fürst makes the word Semitic = *a tube*. The old *spinet* resembled its tone.

Dumah = *silence*. An Ishmaelite tribe and region (Gen. xxv. 14, 1 Chron. i. 30, Isa. xxi. 11). The name survives in *Doomat el Jendel*, "*Dumah* of the blocks of stone," viz. of which it was built. On the borders of Arabia and the Syrian desert. Put for all Idumea, to imply it should soon be put to *silence*, *i.e.* be destroyed. The name indicates its unhewn cyclopean masonry, like the gigantic buildings of Bashan.

A town in the hills of Judah, near Hebron (Josh. xv. 52). Perhaps now Duweimeh, on the W. of the high district, N. of the Negeb or dry south land.

Dung. Used as manure and fuel. Straw was trodden in the water of the dungheap to make it manure (comp. Ps. lxxxiii. 10). Isa. xxv. 10, "Moab shall be trodden down . . . as straw is trodden down for the dunghill"; also Isa. v. 25 marg. The dung sweepings of the streets were collected in heaps at fixed places outside the walls, *e.g.* "the dung gate" at Jerusalem (Neh. ii. 13), and thence removed to the fields. The dunghill is the image of the deepest degradation (Ps. cxiii. 7, Lam. iv. 5, 1 Sam. ii. 8). Manure is inserted in holes dug about the roots of fruit trees to the present day in S. Italy (Luke xiii. 8). The dung of sacrifices was burnt outside the camp (Exod. xxix. 14).

In Mal. ii. 3, "I will spread dung upon your faces, even the dung of your solemn feasts," the point is, the maw was the priests' perquisite (Deut. xviii. 3); you shall get the *dung* in the maw, instead of the maw. The sanctity of the Israelites' camp through Jehovah's presence is made the ground for rules of cleanliness such as in Deut. xxiii. 12. The *removal* to separate receptacles, and *exposure* of human and other ordure, gives the force to the threats, Dan. ii. 5, iii. 29, Ezra vi. 11, 2 Kings x. 27, "a draught house," ix. 37, 1 Kings xiv. 10, Jer. viii. 2. In Isa. xxxvi. 12 the sense is, Is it to thy *master* and *thee* I am sent? Nay, it is to the men on the wall, to let them know that (so far am I from wishing them *not* to hear), if they do not surrender they shall be reduced to eating their own excrements (2 Chron. xxxii. 11). Scarcity of fuel necessitated the use of cows' and camels' dung, formed in cakes with straw added, for heating ovens as at this day; but to use *human* dung implied cruel necessity (Ezek. iv. 12). In Phil. iii. 8, "I do count them dung," *skubala* means "refuse cast to the dogs."

Dura. Now *Duair*, S.E. of *Babil* (Dan. iii. 1). Oppert found there the pedestal of a colossal statue.

Dust. *To shake off dust from one's feet* against a city or person implied a solemn refusal to take away aught, even the very dust of their ground, but to leave it to witness against them (Mark vi. 11); shaking off all connection with them, and all responsibility for their guilt and consequent punishment for rejecting the gospel.

E

Eagle. *Nesher*. Lev. xi. 13. The golden eagle (W. Drake). The griffon vulture; the Arab *nisr* plainly = Heb. *nesher*. In Mic. i. 16, "make thee bald (shaving the head betokening *mourning*) . . . enlarge thy baldness as the *nesher*," the griffon vulture must be meant; for it is "bald," which the eagle is not. "A majestic and royal bird, the largest and most powerful seen in Palestine, far surpassing the eagle in size and power" (Tristram). The Egyptians ranked it as first among birds.

The *daah* (Lev. xi. 14) is not "the vulture" but the black *kite*. The Heb. *quarach* is *to make bald the back of the head*, very applicable to the griffon vulture's head and neck, which are destitute of true feathers. *The golden eagle; the spotted*, common in the rocky regions; *the imperial*; and the *Circaetos gallicus* (short-toed eagle, living on reptiles only: Pal. Expl. Qy. Stat., Oct. 1876), are all found in Palestine. Its swift flight is alluded to, and rapacious cruelty, representing prophetically (Hab. i. 8, Jer. iv. 13) the Chaldæan, and ultimately the Roman, invaders of Israel (Deut. xxviii. 49, Ezek. xvii. 3–7). Comp. Josephus, B. J., vi. Its soaring high and making its nest in the inaccessible rock, also its wonderful farsightedness and strength (Job xxxix. 27–30). Ps. ciii. 5, "thy youth is renewed like the eagle's"; not as if the eagle renewed its youth in old age, but by the Lord's goodness "thy youth is renewed" so as to be as vigorous as the eagle. The eagle's *vigour* and *longevity* are illustrated by the Gr. proverb, "the eagle's old age is as good as the lark's youth." Its preying on decomposing carcases symbolises the Divine retributive principle that, *where corruption is, there vengeance shall follow*. "Wheresoever the carcase is, there will the eagles be gathered together," quoted by our Lord from Job xxxix. 30, Matt. xxiv. 28: the *vulture* chiefly feeds on carcases.

EAGLE.

The eagle's training its young to fly forcibly pictures the Lord's *power*, combined with parental *tenderness*, in training and tending His people (Deut. xxxii. 11, Exod. xix. 4). In the law the fostering mother is *the eagle*, God manifesting His *power* and sternness mingled with tenderness in bringing His people out of Egypt with a mighty hand and outstretched arm; in the gospel the fostering mother is *the hen* (Matt. xxiii. 37), Christ coming in grace, humility, and obedience unto death (Bochart). Subsequently Christ rescues His people "from the face of the serpent" by giving His church the "two wings of a great eagle" (Rev. xii. 14). The eagle "hovers over her young" in teaching them their first flight, ready in a moment to save them when in danger of falling on the rocks below. Comp. Isa. xxxi. 5. God stirred up Israel from the foul nest of Egypt, which of their own accord they would have never left, so satisfied were they with its fleshpots in spite of its corruptions. The "stirring up the nest" spiritually answers to the first awakening of the soul; the "fluttering over her young" to the brooding of the Holy Spirit over the awakened soul; the "taking and bearing on her wings" to His continuous teaching and guardian care. The eagle assists the young one's first effort by flying under to sustain it for a moment and encourage its efforts. So the Spirit co-operates with us, after He has first given us the good will (Phil. ii. 12, 13). The eagle rouses from the nest, the hen gathers to her; so the law and the gospel respectively.

The Persians under Cyrus had a golden eagle on a spear as their standard (Isa. xlvi. 11). The eagle is represented in Assyrian sculptures as accompanying their armies; Nisroch, their god, had an eagle's head. The Romans had the eagle standard, hence the appropriateness of their being compared to an eagle (Deut. xxviii. 49).

Earing. Old English for *ploughing*. "Neither earing, nor harvest" (Gen. xlv. 6, Exod. xxxiv. 21, Deut. xxi. 4, Isa. xxx. 24).

Earnest. 2 Cor. i. 20, 22, v. 5; Eph. i. 13, 14. Money given by a purchaser as a pledge for the full payment of the sum promised. The Holy Spirit is to the believer the *first instalment* to assure him that his full inheritance as a son of God shall follow hereafter; the token of the fulfilment of "all the promises."

Hence the Spirit is called "the Holy Spirit of promise," "the first fruits of the Spirit" (Rom. viii. 23), *i.e.*, we have the *Spirit Himself as the first fruits* of our full redemption. Heb. *'erabon*, brought by the Phœnicians to Greece and Rome, Latin *arrhabo*. The payment of an *earnest* or *deposit* bound both seller and purchaser to carry out the contract.

This *partpayment* implies the *identity in kind* of the deposit with the future full payment; but a "pledge" may be of a quite different kind (Gen. xxxviii. 17, 18). "Earnest" implies, besides the *security* of the believer's future inheritance, its *identity* in kind, though not in degree, with his present possessed enjoyment of the Spirit. Heaven perfected will *continue* heaven already begun in part (Rev. xxii. 11 end).

Earrings: *nezem*, which also includes the *nose ring* hanging on one side of the nose (Gen. xxiv. 47, where the words "upon her face" imply either a nose ring or one to be hung from her forehead, xxxv. 4). Circular, as its other name *'agil* implies. Oriental *men* wore them as well as women. Jud. viii. 24 seems to imply that the Israelite *men* did *not* wear them, as did the Ishmaelites; but Exod. xxxii. 2 proves that young "sons" wore them.

There were besides *netiphoth* (Jud. viii. 26), not "*collars*" but pearl shaped "*eardrops*," or jewels attached to the rings, or else *pendent* scent bottles, or *pendants* from the neck on the breast, "chains" A. V. (Isa. iii. 19, 21), "earrings" (*lechashim*, from *lachash* "*to whisper*"), AMULETS with magic inscriptions, and so surrendered along with the idols by Jacob's household (Gen. xxxv. 4).

The best use made of them was that in Num. xxxi. 50, an offering to the Lord to "make atonement for souls"; not that our gifts can wipe away guilt, but acknowledgments of God's grace not being offered in loving gratitude evince an unatoned state, and so a state of guilt. When offered in loving faith, they evidence and seal visibly our reception of the atonement (Luke vii. 44–47).

The "phylacteries," *headbands*, *totaphoth* (Matt. xxiii. 5) in the Talmudists' opinion were the sanctioned antidote to the idolatrous amulets and "earrings" (Deut. vi. 7, 8; xi. 18, 19; contrast Hos. ii. 13, Isa. iii. 21, *lechashim*. But the language in Deut. and in Exod. xiii. 9, 16 is rightly taken by the Karaite Jews as *proverbial*, not literal; as is apparent from the reason added, "that the law of Jehovah may be in thy mouth"; for it is by receiving the law into the heart, and by keeping it, that it would be naturally on the tongue continually. God does not say His law was to be written upon scrolls, but to be "for a sign upon thine hand, and for a memorial between thine eyes," *i.e.*, was to be kept in view like memorials upon the forehead and the hand, the prominent visible parts symbolising respectively *open confession* and *action* (Rev. xiii. 16, xxii. 4). This view is proved by Prov. iii. 3, iv. 21, vi. 21, 22, vii. 3. But latterly the Jews used the "phylacteries," *totaphoth*, or *tephillim*, prayer fillets, parchment strips with sentences of the law, bound on the forehead or left arm during prayer.

Earth: *eretz* Heb., *gee* Gr. Designating either the whole *globe*, or *land* as opposed to sea, or a particular *land*; to be distinguished by the context. A distinct term expresses the *material* of which the earth consists, *adamah*, the "ground," "soil"; *adamah*, whence *Adam* was named (Gen. ii. 7), his body coming from and returning to the earth (Gen. iii. 19), a different word "dust" (Job x. 9, Eccles. xii. 7).

Naaman desired to have two mules' burden of earth of the Holy Land, whether for an altar or other sacred purpose (Exod. xx. 24), a half heathenish notion that God would accept devotions in connection with that soil rather than with any other. In Jas. v. 17 trans. "it rained not on the *land* (of Israel)"; for the drought was a judgment, not on the whole earth, but on *Israel*; comp. Luke iv. 25. So in Luke xxiii. 44 "there was darkness over all *the land*," not "all the earth"; comp. Matt. xxvii. 45.

In 1 Cor. xv. 47–49, "the first man is of the earth, earthy," contrasted with "the Lord from heaven" and "the heavenly," the term is *choikos*, not merely *earthly*, *i.e.* born upon earth, but "earthy," lit. "of heaped clay," answering to the surface "dust" in the O. T. of which man is made; not merely terrestrial, but *terrene*, therefore *transitory*.

Earthquake. Traces of volcanic agency abound in Palestine. Yet the only recorded earthquake is that in Uzziah's reign (Amos i. 1). It must have been a terrible one, as two centuries and a half later it is made an epoch in Zech. xiv. 5; his sin in the spiritual world was connected with the convulsion in the natural world. Such physical signs and premonitory upheavals shall accompany the closing conflict between the powers of light and darkness (Isa. xxiv. 20, Zech. xiv. 4, Matt. xxiv. 7). Also that in 1 Kings xix. 11. The awe it inspires made it an accompaniment attributed to Jehovah's presence (Jud. v. 4; 2 Sam. xxii. 8; Ps. lxxvii. 18, civ. 32; Amos viii. 8; Hab. iii. 10). The valley of Siddim, S. of the Dead Sea, probably subsided owing to an earthquake. Bela is so called (=*swallowed up*) from having been engulfed by an earthquake, as Dathan and Abiram were (Num. xvi. 30–32; Gen. xiv. 2). The miraculous darkness and earthquake at our Lord's death (Matt. xxvii. 51–54) accord with the natural fact of darkness often accompanying earthquakes. The Jordan valley, with a lower and a lower valley, the sulphureous and bituminous neighbourhood of the Dead Sea, the lava, pumice stones, and hot springs, the crater like depression of the Dead Sea, 1300 ft. below the Mediterranean level, and 3500 ft. below Jerusalem, only 20 miles off (the deepest depression on the earth), its basaltic columns, disturbed strata, and numerous crevices, all betoken action of volcanoes and earthquakes. The line of earthquakes extends from Hebron and Jerusalem to Baalbek and Aleppo, from S.W. to N.E., following the central chain of Syria, parallel to the Jordan valley, and terminating in the volcanic slope of Taurus on the N. and in the mountains of Arabia Petræa on the S.

East: *quedem*, lit. *before*; for in describing the points of the compass the person faced the *E.* or *sunrise* (Gr. *anatole*, the E.), which was thus *before* or *in front* of him; the S. was on his *right*, and so is called in Heb. the *right hand*; the N. was on his *left*, and so is called in Heb. the *left hand*. Job xxiii. 8, 9, "forward," *i.e. eastward*; "backward," *i.e. westward*; "on the left hand," *i.e. to the N.*; "on the right hand," *i.e. in the S.* So the Hindoos call the E. *para*, "before"; the W. *apara*, "behind"; the S. *daschina*, "the right hand"; the N. *bama*, "the left." *Mizrach*, "the sunrise," is used when the E. is distinguished from the W.

Quedem is also used to designate the lands lying immediately E. of Palestine, viz. Arabia, Mesopotamia, Babylonia. Gen. xxv. 6: trans. "unto the land of Quedem," for "unto the E. country"; xxix. 1, Haran. *Mizrach* is used of the E. more indefinitely. The Gr. plural *anatolai*, "the sunrisings," is used of the E. indefinitely, the eastern point of the compass (Matt. ii. 1); but *he anatole*, "the sunrising," singular, is used of a definite locality. So *Quedem* with the article (Gen. x. 30) expresses the definite country S. Arabia; "Sephar a mount of the E.," a seaport on the coast of Hadramaut. More generally said of N. Arabia and Mesopotamia. Job i. 3: "the children of the E." are mentioned with the Midianites and Amalekites (Jud. vi. 3, 33; vii. 12). Gideon and his servant understood their talk, showing that theirs was a Semitic dialect akin to the Hebrew, before it had greatly diverged from the common parent tongue. In Ezek. xxv. 4 "the men of the E." are the wandering Bedouin tribes of Arabia Deserta; "they shall set their palaces in thee" (Ammon); irony; where thy palaces once stood, they shall set up very different "palaces," viz. nomadic encampments and mud-surrounded folds (Jer. xlix. 28, 29). *Arab* is the O. T. name for "the children of the E." [See ARAM.] Isa. ii. 6, "replenished from *the E.*, *i.e.* filled with the superstitions of the E., viz. the astrology and sorceries of *Chaldæa*.

East Sea. Joel ii. 20; Ezek. xlvii. 18. Lit. the *front* sea, *i.e.* the Dead Sea, which one looking E. would face; "the utmost (*hinder*) sea" is the Mediterranean, at such a one's *back* (Num. xxxiv. 6).

East Wind. Dry, parching, and blighting, as blowing from over burning deserts. The E. wind was what blasted the corn in Pharaoh's dream; strictly the S.E. wind (chamsin) is what is most hurtful in Egypt to animals and vegetation. Whilst it lasts doors and windows are shut; but the fine dust penetrates everywhere, wooden vessels warp and crack, the thermometer suddenly rises, the grass withers (Ukert in Hengstenberg on Egypt and the Books of Moses). Israel's passage through the Red Sea after the pass-

over was just the time of year when the "strong E. wind" from the Red Sea blows, exactly as the sacred narrative records (Exod. xiv. 21).

Easter. The A. V. of *pascha* (trans. rather "the passover"), in Acts xii. 4. E. is a *Christian* feast, the passover a *Jewish* one.

Ebal. 1. The hill on which the *curses* of the law were to be read; as on the opposite hill GERIZIM the *blessings* (Deut. xi. 29, 30, xxvii. 12, 13; Josh. viii. 30–35). The valley wherein Shechem or Sichem (now Nablous) lay runs between the two hills. E., the mount of the curse, is steeper and more barren; Gerizim, the mount of the blessing, more sloping, and having a ravine opposite the W. of Shechem full of fountains and trees. Gerizim, as the *southernmost*, was chosen for the blessing, light and life being associated with *the S.* by the Hebrews. The central position of these mountains adapted them for the scene of the reading. The associations of the locality were another recommendation. Here first in Canaan Abraham rested, and built an altar to Jehovah who appeared unto him (Gen. xii. 6, 7). Here too Jacob abode on returning from Mesopotamia, and bought a field from the children of Hamor, father of Shechem, and built the altar El-elohe-Israel (Gen. xxxiii. 19, 20). On Gerizim the Samaritans in ages long after built their temple in rivalry of that at Jerusalem. The remains of the road to it still exist. There is still a rocky amphitheatrical recess on the side of E., and a corresponding one of the same dimensions on the side of Gerizim; probably formed for the accommodation of the people, when all Israel, their elders, officers, and judges, stood: half of them, the six blessing tribes, Simeon, Levi, Judah, Issachar, Joseph, and Benjamin (sprung from Jacob's proper wives), over against Gerizim; and half, the six cursing tribes (four sprung from Zilpah and Bilhah, and Reuben the incestuous eldest and Zebulun the youngest) over against E.: with the ark and the priests and Levites in the centre between the two mountains. The priests pronounced after Joshua (viii. 33, 34) the blessings and curses, the people responded Amen. The voices of those standing on E. can be distinctly heard by those on Gerizim (such are the acoustic properties of the place, according to Tristram, etc.) and in the intermediate valley, which is about 1600 ft. broad and runs from Gerizim S.E. to Ebal N.W. The voice of the priests *in the middle* would only have to traverse half the interval between the hills. The mountains are about 2500 ft. high. On E. the great altar of unhewn stones was erected, plastered with lime and inscribed with the law (Deut. xxvii. 2–8) immediately after entering the Holy Land, when Joshua had the first leisure after destroying Ai. It symbolised their setting up of Jehovah's law as the permanent law of Israel in their land of inheritance; and it was the pledge, in the event of their continued obedience, that Jehovah would conquer all their foes and establish them in security. The distance which Joshua had to march from Ai to Shechem was 30 miles in a straight line.

Trans. Deut. xi. 30, "are they not on the other side Jordan, beyond (*ach-areey*) the way (road) of the W." (the sunset), *i.e.* on the farther side of the main route from Syria and Damascus to Jerusalem and Egypt, through the centre of Palestine. This road skirts Ebal and Gerizim. Moses adds "over against Gilgal" (not the Gilgal near Jericho and the Jordan, first named by Joshua (v. 9), but the modern *Jiljulieh*, 12 miles S. of Gerizim and on the brow of lofty hills, a suitable landmark, 2 Kings ii. 1, 2), "and beside the oaks (not 'plains,' but *terebinths*) of Moreh." These "terebinths of Moreh" near Shechem were familiar to the people, as marking the spot where Abraham first entered the land (Gen. xii. 6). The significancy of the cursing and blessing is much increased by its scene being placed at Shechem in the heart of the country, equidistant between N. and S., E. and W., rather than on the outskirts of the country, at the Gilgal near Jericho.

"The Canaanites" are mentioned in Deut. xi. 30, as in Gen. xii. 6, as then already in the land, which originally was held by a Semitic race, but was afterwards taken by the Hamitic Canaanites whose original seat was near the Red Sea, whence they migrated northwards. The conquest of the heart of the country by Joshua, mount Ephraim, Esdraelon or the Jezreel valley, is not detailed; but the narrative passes from his conquest of the S. and Gilgal to Merom waters in the far N., the Ebal altar building and the blessing and cursing being the only allusion to the central country. The Samaritan Pentateuch reads "Gerizim" for E. (Deut. xxvii. 4) as the site of the altar and the plastered and law-inscribed stones; but all the Hebrew authorities are against it, and the site of the *cursing* is fitly the site of the *altar* where the penalty of the curse is borne by the typical victim. Moreover, the *cursings alone* are specified in the context (ver. 14–26), an ominous presage at the beginning of Israel's disobedience and consequent chastisement. The Samaritans' aim in their reading was to justify their erection of the temple on Gerizim.

The curses of E. have been literally fulfilled on the literal Israelites. Why should not also the blessings be literally fulfilled to literal Israel? The cross, our glory, was Israel's stumblingblock. Why should the crown, both our and their glory, be our stumblingblock? See Mic. v. 7, Zech. viii. 13, Zeph. iii. 20, Rom. xi. 12, 15.

2. EBAL, son of Shobal, son of Seir (Gen. xxxvi. 23).

Ebed=*slave*. 1. Father of GAAL who helped the men of Shechem against Abimelech. 2. Son of Jonathan; one of "the sons of Adin" (Ezra viii. 6), who returned from Babylon with Ezra.

Ebed-melech=*king's slave* (an oriental phrase), an Ethiopian eunuch of king Zedekiah, instrumental in Jeremiah's deliverance out of Malchiah's dungeon pit. E., an Ethiopian Gentile slave, did that which none of Jeremiah's own countrymen attempted in his behalf. Often God raises friends to His people from quarters whence least they could expect it. E.'s courageous interference in Jeremiah's behalf, at a time when he might naturally fear the wrath of the princes to which even the king had to yield (xxxviii. 4–13, xxxix. 16–18), brought deliverance not only to the prophet, but ultimately to himself as his reward from God. None ever loses by being bold for God (Matt. x. 42). He might have spoken privately to the king, as being over the king's harem (Nubians being chosen for that office to the present day), but E. "went forth out of the king's house to the gate of Benjamin," and there spake *publicly* to the king, "these men have done evil in all that they have done to Jeremiah whom they have cast into the dungeon, and he is like to die for hunger in the place where he is, for there is no more bread in the city." With 30 men to guard against the princes' opposition, and by means of torn clothes and worn garments ("cast clouts and rotten rags," for God chooses weak things to confound the mighty, 1 Cor. i. 27–29), he raised Jeremiah up from the pit. So when his enemies should perish God promised E. should be saved, "because thou hast put thy trust in Me" (comp. 1 Chron. v. 20, Ps. xxxvii. 40). Trust in God generates fearlessness of man and brings true safety for eternity, and often even here (Jer. xxxix.). So shall they be rewarded who have visited Christ, in the person of His servants, in prison (Matt. xxv. 34–36 end).

Eben-ezel. 1 Sam. xx. 19, *the stone of departure*.

Eben-ezer=*the stone of help*. Set up to the Lord by Samuel after Israel's defeat of the Philistines (1 Sam. vii. 12), "saying, Hitherto hath Jehovah helped us." Between Mizpeh "the watchtower" and Shen "the tooth" or *crag*, a few miles N. of Jerusalem. The "great stone" (Eben, 1 Sam. vi. 14) on which the ark rested after coming from Ekron is now *Deir Eban* (Ganneau, Pal. Expl.).

Eber. Son of Salah, great grandson of Shem (Gen. x. 21, 24, 1 Chron. i. 19, Num. xxiv. 24, where the "Eber" whom "ships from Chittim shall afflict" represents not the Hebrews, but in general *the western descendants of Shem*, sprung from Arphaxad, Lud, and Aram; the posterity of Abraham who descended from E. through Peleg, and also the descendants of E. through Joktan. As "Asshur" represented the Shemites who dwelt in the far East, including Elam, so Eber represents the western Shemites.

Ebiasaph. 1 Chron. vi. 23, 37, ix. 19, contracted into Asaph, xxvi. 1.

Ebony. A dark hard wood, *Diospyros ebenum*, growing in Ethiopia, India, and the Mauritius (Ezek. xxvii. 15). The dark portion is in the heart of the trunk.

Ecbatana. Marg. Ezra vi. 2 for ACHMETHA=*Hagmatana*, the native ap-

pellation; a Median town where was a palace. There were two of this name: the capital of N. Media, "the seven walled town," with each wall of a different colour, white, black, scarlet, blue, orange, silver, and gold (Herodotus, i. 98, 99, 153); the capital of Cyrus, therefore probably the town where the roll was found containing Cyrus' decree for rebuilding the Jerusalem temple, which induced Darius to issue a new decree sanctioning the recommencement of the suspended work; now the ruins of *Takht-i-Suleiman*. The other town was capital of the larger province, Media Magna; now *Hamadan*. Takht-i-Suleiman contains a lake of pure water in its centre, 300 paces round. The Zendavesta makes Demshid, but Herodotus Deïoces, its founder. The seven walls were designed to put the city under the guardianship of the seven planets. The finding of Cyrus' decree at *E.*, whereas, when Ezra wrote, the Persian kings resided usually at Susa or Babylon, visiting only occasionally in summer time E. or Persepolis, is one of those *little* points of agreement between sacred and profane history which confirm the truth of Scripture, because their very minuteness proves the undesignedness of the harmony. Susa and Babylon were the ordinary depositories of the archives. But *Cyrus held his court permanently at E., and therefore kept his archives there.* Ezra, living a century after, would not have been likely to have fixed on E. as the place of finding Cyrus' decree, had he been inventing, instead of recording *facts*.

Ecclesiastes. The speaker so entitles himself, *Heb.* Koheleth, *Gr.* E., "the convener of, and preacher to, assemblies," viz. *church assemblies*. The feminine form, and its construction once with a feminine verb (vii. 27), show that Divine Wisdom herself speaks through the inspired king Solomon. God had specially endowed him with this wisdom (1 Kings iii. 5-14, vi. 11, 12, ix. 1, etc., xi. 9-11). "The preacher taught the people (and inquirers) knowledge" in a divan assembled for the purpose (1 Kings iv. 34, x. 2, 8, 24; 2 Chron. ix. 1, 7, 23). "Spake," thrice in 1 Kings iv. 32, 33, refers not to written compositions, but to addresses *spoken* in assemblies.

Solomon's authorship is supported by chaps. i. 12, 16, ii. 1-15, xii. 9. But in the book are found words (1) *rarely* employed in the earlier, *frequently* in the later books of Scripture. (2) Words *never* found in Heb. writings till the Babylonian captivity; as *z'man*, "set time," for *mo'eed*, iii. 1, viz. in Neh. ii. 6, Esth. ix. 27, 31. So *pithgam*, "sentence" (viii. 11); "thought," *madang*; *illu* "though" (vi. 6); *bekeen*, "so" (viii. 10): thus Esther approximates most to E. in idioms. (3) Words not found in the late Heb., but only in the Chaldee of Daniel and Ezra: *yithron*, "profit"; comp. *yuthran* in the targums; *kbar*, "already," "long ago"; *taquam*, "make straight" (i. 15, vii. 13; Dan. iv. 33) (36 "established"); *r'uth*, "desire," found also in the Chaldee parts of Ezra. (4) The grammatical constructions accord with the transition period from Heb. to Chaldee; frequent participles, the uses of the relative, vau conversive rare. Probably, as the book is poetical not historical, a later writer, in the person of Solomon as an idealized Solomon, writes under inspiration the lessons that such an experience as that of Solomon would properly afford. Hence Solomon is not named; the writer speaks as Koheleth, "the preacher." If it were merely Solomon's penitent confession in old age, he would have used his own name. The spirit of Solomon speaks, the true Koheleth (*Gatherer*), type of Him who is "Wisdom" and calls Himself so, and who "would have *gathered* Jerusalem's children together, even as a hen gathereth her chickens under her wings"; comp. Luke xi. 49 with Matt. xxiii. 34-37. The writer makes Solomon's saying after his late repentance, "Vanity of vanities, all is vanity," his text which he expands under the Spirit. So the sons of Korah write Ps. xlii. as from David's soul, in his transjordanic flight from Absalom, so that David is the speaker throughout. Koheleth addresses "the great congregation" (Ps. xxii. 25, xlix. 2-4), giving his testimony for godliness as the only solid good, as the seal of his repentance under chastisement for apostasy (1 Kings xi. 14, 23; Ps. lxxxix. 30, 33). It is just possible that the peculiarities of language may be due to Solomon's long intercourse with foreigners; also the Chaldaisms may be fragments preserved from the common tongue of which Heb., Syriac, Chaldee, and Arabic were offshoots. So Solomon himself would be the writer.

Its canonicity rests on the testimony of the Jewish church, "to whom were committed the oracles of God," and who are never charged in the N. T. with unfaithfulness in *that* respect, though so unfaithful in other respects (Rom. iii. 2). Many allusions to E. occur in N. T.: vii. 2, Matt. v. 3, 4; Eccles. v. 2, Matt. vi. 7; Eccles. vi. 2, Luke xii. 20, Matt. vi. 19-34; Eccles. xi. 5, John iii. 8; Eccles. ix. 10, John ix. 4; Eccles. x. 12, Col. iv. 6; Eccles. xii. 14, 2 Cor. v. 10; Eccles. v. 1, 1 Tim. iii. 15; Jas. i. 19, Eccles. v. 6, 1 Cor. xi. 10. The O. T. would be incomplete without the book that sets forth the unsatisfying vanity of the creature apart from God, even as the S. of Sol. depicts the all-satisfying fulness there is for us in God our Saviour.

The theme is *the vanity of all human pursuits when made the chief end, and the consequent wisdom of making the fear of God and His commandments our main aim.* This presumes the immortality of the soul, which was more needed as a doctrine at the time when God, whose theocratic kingship Israel's self chosen king in some measure superseded, was withdrawing the extraordinary providences whence the Mosaic law had drawn its sanctions of *temporal* reward or punishment. The anomalies that virtue is not always rewarded, nor vice always punished, here (ii. 16, iii. 19, iv. 1, v. 8, vii. 15, viii. 14, ix. 2, 11), suggested the truth that there must be a future life and a judgment, wherein God will deal with men according to their present works. This is "the conclusion of the whole" discussion, that man's wisdom and "whole duty" is to "fear God and keep His commandments" (xii. 13, 14), and meanwhile to use in joyful and serene sobriety, and not abuse, life's present passing goods (iii. 12, 13).

David, Solomon's father (Ps. xxxix. 12), and Job (vii. 16), had already taught the vanity of man and man's earthly aims. So Solomon speaks of man (*adam*, not *ish*) as such, *frail and mortal*, not redeemed man nor the elect nation Israel. Hence not Jehovah, expressing the covenant relation to His people, but the general name God (Elohim), appears throughout, the correlative to "man" (*adam*) in general. The *fatiguing toil* or *travail* (*amal*) of man is another characteristic phrase; it bereaves of "quietness" and "good" (iv. 6, 8). In contrast stands "the work of God," which "no man can find out from the beginning to the end": yet this much he sees, it is "beautiful," and "in His time," and "for ever"; "nothing can be put to it, nor anything taken from it" (iii. 11,14); none "can make that straight which He hath made crooked" (vii. 13). So the "all" that is "vanity" is whatever work man, frail and mortal, undertakes, not falling in with God's irresistible work. Man's way to escape from the vanity that attends his work, however successful it seem for a time, is to "fear God," and to make His commandments the end of all our work; also to acquiesce patiently, cheerfully, and contentedly in all God's dispensations, however trying and dark (ii. 24; iii. 12, 13, 22; v. 17; viii. 15; ix. 7). The recommendation to "eat and drink," etc., was mistaken as recommending the Epicurean sensuality against which Paul (1 Cor. xv. 32, 33) protests, and was made an objection to the book; but the eating and drinking recommended is that associated with *labour*, not idleness; with pious "fear of God," not sensual ignoring of the future Judge; the cheerful, contented "eating and drinking" which characterized Judah and Israel *under Solomon* (1 Kings iv. 20), and under Josiah (Jer. xxii. 15, "Did not thy father [Josiah] *eat and drink*, and do judgment and justice, and then it was well with him?") So Nehemiah enjoins (viii. 10-12).

Translate Eccles. ii. 24, "is it not *good* for man that he should eat?" etc. This is opposed to a self harassing, covetous, grasping carefulness (Phil. iv. 6, 7; Matt. vi. 24-34; Eccles. v. 18, comp. 11-15). The joy of sensual levity is explicitly forbidden (vii. 2-6, xi. 9, xii. 1). The reference to hopeless oppression (iv. 1-3) is made the ground for supposing the period was one of the church's suffering, as Israel suffered under Persia after the return from Babylon. But even in Solomon's days, in the provinces, and especially when he fell into idolatry and consequent troubles, oppression must have often occurred,

which his power was not able to prevent altogether in subordinate governors.

Fatalism and scepticism might seem taught in vii. 16, ix. 2–10. But vii. 17, 18, ix. 11, xi. 1–6, xii. 13, confute such notions. What is forbidden is a self-made "righteousness" which would constrain God to grant salvation to man's works, and ceremonial strictness with which it wearies itself profitlessly; also that speculation which would fathom God's inscrutable counsels (viii. 17).

"Under the sun" or "the heavens" is another characteristic phrase (i. 13; comp. vii. 11, xi. 7, xii. 2). Irresistible death is what stamps "vanity" on earthly aims and works (i. 4, viii. 8); in *this* respect man has "no preeminence above a beast" (iii. 19). With all man's ceaseless round of toils he returns to the point whence he came, like the winds and the currents (i. 5–11). He can bring forth no "new" thing, nor ensure his "remembrance." "*What profit* then hath he of all his labour?" i. 3 answering to Matt. xvi. 26. The answer is, "Remember God thy *Creator*" (xii. 1, 13). He will *create* for His people a NEW covenant, name, heart, heavens, and earth, in which the "crooked shall be made straight" (i. 15; comp. Isa. xl. 4, xliii. 18, 19, lxii. 2, lxv. 17, Jer. xxxi. 31, Ezek. xi. 19, xviii. 31). Also God will have "the righteous in everlasting *remembrance*" (Ps. cxii. 6, Mal. iii. 16). At His "judgment" all thy works for Him shall be *remembered* (xii. 14). The hope of *eternal life* is involved in the "fear of God" enjoined; hence flows the assertion of the difference between "the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth" (iii. 21, so xii. 7; comp. Gen. ii. 7). But it is not *prominently* put forward; for Christ first "brought life and immortality to light through the gospel" (2 Tim. i. 10; contrast ix. 5–10 with Phil. i. 21–23). However, what is denied is that "the dead know anything" of the mere *earthly* concerns which their *bodily* senses formerly took cognisance of. Therefore, infers the preacher, now is the only time to work for eternity, and at the same time enjoy, in subordination to this first aim, whatever innocent enjoyment God vouchsafes; "whatsoever thy hand findeth to do, do it with thy might, for there is no work, etc., in the grave;" to which our Lord refers, John ix. 4.

This book is the believing philosopher's inspired reasoning as to life's true end, and as to the practical way to draw from the present scene of vanity the greatest amount of profit and enjoyment. Comp. Solomon's view of wisdom (Prov. i. 7, 20, viii., ix. 10; Ps. cxi. 10).

The introduction is i. 1–11; the *body* of the argument, i. 12—xii. 12; the *conclusion* arrived at is xii. 13, 14. The experience of *Solomon* is given, i. 12—ii. 26; and that of *mankind* is appealed to in the remainder. In the former the dark side of the picture preponderates; in the latter God's beautiful work relieves the gloom, which is perfectly cleared off to the godly at the close. God's providential work, so infinitely manifold, is in all its parts ordered as to time and place. Man's work loses its vanity only by falling into harmony with God's; faith and reverential fear of God is his true wisdom. The gleams of light from God, amidst the dreary catalogue of vanities, appear at iii. 11, 17, vii. 29, viii. 12. Even in troublous times and perplexing dispensations of Providence, cheerfully and contentedly enjoy whatever present mercies He gives (iii. 12, 22; v. 18; viii. 15; ix. 7–10). At the same time, not worldly carnal joys are to be sought, but the young are to remember God will judge them for sensual indulgences; therefore "remember thy Creator in the days of thy youth, while the evil days come not."

The book is mainly in poetical parallelism. The epithets, imagery, inverted order of words, ellipses, and similarity of diction, when parallelism is absent, mark versification.

Ed (Josh. xxii. 34), *i.e. witness* (comp. xxiv. 27). It is remarkable that not one of the famous towns of Palestine owes its *origin* to Israel. The rock cut cemeteries, and ancient cultivation, are almost the only Israelite remains in the country. The great altar of Ed also was an Israelite work, founded by Reuben, Gad, and half Manasseh, to be a *witness* of their having a share in the national covenant and sanctuary of Jehovah. In ver. 11 the Heb. expresses, "Reuben, . . . Gad, and . . . half Manasseh built an altar at the boundary of (lit. *in the fore part of*, not as A. V. *over against*) Canaan, by the gelilloth (*circles, i.e.* the portion of the Ghor on the W. side of Jordan) of Jordan, at the passage of . . . Israel," viz. where Reuben, etc., crossed Jordan to return to their eastern possessions; not the ford near Jericho, but the Damieh ford the highway from the eastern uplands to central Palestine (identified with the "city Adam"), opposite to the opening of the broad wady Far'ah, the route from Shiloh the national sanctuary to Gilead and Bashan. The altar was erected on the W. side of and *above* (so Heb. for "*by*," ver. 10) Jordan, the pledge that the two and a half tribes held possession still with the remaining tribes on the W. The altar was "a great altar to see to," *i.e.* visible from afar. Gelilloth is transl. in the Vulg. "mounds," probably the round islands with flat tops, formed by broad water channels and salt springs on the level of the Ghor or upper plain. The high cone of Kurn Surtabeh realizes the description of the altar of witness; it crowns an almost isolated block of hill, closing in the broader part of the Jordan valley on the N. The ancient road, cut in steps, arrives at the summit on the S., but on every side the valleys are deep, and the only natural ascent is from the N., by which the watershed is reached and followed along its winding course to the summit. The cone has sides sloping at 35 degrees, and 270 ft. high on the W. where it joins a narrow plateau. On the other sides the slope is sheer to the mountain's base. Human skill evidently has in part given the cone its peculiar shape. On it is an oblong area, 30 yards by 100 yards, enclosed by a ruined wall of fine hewn blocks; within this is a platform, 18 ft. high, consisting of ten courses of beautifully cut stones, each three or four feet long, with a broad marginal draft. The stones were brought probably from caves in the S.E. side of the hill. An aqueduct runs round the whole mountain block. The cone stands above the Damieh ford, on the W. side of Jordan, and beside the direct route to the ford from Seilun, or Shiloh. It is conspicuous from afar. The gelilloth or insulated mounds of the upper plain lie at the foot of the hill. The monument on the top is such as the Bible describes the altar to have been. On the N. side lies a valley, Tal'at abu 'Ayd, "the ascent of the father of 'Ayd," *i.e.* the going up which leads to Ayd= Ed (Conder, Pal. Expl.). The altar of ED was 11 miles from the national sanctuary at Shiloh, and separated from it by a range of mountains. It was not in sight of Phinehas when addressing the leaders of the two and a half tribes on mount Gilead. In the phrase, "in the fore part," or "front of Canaan," the Ghor or sunken land along the Jordan on its W. side may be meant by "Canaan," as the Arabs there still call themselves *Ghawarni* (Conder). Or else "Canaan" may be used of the whole country of the nine and a half tribes, the Jordan valley being excepted; the altar Ed being in front of the country of the nine and a half tribes (Keil and Delitzsch).

Edar, Tower of. Gen. xxxv. 21. Jacob's first haltingplace between Bethlehem and Hebron was "beyond" this. The name means "a flock" or "drove." The tower was to watch the flock against wild beasts or robbers. Jewish tradition made it the destined birthplace of Messiah. Jerome saw in it the foreshadowing of the announcement of His birth to the "shepherds." Probably the Tower of E. answers to the present *Khirbet Sir el Ghanem*, "the ruin of the sheepfold," which however contains Christian remains, arches, cisterns, tombs, etc.

Eden=*delight*. Paradise=the LXX. transl. of "garden," a park and pleasure ground. From the Zendic *pairidaeza*, a hedging round. In N.W. Mesopotamia an E. is mentioned near the Tigris (2 Kings xix. 12, Isa. xxxvii. 12, Ezek. xxvii. 23). Another, in Cœlosyria, near Damascus (Amos i. 5). The primitive E. was somewhere in the locality containing the conjoined Euphrates and the Tigris (="Hiddekel") which branch off northward into those two rivers, and southward branch into two channels again below Bassora, before falling into the sea, Gihon the E. channel, and Pison the W. Havilah, near the W. channel, would thus be N.E. Arabia; and Cush (="Ethiopia"), near the E. channel, would be Kissia, Chuzestan, or Susiana. The united rivers are called the Shat-el-Arab.

E. was but a temporary nursery for the human family: thence men, had they

remained innocent, would have spread out in every direction till the whole earth became "the garden of the Lord." God's purpose, though deferred, will in His own time be realized by the Second Adam, the Lord from heaven. The rivers are named as they were after the flood, which must have altered the face of the ancient E. *The four took their rise in it, as their centre*, which is not true of the present Tigris (=*arrow*) and Euphrates (=*the good and fertile*). Armenia's highlands are the traditional cradle of the race; thence probably, from E. as their source, flowed the two eastern rivers, Tigris and Euphrates, and the two western ones through the regions answering to Arabia and Egypt. Man was to dress and keep the garden, for without human culture corn and other plants will degenerate. As nature was made for man, his calling was to ennoble it, and to make paradise, which, though so lovely, was susceptible of development, a transparent mirror of the Creator's glory. It was designed also as the scene of man's own spiritual development by its two trees, of life and of knowledge. Here too the "beasts of the field," *i.e.* that live on its produce (game and tame cattle, as distinguished from "beasts of the earth"), were brought to him to develop that intellect which constitutes his lordship and superiority to the brutes. His inner thought in observing their natures found expression in names appropriate.

The paradise regained can never be lost by those who overcome through the Lord Jesus (Rev. ii. 7, xxii. 14). The traditions of almost all nations have preserved the truth, in some form, that there was an original abode of man's innocence; the Gr. and Latin garden of the Hesperides; the Hindoo golden mount Meru; the Chinese enchanted gardens; the Medo-Persian Ormuzd's mountain Albordj (comp. Ezek. xxviii. 13, Joel ii. 3). The Hindoos' tradition tells of a "first age of the world when justice, in the form of a bull, kept herself firm on her four feet, virtue reigned, man free from disease saw all his wishes accomplished, and attained an age of 400 years." In the Teutonic Edda, Fab. vii., etc., corruption is represented as suddenly produced by strange women's blandishments who deprived men of their pristine integrity. In the Thibetan, Mongolian, and Cingalese traditions, a covetous temper works the sad change. The Babylonians, Egyptians, and Chinese had the tradition of man's life once reaching thousands of years. The Greeks and Romans made it from 800 to 1000 years.

Eder=*flock*. **1.** A town in S. of Judah, on Edom's border (Josh. xv. 21). **2.** A Levite of Merari's family in the time of David (1 Chron. xxiii. 23).

Edom, Idumea=*red*. Esau's surname, the firstborn of Isaac; Jacob's twin brother, who sold his birthright for the *red* pottage (of *yellow brown* lentiles, *adashim*; the cooking of which is still seen in Egyptian representations), whence came his surname (Gen. xxv. 29–34). The name was appropriate to E.'s possession, "mount Seir," the mountainous territory having a *reddish* hue. *Seir* means *rugged*, applicable alike to Seir the hirsute (like Esau) progenitor of the Horites, E.'s predecessors, and to their rugged forest covered territory (Gen. xiv. 6, xxxii. 3, xxxvi. 1–8, 20–22). It extended from the Dead Sea S. to the Elanitic gulf of the Red Sea. Esau, with his 400 armed men (xxxii. 6), commenced driving out the Horites, and permanently settled in mount Seir after his father's death, yielding Canaan to Jacob, in accordance with his father's blessing.

It is objected to Gen. xxxvi. 31 that the language supposes kings had already reigned over Israel. But in xxxv. 11 "God Almighty" (*El-Shaddai*) had promised Jacob "kings shall come out of thy loins." Moses, too, foretold of the Israelites having a king over them. Naturally then he notices that eight kings had reigned of Esau's family up to his own time, "before the reigning of any king to the children of Israel." The prosperity of the worldly is often immediate and brilliant, but it is transitory; that of God's people is slower in coming, that they may believingly and patiently wait for it, but when it does come it will abide for ever. Of the kingdom of Messiah, Israel's king, there shall be no end (Luke i. 33). The dukes did not precede the line of Edomite kings, and afterwards succeed again (Gen. xxxvi.); but a single king (emir) reigned in *all* E. contemporaneously with several dukes (skeikhs) or princes of *local* tribes. The *king* is mentioned (Jud. xi. 17), and the *dukes* a short while before (Exod. xv. 15). Moreover the monarchy was not hereditary, but the kings apparently were elected by the dukes.

The Edomites became "dwellers in the clefts of the rocks" (Jer. xlix. 16; comp. 2 Chron. xxv. 11, 12), like their Horite predecessors who were troglodytes or "dwellers in caves" (Obad. 3, 4). Petra (Sela *Heb.*, *rock*), their chief city, was cut in the rocks. S. Idumea abounds in cave dwellings.

ROCK TOMBS OF PETRA.

Red baldheaded sandstone rocks are intersected by deep seams rather than valleys. In the heart of these, itself invisible, lies Petra (Stanley), Edom's stronghold in Amaziah's days (2 Kings xiv. 7). BOZRAH [see], now *Buseireh*, was its ancient capital, near the N. border. Elath and Ezion Geber were E.'s seaports; afterwards taken by David and made by Solomon his ports for equipping his merchant fleet (2 Sam. viii. 14, 1 Kings ix. 26). E. (100 miles long, 20 broad) stretched E. of the Arabah valley, southward as far as Elath. Eastward of Elath lay the desert. Israel, when refused a passage through Moab N. of E., as also through E., went from Kadesh by the S. extremity of E. past Elath into the desert E. of E. (Deut. ii. 8, 13, 14, 18; Jud. xi. 17, 18; 2 Kings iii. 6–9).

The brook Zered (*wady el Ahsy*) was the boundary between Moab (*Kerak*) and E. (now *Jebal*, Heb. *Gebal*, mountainous, the N. district, along with *Esh-Sherah*, the S. district). E. subsequently took also the territory once occupied by Amalek, S. of Palestine, the desert of *Et Tih* ("wandering") (Num. xiii. 29; 1 Sam. xv. 1–7, xxvii. 8). Low calcareous hills are on the W. base of the mountain range of igneous porphyry rock, surmounted by red sandstone. On the E. is a limestone ridge, descending with an easy incline to the Arabian desert. The promised (Gen. xxvii. 40) "fatness of the earth" is in the glens and terraces of E. (Gen. xxvii. 39), whilst from their rocky eyries they sallied forth "living by the sword." When navigation was difficult merchants' caravans took E. as their route from the Persian gulf to Egypt, which became a source of wealth to E.

At Kadesh E. came out against Israel, on the latter marching eastward across the Arabah to reach the Jordan through E., and offering to pay for provisions and water; for the rocky country there enabled them to oppose Israel. The *wady Ghuweir* (where probably was "the king's highway") would be the defile by which Israel tried to pass through E., being the only practicable defile for an army, with pasture and springs (Num. xx. 14–21). But E. dared not resist Israel's passage along their eastern border, which is more defenceless than their frontier towards the Arabah. E. then at last made a virtue of necessity and let Israel purchase provisions (Deut. ii. 2–8, 28, 29). In both accounts Israel offered to pay for provisions, and did so at last on E.'s eastern side, whereas they and Moab ought to have "met (Israel as their brother) with bread and water" (Deut. xxiii. 4). E. was among the enemies on the frontier from whom Saul at the beginning of his reign delivered Israel (1 Sam. xiv. 47). Hadad the Edomite, who escaped from David's slaughter to Egypt, returned thence from Pharaoh Shishak to excite E. to revolt against Solomon (1 Kings xi. 14). Jehoshaphat of Judah reduced the Edomites 897 B.C., dethroning their king for a deputy from Jerusalem, and trying by a fleet at Ezion Geber to regain the trade; but his vessels were broken by the Edomites or the Egyptians. Amaziah of Judah slew many thousands in the Valley of Salt near the Dead Sea, and took Selah, afterwards Joktheel, the first mention of this extraordinary city (2 Kings xiv. 7), and adopted their gods of mount Seir. Uzziah built Elath on the opposite side of the bay from Ezion Geber, the Roman Œtana, now Akabah; but in Ahaz' reign the Edomites (as 2 Kings xvi. 6 should be read for

"Syrians") recovered it (2 Kings xiv. 22).

When Israel and Judah declined E. "broke off Israel's yoke," as Isaac had foretold, in Jehoram's reign (2 Kings viii. 20-22), reconquered their lost cities and invaded southern Judah (2 Chron. xxviii. 17). E. also joined the Chaldæans against the Jews (Ps. cxxxvii. 7). Hence the denunciations against E. in Obad. 1, etc.; Jer. xlix. 7, etc.; Ezek. xxv. 12, etc., xxxv. 3, etc. At the Babylonian captivity they seized on the Amalekite territory, and even Hebron in southern Judæa, so that Idumæa came to mean *the region between the Arabah and the Mediterranean*. Meanwhile mount Seir, or E. proper, was occupied by the Nabathæans (descended from Nebaioth, Ishmael's eldest son and Esau's brother in law), a powerful people of S. Arabia; they founded the kingdom of Arabia Petræa in ancient E., and their monarchs took the name Aretas. Aretas, the father in law of Herod Antipas (Matt. xiv.), took Damascus at the time of Paul's conversion (Acts ix. 25, 2 Cor. xi. 32). Rome subdued this kingdom of Arabia A.D. 105.

Idumea S. of Palestine was joined to Judæa under Judas Maccabæus and John Hyrcanus. Antipater, one of the Jewish prefects, an Idumean by birth, by the Roman senate's decree (37 B.C.) became procurator of all Judæa. His son was Herod the Great. Just before the siege under Titus 20,000 Idumeans were admitted into Jerusalem and filled it with bloodshed and rapine. Mahometan misrule finally destroyed E.'s prosperity in fulfilment of prophecy (Ezek. xxxv. 3-14).

The 44th Psalm was written by the sons of Korah in the midst of E.'s invasion of Israel, taking advantage of David's absence at the Euphrates. David was striving with Aram of the two rivers (Naharaim) and Aram-Zobah when Joab returned and smote of E. in the Valley of Salt (the scene also of Amaziah's victory over E., the plain S. of the Dead Sea, where the Ghor or Jordan valley ends; the mount of rock salt, Khasm Usdum, is in its N.W. corner) 12,000 men (2 Sam. viii. 13, x. 6, 8, 10-19; 1 Chron. xviii. 12; 1 Kings xi. 15, 16). Israel's slain lay unburied till Joab returned from smiting E. along with Abishai. The scattering of Israel among the heathen (ver. 11) was but partial, enough to gratify E.'s desire to falsify the prophecy, "the elder shall serve the younger." E.'s spite is marked (Joel iii. 19; Amos i. 6, 9, 11). Israel pleads faithfulness to the covenant, which suits David's time; also they had no "armies" in Babylon (ver. 9), which precludes the time of the captivity there. David wrote Psalm lx. when victory was in part gained, and he was sending forth the expedition against E. Trans. the title, "when David had *beaten down* Aram of the two floods," "when Joab returned," which he did not do till he had fully conquered the Syrians; ver. 4, "Thou hast given a banner," etc., alludes to this victory and to that over E. (in 2 Sam. viii. 13 "E." should be read for "the Syrians," *Aram*) in the Valley of Salt, the token that the expedition (ver. 9-12) for occupying E. in revenge for invading Israel would succeed. "Over (rather *to*) E. I will cast out my shoe," as one about to wash his feet casts his shoe to his slave (Matt. iii. 11, John xiii. 8, Acts xiii. 25); and the casting of the shoe marked transference of possession (Ruth iv. 7, Josh. x. 24). David as king, Joab as commander in chief, and Abishai under Joab, smote E. Abishai first slew 6000, Joab afterwards 12,000 (as the title of Psalm lx. states); so in all 18,000 (in 2 Sam. viii. 13).

E. was also linked with Ammon and Moab in the desperate effort made to root out Israel from his divinely given inheritance (their main guilt, 2 Chron. xx. 11, Ps. lxxxiii. 12) under Jehoshaphat, as recorded in 2 Chron. xx. They joined craft with force, marching S. round the Dead Sea instead of from the E. No tidings reached Jehoshaphat till the vast multitude was in his territory at Engedi; "they have taken crafty counsel," etc. Ps. lxxxiii. (3-5, 12) probably was written by Jahaziel, of the sons of Asaph, upon whom "came the Spirit of the Lord in the midst of the congregation." The 47th Psalm (comp. ver. 4, 5, 8, 9) was sung on the battle field of Berachah (blessing) after the victory. Psalm xlviii. was sung "in the midst of God's temple" (ver. 9); ver. 7 alludes to Jehoshaphat's chastisement in the breaking of his Tarshish ships for his ungodly alliance. This danger from within and the foreign one alike God's grace averted. Ps. lxxxiii. is the earliest of the series, for it anticipates victory and is a thanksgiving beforehand, which was the very ground of the victory which actually followed (2 Chron. xx. 21, 22). See "Studies in the CL. Psalms," by Fausset. N. Edom is now called El Jebal (Gebal), with the villages Tufileh, Buserah, and Shobek. Its S. part is Esh Sherah, inhabited by fellahin; of these the Ammarin are so degraded as not to have the Bedouin virtue of keeping their word. The Liyathoneh are a branch of the Kheibari Jews near wady Musa.

Edrei=*strength*. **1.** One of Bashan's two capitals (Num. xxi. 33; Deut. i. 4, iii. 10; Josh. xii. 4). Mentioned only in connection with the victory over Og, and the acquisition of the Amorite territory. Allotted to Manasseh (Num. xxxiii. 33). Its ruins, *Edra*, stand in black masses, stone roofed and doored houses, of massive walls, on a projection of the S.W. angle of the Lejah or Argob. The site is without water, without access except through rocky defiles, strong and secure, one mile and a half wide by two and a half long, about 25 ft. above the fertile plain. It seems to have been the stronghold of the Geshurites subsequently.

2. A town of Naphtali, near Kedesh (Josh. xix. 37). Now *Aitherun* (Conder).

Education. Chiefly in the law of God (Exod. xii. 26, xiii. 8, 14; Deut. iv. 5, 9, 10, vi. 2, 7, 20, xi. 19, 21; Acts xxii. 3; 2 Tim. iii. 15). The Book of Proverbs inculcates on parents, as to their children, the duty of disciplinary instruction and training in the word of God. This was the ONE book of national education in the reformations undertaken by Jehoshaphat and Josiah (2 Chron. xvii. 7-9, xxxiv. 30). The priests' and Levites' duty especially was to teach the people (xv. 3; Lev. x. 11; Mal. ii. 7; Neh. viii. 2, 8, 9, 13; Jer. xviii. 18). The Mishna says that parents ought to teach their children some trade, and he who did not virtually taught his child to steal. The prophets, or special public authoritative teachers, were trained in schools or colleges (Amos vii. 14).

"Writers," or musterers general, belonging to Zebulun, who enrolled recruits and wrote the names of those who went to war, are mentioned (Jud. v. 14). "Scribes of the host" (Jer. lii. 25) appear in the Assyrian basreliefs, writing down the various persons or objects brought to them, so that there is less exaggeration than in the Egyptian representations of battle. Seraiah was David's scribe or secretary, and Jehoshaphat, son of Ahilud, was "recorder" or writer of chronicles, historiographer (2 Sam. viii. 16, 17); Shebna was Hezekiah's scribe (2 Kings xviii. 37).

The learned, according to the rabbins, were called "sons of the noble," and took precedence at table. Boys at five years of age, says the Mishna, were to begin Scripture, at ten the Mishna, and at thirteen were subject to the whole law (Luke ii. 46); at fifteen they entered the Gemara. The prophetical schools included females, as Huldah (2 Kings xxii. 14). The position and duties of females among the Jews were much higher than among other orientals (Prov. xxxi. 10-31; Luke viii. 2, 3, x. 38, etc.; Acts xiii. 50; 2 Tim. i. 5).

Eduth. "Testimony," title of Psalms lx., lxxx.

Eglah=*heifer*. One of David's wives, specially called "his wife" whilst at Hebron; mother of Ithream (2 Sam. iii. 5, 1 Chron. iii. 3).

Eglaim=*two ponds*. Same as En-eglaim=*fountain of two calves*. On the extreme boundary of Moab (Isa. xv. 8), over against Engedi, near where Jordan enters the Dead Sea.

Eglon. 1. King of Moab. With Amalekites and Ammonites crossed the Jordan and took Jericho the city of palmtrees, left unwalled, and therefore an easy prey to the foe, because of Joshua's curse in destroying it 60 years before. There (according to Josephus) E. built a palace. For 18 years he oppressed Israel. Ehud, a young Israelite of Jericho, gained his favour by a present (or in Keil's view presented the king *tribute*, as in 2 Sam. viii. 2, 6, "gifts" mean), and after dismissing its bearers turned again from "the graven images," or else stone quarries, whither he had temporarily withdrawn from the king's reception room, and was cordially admitted by the king into his private summer parlour or cooling apartment. On Ehud's announcing "I have a message from God unto thee," the king rose reverentially to

receive it, and was instantly stabbed in the belly by Ehud's dagger in the left hand, and E.'s fat closed over it. Ehud retired to Seirath, in mount Ephraim, and summoning by trumpet Israel from the E. and W. descended upon the Moabites and took the fords, not suffering one of 10,000 to escape. So the land had rest for 80 years (Jud. iii. 12–30). The mode of deliverance, assassination, is not approved by the Spirit of God. Scripture simply records the fact, and that Ehud was raised up by Jehovah as Israel's deliverer. His courage, patriotism, and faith are commendable, but not his means of gaining his end.

2. An Amorite town (Josh. xv. 39), in the shephelah or low country of Judah. One of the confederacy of five towns (including Jerusalem), which attacked Gibeon on its making peace with Joshua; was destroyed with Debir, then its king (Josh. x.). Now *Ajlan*, a "shapeless mass of ruins" (Porter, Handbook), 14 miles from Gaza, on the S. of the great coast plain.

Egypt. The genealogies in Gen. x. concern *races*, not mere descent of persons; hence the plural forms, Madai, Kittim, etc. In the case of E. the peculiarity is, the form is dual, *Mizraim*, son of Ham (*i.e.* E. was colonized by descendants of Ham), meaning "the *two* Egypts," Upper and Lower, countries physically so different that they have been always recognised as separate. Hence the Egyptian kings on the monuments appear with two crowns on their heads, and the hieroglyph for E. is a double clod of earth, representing the two countries, the long narrow valley and the broad delta. The Speaker's Comm. suggests the derivation *Mes-ra-n*, "children of Ra," the sun, which the Egyptians claimed to be. It extended from Migdol (near Pelusium, N. of Suez) to Syene (in the far S.) (Ezek. xxix. 10, xxx. 6 marg.). The name is akin to an Arabic word, "red mud." The hieroglyphic name for E. is *Kem*, "black," alluding to its black soil, combining also the idea of *heat*, "the hot dark country." The cognate Arabic word means "black mud." Ham is perhaps the same name, prophetically descriptive of "the land of Ham" (Ps. cv. 23, 27).

The history of states begins with E., where a settled government and monarchy were established earlier than in any other country. A king and princes subordinate are mentioned in the record of Abram's first visit. The official title Pharaoh, Egyptian *Peraa*, means "the great house" (De Rougé). E. was the granary to which neighbouring nations had recourse in times of scarcity. In all these points Scripture accords with the Egyptian monuments and secular history. The crown of Upper E. was white, that of Lower red; the two combined forming the pschent. Pharaoh was Suten, "king," of Upper E.; Shebt, "bee" (comp. Isa. vii. 18), of Lower E.; together the SUTEN-SHEBT. The initial sign of Suten was a *bent reed*, which gives point to 2 Kings xviii. 21: "thou trustest upon the staff of this bruised reed . . . E., on which if a man lean it will go into his hand and pierce it." Upper E. always is placed before Lower, and its crown in the pschent above that of the latter. E. was early divided into nomes, each having its distinctive worship.

The fertility of soil was extraordinary, due to the Nile's overflow and irrigation; not, as in Palestine, due to rain, which in the interior is rare (Gen. xiii. 10; Deut. xi. 10, 11; Zech. xiv. 18). The dryness of the climate accounts for the perfect preservation of the sculptures on stone monuments after thousands of years. Limestone is the formation as far as above Thebes, where sandstone begins. The first cataract is the southern boundary of E., and is caused by granite and primitive rocks rising through the sandstone in the river bed and obstructing the water. Rocky sandstrewn deserts mostly bound the Nile-bordering fertile strip of land, somewhat lower, which generally in Upper E. is about 12 miles broad. Low mountains border the valley in Upper E. Anciently there was a fertile valley in Lower E. to the east of the delta, the border land watered by the canal of the Red Sea; viz. Goshen. The delta is a triangle at the Nile's mouth, formed by the Mediterranean and the Pelusiac and Canopic branches of the river. The land at the head of the gulf of Suez in centuries has become geologically raised, and that on the N. side of the isthmus depressed, so that the head of the gulf has receded southwards. So plentiful were the fish, vegetables, and fruits, that the Israelites did "eat freely," though but bondservants. But now political oppression has combined with the drying up of the branches and canals from the Nile and of the artificial lakes (*e.g.* Mœris) and fishponds, in reversing E.'s ancient prosperity. The reeds and waterplants, haunted by waterfowl and made an article of commerce, are destroyed; and Goshen, once "the best of the land," is now by sand and drought among the worst. The hilly Canaan, in its continued dependence on heaven for rain, was the emblem of the world of grace upon which "the eyes of the Lord are always," as contrasted with E., emblem of the world of nature, which has its supply from below and depends on human ingenuity. The Nile's overflow lasts only about 100 days, but is made available for agriculture throughout the year by tanks, canals, and forcing machines. The "watering with the foot" was by treadwheels working sets of pumps, and by artificial channels connected with reservoirs, and opened, turned, or closed by the feet. The shadoof, or a pole with a weight at one end and a bucket at the other, the weight helping the labourer to raise the full bucket, is the present

EGYPTIAN SHADOOF.

plan. Agriculture began when the inundating water had sunk into the soil, a month after the autumn equinox, and the harvest was soon after the spring equinox (Exod. ix. 31, 32).

Herodotus, Diodorus, Strabo, and the monuments confirm Gen. xlvii. 20, 26, as to Joseph's arrangement of the land, that the king and priests alone were possessors and the original proprietors became crown tenants subject to a rent or tribute of a fifth. Joseph had taken up a fifth in the seven plenteous years. Naturally then he fixed on a fifth to be paid to the king, in order that he might by stores laid up be prepared against any future famine. The warriors too were possessors (Diodorus, i. 73, 74; and Egyptian monuments), but probably not till after Joseph's time as they are not mentioned in Genesis, and at all events their tenure was distinct from the priests', for each warrior received (Herodotus, ii. 168) 12 *arurœ* (each *arura* a square of 100 Egyptian cubits); *i.e.*, there were no possessions vested in the soldier caste, but portions assigned to each soldier tenable at the sovereign's will. The priests alone were left in full possession of their lands. Lake Menzaleh, the most eastern of the existing lakes, has still large fisheries, which support the people on its islands and shore. Herodotus (ii. 77) and Plutarch are wrong in denying the growth of the vine in E. before Psammetichus, for the monuments show it was well known from the time of the pyramids. Wine was drunk by the rich, beer by the poor as less costly. Wheat was the chief produce; barley and *spelt* (as Exod. ix. 32 ought to be trans. instead of "rie," *Triticum spelta*, the common food of the ancient Egyptians, now called by the natives *doora*, the only grain, says Wilkinson, represented on the sculptures, but named on them often with other species) are also mentioned. The flax was "bolled," *i.e.* in blossom, at the time of the hail plague before the exodus. This accurately marks the time just before passover. In northern E. the barley ripens and flax blossoms in the middle of February or early in March, and both are gathered before April, when wheat harvest begins. Linen was especially used by the Egyptian priests, and for the evenness of the threads, without knot or break, was superior to any of modern manufacture.

Papyrus is now no longer found in the Nile below Nubia. Anciently light boats were made of its stalks, and paper of its leaves. It is a strong rush, three cornered, the thickness of the finger, 10 or 15 ft. high, represented on the monuments. The "flags" are a species called tufi or sufi, Heb. *suph*, smaller than that of which the ark was made (Exod. ii. 3), "bulrushes," "flags" (Isa. xviii. 2, xix. 7). The lotus was the favourite flower.

Camels are not found on the monuments, yet they were among Abram's possessions by Pharaoh's gift. But it is certain E. was master of much of the Sinai peninsula long before this, and must have had camels,

"the ships of the desert," for keeping up communications. They were only used on the frontier, being regarded as unclean, and hence are not found on monuments in the interior. The hippopotamus, the behemoth of Job, was anciently found in the Nile and hunted. The generic term *tannim*, "dragon," (*i.e.* any aquatic reptile, here the crocodile) is made the symbol of the king of E. (Ezek. xxix. 3-5.) God made Amasis the hook which He put in the jaws of Pharaoh Hophra (Apries), who was dethroned and strangled, in spite of his proud boast that "even a god could not wrest from him his kingdom" (Herodotus, ii. 169). Comp. Isa. li. 9, 10.

Rahab, "the insolent," is E.'s poetical name (Ps. lxxxvii. 4, lxxxix. 10; Isa. li. 9). Ps. lxxiv. 13, 14: "Thou brakest the heads of the dragons in the waters, . . . the heads of Leviathan, . . . and gavest him to be meat to the people inhabiting the wilderness"; alluding to Pharaoh and his host overthrown in the Red Sea and their bodies cast on shore and affording rich spoil to Israel in the wilderness. Comp. "the people . . . are bread for us" (Num. xiv. 9). The marshes and ponds of E. make it the fit scene for the plague of frogs. Locusts come eating all before them, and are carried away by the wind as suddenly as they come. The dust-sprung "lice" are a sort of tick, as large as a grain of sand, which when filled with blood expands to the size of a hazel nut (Exod. viii. 17, 21, etc.). The "flies" were probably the dog-fly (LXX.) whose bite causes severe inflammation, especially in the eyelids; comp. Isa. vii. 18, "the fly that is in the uttermost parts of the rivers of E." Oedmann makes it the beetle, *kakerlaque, Blatta orientalis*, which inflicts painful bites; peculiarly appropriate, as the beetle was the Egyptian symbol of creative power.

Origin.—The Egyptians were of Nigritian origin; like modern Nigritians, the only orientals respectful to women. There was no harem system of seclusion, the wife was "lady of the house." Their kindness to Israel, even during the latter's bondservice, was probably the reason for their being admitted into the congregation in the third generation (Deut. xxiii. 3-8). An Arab or Semitic element of race and language is added to the Nigritian in forming the Egyptian people and their tongue. The language of the later dynasties appears in the demotic or enchorial writing, the connecting link between the ancient language and the present Coptic or Christian Egyptian.

The great pyramid (the oldest architectural monument in existence according to Lepsius) is distinguished from all other Egyptian monuments in having no idolatrous symbols. Piazzi Smith says, when complete it was so adjusted and exactly fashioned in figure that it sets forth the value of the mathematical term π, or demonstrates the true and practical squaring of a circle. The length of the front foot of the pyramid's casing stone, found by Mr. W. Dixon, or that line or edge from which the angular π slope of the whole stone begins to rise, which therefore may be regarded as a radical length for the theory of the great pyramid, measures exactly 25 pyramid inches, *i.e.* the ten millionth part of the length of the earth's semiaxis of rotation; 25 pyramid inches were the cubit of Noah, Moses, and Solomon, "the cubit of the Lord their God." It is a monument of divinely ordered number [see WEIGHT AND MEASURE] before the beginning of idolatry.

Religion.—Nature worship is the basis of the Egyptian apostasy from the primitive revelation; it degenerated into the lowest fetishism, the worship of cats, dogs, beetles, etc., trees, rivers, and hills. There were three orders of gods; the eight great gods, 12 lesser, and those connected with Osiris. However, the immortality of the soul and future rewards and punishments at the judgment were taught. The Israelites fell into their idolatries in E. (Josh. xxiv. 14; Ezek. xx. 7, 8.) This explains their readiness to worship the golden calf, resembling the Egyptian ox-idol, Apis (Exod. xxxii.).

The ten plagues.—The plagues were all directed against the Egyptian gods, from whom Israel was thus being weaned, at the same time that Jehovah's majesty was vindicated before E., and His people's deliverance extorted from their oppressors. Thus the turning of the Nile into blood was a stroke upon Hapi, the Nile god. The plague of frogs attacked the female deity with a frog's head, Heka, worshipped in the district Sah, *i.e.* Benihassan, as wife of Chnum, god of cataracts or of the inundation; this was a very old form of nature worship in E., the frog being made the symbol of regeneration; Seti, father of Rameses II., is represented on the monuments offering two vases of wine to an enshrined frog, with the legend "the sovereign lady of both worlds"; the species of frog called now *dofda* is the one meant by the Heb.-Egyptian *zeparda* (Exod. viii. 2), they are small, do not leap much, but croak constantly; the ibis rapidly consumes them at their usual appearance in September, saving the land from the "stench" which otherwise arises (ver. 14). The third plague of dust-sprung lice fell upon the earth, worshipped in the Egyptian pantheism as Seb, father of the gods (ver. 16); the black fertile soil of the Nile basin was especially sacred, called Chemi, from which E. took its ancient name. The fourth plague, of flies (ver. 21), was upon the air, deified as Shu, son of Ra the sun god, or as Isis, queen of heaven. The fifth was the murrain on cattle, aimed at their ox worship (Exod. ix 1-7). The sixth, the boils from ashes sprinkled toward the heaven, was a challenge to Neit, "the great mother queen of highest heaven," if she could stand before Jehovah, also a reference to the scattering of victims' *ashes* to the wind in honour of Sutech or Typhon; human sacrifices at Heliopolis, offered under the shepherd kings, had been abolished by Amosis I., but this remnant of the old rite remained; Jehovah now sternly reproves it by Moses' symbolic act. The seventh, the hail, thunder, and lightning; man, beast, herb, and tree were smitten, so that Pharaoh for the first time recognises Jehovah as God; "Jehovah is righteous, and I and my people are wicked" (ver. 27). The eighth, the locusts eating every tree, attacked what the Egyptians so prized that E. was among other titles called "the land of the sycamore." The destruction at the Red Sea took place probably under Thothmes II., and it is remarkable that his widow imported many *trees* from Arabia Felix. The ninth, darkness, the S.W. wind from the desert darkening the atmosphere with dense masses of fine sand, would fill with gloom the Egyptians, whose chief idol was Ra, the sun god. The tenth, the smiting of the firstborn of man and beast, realized the threat, "against all the gods of E. I will execute judgment" (xii. 12); for every town and nome had its sacred animal, frog, beetle, ram, cow, cat, etc., representing each a god; Remphan and Chiun were adopted from abroad. [See EXODUS.]

Egyptian religious law depended on future rewards and punishments; the Mosaic law on the contrary mainly depended on temporal rewards and punishments, which only could have place in a system of miraculous and extraordinary Divine interposition. The Mosaic law therefore cannot have been borrowed from the Egyptians. The effect of the Divine plagues on the Egyptians is seen in the fact that a "mixed multitude," numbering many Egyptians who gave up their idols to follow Israel's God, accompanied Israel at the exodus (xii. 38), besides Semitics whose fathers had come in with the Hyksos.

Power and conquests of kings.—The kings seem to have been absolute; but the priests exercised a controlling influence so great that the Pharaoh of Joseph's time durst not take their lands even for money. Tablets in the Sinaitic peninsula record the Egyptian conquest of Asiatic nomads there. The kings of the 18th dynasty reduced the countries from Syria to the Tigris under tribute, from 1500 to 1200 B.C. Hittites of the valley of the Orontes were their chief opponents.

Relation to Israel.—Egyptian power abroad declined from 1200 to 990 B.C. the very interval in which David's and Solomon's wide empire fits in; then Shishak reigned and invaded Judah. The struggle with Assyria and Babylonia for the intermediate countries lasted till Pharaoh Necho's defeat at Carchemish ended Egypt's supremacy. Except Zerah and Shishak (of Assyrian or Babylonian extraction), the Egyptian kings were friendly to Israel in Palestine. Solomon married a Pharaoh's daughter; Tirhakah helped Hezekiah; So made a treaty with Hoshea; Pharaoh Necho was unwilling to war with Josiah; and Pharaoh Hophra (Apries) raised the Chaldæan siege of Jerusalem as Zedekiah's ally. In Africa they reduced the Rebu or Lubim, W. of Egypt; Ethiopia was ruled by a viceroy "prince of Kesh."

The many papyri and inscriptions, re-

ligious, historical, and one a papyrus tale about two brothers, the earliest extant fiction (in the British Museum), show what a literary people the Egyptians were. Geometry, mechanics, chemistry (judging from Moses' ability, acquired probably from them, to burn and grind to powder the golden calf), astronomy (whereby Moses was able to form a calendar, Acts vii. 22), and architecture massive and durable, were among Egypt's sciences. Magic was practised (Exod. vii. 11, 12, 22; viii. 18, 19; ix. 11; 2 Tim. iii. 8, 9). Pottery was part of Israel's bondservice (Ps. lxxxi. 6, lxviii. 13). The Israelites' eating, dancing, singing, and stripping themselves at the calf feast, were according to Egyptian usage (xxxii. 5–25).

Antiquity and dynasties.—The antiquity of the colonization of E. by Noah's descendants is shown by the record of the migration of the PHILISTINES from CAPHTOR [see], which must have been before Abram's arrival in Palestine, for the Philistines were then there. The Caphtorim sprang from the Mizraim or Egyptians (Gen. x. 13, 14; Jer. xlvii. 4; Amos ix. 7). The Egyptians considered themselves and the negroes, the red and the black races, as of one stock, children of the god Horus; and the Shemites and Europeans, the yellow and the white, as of another stock, children of the goddess Pesht. No tradition of the flood, though found in almost every other country, is traceable among them, except their reply to Solon (Plato, Tim., 23) that there had been many floods. There are few records of any dynasty before the 18th, except those of the 4th and 12th; but the names of the Pharaohs of the first six dynasties have been found, with notices implying the complete organization of the kingdom (Rougé, Recherches). The Memphite line under the 4th dynasty raised the most famous pyramids. The shepherd kings came from the East as foreigners, and were obnoxious to native Egyptians. Indeed so intense was Egyptian prejudice that foreigners, and especially Easterns, are described as devils; much in the same way as the Chinese regard all outside the Celestial empire. A Theban line of kings reigned in Upper E. whilst the shepherds were in Lower. Hence arose the opinion that a shepherd king, not a native Egyptian, was the foreigner Joseph's patron; Apophis is generally named. Pharaoh's invitation to Joseph's family to settle in Goshen (Gen. xlvi. 34, xlvii. 6), not among the Egyptians, may indicate a desire to strengthen himself against the Egyptian party. The absence of mention of the Israelites on the monuments would be accounted for by the troubled character of the times of the shepherd kings. But see below.

The authorities for Egyptian history are (1) the monuments; (2) the papyri (the reading of hieroglyphics having been discovered by Young and Champollion from the trilingual inscription, hieroglyphics, enchorial or common Egyptian letters, and Greek, in honour of Ptolemy Epiphanes, on the Rosetta stone); (3) the Egyptian priest Manetho's fragments in Josephus, containing the regal list beginning with gods and continued through 30 dynasties of mortals, from Menes to Nectanebo, 343 B.C., these fragments abound in discrepancies; (4) accounts of Greek visitors to E. after the O. T. period. The two most valuable papyri are the Turin papyrus published by Lepsius; and the list of kings in the temple of Abydos, discovered by Mariette, which represents Seti I. with his son Rameses II. worshipping his 76 ancestors beginning with Menes. The interval between the 6th and 11th dynasties is uncertain, the monuments affording no contemporary notices. The kings of this period in Manetho's list were probably rulers of parts only of E., contemporary with other Pharaohs. The Pharaohs of the 12th dynasty, and the early kings of the 13th, were lords of *all* E., which the shepherd kings were not; the latter must therefore belong to a subsequent period. Sculpture and architecture were at their height in the 12th dynasty, and the main events of the time are recorded in many inscriptions. From the fourth king of the 13th dynasty to the last of the 17th, the period of the Hyksos or shepherd kings, the monuments afford no data for the order of events. The complete list of the ancestors of Seti I. gives no Pharaoh between Amenemha, the last king of the 12th dynasty, and Aahmes or Amosis, the first of the 18th, who expelled the Hyksos. From the 18th dynasty E.'s monumental history and the succession of kings are somewhat complete, but the chronology uncertain. No general era is based on the ancient inscriptions. Apophis or Apepi was the last of the Hyksos, Ta-aaken Rasekenen the last of the contemporary Egyptian line.

Abram's visit (Gen. xii. 10–20) was in a time of E.'s prosperity; nor is Abram's fear lest Sarai should be taken, and he slain for her sake, indicative of a savage state such as would exist under the foreign Hyksos rather than the previous native Egyptian kings; for in the papyrus d' Orbiney in the British Museum, of the age of Rameses II. of a native dynasty, the 19th, the story of the two brothers (the wife of the elder of whom acts towards the younger as Potiphar's wife toward Joseph) represents a similar act of violence (the Pharaoh of the time sending two armies to take a beautiful wife and murder her husband on the advice of the royal councillors), at the time of E.'s highest civilization; and this attributed not to a tyrant, but to one beloved and deified at his decease. So in an ancient papyrus at Berlin a foreigner's wife and children are taken by the king, as an ordinary occurrence. Moreover in the Beni-hassan monuments, on the provincial governor's tomb is represented a nomad chief's arrival with his retinue to pay homage to the prince. The pastoral nomads N.W. of E., and the Shemites in Palestine, are called Amu; the chief, called Abshah in this papyrus (*father* of a multitude numerous as the *sand*, meaning much the same as Abraham), is the hak, *i.e.* sheikh, with a coat of many colours. Shasous is another name for wandering nomads; and Hyksos=prince of the Shasous. The story of Saneha (*i.e. son of the sycamore*) in one of the oldest papyri relates that he, an Amu, under the 12th dynasty, rose to high rank under Pharaoh, and after a long exile abroad was restored and made "counsellor among the chosen ones," *to develop the resources of E.* (just as Joseph), taking precedence among the courtiers. This proves there is nothing improbable in the account of Abram's kind reception and Joseph's elevation by the Pharaoh of a native dynasty, earlier than the foreign Hyksos, who were harsh and fierce, and more likely to repel than to welcome foreigners.

Asses, regarded as unclean under the middle and later empire, were among Pharaoh's presents to Abram (Gen. xii. 16). *Horses are omitted*, which accords with the earlier date, for they were unknown (judging from the monuments) to the 12th or any earlier dynasty, and were probably introduced from Arabia by the Hyksos. So that Abram's visit seems to have been under an early Pharaoh, perhaps Amenemha, the first king of the 12th dynasty; Joseph's visit two centuries later, towards the end of the 12th or the beginning of the 13th. Thenceforward horses abounded in the Egyptian plains and were largely bought thence by Solomon (1 Kings iv. 26, x. 25, 29) in defiance of the prohibition, Deut. xvii. 16; comp. 2 Kings vii. 6.

Shepherd kings.—Salatis (=*mighty*, in Semitic) was first of the shepherd dynasty, which lasted about 250 years and comprised six kings, Apophis last. The long term, 500 years, assigned by Manetho to the shepherd kings, (and by Africanus 800,) is unsupported by the monuments, and is inconsistent with the fact that the Egyptians, at the return to native rulers under the 18th dynasty, after so complete an overthrow of their institutions for five or eight centuries (?), wrote their own language without a trace of foreign infusion, and worshipped the old gods with the old rites. The only era on Egyptian monuments distinct from the regnal year of the sovereign is on the tablet of a governor of Tanis under Rameses II., referring back to the Hyksos, viz. the 400th year from the era of Set the Golden under the Hyksos king, Set-a-Pehti, "Set the Mighty." Set was the chief god worshipped by the Hyksos from the first. From Rameses II. (1340 B.C.) 400 years would take us to 1740 or 1750 B.C. 250 years of the Hyksos dynasty would bring us to 1500 B.C. for their expulsion, and 250 before 1750 B.C. would be Abram's date. Thus the period assigned to the dynasties before Rameses by Lepsius is much reduced. Joseph was quite young at his introduction to Pharaoh, and lived 110 years; but if Apophis, the contem-

porary of Rasekenen, the predecessor of Aahmes I. who took Avaris and drove out the Hyksos, were Joseph's Pharaoh, Joseph would have long outlived Apophis; how then after his patron's expulsion could he have continued prosperous? Moreover, Apophis was not master of *all* E., as Joseph's Pharaoh was; Rasekenen retained the Thebaid, and after Apophis' defeat erected large buildings in Memphis and Thebes. The papyrus Sallier I. represents Apophis' reign as cruel and oppressive, and ending in an internecine war. He and his predecessors rejected the national worship for that of Sutech = Set = the evil principle Typhon exclusively; his name Apepi means *the great serpent*, enemy of Ra and Osiris. Sutech answers to the Phœnician Baal, and is represented in inscriptions as the Hittites' chief god, and had human sacrifices at Heliopolis under the Hyksos, which Aahmes I. suppressed.

Joseph's Pharaoh.—There is nothing of Joseph's history which does not accord with the most prosperous period of the *native* dynasties; *their* inscriptions illustrate every fact recorded in Genesis concerning Joseph's Pharaoh. Shepherds were, according to Genesis, "an abomination to the Egyptians" in Joseph's time; this is decisive against his living under a shepherd king. The names of the first three of the 48 kings of the 13th dynasty in the papyrus at Turin resemble Joseph's Egyptian title given by Pharaoh, as his grand vizier, Zafnath Paaneah, "the food of life," or "the living" (comp. the apposite title of the Antitype, John vi. 35). Joseph may therefore have lived under an early Pharaoh of the 13th dynasty, prior to the Hyksos, or else of the 12th; comp. the story of Saneha under Osirtasin above. This 12th dynasty was specially connected with On or Heliopolis, where Osirtasin I., the second king of that dynasty, built the temple, and where his name and title stand on the famous obelisk, the oldest and finest in E. On was the sacerdotal city and university of northern E.; its chief priest, judging from the priests' titles, was probably a relative of Pharaoh. As absolute, Pharaoh could command the marriage of Joseph to the daughter of the priest of On, however reluctant the priesthood might be to admit a foreigner. Moreover, Joseph being naturalised would hardly be looked on as such, especially as being the king's prime minister. The "Ritual," 17th chapter, belongs to the 11th dynasty, and is the oldest statement of Egyptian views of the universe. It implies a previous pure monotheism, of which it retains the unity, eternity, self existence of the unseen God; a powerful confirmation of the primitive Bible revelation to Adam handed down to Noah, and thence age by age becoming more and more corrupted by apostasies from the original truth; the more the old text of the "Ritual" is freed from subsequent glosses, the more it approaches to revealed truth. A sound pure morality in essentials and the fundamentals of primeval religion underlies the forms of worship, in spite of the blending with superstitious. This partly accounts for Joseph's making such a marriage. Chnumhotep, a near relative and favourite of Osirtasin I., is described on the tombs of Beni-hassan as having precisely such qualities as Pharaoh honoured in Joseph: "he injured no little child, oppressed no widow, detained for his own purpose no fisherman, took from work no shepherd or overseer's men; there was no beggar in his days, no one starved in his time; when years of famine occurred, he ploughed all the lands producing abundant food; he treated the widow as a woman with a husband to protect her." The division of land permanently into 36 nomes (Diodorus, i. 54), the redistribution of property, and the tenure under the crown subject to a rent of the fifth of the increase, are measures which could only emanate from a native Pharaoh. Long afterwards Rameses II. himself, or else popular tradition, appropriated these works to him or to his father Seti I.; also the name Sesostris was appropriated to him. Had it been the work of the Hyksos, it would have been undone on the restoration of the legitimate Pharaohs. Amenemha III., sixth king of the 12th dynasty, first established a complete system of dykes, cocks, and reservoirs, to regulate the Nile's inundations; he caused the lake Mœris to be made to receive the overflow and have it for irrigation in the dry season. Mœris (from the Egyptian *mer* a "lake") was near a place, Pianeh, "the house of life," corresponding to Joseph's title, Zafnath Paaneah, "the food of life." Probably he was the Pharaoh to whom Joseph owed his elevation, for Joseph was just such a minister as would carry out this Pharaoh's grand measures. The restoration of this lake would be the greatest boon to modern E. Amenemha III. also formed the Labyrinth as a place of assembly for the representatives of the nomes on national matters of moment. The table of Abydos represents him as the last king of all E. in the old empire, and as such receiving worship from his descendant, Rameses.

NILOMETER NEAR CAIRO

The Israelites remained undisturbed under the Hyksos, partly as offering no temptation to their cupidity, partly from the Hyksos' respect to the Israelites' ancestor Joseph's high character in his dealings with the Hyksos' ancestors when visiting E. in the famine. The Hyksos would have less motive for molesting the Israelites than for molesting native Egyptians.

Restoration of the native dynasties; Pharaoh at the exodus. Aahmes I. (Amosis), founder of the 18th dynasty, married Nefertari, an Ethiopian princess, named and pourtrayed on many monuments. With Ethiopian allies thus obtained, probably, he marched on Avaris in northern E., Apophis' stronghold, and overthrew and expelled the Hyksos. Of him it could best be said "there arose up a new king" (Exod. i. 8), *new* to most Egyptians and especially those of northern E. He "knew not Joseph," and found Joseph's people Israel in Goshen, settled in the richest land, rather favoured than molested by the preceding Hyksos kings, in numbers (ver. 9) exceeding the native population, and so perhaps likely to join (ver. 10) any future invaders such as the Arab Hyksos had been, and commanding the western approach to the centre of the land. His policy then was to prevent their multiplication, and set them to build depositories of provisions and arms on the eastern frontier: Pithom (either = *Pachtum en Zaru*, "the fortress of foreigners," in the monuments of Thothmes III., or more probably "the sanctuary of Tum," connected with a fortress), and Rameses, from *Ra* "the sun god" and *mesu* "children," the Egyptians' peculiar name to distinguish themselves from foreigners (Miz-ra-im is akin), a name naturally given in a district associated with the sun god's worship. Aahmes I. named his son Rames, and being the restorer of the sun worship would be most likely to name one treasure city Raamses The city of Rameses II., Meiamon, named from himself, in the 19th dynasty, in the midst of a flourishing population, was vastly changed from the earlier Raamses built by Israel in the midst of their oppressed and groaning population. In an inscription of the 22nd year of Aahmes I. *Fenchu* are described as transporting limestone blocks from the quarries of Rufu to Memphis and other cities; the name means "bearers of the shepherd's staff," an appropriate designation of the nomad tribes of Semitic origin near E., including the Israelites, who are designated by no proper name, though undoubtedly they were in E. in the 18th dynasty.

Lepsius fixes the accession of Aahmes I. at 1706 B.C. Thothmes II. was probably the Pharaoh who perished in the Red Sea, the year of the exodus 1647 B.C. (1652 B.C., Smith's Bible Dict.) The interval between the temple building, 1010 B.C., [see CHRONOLOGY] and the exodus is calculated by advocates of the longer chronology to be 638 years. The 480 years interval between the exodus and Solomon's temple is probably a copyist's error (1 Kings vi. 1). However the later date, 1525 B.C., for Aahmes I., and 1463 for the last year of Thothmes II., would support the shorter interval 480; and if two stones found at the temple built by Thothmes III. at Elephantine refer to the same time (?), one giving his name, the other stating that the 28th of the month Epiphi was the festival of the rising of Sothis, *i.e.* Sirius, the date would be 1445 B.C.; and as the temple was built in the last seven years of his 48 years' reign, the last year of Thothmes II. would be 1485-1492, in accordance with 1 Kings vi. 1.

Probably nearly 100 years (including the 80 from Moses' birth to his return from Midian) elapsed between the accession of Aahmes I. and the exodus. On his death the dowager queen, an Ethiopian, Nefertari, was regent. Moses' second marriage to an Ethiopian subsequently may have been influenced by his former connection with Pharaoh's daughter, and by the court's connection with Ethiopia. Her son Amenophis (Amenhotep I.) succeeded. He, with his admiral Ahmes, led an expedition into Ethiopia against an insurgent. Moses as adopted child of the king's sister naturally accompanied his master, and proved himself as Stephen says (Acts vii. 22), and Josephus in detail records, "mighty in words and in *deeds*." His connection with Ethiopia would thus be intimate. During the reign of Thothmes I. Moses was in Midian. Thothmes I., according to a rock inscription opposite the island of Tombos, subjugated the region between Upper Egypt and Nubia proper; and Ethiopia was henceforth governed by princes of the blood royal of E., the first being named *Memes*, a name akin to that given by Pharaoh's daughter to her adopted son, *Moses*. A sepulchral inscription records a great victory of Thothmes I. in Mesopotamia. The acquisition of Nubia (= *the land of gold*) furnished the means of acquiring chariots, for which after this date E. was famous.

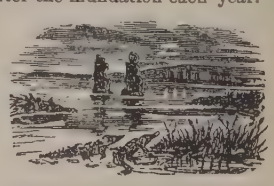
Aahmes (Amessis in Josephus), wife and sister of Thothmes I. (an incestuous marriage unknown to the early Pharaohs), succeeded him as regent for 20 years. Then Thothmes II., son of Thothmes I., in the beginning of his short reign warred successfully against the Shasous or N.E. nomad tribes. He was married to his sister Hatasou, who succeeded as queen regnant. At his death the confederate nations N. of Palestine revolted, and no attempt to recover them was made till the 22nd year of Thothmes III. The sudden collapse after a brilliant beginning, his death succeeded by the reigning of a woman for so long after him instead of his son, the absence of the glorious records which marked his predecessors' reigns, and no effort being made to regain E.'s former possessions, all accord with the view that the plagues which visited E., the exodus after the slaying of the firstborn, and the final catastrophe at the Red Sea, occurred in his reign. Of course no monument would commemorate the king's and the nation's disasters. Moses returning from Midian at the close of the reign of Thothmes II. found him at Zoan (*i.e.* Tanis or Avaris), the city taken by Aahmes I. in Lower Egypt (Ps. lxxviii. 12); the restlessness of the neighbouring Shasous or Bedouins would require his presence there. This Pharaoh was weak, capricious, and obstinate, and such a one as Hatasou (a superstitious devotee as the inscriptions prove, and therefore furious at the dishonours done through Moses' God to her favourite idols and priests, and above all at the crowning calamity, the death of her firstborn) would urge on to avenge all her wrongs on the escaped bondservants. On her beautiful monument at Thebes she is represented with masculine attire and beard, and boasting of the idol Ammon's favour and of her own gracious manners. Each fit of terror which each fresh plague excited in the monarch soon gave way to renewed hardening of his heart under her influence, until the door of repentance was for ever shut against him; comp. 2 Cor. vii. 10, Prov. xxix. 1. Artapanus, a Jewish historian quoted by Alexander Polyhistor (Fragm. Hist. Gr., iii. 223), Sylla's contemporary, wrote: "the Memphites say that Moses led the people across the bed of the sea at the ebb of the tide; but they of Heliopolis that the king was with a vast force pursuing the Jews, because they were carrying away the riches borrowed of the Egyptians. Then God's voice commanded Moses to smite the sea with his rod, so the sea parted asunder, and the host marched through on dry ground."

Israel in Egypt.—The Egyptian monuments illustrate Israel's oppression in many points. Bricks were the common material of building, and for the king's edifices were stamped with his name. Chopped straw was used, as hair by plasterers, to make them more durable. Captives did the work in the royal brickfields; taskmasters with rods and the bastinado punished the idle. The entire stalk was left standing in cutting the wheat, so that stubble was easy to find in the fields. Though field labour is light, yet from the continued succession of crops and intense heat the cultivators' lot is a hard one. The storing of water in vessels of wood and stone (Exod. vii. 19) is peculiarly Egyptian. Reservoirs and cisterns were needless where the Nile and its canals made water so plentiful. But its turbid water at certain seasons needs purification for drinking; so it is kept in stone or wooden vessels until the sediment falls to the bottom. The arts which Israel as a nomad race knew not when they entered E., such as writing, gem setting, working metals, carving, tanning, dyeing, linen weaving, building, they acquired before they left, and probably some Egyptians accompanied them (Exod. xii. 38).

Thothmes III. remained against his will a subject, whilst his sister ruled for 17 years. On ascending the throne he effaced her titles on the monuments, and reckoned his own reign from his predecessor's death. In the 22nd year of his reign, according to the inscriptions in his temple dedicated to Ammon on his return, he marched to encounter the allied kings of all the districts between the Euphrates and the Mediterranean. He defeated them with great slaughter at Megiddo. The chiefs presented him as tribute gold, silver, bronze, lapis lazuli, precious coffers, gold and silver plated chariots, highly wrought Phœnician vases, a gold inlaid bronze harp, ivory, perfumes, wine; proofs of the high civilization of the then lords of Palestine. The confederacy which gave unity and strength to its Canaanite and other inhabitants was thus, in God's special providence, broken by Thothmes III., just 17 years before Israel's invasion, to prepare an easy conquest for them. He defeated their "892 chariots" (curiously answering to Jabin's 900, Jud. iv.); also the "Cheta" or Hittites, and the "Rutens" or Syrians of Mesopotamia, Assur, Babel, Nineveh, Shinar, and the Remenen or Armenians. He brought home numerous captives, who are represented in Ammon's temple at Abd el Kurna making bricks, as the Israelites had done. His wars ended in the 40th year of his reign, *i.e.* just at the close of Israel's 40 years in the desert, when about to enter Canaan.

Thus the terror of Midian and Moab at Israel's approach (Num. xxii. 3, 4) is partly accounted for, as they were still smarting under Thothmes' defeat. E. retained only such strongholds as commanded the N. road by the coast into Syria, and left the petty kings (broken-spirited and disunited, and, as Scripture represents, liable to panics before any new foe) to keep their almost impregnable forts. The Israelites in the desert of Tih, out of the way of the coast road, offered no inducement to the conqueror. Had they remained in the peninsula of Sinai, they would have been within his reach; for its western district was subject to E. from the time of Snefru, the last Pharaoh of the 3rd dynasty. The most ancient existing monument records that he defeated the Anu, the old inhabitants, and founded a colony at Wady Mughara. The copper mines there were worked under Chufu (Cheops) of the 4th dynasty and other monarchs long after, though it seems they were not worked and the Sinai peninsula not occupied by Egyptians at the date of the exodus. To the mines of this district attention has of late afresh been drawn.

It may seem strange that the Pharaohs, supreme in western Asia up to Saul's time, yet allowed Israel to invade and permanently occupy Palestine. But E.'s policy was to be content with plunder, tribute of submissive chieftains, and prisoners; and not, like Assyria, to occupy conquered countries permanently. The warrior caste, the Calasirians and Hermotybians, preferred returning to their settled homes to cultivate the fields after the inundation each year. Besides, Israel attacked E.'s enemies, the Hittites and Amorites; and the Israelite kingdom, whilst not so large as to excite the jealousy of E., was large enough to prevent the reunion of the powers overthrown by Thothmes III.



OVERFLOW OF THE NILE NEAR THEBES.

His successor, Amenhotep II., in making war transported his troops to

Phœnicia by sea, as the representations on Aahmes' tomb at El-kab, of this period, show. He conquered the Rutens (according to an inscription in Amada in Nubia), advanced as far as Nineveh, and hanged seven princes of the confederates at Tachis, a city in Syria, with head downwards, on the prow of his ship.

Amenhotep III. also conducted naval expeditions to the Soudan, but mainly was occupied in erecting magnificent works. He was married to a remarkable woman, not of royal birth or Egyptian creed, Tei, daughter of Juaa (akin to Judah) and Tuaa. In 1 Chron. iv. 17 Mered, son of Ezra two generations after Caleb, of Judah, founded a family by an Egyptian wife BITHIAH [see], daughter of Pharaoh, a name closely resembling Tei daughter of Juaa. Its settlement was at Eshtemoa in the hills of Judah S. of Hebron. Amenophis IV., Tei's son (whose features are distinctly Semitic), revolutionized, under her influence, E.'s religion as to its grosser idolatries, such as the phallus worship of Khem, and introduced a more spiritual worship. His name Khun Aten (akin to *Adon* "THE LORD"), *i.e.* glory of the sunbeam, refers to the Semitic name for God.

PHARAOH'S DAUGHTER.

Thus E. remained supreme in Mesopotamia in the earlier part of the judges' period. Then during internal struggles the Egyptian yoke was thrown off, and then scope was left for the invasion of Israel by Chushan Rishathaim of Mesopotamia, about a century after Joshua. He being expelled on one side, by Othniel, (and the Rutens or Assyrians consequently losing the ascendancy, towards the end of the 18th dynasty,) and E. being prostrated on the other side, Moab, Ammon, Amalek, under king Eglon, and Midian or Edom, naturally grew into power. The Cheta or Hittites also gradually extended their power from Cilicia to the Euphrates, holding Syria's strongholds, and encroaching on the powers of Palestine during all the time of the 19th dynasty.

Manetho's testimony. — Manetho's account recognises the scriptural fact that (1) the Israelites whom he confounds with the Hyksos had been employed in forced labours, and that they (2) went forth from the region about Avaris (akin to *Hebrews*, *i.e.* Goshen) "by permission" (3) of the Theban king whose father (*i.e.* the first king of the 18th dynasty) had driven out the Hyksos from the rest of E., and that (4) they took with them their "furniture and cattle" and traversed the region between E. and Syria, and settled in Judæa, and that the king in resisting them felt (5) "he was fighting against the gods," and (6) was afraid for the safety of his *young son*. Elsewhere he calls them "lepers," and confounds Moses with Joseph of Heliopolis (On) whom he makes leader of the exodus (perhaps drawn from the fact that Israel and Moses carried with them Joseph's *bodu*, Exod. xiii. 19) under the name Osarsiph (*i.e. rich in food, zaf*), and notices the historical fact that it was with an Ethiopian army the Theban king ejected [the lepers and their allies] the shepherds. See above. The "leprosy" attributed to them is drawn from the leprous hand whereby Moses proved his Divine mission (Exod. iv. 6), also from its prevalence among the Hebrews (Lev. xiii., xiv.).

In the two centuries' interval between the early judges and Deborah, the chief strongholds of Palestine were occupied by the Canaanites, Hittites, Jebusites, etc., during E.'s 19th dynasty, and are so represented in the monuments describing the attacks on them by Seti I. and Rameses II. The open country was held by the Amorites, against whose iron chariots Israel could not stand (Jud. i. 19); so the district from the S. border northward is called in the monuments "the land of the Amorites." Comp. Jud. v. 6, "the highways were unoccupied . . . the villages ceased . . . war was in the gates (of the strongholds). Was there a shield or spear seen among 40,000 in Israel?" Thus the Egyptian armies in traversing Syria would encounter no Israelite in the field, and would only encounter Israel's foes.

Seti I., 150 years after the exodus, overwhelmed the anti-Egyptian confederacy of tribes from Cilicia to Mesopotamia, headed by the Assyrians. Under Rameses II. the Assyrians are not even mentioned in his great campaign in his fifth year. The Hittites or Cheta, N. of Palestine (Jud. i. 26), became the great power opposed to E. under Seti I. Sisera is a Chetan name; and his master Jabin ruled the whole country in Merneptah's reign. Seti I. overcame the Shasous, *i.e.* the warlike nomads who overran Palestine, Moab, Ammon, Amalek, the Hittites, etc., his aim being to conquer Syria and to occupy Kadesh which was its chief city (Edessa, on the Orontes).

Rameses Merammon (Sesostris) was associated in the kingdom with his father from infancy, and succeeded him as sole king, with a family of 27 princes, at his death. Rameses reigned 67 years (according to the monument at Tanis), but it is uncertain how long before his father's death his reign is counted. He venerated his father in his early inscriptions, afterwards effaced "Seti" for his own name. He is made by some the "new king" (Exod. i.). But facts and dates contradict it; and the assumption is false that he reigned 67 years *after* his father. The fortresses of Zaru and Pa-Ramesses which he *enlarged* existed previously, and therefore afford no argument for his being the Pharaoh who set Israel to work at Pithom and Rameses (which moreover are not certainly identical with Zaru and Pa-Ramesses). Rameses set certain Aperu (identified by some with "Hebrews," by others explained "workmen") to work on the frontier in the region where Israel's forefathers had been bondservants in hard service. Four Egyptian documents quoted by Canon Cook (Speaker's Comm.) contain the following particulars bearing on the question. The report of one Kawisar (a Chetan), a commissariat officer at Pa-Ramesson, states to Rameses II. that he has distributed rations to the Aperu who drew stores for the great fortress (Bekken) and to the soldiers. Another report, that of a scribe, Keniamen, to the kazana or high officer of Rameses' household, implies by their being employed to draw stones S. of Memphis, that the Aperu, if Israelites, were prisoners of war under military surveillance, not (as the Israelites before the exodus) residents working in their own district under Egyptian taskmasters. Moreover, 2083 Aperu resided under Rameses III., 800 worked in the Hamamat quarry under Rameses IV. similarly. These could not have been stayers behind after Israel's exodus, for the Egyptians would not *then* have tolerated them.

CAPTIVES IN CHAINS.

Rameses, in his 21st year, made a treaty with Chetasar, king of the Cheta, on equal terms, and married his daughter. Palestine thus remained in quiet between the times of Eglon and Shamgar. Merneptah succeeded, and discomfited confederate Libyans, Asiatics, and Tyrrhenians, Sicilians and Achæans. Had Moses returned to E. at that time he would surely have mentioned some of these races in Gen. x. In Merneptah's reign southern Palestine was for the first time occupied by the Philistines, and northern Palestine subdued by Jabin the Canaanite king and his captain Sisera, who was chief of the Syrian confederates, with 900 chariots answering to the 892 taken by Thothmes III. on the same battlefield, Megiddo. This was about 1320 B.C., which year all Egyptologers agree occurred in Merneptah's reign. Rameses III. was the last Egyptian who gained great victories in Syria, transporting his forces thither by sea, and conquering the Cheta. This overthrow of the Chetan confederacy, after Jabin's defeat by Deborah, secured peace to Palestine. When E.'s monarchy became weaker some years later, Midian oppressed Israel (Jud. vi.). But E. retained a general ascendancy in Syria and Mesopotamia till the end of the 20th dynasty, answering to the end of the period of the Judges.

Thus God's providence secured Israel from being crushed by the overwhelming rival empires; and meanwhile the nation's character was being moulded and its resources prepared for the high place which it assumed among the great kingdoms under Saul, David, and Solomon. The general scheme and facts above (as also the table on the following pages) are drawn in part from Canon Cook's interesting essay in the Speaker's Comm., also from Professor Rawlinson's, Dr. Birch's, and Hengstenberg's works.

Year.	Dynasties.	Contemporary Events recorded on the Monuments.	Scriptural parallel Events.
B.C. 2700. . .	*First Dynasty:* Thinites (named from *This*, W. of the river, or Abydos). Begins with Menes.		
B.C. 2470. . .	*Second:* also Thinites (contemporaneous with the Fourth).	In the Ashmolean Museum, Oxford, a tablet records a king of the 2nd dynasty whose existence is known to us by the Tablet of Abydos.	
B.C. 2650. . .	*Third:* Memphites	The last of the 3rd dynasty, with whom real history begins, Snefru, conquers the Anu, plants a colony at Wady Mughara, and occupies the W. of the Sinai peninsula and explores its turquoise and copper mines.	
B.C. 2500. . .	*Fourth:* Memphites	Erection of the pyramids of Jizeh by Suphis and Sensuphis, the Great one the oldest of the three. The names Suphis, or Shofo (= Cheops), and Nou-shofo (Chephren, Herodotus), were found in "the chambers of construction," but hieroglyphics are not in the Great Pyramid itself. Explained by Piazzi Smith that they were shepherd kings (comp. Gen. xlix. 24) of an earlier dynasty than those of the 14th and 17th dynasties; from Jerusalem, holding the pure faith of Melchizedek, and therefore hated (Manetho and Herodotus) by the Egyptians, as foreigners and opponents of idolatry; forbidding any sculptures or painted emblems of the idols, in the pyramid, which was designed as the sacred standard of metrology of time, capacity, weight, line, square and cubic measure, heat, latitude, temperature, and indicated the mean density and true figure of the earth, standing in the political centre of the earth. Shofo warred with the Arabs, according to the monuments.	
	Fifth: Elephantines (contemporaneous with the Fourth).		
B.C. 2200. . .	*Sixth:* Memphites (contemporaneous with the Ninth and Eleventh).	In the Boulak Museum, Cairo, a monumental inscription exists, set up by Una, scribe and crown-bearer to King Teta, and "priest of the place of his pyramid," to Pepi, successor of Teta, of the 6th dynasty.	
	Seventh: Memphites. *Eighth:* Memphites. *Ninth:* Heracleopolites (contemporaneous with the Sixth and Eleventh). *Tenth:* Heracleopolites. *Eleventh:* Diospolites (contemp. with the Sixth and Ninth).		
About B.C. 2000	*Twelfth:* Diospolites: Seven Pharaohs: Amenemha I., Osirtasin I., Amenemha II., Osirtasin II., Osirtasin III., Amenemha III., Amenemha IV.; and a queen, Ra-Sebek-Nefrou.	Dawn of poetry and philosophy; astronomy added the five Epact days to the old 360. The capital shifted from Memphis to Thebes. Foreigners from western Asia received and promoted by the early Pharaohs. The latter execute great works of irrigation, to guard against famine. This 12th dynasty worshipped Amen (the occult god, hidden in nature), at Thebes. The Labyrinth, and the artificial Lake Mœris, their work.	Abram received graciously.
	Thirteenth: Diospolites (contemporary with the Shepherds). Pharaohs named Sebek-hotep.		
About B.C. 1750	*Fourteenth:* Xoites, in Upper Egypt (contemporaneous with the Fifteenth and Sixteenth in Lower). *Fifteenth:* Hyksos, or Shepherds (contemp. with the Fourteenth and Sixteenth). *Sixteenth:* Shepherds (contemporaneous with the Fourteenth and Fifteenth).	The early Pharaohs lords of all Egypt. Then the Hyksos, chief of the Shasous or "Nomads," seize N. Egypt; introduce worship of Sut, Sutech, or Baal-Salatis, the first Hyksos king; Apepi, the last, overcome by Aahmes I.; and Avaris, Tanis, or Zoan, the Hyksos stronghold, taken, and the Shepherds expelled. Rasetnub (the Saites of Manetho) was leader of the Hyksos; his name occurs on a tablet of Rameses II., 1300 B.C., who says Rasetnub's era was 400 years before, *i.e.* 1700 B.C.; also on a lion at Bagdad (Dr. Birch).	Joseph under an early Pharaoh, of the 13th dynasty, or under Amenemha III., the sixth king of the 12th dynasty.
About B.C. 1525; but Lepsius, B.C. 1706	*Seventeenth:* Apepi, or Apophis, last of the Hyksos. Ta-aaken Rasekenen, last of the contemporary Egyptian Pharaohs.		
B.C. 1525; or B.C. 1706	*Eighteenth:* Diospolites: Aahmes I. (Nefertari, a Nubian queen, regent), Amenhotep I., Thothmes I. (Aahmes regent), Thothmes II., Thothmes III., Amenhotep IV. (Khun-Aten); three kings, Horemheb, illegitimate.	Expels the Shepherds. Great buildings by forced labour. Theban worship restored. Expedition into Ethiopia under Amenhotep I. Successful expeditions into Nubia and Mesopotamia under Thothmes I. First part of reign of Thothmes II. prosperous. Ends in a blank, followed by a general revolt of the Syrian confederates. Hatasou queen regnant for 17 or 22 years. Thothmes III. recovers the ascendancy in Syria in the 22nd year, and invades Mesopotamia, and reduces Nineveh. His wars end in the 40th year of his reign. Monuments of him exist in El Karnak, the sanctuary of Thebes. Amenhotep II. invades Syria by sea; overthrows the confederates N. of Palestine. Amenhotep III., and his queen Tei, a foreigner, favour a purer worship. Raise the temple at Thebes, where the vocal Memnon and its fellow now stand. Amenhotep IV., Khun-Aten, completes the religious revolution. A period follows of internal struggles, during which Mesopotamia threw off Egypt's yoke.	Aahmes I., the "new king" who imposed bond service on Israel, building forts in their own land. Moses saved and adopted by an Egyptian princess. Flees into Midian. Return of Moses. Exodus. Pharaoh and his host perish in the Red Sea. Israel in the wilderness forty years. Joshua in the fortieth year enters Canaan. Israel acquires most of Canaan.
B.C. 1463; or B.C. 1485. Lepsius, B.C. 1647			Chushan Rishathaim invades Israel.

Year.	Dynasties.	Contemporary Events recorded on the Monuments.	Scriptural parallel Events.
B.C. 1320. . .	*Nineteenth:* Rameses I., Seti I., Rameses II., Merneptah I., Seti II., Am-Emmeses, Siptah, Tauser. .	Wars with the Cheta, now the dominant race in Syria. Seti I. subdues the Shasous or nomads from Egypt to Syria, the Cheta, and Mesopotamians. The great hypostyle hall of El Karnak built. Basreliefs of his successes on the N. wall. The empire's highest civilization. Rameses II. co-regent with his father many years. Defeats the Cheta; contracts a treaty with their king, whose daughter he marries. Captives employed in enlarging fortresses, etc. The Aperu employed at Pa-Ramesses and Zaru. Reigns, dating from his co-regency, 67 years in all. The temples he built in Egypt and Nubia outshone all others.	The interval between Chushan Rishathaim and Jabin. Palestine still in the hands of the Amorites and Canaanites. Towards the end of this period, subject to the Philistines on the south, and to the Cheta or Hittites on the north. Revolt against Jabin. Overthrow of the Chetan Sisera, in Merneptah's reign. Events in Judges, after Deborah and Barak.
	Twentieth: Rameses III. Twelve more of the name, with distinguishing surnames.	Successes in Africa and Asia. The Cheta subdued. Aperu employed in the king's domains; also in the quarries. Rameses III. records his successes on his great temple of Medeenet Haboo in western Thebes; among them a naval victory in the Mediterranean over the Tokkaree (Carians) and Shairetana (Cretans). Other Shairetana (Cherethim) serve in his forces.	

After Rameses III. anarchy succeeded, the highpriests usurping the throne at Thebes, and a Lower E. dynasty, the 21st, arising at Tanis. Solomon's wife was probably of the latter dynasty.

Sheshonk I. (Shishak), head of the 22nd dynasty, reunited the kingdom 990 B.C. He received Jeroboam, Solomon's enemy, who went forth from him to take the kingdom of the ten tribes. Outside the southern wall of the temple of El Karnak is

INTERIOR OF TEMPLE AT KARNAK.

a list of Sheshonk's conquests, among them "the kingdom of Judah." The overthrow of his successor (Zerah), Osorkon I., by Asa caused the decline of the dynasty (2 Chron. xiv. 9).

The 25th was an Ethiopian line which boldly withstood the progress of Assyria. So (either Shebek II. or Shebek I., Sabacho) was ally to Hoshea, Israel's last king (2 Kings xvii. 4). Tirhakah, the third of this dynasty (xix. 9), made a diversion in favour of Hezekiah when threatened by Sennacherib.

The 26th was a native line, Saites. Psammetik I. 664 B.C. Neku (Necho) his son marched against Assyria, and unwillingly encountered and slew Josiah at Megiddo, 608 B.C. 2 Chron. xxxv. 21; "I come not against thee, thou king of Judah, but against the house wherewith I have war; for God commanded me to make haste; forbear thee from meddling with God, who is with me, that He destroy thee not": characteristic of the kindly relations which all along subsisted between Israel and E. after the exodus; the recognition of God is remarkable. Necho was routed at Carchemish by Nebuchadnezzar, 605 B.C. (Jer. xlvi. 2.) He "came not again any more out of his land, for the king of Babylon had taken from the river of E. unto the river Euphrates all that pertained to the king of E." (2 Kings xxiv. 7.)

Pharaoh Hophra, his second successor, after temporarily raising the siege of Jerusalem as Zedekiah's ally (Jer. xxxvii. 5, 7, 11), was afterwards attacked by Nebuchadnezzar in his own country. Amasis next reigned prosperously; but his son, after a six months' reign, was conquered by Cambyses, who reduced E. to a province of the Persian empire 525 B.C. He took Pelusium, the key of E., by placing before his army dogs, cats, etc., held sacred in E., so that no Egyptian would use weapon against them. The Ptolemies, successors of the Greek Alexander the Great, ruled for three hundred years, and raised E. to eminence by their patronage of literature; but they were a foreign line.

Thus Ezekiel's prophecies (xxix., xxx., xxxi., xxxii.) were fulfilled. Jeremiah's prediction is fulfilled in the disappearance of *Memphis* and its temples; xlvi. 19, "*Noph* shall be waste and desolate without an inhabitant"; "I will destroy the idols, and I will cause images to cease out of Noph." Ezek. xxx. 13: "and there shall be no more a prince of the land of E." Cambyses slew Apis, the sacred ox, and burnt the other idols. From the second Persian conquest, upwards of 2000 years ago, no native prince of an Egyptian race has reigned. [See Pharaoh, Exodus, Moses, Alexandria.]

Ehi. Gen. xlvi. 21. Ahiram is probably the full name (Num. xxvi. 38); 1 Chron. viii. 1, Aharah; ver. 4, Ahoah; ver. 7, Ahiah.

Ehud. [See Eglon.] An hereditary name in Benjamin (1 Chron. vii. 10, viii. 6). The second of the judges was son of Gera, also an hereditary name in Benjamin (Gen. xlvi. 21, 2 Sam. xvi. 5, 1 Chron. viii. 3). Israel's "deliverer," under God, from the Moabite Eglon who had crossed the Jordan westward, and seized Jericho, in E.'s tribe, Benjamin (Jud. iii. 9, 12–30; Neh. ix. 27, "saviours"). He could use his left hand as readily as his right (Jud. xx. 16). "He made him" a dagger; for, as under the Philistines (1 Sam. xiii. 19) so now under Moab the making of iron weapons publicly was forbidden. He girt on "his right thigh" where its presence would never be suspected, the left being the sword side and where to his left hand it would be most convenient. He may have been one of the 600 left-handed slingers who escaped to the rock Rimmon just thirteen years before.

Eker. 1 Chron. ii. 27.

Ekron=*the firm rooted.* Most northerly of the five Philistine lordship cities, farthest from the sea, to the right of the great road from Egypt northwards to Syria, in the *shephelah.* A landmark of Judah on the northern boundary which ran thence to the sea at Jabneel (Josh. xv. 45, 46; Jud. i. 18). Afterwards in Dan (Josh. xix. 43); but the Philistines permanently appropriated it (1 Sam. v. 10, xvii. 52; Jer. xxv. 20). Thither the ark was taken last before its return to Israel. A shrine and oracle of Baalzebub was there, to which king Ahaziah applied for consultation in his sickness (2 Kings i. 2, 16). Zech. ix. 5, "E. for her expectation shall be ashamed": she had *expected* Tyre would withstand Alexander in his progress southward toward Egypt; but her expectation shall bear the *shame* of disappointment. Zeph. ii. 4 plays on her name, *'Ekron tee'akeer,* "the firm-rooted one shall be *rooted* up." Now *Akir,* 3 miles E. of *Yebna,* N. of the wady Surar; a village consisting of 50 mud houses, with two well-built wells, is all that remains of the once leading Philistine city, fulfilling the prophecy that she should be *rooted up.*

Eladah. 1 Chron. vii. 20.

Elah. 1. Baasha's son and successor on the Israelite throne (1 Kings xvi. 8–10); reigned little more than a year. A beacon to warn drunkards, killed by the captain of half his chariots, Zimri, whilst "drinking himself drunk" in the house of his steward Arza in Tirzah. Josephus (Ant. viii. 12, § 4) says it occurred while his army and officers were absent at the siege of Gibbethon. As Baasha conspired against his master Nadab, so Zimri against Baasha's son; Zimri in his turn was slain by Omri. Thus retributive justice pays

transgressors in kind. **2.** Father of Hoshea, last king of Israel (2 Kings xv. 30, xvii. 1). **3.** Duke of Edom (Gen. xxxvi. 41); comp. Elath on the Red Sea. **4.** Father of Shimei, Solomon's commissariat officer in Benjamin (1 Kings iv. 18). **5.** Son of Caleb (1 Chron. iv. 15). **6.** Uzzi's son, a chief of Benjamin (ix. 8).

Elah, Valley of, *i.e.* "valley of the terebinth," in which Israel encamped when David killed Goliath (1 Sam. xvii. 2, 19; comp. xxi. 9). Near Shocoh of Judah and Azekah; Ekron was the nearest Philistine town. Shocoh is now *Suweikeh*, 14 miles S.W. of Jerusalem on the road to Gaza, near where the western hills of Judah slope towards the Philistine plain; on the S. slopes of "the valley of acacias": *wady es Sumt*, which joining two other *wadies* below *Suweikeh* forms an open plain a mile wide, with a torrent bed full of round pebbles, such as David slew Goliath with. This open space is probably the valley of E. or terebinths, of which one of the largest in Palestine stands near. A mile down the valley is *Tell Zakariyeh*, probably Azekah. Ekron is 17 miles and Bethlehem 12 from Shocoh. The Philistines were on the hill on the S. side, Israel on the hill on the N. side of "the ravine" (*ha-gai*, ver. 3, the deeper cutting made in the broad valley by the winter torrent, distinct from *'eemequ*, "valley," ver. 2). [See EPHES-DAMMIM.]

Elam. **1.** Son of Shem (Gen. x. 22). The name is Semitic. The Elamites gave their name to Elymais, the region on the left or E. bank of the Tigris, opposite Babylonia, between it on the W. and Persia proper on the E., and S.W. of Media. The region is also named Susiana or Susis from its capital Susa, called Shushan in Dan. viii. 2, where Nehemiah (i. 1) waited on king Artaxerxes, and where Ahasuerus (Xerxes) held his court in Esther's (i. 2, ii. 5) time. Daniel mentions the river Ulai near, *i.e.* the Greek Eulæus. From Darius Hystaspes' time to Alexander the Great it was the Persian king's court residence.

CHEDORLAOMER [see] who invaded Palestine in Abraham's time (Gen. xiv.) was king of E., and then lord paramount over Amraphel, king of Shinar (Babylonia) on its confines. This Elamitic supremacy was of short duration. The Kissians or Cossæans (Cushites?) subsequently to the Elamites subjugated E. and called it Kissia (Herodotus, iii. 91, v. 49). The Greek traditions of Memnon and his Ethiopian bands rest on this subjugation, the Kissians of E. being connected with the Cushite inhabitants of the upper valley of the Nile. The two races remained separate to the time of Strabo (comp. Ezra iv. 9). Discoveries in E. prove Susa one of the oldest cities in the East and its monarchs quasi-independent, whilst acknowledging Assyria's and Babylon's successive supremacy. Occasionally it for a time maintained its complete independence. It was a province of Babylonia from Nebuchadnezzar's time (Dan. viii. 2). Its conquest by him is probably foretold in Jer. xlix. 30-34, Ezek. xxxii. 24, 25. It had helped him against Judæa; hence God dealt retributively its punishment by him with whom it had transgressed. Its bowmen were famed (Isa. xxii. 6); so God says, "I will break the bow of E."

After scattering them God saith, "in the latter days I will bring again the captivity of E.," viz. in the coming restitution of all things by Messiah; an earnest of which was given in that Elamites were on pentecost among the first who heard and accepted the gospel (Acts ii. 9).

E. took part in destroying Babylon, on Cyrus' advance probably joining him in the assault (Isa. xxi. 2). E. became a satrapy of the Persian empire, furnishing 300 talents as annual tribute (Herodotus, iii. 91). Susa, its capital, became capital of the empire and the court residence. Nevertheless it was the scene of the Magian revolution, and twice revolted under Darius Hystaspes (Behistun Inscription).

2. A Korhite Levite, one of the sons of Asaph in David's time (1 Chron. xxvi. 3). **3.** A Benjamite chief, one of Shashak's sons (1 Chron. viii. 24). **4.** Children of E., 1254, returned with Zerubbabel from Babylon (Ezra ii. 7, Neh. vii. 12). Seventy-one more accompanied Ezra and the second caravan (Ezra viii. 7). Shechaniah, one of them, seconded Ezra's confession of sin, especially as to marriages with aliens, pleaded the people's guilt, and proposed a covenant to put away those wives; six of the sons of E. accordingly did so (x. 2, 26). **5.** Another E., of whose sons also the same number returned, is mentioned (ii. 31, Neh. vii. 34). **6.** A priest who accompanied Nehemiah in dedicating the wall (xii. 42).

Elasah. **1.** Ezra x. 22. **2.** Son of Shaphan, one of the two sent by king Zedekiah to Nebuchadnezzar at Babylon (by whose permission alone he reigned) after the first deportation. He took charge of Jeremiah's letter to the captives (Jer. xxix. 3).

Elath. In Edom, on the Red Sea, near Ezion Geber (Deut. ii. 8). Now in Arabic *Eyleh*, at the point of the eastern horn of the Red Sea. Both town and gulf are named Akaba. No doubt included in David's conquest of Edom (2 Sam. viii. 14). Solomon's navy rode at sea near Ezion Geber, beside Eloth (1 Kings ix. 26, 2 Chron. viii. 17). From E. the Elanitic gulf, the eastern arm of the Red Sea, takes its name. It means "trees," and a grove of palm trees is still at Akaba. Edom revolted in the Israelite king Joram's days; Azariah (Uzziah) of Judah "built E. and restored it to Judah" (2 Kings viii. 20, xiv. 22). Rezin of Syria recovered it and drove out the Jews (xvi. 6). The *Eyleh* district was originally occupied by a tribe of the Amalekites (the Sameyda). Amalek, according to Arab historians, passed from the Persian gulf through the Arabian peninsula to Arabia Petræa. Herodotus makes the Phœnicians come from the Red Sea; if they were Cushites, their maritime propensities would accord with the characteristics of that race.

Eldaah. Gen. xxv. 4, 1 Chron. i. 33.

Eldad (= *loved of God*) and **Medad.** Two of the 70 elders to whom the Spirit was imparted, in order to share Moses's burden of responsibility. Though "they were of them that were written" in Moses' list (implying that the 70 were permanently appointed) they did not go with the rest to the tabernacle, but prophesied in the camp (Num. xi. 26). Forster however trans. "they were among the inscriptions," *i.e.* occupied in directing the records of the exode at Sarbut el Khadem at the entrance to Wady Maghara and Mokatteb. The context favours A. V. When "the (so Heb. for *a*) young man" reported it at the tabernacle, and Joshua begged Moses to forbid them, he refused saying, "enviest thou for my sake? Would God that all the Lord's people were prophets," etc. So Jesus' disciples were jealous for His honour, but were reproved by Moses' Antitype (Mark ix. 38, 39). For "and did not cease," ver. 25, trans. *velo yasphu* "and did not add," as LXX., *i.e.* they did not continue prophesying. Not that the Spirit departed from them, but having given this palpable sample to the nation of their Spirit-attested mission, they for the time ceased to give further spiritual demonstrations, their office being *executive administration* not prophecy. Not *foretelling the future* is meant, but ecstatic impulse by the Spirit, giving them wisdom and utterance; as the disciples on pentecost received the gift of tongues and of prophecy, *i.e.* the power of inspired speaking. They probably declared God's will in extempore hymns of praise; so Saul, 1 Sam. x. 11. The Jews' tradition was that all prophetic inspiration emanated from Moses originally. In the sense only that Moses' pentateuch is the basis of all subsequent prophecy, the psalms and the prophets, it is true. It was "of the Spirit that was upon Moses" that "God gave unto the 70 elders." The diffusion of the spirit of prophecy, no longer limited to Moses, and its separation from the tabernacle service, led to the establishment of the "schools of the prophets." Moses, like the true "servant" of God (Heb. iii.), not seeking his own but God's glory, and the extension of His kingdom, rejoiced at what provoked the jealousy of his followers. The 70 elders appointed by Jethro's advice at Sinai (Exod. xviii.) to help Moses in *judging* are distinct from the 70 here endowed with the Spirit to help him as his *executive* court, to *govern* the rebellious people, and establish his authority, shaken by the people's murmurings against Jehovah and himself because of the want of flesh. The number 70 symbolically represented the elect nation, the sacred number for perfection, 7, being raised to *tens*, the world number. It was accordingly our Lord's number for the disciples sent two by two before His face (Luke x. 1).

Elder. Age is the standard of dignity

in a patriarchal system. Hence the office of *elder* was the basis of government; as in our "alderman," the Arab *sheikh* = old man (Josh. xxiv. 31, 1 Kings xii. 6). The institution existed when Moses first opened his Divine commission to Israel. Even in their Egyptian bondage they retained their national organization and government by elders, who represented the people (Exod. iii. 16, iv. 29; Josh. xxiv. 1, 2). After the settlement in Canaan they were named "elders of Israel" or "of the land" (1 Sam. iv. 3, 1 Kings xx. 7) or "of the tribes" (Deut. xxxi. 28) or "of the city," (Deut. xix. 12, comp. xvi. 18; Ruth iv. 9, 11). They retained their position under the judges (ii. 7), the kings (2 Sam. xvii. 4), in the captivity (Jer. xxix. 1), and on the return (Ezra v. 5); and in N. T. times as one of the classes from which the Sanhedrim members were chosen, and are associated with the chief priests and scribes (Matt. xvi. 21, xxi. 23, xxvi. 59; Luke xxii. 66), "the *presbytery* of the people" (Gr.).

Ecclesiastical elders or presbyters (whence *priest* is contracted) of the Christian church were a class of church governors borrowed naturally from the SYNAGOGUE [see]; especially as cases occurred of whole synagogues and their officers embracing Christianity. [See BISHOP and DEACON and CHURCH.] Paul ordained them at his first missionary journey (Acts xiv. 23).

The four and twenty elders (Rev. iv.) represent the combined heads of the O. and N. T. churches, the twelve patriarchs and twelve apostles; answering to the typical 24 courses of priests, "governors of the sanctuary and governors of God" (1 Chron. xxiv. 5, xxv. 31).

Elead. 1 Chron. vii. 21.

Elealeh. E. of Jordan, in the portion of Reuben (Num. xxxii. 3, 37). Appropriated by Moab, and named as a Moabite town by Isaiah (xv. 4, xvi. 9; Jer. xlviii. 34) along with Heshbon. Now *El-A'al*, "the high," a mile N. of Heshbon, commanding a wide view of the plain and southern *Belka*.

Eleasah. **1.** 1 Chron. ii. 39. **2.** 1 Chron. viii. 37, ix. 43.

Eleazar. **1.** Aaron's third son by Elisheba, Amminadab's daughter, descended from Judah through Pharez (Exod. vi. 23, 25, xxviii. 1; Gen. xxxviii. 29, xlvi. 12; Ruth iv. 18, 20). On the death of Nadab and Abihu without children (Lev. x. 1, Num. iii. 4) Eleazar had the oversight of the chief Levites, who kept the charge of the sanctuary (Num. iii. 32). With Ithamar his brother he ministered as a priest in his father's lifetime, and was invested in Aaron's high-priestly garments as his successor, on mount Hor, just before his death (xx. 25–28). With Moses he superintended the census (xxvi. 3), inaugurated Joshua whom Moses set before him (for Joshua was in this inferior to Moses, who had *direct* intercourse with God; Joshua must ask Divine counsel *through the high-priest*), and divided the Midianite spoil (xxvii. 22, xxxi. 21). He took part in dividing Canaan (Josh. xiv. 1). He was buried in "the hill of Phinehas his son, . . . mount Ephraim" (Josh. xxiv. 33). The highpriesthood passed to Ithamar's line in the person of Eli, but for the sin of Eli's sons reverted to Eleazar's line in the person of Zadok (1 Sam. ii. 27; 1 Chron. vi. 8, xxiv. 3; 1 Kings ii. 27).

PRIESTS' DRESS.

2. Abinadab's son, of the "hill" of Kirjath Jearim; appointed by its inhabitants to take care of the ark on its return from the Philistines (1 Sam. vii. 1).

3. Dodo the Ahohite's son, one of the three chief mighties of David; perhaps descended from Ahoah of Benjamin (1 Chron. viii. 4, 2 Sam. xxiii. 9, 1 Chron. xi. 12). **4.** A Merarite Levite, son of Mahli, having daughters married to their "brethren" (*cousins*) (1 Chron. xxiii. 21, 22; xxiv. 28). **5.** A priest at Nehemiah's feast of dedication (Neh. xii. 42). **6.** Son of Parosh, who married and put away an alien wife (Ezra x. 25). **7.** Phinehas' son, a Levite (Ezra viii. 33). **8.** Eliud's son, three generations above Joseph, husband of the Virgin Mary (Matt. i. 15). The name means "helped by God," and is the same as Lazarus (Luke xvi. 19–25).

Elect. [ELECTION: see PREDESTINATION.] (1) Chosen to *office* (Acts ix. 15, John vi. 70, 1 Sam. x. 24). ELECTION (2) of Israel in the O. T. as a nation, and of the visible Christian church, to *spiritual privileges* (Isa. xlv. 4, xliv. 1; 2 John 3; 1 Pet. v. 13). (3) Of Israel to *temporal blessings in their own land*, both formerly (Deut. vii. 6) and hereafter (Isa. lxv. 9–22). (4) Of saints, *individually and personally*, (Matt. xx. 16, John vi. 44, Acts xxii. 14) before the foundation of the world: to *adoption* (Eph. i. 5); *salvation*, not without faith and holiness, but "*through* sanctification of the Spirit and belief of the truth," for He who chose the *end* chose also the *means* (2 Thess. ii. 13); *conformity to Christ* (Rom. viii. 29); *good works* (Eph. ii. 10); *spiritual warfare* (2 Tim. ii. 4); *eternal glory* (Rom. ix. 23). He chooses not merely *characters*, but *individuals* to whom He *gives* the needful characteristics, faith and obedience (Acts v. 31, Eph. ii. 8), and writes them in the book of life (Luke x. 20, Phil. iv. 3, John vi. 37, 40). Believers may know it (1 Thess. i. 4).

Exemplified in Isaac (Gen. xxi. 12); Abraham (Neh. ix. 7, Hag. ii. 23); the apostles (John xiii. 18, xv. 16, 19); Jacob (Rom. ix. 12, 13); Paul (Gal. i. 15). God's "grace was given in Christ Jesus (to the elect) before the world began" (2 Tim. i. 9). Its source is God's grace, independent of any goodness foreseen in the saved (Eph. i. 4, 5; Rom. ix. 11, 18; xi. 5). The analogy of God's providence in this life choosing all our circumstances and final destination, and numbering the very hairs of our heads, illustrates the same method in His moral government (comp. John xvii. 24, Acts xiii. 48, Rom. viii. 28–30, 1 Thess. v. 9, 2 Tim. ii. 10, 1 Pet. i. 2). The election being entirely of grace, not for our foreseen works (Rom. xi. 6), the glory all redounds to God. The elect are given by the Father to Jesus as the fruit of His obedience unto death (Isa. liii. 10), that obedience itself being a grand part of the foreordained plan. Such a truth realized fills the heart with love and gratitude to God, humbling self, and "drawing up the mind to high and heavenly things" (Ch. of Eng. Art. xvii.). Yet men are throughout Scripture treated as responsible, capable of will and choice. Christ died *sufficiently* for all, *efficiently* for the elect (1 Tim. iv. 10, 1 John ii. 2). The lost will lay all the blame of their perdition on themselves because "they *would* not come to Jesus that they might have life"; the saved will ascribe all the praise of their salvation to God alone (Rev. i. 5, Matt. xxii. 12).

El-elohe-Israel. "*The mighty God of Israel*," who had just shown His infinite *might* in saving Jacob (whose name was by God changed to Israel, because by prayer *he had might with this mighty God and had prevailed*) from Esau his deadly foe. Jacob so called the altar he built on the spot before Shechem, already consecrated by Abram (Gen. xii. 7, xxxiii. 19, 20). By it he implied that Jehovah, who was Abram's God, is also *his* God, as He had shown by bringing him safe back to Canaan as his inheritance.

Elements (Gal. iv. 9): "weak and beggarly" rudiments; the elementary symbols of the law, *powerless* to justify, in contrast to the justifying power of faith (iii. 24, Heb. vii. 18); *beggarly*, in contrast with the *riches* of the believer's inheritance in Christ (Eph. i. 18). The child (Gal. iv. 1–3) under the law is "weak," not having attained manhood; "beggarly," not having attained the inheritance.

Eleph=*ox*. A town of Benjamin, whose inhabitants followed pastoral life (Josh. xviii. 28).

Elhanan. **1.** Son of JAARE-OREGIM [see], or *Jair*, the Bethlehemite. Slew Lahmi, brother of Goliath the Gittite (2 Sam. xxi. 19, 1 Chron. xx. 5). The *oregim* seems to have crept into the first line from the second, where it means "*weavers*." "The Bethlehemite" is an alteration of *eth Lahmi*, a confusion being made with (**2**) E. son of Dodo *of Bethlehem*; first of "the thirty" of David's guard (2 Sam. xxiii. 24, 1 Chron. xi. 26).

Eli. Sprung from Ithamar, Aaron's younger surviving son (Lev. x. 1, 2, 12). Comp. ABIATHAR (1 Kings ii. 26, 27; 1 Chron. xxiv. 3; 2 Sam. viii. 17). Comp. Eleazar's genealogy, wherein E. and Abiathar do not appear (1 Chron. vi. 4–15, Ezra vii. 1–5). No highpriest of Ithamar's line is mentioned before E., whose appointment was of God (1 Sam. ii. 30). His grandson Ahitub succeeded (1 Sam. xiv. 3). Abiathar, Ahitub's

grandson, was thrust out by Solomon for his share in Adonijah's rebellion, and the highpriesthood reverted to Eleazar's line in Zadok (1 Kings ii. 35). The transfer was foretold to E. by the unnamed man of God first, and by the child Samuel next (1 Sam. ii., iii.): a punishment from God, because though E. reproved his wicked sons Hophni and Phinehas in *word* he did not in act put forth his authority as a judge to punish, coerce, and depose them, "because his sons made themselves vile, and he restrained them not." Another part of the curse, "I will cut off the arm of thy father's house that there shall not be an old man in thine house," was being fulfilled in David's days, when "there were more chief men found of the sons of Eleazar [16] than of the sons of Ithamar" [8] (1 Chron. xxiv. 4). E.'s grace shone in the meekness with which he bowed to the Lord's sentence, "It is the Lord, let Him do what seemeth Him good." His patriotism and piety especially appear in his intense anxiety for the safety of the ark; "his heart trembled for the ark of God." The announcement after the battle, of the slaughter of the people and even of his sons, did not so much overwhelm him as that of the ark of God: instantly "he fell from off the seat backward by the side of the gate, and his neck brake and he died; for he was old and heavy." The Heb. Scriptures make his term of office as judge 40 years; the Gr. LXX. 20 years. Some reconcile the two by making him co-judge with Samson 20, and sole judge 20 more years. He was 98 years of age at his death. His failing and its penalty are a warning to all parents, even religious ones, and all in authority, to guard against laxity in ruling children and subordinates in the fear of the Lord, punishing strictly, though in love, all sin, jealous for God's honour even at the cost of offending man and of paining natural parental feeling. Condoning sin is cruel to children as well as dishonouring to God. Children will respect most the parent who respects God. Perhaps E. clung to office too long, when through age he was no longer able vigorously to fulfil it. He who cannot rule his own house is unfit to rule the house of God (1 Tim. iii. 5).

SITTING IN THE GATE.

Eliab. **1.** Num. i. 9, ii. 7, vii. 24, 29, x. 16. **2.** Num. xxvi. 8, 9; xvi. 1, 12; Deut. xi. 6. **3.** David's eldest brother (1 Chron. ii. 13; 1 Sam. xvi. 6, xvii. 13, 28). Abihail his daughter (granddaughter?) married her second cousin Rehoboam, and bore him three children (2 Chron. xi. 18). E. betrayed anger without a cause towards David, when seeking his brethren's welfare ("Why camest thou down hither, and with whom hast thou left those few sheep in the wilderness?"); also "pride and naughtiness of heart," the very sins he charged David with ("I know thy pride," etc.; *he knew* himself still less than he did David); uncharitable surmising instead of the love that thinketh no evil ("thou art come down that thou mightest see the battle"). David meekly replied, "Is there not a cause?" (see Matt. v. 22, 1 Cor. xiii. 4-7.) **4.** A Levite porter and musician on the psaltery (1 Chron. xv. 18, 20, xvi. 5). **5.** A Gadite leader who joined David in the wilderness in his flight from Saul (1 Chron. xii. 9). **6.** Ancestor of Samuel, a Kohathite Levite, son of Nahath (1 Chron. vi. 27). Called Elihu 1 Sam. i. 1, also Eliel 1 Chron. vi. 34.

Eliada. Youngest but one of David's sons, born after his establishment in Jerusalem (2 Sam. v. 16, 1 Chron. iii. 8). Called Beeliada 1 Chron. xiv. 7; Baal being substituted for El (God), why we can only conjecture; possibly he apostatized. **2.** 2 Chron. xvii. 17. **3.** 1 Kings xi. 23.

Eliah. **1.** 1 Chron. viii. 27. **2.** "Of Israel," *i.e.* a layman (Ezra x. 26).

Eliahba. 2 Sam. xxiii. 32.

Eliakim. **1.** Hilkiah's son, over Hezekiah's household (Isa. xxxvi. 3). As Joseph over Pharaoh's palace, Azrikam "governor of Ahaz' house" (2 Chron. xxviii. 7); chamberlain, treasurer, prefect of the palace (Gen. xli. 40), chief minister. Successor of Shebna, whose deposition for his pride was foretold (Isa. xxii. 15-20). Elevated at the time of the Assyrian invasion as the one most adapted to meet such a crisis. Same as Azariah son of Hilkiah (1 Chron. vi. 13); the same man often bearing two names (Kimchi). God calls him "My servant": a pious patriot (comp. 2 Kings xviii. 37, xix. 1-5). A "father to (counselling, befriending, and defending) the inhabitants of Jerusalem and to the inhabitants of Judah." Type of Messiah: "the key of the house of David will I lay upon his shoulder (the key hung from the kerchief on the shoulder as emblem of his office, or figuratively for *sustaining the government on his shoulder*); so he shall open and none shall shut, and he shall shut and none shall open;" *i.e.*, all access to the royal house shall be through him. Antitypically, "the government shall be upon Messiah's shoulder" (Isa. ix. 6, xxii. 22); He shuts or opens at will the access to the heavenly mansion (Rev. iii. 7), He has the keys also of hell (the grave) and death (i. 18). As E. supplanted Shebna, so Christ the Heir of David's throne shall supplant all the stewards who abuse their trust in God's spiritual house, the church and the world (hereafter to become coextensive with the church): Heb. iii. 2-6. For the rest of Isaiah's imagery as to E., see NAIL. SHEBNA [see], when degraded, was "scribe" (*i.e.* secretary, *remembrancer*, keeping the king informed on important facts, *historiographer*) under E. (2 Kings xviii. 37), who became "treasurer," or as Heb. *sokeen* (Isa. xxii. 15) from *sakan* "to dwell" means, *intimate friend* of the king, dwelling on familiar terms, and "steward of the provisions" (comp. 1 Chron. xxvii. 33). **2.** King JEHOIAKIM'S original name. **3.** Neh. xii. 41. **4.** Luke iii. 26, Matt. i. 13. **5.** Luke iii. 30, 31.

Eliam = *God is my people* (2 Sam. xxiii. 34). Son of AHITHOPHEL and father of BATHSHEBA [see both] (2 Sam. xi. 3). *Ammiel* (by transposition) in 1 Chron. iii. 5, and *Bathshua*, nonIsraelite names. Uriah was a *Hittite* (Gen. xxxviii. 2, 12; 1 Chron. ii. 3).

Elias = Elijah. Matt. xi. 14, and in N. T. elsewhere. In Rom. xi. 2 marg. "the Scripture saith in E.," *i.e.* in the Scripture portion that treats of Elijah.

Eliasaph. **1.** Num. i. 14; ii. 14; vii. 42, 47; x. 20. **2.** Num. iii. 24.

Eliashib. **1.** 1 Chron. xxiv. 12. **2.** 1 Chron. iii. 24. **3.** Highpriest when Nehemiah rebuilt the walls (iii. 1, 20, 21). Energetic in building the sheepgate, sanctifying and setting up its doors; but relationship to Tobiah the Ammonite outweighed regard for the sanctity of the temple. Nehemiah was wroth with him for preparing a room therein for his heathen connection (xiii. 4-7), in opposition to God's prohibition (Deut. xxiii. 3, 4). His grandson too had married the heathenish Horonite Sanballat's daughter (Neh. xiii. 28). Ungodly alliances are a snare to religious professors (2 Cor. vi. 14-18, Matt. x. 37). "Therefore (says Nehemiah) I chased him from me. Remember them, O my God, because they have defiled the priesthood and the covenant of the priesthood." His genealogy is given (xii. 10, 22), see Ezra x. 6. **4.** Ezra x. 24. **5.** Ezra x. 27. **6.** Ezra x. 36.

Eliathah. 1 Chron. xxv. 4, 27.

Elidad. Son of Chislon; represented Benjamin in dividing Canaan (Num. xxxiv. 21).

Eliel. **1.** 1 Chron. v. 24. **2.** 1 Chron. vi. 34. [See ELIAB **6**, ELIHU 2, probably the same]. **3.** 1 Chron. viii. 20, 21. **4.** 1 Chron. viii. 22. **5.** 1 Chron. xi. 46. **6.** 1 Chron. xi. 47. **7.** 1 Chron. xii. 8, 11. **8.** 1 Chron. xv. 9-11. **9.** 2 Chron. xxxi. 13.

Elienai. 1 Chron. viii. 20.

Eliezer = *my God a help.* **1.** Gen. xv. 2, "the *steward* of Abram's house, E. of Damascus," lit. "the son of the *business*," or *possession* (*i.e. heir*) of my house. Entering Canaan by Damascus, Abram took thence his chief retainer, and adopted him in the absence of a son and heir. He was not "born in Abram's house" as ver. 3 of A. V. represents in contradiction to ver. 2 (unless it was whilst Abram was in Damascus); but, as Heb. expresses, was "son of his house," *i.e.* adopted as such, according to the paternal relations then subsisting between patriarchs and their servants. Thus he discharged with fidelity, prayerful trust in Providence, and tact, the delicate commission of choosing a wife from his master's connections for his master's son Isaac. Justin (xxxvi. 2) and Josephus (Ant. i. 7, § 2), from Nicholaus of Damascus, assert that Abraham *reigned* in Damascus. E.'s prayer, "O Lord God of my master Abraham, I pray Thee send me good speed to-day, and show kindness unto

my master;" his looking for a providential token to guide him; God's gracious answer in fact; and his thanksgiving, "Blessed be the Lord God of my master . . . who has not left destitute my master of His mercy and His truth, I being in the way, the Lord led me:" are a sample of God's special care for His people's temporal concerns, and of the way to secure it (Gen. xxiv.). **2.** Moses and Zipporah's second son; so called "because, said Moses, the *God* of my father was *my help* . . . from the sword of Pharaoh" (Exod. xviii. 4, 1 Chron. xxiii. 15, 17). Remained with Jethro his grandfather when Moses returned to Egypt. Zipporah after going part of the way with him was sent back by Moses (Exod. iv. 18, 24–26; xviii. 2, etc.). Jethro took Zipporah and Gershom and E. to Moses in the wilderness, upon hearing of the exodus. Had one son, Rehabiah, to whom were born very many sons (1 Chron. xxiii. 17, xxvi. 25, 26). SHELOMITH [see] was his descendant. **3.** 1 Chron. vii. 8. **4.** 1 Chron. xv. 24. **5.** 1 Chron. xxvii. 16. **6.** Dodavah's son, of Mareshah in Judah (2 Chron. xx. 35–37). Prophesied against Jehoshaphat that "the Lord had broken (at Ezion Geber) his works" (*i.e.* his ships of Tarshish designed to go to Ophir for gold) for joining himself with Ahaziah king of Israel "who did very wickedly" (1 Kings xxii. 49). On Ahaziah's proposing a second joint expedition, Jehoshaphat taught by bitter experience (2 Cor. vi. 14–18, Rev. xviii. 4) refused. The names suggest that possibly he was sprung from *Eleazar* son of *Dodo* (2 Sam. xxiii. 9), one of David's three mighties. **7.** A "chief" and "man of understanding" whom Ezra sent to Iddo at Casiphia in order to bring the Nethinim, as minister for the house of God (Ezra viii. 16). **8.** Ezra x. 18, 23, 31. **9.** Luke iii. 29.

Elihoenai. Ezra viii. 4.

Elihoreph. 1 Kings iv. 3.

Elihu=*God is Jehovah.* **1.** Son of Barachel (=*God blesses*; the names indicating the piety of the family and their separation from idolatry) the Buzite (Buz being a region of Arabia Deserta, Jer. xxv. 23, called from Buz son of Nahor, Abraham's brother), of the kindred of Ram (probably Aram, nephew of Buz): Job xxxii. 2. He is the main human solver of the problem of the book, which ultimately is resolved, by Jehovah's appearance, into a question of His absolute sovereignty that cannot err. E.'s reasoning is not condemned, as is that of the three elder friends and previous speakers, for whom and not for E. Job is directed to sacrifice and intercede [see JOB]. **2.** Son of Tohu, ancestor of Samuel (1 Sam. i. 1); ELIEL in 1 Chron. vi. 34; ELIAB vi. 27. **3.** A captain of the thousands of Manasseh (xii. 20). Followed David to Ziklag after he left the Philistines before the battle of Gilboa, and aided him against the plundering Amalekites (1 Sam. xxx. 1, 9, 10; 1 Chron. xii. 20, 21). **4.** A Korhite Levite in David's time, doorkeeper of the house of Jehovah, son of Shemaiah, of Obed-Edom's family (xxvi. 6–8), men of strength for service.

Elijah=*God-Jehovah* (1 Kings xvii. 1, etc.). "The Tishbite, of the inhabitants of Gilead." No town of the name has been discovered; some explain it *Converter*. His name and designation mark his one grand mission, to bring his apostate people back to Jehovah as THE God; comp. 1 Kings xviii. 39 with Mal. iv. 5, 6. In contrast to the detailed genealogy of Samuel, Elisha, and other prophets, E. abruptly appears, like Melchizedek in the patriarchal dispensation, without father or mother named, his exact locality unknown; in order that attention should be wholly fixed on his errand from heaven to overthrow Baal and Asheerah (the licentious Venus) worship in Israel. This idolatry had been introduced by AHAB [see] and his idolatrous wife, Ethbaal's daughter Jezebel (in violation of the first commandment), as if the past sin of Israel were not enough, and as if it were "a light thing to walk in the sins of Jeroboam," viz. the worship of Jehovah under the symbol of a calf [see AARON], in violation of the second commandment. Ahab and his party represented Baal and Jehovah as essentially the same *God*, in order to reconcile the people to this farther and extreme step in idolatry; comp. 1 Kings xviii. 21, Hos. ii. 16.

E.'s work was to confound these sophisms and vindicate Jehovah's claim to be God alone, to the exclusion of all idols. Therefore he suddenly comes forth before Ahab the apostate king, announcing in Jehovah's name, "As the Lord God of Israel *liveth* (as contrasted with the *dead* idols which Israel worshipped) before whom I stand, there shall not be dew nor rain these years, but according to my word." The shutting up of heaven at the prophet's word was Jehovah's vindication of His sole Godhead; for Baal (though professedly *the god of the sky*) and his prophets could not open heaven and give showers (Jer. xiv. 22). The so called god of nature shall be shown to have no power over nature: Jehovah is its sole Lord. E.'s "effectual" prayer, not recorded in 1 Kings but in Jas. v. 17, was what moved God to withhold rain for three years and a half; doubtless E.'s reason for the prayer was jealousy for the Lord God (1 Kings xix. 10, 14), in order that Jehovah's chastening might lead the people to repentance. In "standing before the Lord" he assumed the position of a Levitical priest (Deut. x. 8), for in Israel the Levitical priesthood retained in Judah had been set aside, and the prophets were raised up to minister in their stead, and witness by word and deed before Jehovah against the prevailing apostasy. His departure was as sudden as his appearance. Partaking of the ruggedness of his half civilized native Gilead bordering on the desert, and in uncouth rough attire, "hairy (2 Kings i. 8, Heb. *lord of hair*) and with a girdle of leather about his loins," he comes and goes with the suddenness of the modern Bedouin of the same region. His "mantle," *addereth*, of sheepskin, was assumed by Elisha his successor, and gave the pattern for the "hairy" cloak which afterwards became a prophet's conventional garb (Zech. xiii. 4, "rough garment"). His powers of endurance were such as the highlands of Gilead would train, and proved of service to him in his after life of hardship (1 Kings xviii. 46). His burning zeal, bluntness of address, fearlessness of man, were nurtured in lonely communion with God, away from the polluting court, amidst his native wilds.

After delivering his bold message to Ahab, by God's warning he fled to his hiding place at CHERITH [see], a torrent bed E. of Jordan (or else, as many think, the wady Kelt near Jericho), beyond Ahab's reach, where the ravens miraculously fed him with "bread and flesh in the morning . . . bread and flesh in the evening." Carnivorous birds themselves, they lose their ravenous nature to minister to God's servant, for God can make the most unlikely instruments minister to His saints. It was probably at this time that Jezebel, foiled in her deadly purpose against E., "cut off Jehovah's prophets" (xviii. 4, xix. 2). The brook having dried up after a year's stay he retreated next to Zarephath or Sarepta, between Tyre and Sidon, where least of all, in Jezebel's native region, his enemies would have suspected him to lie hid. But apostates, as Israel, are more bigoted than original idolaters as the Phœnicians. From Josh. xix. 28 we learn Zarephath belonged to Asher; and in Deut. xxxiii. 24 Moses saith, "let Asher dip his foot in *oil*." At the end of a three and a half years' dearth, if oil was to be found anywhere, it would be *here*, an undesigned coincidence and mark of genuineness. At God's command, in the confidence of faith, he repairs for relief to this unpromising quarter. Here he was the first apostle to the Gentiles (Luke iv. 26); a poor widow, the most unlikely to give relief, at his bidding making a cake for him with her last handful of meal and a little oil, her all, and a few gathered sticks for fuel; like the widow in the N. T. giving her *two* mites, not reserving even one, nor thinking, what shall I have for my next meal? (Luke xxi. 2.) So making God's will her *first* concern, her own necessary food was "added" to her (Matt. vi. 33, Isa. xxxiii. 16, Ps. xxxvii. 19, Jer. xxxvii. 21); "the barrel of meal wasted not, neither did the oil fail until the day that the Lord sent rain upon the earth." Blessed in that she believed, she by her example strengthened E.'s faith in God as able to fulfil His word, where all seemed hopeless to man's eye. Her strong faith, as is God's way, He further tried more severely. Her son fell sick, and "his sickness was so sore that no breath was left in him." Her trial brought her sins up before her, and she regarded herself punished as unworthy of so holy a man's presence with her. But he restored her son by stretching himself upon the child thrice (as though his body were the medium for God's power to enter

the dead child), and crying to the Lord; hereby new spiritual life also was imparted to herself, as she said, "by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

Towards the close of the three and a half years of famine, when it attacked Samaria the capital, Ahab directed his governor of the palace, the Godfearing Obadiah who had saved and fed a hundred prophets in a cave, to go in one direction and seek some grass to save if possible the horses and mules, whilst he himself went in the opposite direction for the same purpose. Matters must have come to a crisis, when the king in person set out on such an errand. It was at this juncture, after upwards of two years' sojourn at Zarephath, E. by God's command goes to show himself to Ahab. Overcoming the awestruck Obadiah's fear lest, when he should tell the king, Behold E. is here, meanwhile the Spirit should carry him away, E., whom Ahab's servants had been seeking everywhere in vain for three years, now suddenly stands before Ahab with stern dignity. He hurls back on the king himself the charge of being, like another Achan, the troubler of Israel; "*I* have not troubled Israel, but *thou* and thy father's house, in that ye have forsaken the commandments of Jehovah, and thou hast followed Baalim." On CARMEL [see] the issue was tried

CONVENT ON MOUNT CARMEL.

between Jehovah and Baal, there being on one side Baal's 450 prophets with the 400 of Asheerah (ASHTORETH [see], "the groves"), who ate at Jezebel's table under the queen's special patronage; on the other side Jehovah's sole representative, in his startling costume, but with dignified mien. Amidst E.'s ironical jeers they cried, and gashed themselves, in vain repetitions praying from morning till noon for fire from their god Baal, the sun god and god of fire (!), and leaped upon (or up and down at) the altar. Repairing Jehovah's ruined altar (the former sanctity of which was seemingly the reason for his choice of *Carmel*) with 12 stones to represent the tribes of *all* Israel, and calling upon the God of Abraham, Isaac, and Jacob, to let it be known that He is the Lord God, he brought down by prayer fire from heaven consuming the sacrifice, wood, stones, and dust, and licking up the water in the trench. The idolatrous prophets were slain at the brook Kishon, idolatry being visited according to the law with the penalty of high treason against God the king of the national theocracy (Deut. xiii. 9–11, 15; xviii. 20). Then upon the nation's penitent confession of God follows God's removal of the national judgment. The rain, beginning with the small hand-like cloud, and increasing till the whole sky became black (Luke xii. 54, xiii. 19), returned as it had gone, in answer to E.'s effectual prayer, which teaches us to not only pray but also wait (Jas. v. 17, 18; 1 Kings xviii. 41–45). Ahab rides in his chariot across the plain, 16 miles, to Jezreel, in haste lest the rainflood of the Kishon should make the Esdraelon or Jezreel plain impassable with mud; E., with Spirit-imparted strength from "the hand of the Lord upon" him, running before, but no farther than the entrance of the city, for he shrank from the contamination of the court and its luxuries.

Jezebel's fury on hearing of the slaughter of her favourite prophets knew no bounds: "so let the gods do to me and more also, if I make not thy life as the life of one of them by to-morrow" (1 Kings xix. 2). E. fled for his life to Beersheba of Judah, with one attendant, and leaving him there went a day's journey into the wilderness. His not having heretofore repaired to the neighbouring land of godly Jehoshaphat, and his now fleeing to its most southerly town, farthest from Ahab's dominion, and thence into the desert, at first sight seems strange. But on closer search into Scripture it is an undesigned propriety that he avoids the land of the king whose one grand error was his marrying his son Jehoram to Athaliah, Ahab's and Jezebel's daughter, at least as early as the sixth or seventh year of Jehoshaphat and the tenth or eleventh of Ahab (Blunt's Undes. Coinc.); thereby he became so closely allied to the ungodly Ahab that at the Ramoth Gilead expedition he said to the latter, "I am as thou art, my people as thy people" (xxii. 4). In this flight E.'s spirit of faith temporarily gave way. After the excitement of the victory over the Baal priests, and the nervous tension which under God's mighty hand sustained him in running to Jezreel, there ensued a reaction physically and an overwhelming depression of mind; for the hope which had seemed so bright at Carmel, of a national repentance and return to God, the one ruling desire of his soul, was apparently blighted; his labours seemed lost; the throne of iniquity unshaken; and hope deferred made his heart sick. Sitting under a juniper (*retem*, rather *broom*) he cried in deep despondency: "It is enough; now, O Lord, take away my life." God, with tender considerateness, first relieved his physical needs, by sending to his exhausted frame "tired nature's kind restorer, balmy sleep," and then, by His angel, food; and only when nature was refreshed proceeds to teach him spiritually the lesson he needed. By God's command, "in the strength of that meat" (the supernatural being based on the natural groundwork) he went, Moses like, 40 days and 40 nights unto a cave at Horeb where he "lodged" *for the night* (Heb. *lin*). It was the same wilderness which received Moses fleeing from Pharaoh, and E. now fleeing from Ahab, and lastly Paul escaping from the Judaic bondage of ritualism. The lonely wilderness and awful rocks of Sinai were best fitted to draw the spirit off from the depressing influences of man's world and to raise it up to near communion with God. "He sought the ancient sanctuary connected with the holiest, grandest memories of mankind, that his spiritual longings might be gratified, that he might have the deepest sense of the greatness and nearness of God. He wished to be brought down from the soft luxuriant secondary formations of human religion [the halting between two opinions, between the luxurious Baal worship and the uncompromising holy worship of Jehovah] to the primary stratification of God's religion . . . to the naked, rugged, unyielding granite of the law" (Macmillan, The Garden and City). Jehovah there said, "What doest thou *here*, E.?" thou whose name implies thy calling to witness for God Jehovah, away from the court and people whom thou wast called to reprove! E. pleads his "jealousy for Jehovah God of hosts," and that with all his zeal he is left the sole worshipper of Jehovah, and that even his life they seek to take away. God directs him to "go forth and stand upon the mountain before the Lord," as Moses did when "the Lord passed by." There by the grand voice of nature, the strong wind rending the rocks, the earthquake, and the fire, (in none of which, though emanating from God, did He reveal Himself to E.,) and lastly by "a still small voice," God taught the impatient and desponding prophet that it is not by astounding miracles such as the fire that consumed the sacrifice, nor by the wind and earthquake wherewith God might have swept away the guilty nation, but by the still small voice of God's Spirit in the conscience, that Jehovah savingly reveals Himself, and a revival of true religion is to be expected. Those astounding phenomena prepared the way for this, God's immediate revelation to the heart. Miracles sound the great bell of nature to call attention; but the Spirit is God's voice to the soul. Sternness hardens, love alone melts. A John the Baptist, E.'s antitype, the last representative of the Sinaitic law, must be followed by the Messiah and His Spirit speaking in the winning tones of Matt. xi. 29. The still small voice constrained E. to wrap his face in his mantle; comp. Moses, Exod. iii. 6, Isa. vi. 2. A second time to the same question he gives the same reply, but in a meeker spirit. Jehovah therefore cheers him amidst despondency, by giving him work still to do for His name, a sure token that He is pleased with his past work: "Go, return . . . to the wilderness of Damascus, and anoint Hazael king over Syria, Jehu . . . over Israel, and Elisha . . . prophet in thy room. Yet (adds the Lord to cure his depression by showing him his witness for God was not lost, but had strengthened in faith many a secret worshipper) I have left Me 7000 in Israel who have not bowed unto Baal," etc. Elisha he first sought

out and found in Abel Meholah in the valley of the Jordan on his way northward, for spiritual companionship was his first object of yearning. Casting his mantle on him as the sign of a call, he was followed by ELISHA [see], who thenceforth became his minister, and who executed subsequently the former two commands.

Apostasy from God begets injustice towards man. Puffed up with the success of his war with Syria, and forgetting the Lord who had given him victory (1 Kings xx.), Ahab by Jezebel's wicked hardihood, after vainly trying to get from NABOTH [see] the inheritance of his fathers, had him and his sons (2 Kings ix. 26, comp. Josh. vii. 24) slain for falsely alleged blasphemy, and seized on his property as that of a criminal forfeited to the crown; the elders of Jezreel lending themselves to be Jezebel's ready instruments. With Jehu and Bidkar his retinue riding behind, he proceeded to take possession of the coveted vineyard on the following day (comp. "yesterday," *emesh*, "yesternight," the mock trial and murder of Naboth having taken place the day before); but, like a terrible apparition, the first person he meets there is the enemy of his wickedness, whom his conscience quails before, more than before all other foes. "Hast thou found me (comp. Num. xxxii. 23) O mine enemy?" "I have found thee, because thou hast sold thyself (as a captive slave bound) to work evil," etc. The dogs should lick his blood "in the place" where they licked Naboth's (fulfilled on his son Jehoram, Ahab's repentance causing judgment to be deferred); Jezebel and Ahab's posterity should be (what orientals regard with especial horror) the food of dogs and birds (1 Kings xxi. 19–24). Twenty years later Jehu remembered the very words of the curse, so terrible was the impression made by the scene, and fulfilled his part of it (2 Kings ix. 7–10, 25, 26, 33–37).

Three years later, part of the judgment foretold came to pass on Ahab, whose blood, after his fall in the battle of Ramoth Gilead, the dogs licked up whilst his chariot was being washed in the pool of Samaria. His successor Ahaziah after a two years reign, during which Moab rebelled, fell from a lattice and lay sick. Sending to consult concerning his recovery the Philistine oracle of Baalzebub at Ekron, he learnt from his messengers that a man met them saying, "Is it not because there is not a God in Israel that thou sendest to inquire of Baalzebub the god of Ekron? therefore thou shalt not come down, . . . but shalt surely die" (2 Kings i. 6). As usual, E.'s appearance was sudden and startling, and he stands forth as vindicating Jehovah's honour before the elect nation. Ahaziah, with his mother's idol-mad vindictiveness, sent a captain with fifty to arrest this "lord of hair" (Heb. 2 Kings i. 8) whom he at once guessed to be E. Emerging from some recess of Carmel and taking his seat on "the hill" or "mount" (Heb.), he thence met the captain's demand, "Man of God, the king saith, come down," with "If I be a man of God, let fire come down from heaven, and consume thee and thy fifty." So it came to pass. Again the same occurred. The third, however, escaped by begging him to hold his life precious and to spare him. E. went down, under God's promised protection, and spake the same message of death to the king in person as he had previously spoken to the king's messenger. This was his last interview with the house of Ahab, and his last witness against Baal worship.

The severity of the judgment by fire is due to the greatness of the guilt of the Israelite king and his minions, who strove against God Himself in the person of His prophet, and hardened themselves in idolatry, which was high treason against God and incurred the penalty of death under the theocracy. It is true the Lord Jesus reproved the fiery zeal of James and John, "the sons of thunder," as ignorant of the true spirit of His disciples, when they wished like Elias to call down fire to consume the Samaritans who would not receive Him. But the cases are distinct. He was not yet revealed to the half heathen Samaritans as clearly as Jehovah had been through E. to Israel, the elect nation. His life was not sought by the Samaritans as E.'s was by Israel's king and his minions. Moreover, the temporal penalties of the theocracy, ordained by God for the time, were in our Lord's days giving place to the antitypes which are abiding.

Shortly afterwards E. wrote a letter (*miktab*) which came subsequently "to Joram," son of the pious Jehoshaphat: "Thus saith the Lord God of David thy father [of whom thou art proving thyself so unworthy a successor], because thou hast not walked in the ways of Jehoshaphat thy father, nor . . . of Asa, king of Judah, but hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring like . . . the house of Ahab, and *hast slain* [E. writes *foreseeing* the murder, for his translation was before Jehoshaphat's death, 2 Kings iii. 11, after which was the murder] the brethren of thy father's house which were better than thyself, behold with a great plague will the Lord smite thy people, thy children, thy wives, and all thy goods, and thou shalt have great sickness . . . until thy bowels fall out" (2 Chron. xxi.). Already in E.'s lifetime Joram had begun to reign jointly with his father Jehoshaphat (2 Kings viii. 16, 18) and had betrayed his evil spirit which was fostered by Athaliah his wife, Ahab's daughter. Jehoshaphat in his lifetime, with worldly prudence, whilst giving the throne to Joram, gave Joram's brethren "great gifts and fenced cities." But E. discerned in Joram the covetous and murderous spirit which would frustrate all Jehoshaphat's forethought, the fatal result of the latter's carnal policy in forming marriage alliance with wicked Ahab. Therefore, as E. had committed to Elisha the duty laid on himself by God of foretelling to Hazael his elevation to the Syrian throne (Elisha being E. revived in spirit), so E. committed to him the writing which would come after E.'s translation to Joram with all the solemnity of a message from E. in the unseen world to condemn the murder when perpetrated which E. foresaw he would perpetrate. The style is peculiarly *E.'s*, and distinct from the narrative context. So Isaiah foretold concerning Cyrus' future kingdom (Isa. xliv., xlv.); and Ahijah concerning Josiah (1 Kings xiii. 2). Fairbairn makes it be called "a letter from Elijah" because he was *ideal head of the school of prophecy from which it emanated*, and *his spirit still rested upon Elisha*. But the language, 2 Chron. xxi. 12, implies in some stricter sense it was E.'s writing delivered by Elisha, his successor, to Joram. But see Lord A. C. Hervey's view [JEHORAM].

E.'s ministry was now drawing to its close. Symptoms appear of his work beginning to act on the nation, in the increased boldness of other prophets to the king's face, besides E. himself: *e.g.* 1 Kings xx. 35, 36; again, Micaiah, chap. xxii. Hence we find not less than fifty called "sons of strength" at E.'s translation (2 Kings ii. 3, 7); and these settled at Bethel, one of the two head quarters of idolatry. To these sons of the prophets, as well as to Elisha, it was revealed that their master E. was about to be caught up from them. E. sought that privacy which he felt most suitable to the coming solemn scene; but Elisha would not leave him. To Gilgal (the one on the W. border of the Ephraimite hills), Bethel, and Jericho successively, by the Lord's mission, E. went, giving probably parting counsels to the prophets' schools in those places. Finally, after parting asunder the Jordan with his mantle, he gave Elisha leave to ask what he would, and having promised that he should have a double portion of E.'s spirit, a chariot and horses of fire parted the two, and E. went up by a whirlwind into heaven. The "hardness" of Elisha's request, and its granting being dependent on his *seeing E. ascend*, imply that it is to be got from God not (Matt. xix. 26) man; that therefore he must look up to Him who was about to translate E., not to E. himself. The "double portion" is not "double" what E. had, for Elisha had not *that*; but, as the firstborn son and heir received two portions, and the other children but one, of the father's goods (Deut. xxi. 17), so Elisha, as E.'s adopted son, begs a preeminent portion of E.'s spirit, of which all the other "sons of the prophets" should have their share (Grotius); comp. ver. 15. But the comparison in the context is not with other prophets but with E. Double, lit. "a mouth of two," is probably used generally for the spirit in *large* or *increased measure*, the spirit of prophecy and of *miracles*. Elisha performed double as many miracles, viz. 16 as compared with E.'s eight; and the miracles of a like kind to E.'s;

comp. 1 Kings xvii. 17–24 with 2 Kings iv. 29–37, 1 Kings xvii. 16 with 2 Kings iv. 1–7. Elisha, when getting his choice, asked not for gains, honours, or pleasures, but for spiritual gifts, with a view, not to his own glory, but to the glory of God and the edification of the church. Seeing that the national evils were so crying, he sought the only remedy, an increased measure of the Spirit, whose power had already begun somewhat to improve the state of the nation. As E.'s ascension was the forerunner of Elisha's possessing an influence such as E. had not, Elisha becoming the honoured adviser of kings whereas E. had been their terror, Elisha on his deathbed being recognised as "the chariot of Israel and the horsemen thereof" by king Joash just as E. had been by Elisha, so Christ's ascension was the means of obtaining for the church the Holy Spirit in full measure, whereby more souls were gathered in than by Jesus' bodily presence (John xvi. 6–15, Eph. iv. 8–14).

When the O. T. canon was being closed, Malachi, its last prophet, threw a ray over the dark period of 400 years that intervened till the N. T. return of revelation, by announcing, "Behold I will send you E. the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Our Lord declares that John the Baptist was the Elias to come (Matt. xi. 14, xvii. 12). This is explained in Luke i. 11, 17, which refers to Mal. iv. 5, 6; "he shall go before the Lord *in the spirit and power* of Elias, to turn the hearts of the fathers (Jacob, Levi, Moses, E., Mal. i. 2, ii. 4, 6, iii. 3, 4, iv. 4, who had been alienated as it were by their children's apostasy) to the children (made penitent through John's ministry), and the disobedient to the wisdom of the just." John was *an* E., but not *the* E., whence to the query (John i. 21), "Art thou Elias?" he answered, "I am not." "Art thou that prophet?" "No." E. is called by Malachi "the prophet," not the Tishbite, as he here represents *the whole series of prophets* culminating in the greatest, John (though he performed no miracles as E.). The Jews always understood a *literal* E., and said, "Messiah must be anointed by E." As there is a second consummating advent of Messiah, so also of His forerunner (possibly in person as at the transfiguration, Matt. xvii. 3, even after which He said (ver. 11), "Elias *shall* first come and restore all things," viz. at "the times of *restitution* of all things"), possibly a prophet clothed with E.'s *miraculous* power of inflicting *judgments*, which John had not. The miracles foretold of the two witnesses (Rev. xi. 4, 5, "fire out of their mouth," *i.e.* at their word; 1 Kings xvii. 1; 2 Kings i. 10; "power to shut heaven that it rain not," Jas. v. 17, Luke iv. 25; and "to turn the waters to blood and smite the earth with all plagues") are the very ones characteristic of Moses and E. The forerunning "the *great and dreadful* day of Jehovah" can only exhaustively refer to Messiah's second coming, preceded by a fuller manifestation of E. than that of John before Messiah's first coming. Moses and E.'s appearance at the transfiguration in glorified bodies is a sample of the coming transfiguration, (Moses, buried by the Lord, of the sleeping saints; and E., translated without death, of living saints) and of their reign with Christ over the earth in glorified bodies, as Peter, James, and John are a sample of the nations in the flesh about to be reigned over. The subject of Moses' and E.'s discourse with Jesus on the mount was His decease, for this is the grand centre to which the law as represented by Moses, and the prophets represented by E., converge. E.'s translation was God's witness for His faithful servant to the apostate postdiluvial world, as Enoch's to the antediluvial, against their unbelief. God's voice, "This is My beloved Son, hear Him," attests that the servants must bow to the Son for whose coming they prepared the way (comp. Rev. xix. 10 end). Rome's barefooted Carmelites have many absurd traditions as to the derivation of their order from E. himself, and as to the "cloud out of the sea," typifying the Virgin Mary, to whom a chapel is dedicated on the imaginary site of E.'s seeing the cloud!

Elika. 2 Sam. xxiii. 25.

Elim = *strong trees.* Probably the lovely valley of Gharandel. In the rainy season a torrent flows through to the Red Sea. The water is in most seasons good, and even the best on the journey from Cairo to Sinai. Israel found at E. 12 wells (*i.e.* natural springs) and 70 palmtrees, and encamped by the waters; their stage next after Marah, now Huwara. A few palms still remain, dwarfs and

PALMS OF ELIM.

trunkless, gnarled tamarisks and acacias, the sole relics of the grove that once flourished on this oasis of the W. side of the peninsula. Israel stayed here a long time; for they did not reach the wilderness till two and a half months after leaving Suez, finding water and pasture abundant in the intermediate district. Laborde makes *wady Useit* to be E., the second wady which Israel going from N.W. to S.E. along the coast would reach after Gharandel. Lepsius makes the fourth wady, reached by Israel, viz. wady Shubeikeh, in its lower part Taiyibeh, to be E. (Exod. xv. 27, Num. xxxiii. 9.)

Elimelech = *my God is king.* Of the family of Hezron of Judah, kinsman of Boaz, residing in Bethlehem Ephratah under the judges. In a famine he and his wife Naomi, with their two sons, went to Moab [see BOAZ, RUTH], where he and his sons died, and whence NAOMI [see] returned a childless widow with Ruth.

Elioenai = *towards Jehovah my eyes are turned.* **1.** 1 Chron. vii. 8. **2.** 1 Chron. iv. 36. **3.** 1 Chron. xxvi. 3. **4.** In the seventh generation from Zerubbabel, contemporary with Alexander the Great, but the Heb. (1 Chron. iii. 23, 24) is probably an error, and Shemaiah, grandfather of E. and father of Neariah, E.'s father, is probably Shimei, Zerubbabel's brother. **5.** Ezra x. 22; comp. Neh. xii. 41. **6.** Ezra x. 27; Neh. vii. 13, x. 14.

Eliphal. 1 Chron. xi. 35, ELIPHELET 2 Sam. xxiii.

Eliphalet. Last of David's thirteen sons after his settlement at Jerusalem (2 Sam. v. 16, 1 Chron. xiv. 5–7, ELIPHELET 1 Chron. iii. 8 = ELPALET, PHALTIEL.

Eliphaz = *God for strength.* **1.** Esau's son by Adah; Teman's father (Gen. xxxvi. 4, 1 Chron. i. 35, 36). **2.** First of Job's three friends, the "Temanite," sprung from the former E. Teman answers to Edom (Jer. xlix. 20), part of Arabia Petræa. Calmer and less vehement against Job than Bildad and Zophar, but condemned at the end for the same error, in spite of the facts of daily life, that God's retributions *here* are *complete*, and that severe trial proved Job's past piety to be but hypocrisy. God's unapproachable majesty and purity are well set forth by him (Job iv., xv. 14–16).

Elipheleh. Porter, rather *gatekeeper* (1 Chron. xv. 18, 21).

Eliphelet. [See ELIPHALET.] **1.** 2 Sam. xxiii. 34. **2.** 1 Chron. viii. 39. **3.** 1 Chron. viii. 13. **4.** 1 Chron. x. 33.

Elisabeth = Heb. ELISHEBA (Aaron's wife) = *swearing by God* (Exod. vi. 23). Zacharias' wife; John the Baptist's mother. Of the daughters of Aaron; akin ("cousin") to the Virgin Mary (Luke i. 5, 36). The first to bless Mary as "the mother of her Lord" (40–45). Thus our Lord, though not of the priestly tribe, was akin to it; He fulfilled it, in His distinct priesthood of the Melchizedek order. Like her husband, E. was "righteous before God, walking in all the commandments and ordinances of the Lord blameless."

Elisha = *God for salvation.* ELISEUS in N. T. Shaphat's son, of Abel Meholah = "meadow of the dance," in the Jordan valley. [See his call: ELIJAH.] He was engaged at field work, 12 yoke before him, *i.e.* himself with the 12th whilst the other 11 were in other parts of the field; or, as land was measured by "yokes of oxen," he had ploughed land to the extent of nearly 12 yokes, and was finishing the 12th: either view marks his being a man of substance. Hengstenberg regards the twelve as marking him the prophet of the whole covenant nation, not merely of the ten tribes. Whether formally "anointed" with oil or not, he was really anointed with the Spirit, and duly called by his predecessor to the prophetical office by Elijah's crossing over, and hastily throwing upon him the rough mantle, the token of investiture, and then going as quickly as he came. E. was one to act at once on God's first call, at all costs. So

bidding farewell to father and mother (contrast Matt. viii. 21, 22: "suffer me first to go and [tend my father till his death, and then] bury my father"; and Luke ix. 61, 62, where the "bidding farewell" involved in that particular case a division of heart between home relations and Christ, xiv. 26, Matt. x. 37, Phil. iii. 13), and slaying a yoke of oxen and boiling the flesh with the wooden instruments (comp. 2 Sam. xxiv. 22), a token of giving up all for the Lord's sake, he ministered to Elijah henceforth as Joshua did to Moses. His ministry is once described, "E. who poured water on the hands of Elijah." He was subordinate; so the sons of the prophets represent it: "Jehovah will take away *thy master* (Elijah) from thy head" (2 Kings ii. 3). Yet his ministry made an advance upon that of his master. The mission of *Eli-jah*, as his name implied, was to bring Israel to confess that *Jehovah* alone is God (*El*); *E.* further taught them, as his name implies, that Jehovah if so confessed would prove the *salvation* of His people. Hence E.'s work is that of quiet beneficence; Elijah's that of judicial sternness upon all rebels against Jehovah. Contrast 1 Kings xviii. 40 with 2 Kings v. 18, 19. E., the healer, fitly comes after Elijah, the destroyer. The latter presents himself with the announcement, "as Jehovah God of Israel liveth . . . there shall not be dew nor rain these years"; the first miracle of the former is, "thus saith Jehovah, I have healed these waters (by casting in *salt*, the symbol of grace and incorruption), there shall not be from thence any more death or barren land." The large spring N.W. of the present town of Jericho is the traditional object of the cure (*Ain-es-Sultan*). Elijah, like a Bedouin, delighted in the desert, the heights of Carmel, and the caves of Horeb, and avoided cities. E. on the contrary frequented the haunts of civilization, Jericho (2 Kings ii. 18), Samaria (25), and Dothan (vi. 13), where he had a house with "doors" and "windows" (v. 3, 9, 24; vi. 32; xiii. 17). He wore the ordinary Israelite garment, and instead of being shunned by kings for sternness, he possessed considerable influence with the king and the "captain of the host" (iv. 13).

ELISHA'S FOUNTAIN.

At times he could be as fiery in indignation against the apostate kings of Israel as was his predecessor (iii. 13, 14), but even then he yields himself to the soothing strains of a minstrel for the godly Jehoshaphat's sake, and foretells that the ditches which he directs to be made should be filled with water (the want of which was then being sorely felt), coming by the way of Edom; this took place at the S.E. end of the Dead Sea, the route of the confederates Judah, Israel, and Edom, in order to invade the rebelling Moabite king Mesha from the eastern side, since he was (according to the Moabite stone) carrying all before him in the N.W. Like Elijah, he conquered the idols on their own ground, performing without fee the cures for which Beelzebub of Ekron was sought in vain.

At Bethel, on his way from Jericho to Carmel (ii. 23), where he had been with Elijah (ver. 2), he was met by "young men" (*nearim*, not "little children"), idolaters or infidels, who, probably at the prompting of Baal's prophets in that stronghold of his worship, sneered at the report of Elijah's *ascension*: "Go up" like thy master, said they, "thou bald head" (*quereach*, i.e., *with hair short at the back of the head*, in contrast with Elijah's shaggy locks flowing over his shoulders; *gibbeach* is the term for bald *in front*). Keil understands, however, "small boys" to have mocked his natural baldness at the back of his head (not with old age, for he lived till 50 years later, xiii. 14). The God-hating spirit which prevailed at calf-worshipping Bethel betrayed itself in these boys, who insulted the prophet of Jehovah knowingly. The profanity of the parents, whose guilt the profane children filled the measure of, was punished in the latter, that the death of the sons might constrain the fathers to fear the Lord since they would not love Him, and to feel the fatal effects recoiling on themselves of instigating their children to blasphemy (Exod. xx. 5). E., not in personal revenge but as Jehovah's minister, by God's inspiration, pronounced their doom. Two Syrian she-bears (corresponding to the *Arctic bear* of northern Europe) "tare forty-two of them" (comp. and contrast Luke ix. 54, 55).

A widow (Obadiah's according to Josephus), when the creditor threatened to take her sons as bondmen, cried to E. for help on the ground of her deceased husband's piety. E. directed her to borrow empty vessels, and from her one remaining pot of oil to fill them all, shutting the door upon herself and her sons who brought her the vessels. Only when there was no vessel left to fill was the miraculous supply of oil stayed. A type of prayer, with "shut doors" (Matt. vi. 6), which brings down supplies of grace so long as we and ours have hearts open to receive it (Ps. lxxxi. 10, Eph. iii. 20). Only when Abraham ceased to ask did God cease to grant (Gen. xviii.).

On his way from Gilgal (not that near Jericho, but N. of Lydda, now *Jiljilieh*) to Carmel, E. stayed at Shunem in Issachar, now *Solam*, three miles N. of Jezreel, on the southern slopes of *Jebel ed Duhy*, the little Hermon. "A great woman" (in every sense: means, largeness of heart, humility, contentment) was his hostess, and with her husband's consent provided for him a little chamber with bed, table, stool, and candlestick, so that he might in passing always "turn in thither." In reward he offered to use his interest for her with the king or the captain of the host; with true magnanimity which seeks not great things for self (Jer. xlv. 5), she replied, "I dwell among mine own people." At Gehazi's suggestion without her solicitation, E. promises from God that she should have what was the greatest joy to an Israelite wife, a son. When he was old enough to go out with his father, a sunstroke in the harvestfield caused his death. The mother, inferring from God's extraordinary and unsought gift of the child to her, that it could not be God's design to snatch him from her for ever, and remembering that Elijah had restored the widow's son at Zarephath, mounted her she-ass (*haathon*, esteemed swifter than the he-ass), and having left her son on the bed of the man of God, without telling her husband of the death, rode 15 miles, four hours ride, to Carmel. There E. was wont to see her regularly at his services on the "new moon and sabbath." Seeing her now approaching from a distance, E. sent Gehazi to meet her and ask, "Is it well with thee? . . . with thy husband? . . . with the child?" Her faith, hope, and resignation prompted the reply, "It is well." Gehazi, like Jesus' disciples (Matt. xv. 23, xix. 13), would have thrust her away when she clasped E.'s feet (comp. Matt. xxviii. 9, Luke vii. 38), but E. with sympathetic insight said, "Let her alone, for her soul is vexed within her, and Jehovah hath hid it from me." A word from her was enough to reveal the child's death, which with natural absence of mind amidst her grief she did not explicitly mention, "Did I desire a son from my lord?" E. sends on Gehazi with his staff; Gehazi is to salute none on the way, like Jesus' 70 sent before His face, but lays E.'s staff on the child's face without effect. [So the law could not raise the dead in sins (Rom. viii. 3, Gal. iii. 21); Jesus Himself must come to do *that*.] E., entering the room, shuts to the door (Matt. vi. 6), and there stretching himself twice on the child, mouth to mouth, eyes to eyes, and hands to hands (comp. Acts xx. 10; antitypically the dead sinner must come into *contact* with the living Jesus, 1 John i.), after Elijah's pattern, and praying to Jehovah, proved the omnipotence of prayer to quicken the dead; then he delivered the resuscitated son to the happy mother.

In a time of dearth (2 Kings iv. 38), perhaps the same as that in viii. 1, 2, one of the sons of the prophets brought in a lap full of gourds or wild cucumbers, off a plant *like* a wild vine, the only food to be had; the effect in eating was such that one exclaimed, "There is death in the pot." E. counteracted the effect by casting in meal. Next, a man of Baal Shalisha brings firstfruits (paid to the *prophets* in the absence of the lawful *priests*: Num. xviii. 8, 12, Deut. xviii. 3, 4), viz. 20 small loaves of new barley, and full green ears of corn roasted, esteemed a delicacy (Lev. ii. 14, xxiii. 14), in his garment (marg.)

or bag. In reply to his servitor's unbelieving objection, "What, should I set this before an hundred men?" E. replied, "Give the people . . . for thus saith Jehovah, They shall eat, and leave thereof": a forerunner of Christ's miracle of feeding more men with fewer loaves, preceded by like want of faith on the disciples' part (Luke ix. 13-17, John vi. 9-13), and followed by a like leaving of abundance, after the multitude were fed.

Naaman's cure follows. His leprosy was of the *white* kind, the most malignant (2 Kings v. 27). In Syria it did not, as in Israel, exclude from intercourse; and Naaman was "great" in the presence of his master, and honoured as "a mighty man in valour," because of being Jehovah's instrument in giving Syria victory. But withal (as all human greatness has some drawback) he was a leper. A "little maid" of Israel, carried captive to Syria in a foray, and brought to wait on Naaman's wife (so marvellously does God's providence overrule evil to good, and make humble and small agents effect great good) was the honoured instrument of informing Naaman of the prophet of God. A lesson to us that none should plead (Matt. xxv. 24-30) inability to serve God and man in some form or another. Benhadad, with oriental absolutism, wrote as though the Israelite king could at will (comp. Matt. viii. 9) command E.'s services. At the same time he sent much gold, silver, and the rich raiments (*lebush, robe of ceremony*) of Damascus; as though "God's gift may be purchased with money" (Acts viii. 20). Joram showed no less want of *faith* than Benhadad showed want of religious *knowledge*. Had he believed as did the little maid his former subject, he would have felt that, though *he* was "not God to kill and to make alive," yet there was in the midst of the people one by whom God had both killed and made alive (Deut. xxxii. 39). E. rectifies his error, sending a dignified message of reproof to the king, and desiring him to let Naaman come, and he should know "there is a prophet in Israel." Naaman came with horses and chariots, not yet perceiving that true greatness lies not in earthly pomp and wealth (2 Kings v. 1, 9, 11). E., to teach him humility as the first step to any favour from God, sent a *messenger*, instead of coming in person to the door: "Go, wash in Jordan seven times." But, like men offended at the simplicity of the gospel message of salvation, Naaman having expected a more ceremonial mode of cure, and despising Jordan in comparison with the magnificent waters of his own Damascus, went off in a rage. His slaves, however, suggested the reasonableness of obeying so easy a command, since had it been a "great" one he would have complied. The mode of cure was wisely designed to teach him to unlearn his false ideas of greatness. He dipped seven times as he was told, "and his flesh came again like unto the flesh of a little child"; typifying the spiritual new birth through washing in the "fountain opened for uncleanness" (Job xxxiii. 25, Zech. xiii. 1, John iii. 5). E. by refusing his presents shows that the minister of God is not influenced by filthy lucre (1 Tim. iii. 3), as Naaman's master had supposed (2 Kings v. 5, comp. Gen. xiv. 23). Naaman desires to take away two mules burden of earth, wherewith to make an altar to Jehovah of the holy land, a sensible memorial to remind him perpetually in his heathen country of Jehovah's past favour bestowed on him in Israel (comp. Josh. iv. 20, 21, and the mediæval campo santos). He further asked God's pardon if, when in attendance on the Syrian king, he bowed in Rimmon's temple as a mark of respect to his master's religious feeling, not to the idol. E., without sanctioning this compromise, but tacitly leaving his religious convictions to expand gradually, and in due time to cast off the remains of idolatry still cleaving to him, bade him farewell with the customary "Go in peace." So the Lord Jesus "spake the word *as they were able* to hear it" (Mark iv. 33, comp. viii. 23-25; John xvi. 12). Nothing is precipitately forced; principles planted in germ are left to their own silent development in due course.

Gehazi's covetousness stands in sad contrast to E.'s disinterestedness. The man of God's servant is as faithless as the heathen Naaman's servants were faithful; the highly privileged often fall far below the practice of those with scarcely any spiritual privileges whatever. He even makes it a *merit* not to "spare" a *heathen*, "this Syrian," and dares to invoke God: "my master hath spared this Syrian . . . but, as Jehovah liveth, I will take somewhat of him." By lying he gains two talents and two changes of raiment from Naaman; but lying is of no avail before E.: "went not my heart with thee, when the man turned again from his chariot to meet thee? is it a time to receive money?" etc.; comp. 1 Pet. iv. 3. If Gehazi must have Naaman's money he shall have also Naaman's leprosy, and that for ever. In this miracle too E. foreran the Lord Jesus, the cure of leprosy being exclusively *God's* work. This must have been at least seven years after raising the Shunammite's son (2 Kings viii. 1-4).

During E.'s residence at Jericho, the numbers of the sons of the prophets increasing, the place became "too strait" for them. So they removed to the Jordan, and there felled the trees densely growing on its banks. The iron axe head, a borrowed one, fell into the water. By a stick cast in, E. raised the iron to swim. God teaches His children to trust Him in *small* as in greater difficulties. He who numbers our very hairs regards nothing as too small to be brought under His notice; "God can as easily make our hard, heavy hearts, sunk down in the world's mud, to float upon life's stream and see heaven again" (Trapp).

Benhadad, whilst E. resided at Dothan, half way between Samaria and Jezreel, tried to surprise Israel from different points, but was foiled by E. warning the Israelite king, "beware that thou pass not such a place." Benhadad suspecting treachery was informed (probably by one who had witnessed E.'s cure of Naaman), "the prophet in Israel telleth the king of Israel the words that thou speakest in thy bedchamber" (2 Kings vi. 12); comp. Christ's ministers, Luke xii. 3. The Syrian king therefore sent horses and chariots to compass Dothan by night. E.'s ministering servant (not Gehazi) rising early was terrified at the sight; "alas, my master! how shall we do?" E. replies, "they that be with us are more than they with him" (2 Chron. xxxii. 7, Ps. lv. 18, Rom. viii. 31), and prays, "Lord, open his eyes"; then he saw "the mountain full of horses and chariots of fire round about E." (Ps. xxxiv. 7, Zech. ix. 8.) Thus the same heavenly retinue attended E. as his master (2 Kings ii. 11). At E.'s prayer the investing host was smitten with blindness (*mental*, Keil, Gen. xix. 11), and E. went out to meet them as they came *down* from their encampment on the hill E. of Dothan, and led them into Samaria. There Jehovah opened their eyes; and when the king of Israel would have smitten them, E. on the contrary caused him to "prepare great provision for them, and send them away." Comp. Rom. xii. 20.

Untaught by this lesson, Benhadad, in disregard of gratitude and prudence, tried, instead of the previous marauding forays, a regular siege of Samaria. Israel was reduced to the last extremities of famine, unparalleled till the Roman siege of Jerusalem, a woman eating her own son, fulfilling the curse (Lev. xxvi. 29, Deut. xxviii. 53-57). Joram, in language identical with his mother Jezebel's threat against Elijah (1 Kings xix. 2, 2 Kings vi. 31), makes E. the scapegoat of the national calamity, as though his late act in leading the blinded Syrians to Samaria and glorifying Jehovah above Baal were the cause, or suspecting it was by E.'s word of prayer, as it was by Elijah's formerly (1 Kings xvii.), that the famine came [see another view, JEHORAM]: "God do so and more also to me, if the head of E. shall stand on him this day." Seeing the executioner's approach E. said to the elders sitting with him to receive consolation and counsel, "this son of a murderer (*i.e.* of Ahab and Jezebel, 1 Kings xviii. 4, xxi.) hath sent to take away my head"; "hold the messenger fast at the door," "his master's feet [are] behind him," viz. hastening to revoke his hasty order for E.'s execution. "Behold," said the king, "this evil is of Jehovah; what, should I wait for Jehovah any longer?" (as thou exhortest me, Ps. xxvii. 14.) Comp. Mal. iii. 14, Prov. xix. 3. E. replies that as "this evil (the famine) is of Jehovah," so the suddenness of its removal by the morrow at "the word of Jehovah" would prove it not to be futile, as Joram said, to "wait for Jehovah." The Lord will not allow Joram's perversity to stop the current of Divine mercy. A lord on whose hand the

king leaned answered that this could only be "if Jehovah would make windows in heaven." His sentence was according to his unbelief; "thou shalt see it . . . but shalt not eat thereof." Tantalus like, his seeing should only aggravate the bitterness of his exclusion from the blessing. A panic at a fancied sound of Hittite and Egyptian foes, by God's appointment, caused the Syrians to leave their camp and all its contents, and flee for their life. Four lepers discovered the fact, and at first hid their spoil (Matt. xiii. 44, xxv. 25); afterwards fearing mischief from selfishness (Prov. xi. 24), they held their peace no longer, but, feeling it a day of good tidings, told it to the king's household. Comp. spiritually as to the gospel, Isa. lii. 7, lxii. 6, 7; Matt. xxviii. 19; Rom. xiii. 12. The thronging crowd trode down the unbelieving lord who had charge of the gate.

By E.'s advice the Shunammite woman had gone to sojourn in the corn-growing seacoast plain of the Philistines during the seven years famine already alluded to (2 Kings iv. 38). In her absence her house and field had been appropriated, and she on her return appealed with loud cry to the king. He at the very time, by God's providence, had been inquiring from Gehazi (long before his leprosy, 2 Kings v., viii., a proof that the incidents of E.'s life are not recorded in *chronological* sequence, but in their spiritual connection) concerning E.'s miracles, and was hearing of her son's resuscitation when she herself appeared. Her land, and all she had lost, were restored.

E., when Joram and Israel failed to be reformed by God's mercies, proceeded to Damascus to execute Elijah's commission (1 Kings xix. 15, 16). Benhadad respectfully inquired by Hazael, who brought a kingly present, 40 camels laden with every good thing of Damascus, "thy son (regarding E. as a father and lord) saith, Shall I recover of this disease?" "Thou mayest certainly (*i.e.* in the natural course): howbeit Jehovah showed me he shall surely die." E., intensely gazing at Hazael's countenance, discerned his unscrupulous cruelty, and wept at the thought of the evil he would do to Israel. Hazael in the common view repudiated the possibility of being capable of such *atrocities*, "is thy servant a dog that he should do this great thing?" But the Heb. requires "what" to be the predicate, and "the dog" connected with "thy servant" the subject. "*What* is thy servant (*the* dog as he is) that he should do this *great* thing?" Not the atrocity, but the *greatness* of it, is what startles him as something beyond his *ability* to accomplish, "dog (*i.e. low*, not cruel) as he is." "Dog" is the eastern phrase for *meanness*, not cruelty. Hazael, in the common view, murdered Benhadad with a wet cloth, whether "*the* bath mattress" (Ewald) or the thick woollen quilt or mosquito net. Others, from "Hazael" being named at the end of 2 Kings viii. 15 as if distinct from the previous "he," think Benhadad placed it wet on himself to cool the fever, and died of the sudden chill.

E. next proceeded to Ramoth Gilead in the hills east of Jordan, which Hazael had tried to occupy (viii. 28). Joram was wounded, but the fortress still resisted Syria. There E. anointed Jehu, by the hand of one of the children of the prophets, to take vengeance on Ahab's guilty seed, having been witness of that monarch's wicked seizure of Naboth's vineyard and of Elijah's awful sentence on him (2 Kings ix. 26).

E.'s last recorded act was when Jehu's grandson, Joash, wept over his deathbed in the words which E. had used of the departing Elijah: "my father, the chariot of Israel and the horsemen thereof," *i.e.*, in losing thee Israel loses its *main defence*. E., putting his hands on the king's (for God's hand must strengthen ours if we are to prosper, Gen. xlix. 24), bade Joash shoot towards the hostile land, saying, "the arrow of Jehovah's deliverance . . . thou shalt smite the Syrians in Aphek." Joash's half heartedness deprived him of complete triumph; for when told to smite the ground, he smote but thrice, instead of five or six times. Spiritually, if we fainted not in shooting the arrow of prayer (Ps. v. 3), we should smite down our spiritual foes more completely (Isa. xliii. 22).

Even when dead and buried, E.'s body was made by God the means of revivifying a dead body cast hastily sideways into his sepulchral cell, upon a sudden inroad of the Moabite bands; a type of the vivifying power of Christ's dead body (Isa. xxvi. 19). Other antitypical resemblances are (1) Christ's solemn inauguration at the Jordan. (2) His dividing death's flood for us: Isa. li. 15. (3) By his "covenant of *salt*" healing the "naught water" and "barren ground" of the condemning law and of afflictive chastisements: xxxv. 1, 6. (4) His making the barren church mother of spiritual children: lv. 1. (5) Multiplying the oil of grace: lxi. 3. (6) Reviving the spiritually and the naturally dead: John v. 25-29. (7) Curing those bodily and those spiritually lepers. (8) Feeding multitudes with bread for the body, and the bread of life for the soul. (9) Being the church's "chariots and horsemen," "always causing us to triumph": 2 Cor. ii. 14. (10) Setting the captives free: Isa. lxi. 1. (11) Inflicting judgments on mockers, Acts xiii. 41; and on lucre-loving Gehazi-like ministers, as Judas; giving up to judicial blindness the wilfully blind, John ix. 39-41; and to seeing without tasting bliss those who disbelieve the gospel promise of the heavenly feast; so the rich man in hell saw Lazarus afar off in Abraham's bosom, an impassable gulf excluding himself (Luke xvi. 23 26). The gentle features of his character attracted the poor and the simple to him in their troubles, whereas sternness characterized Elijah. In Herod and Herodias Ahab and Jezebel are reproduced, as in John the Baptist Elijah is reproduced; as Elijah, the representative of the law, foreruns the gentler Elisha, so John the greatest prophet of the law foreruns Jesus the gracious Saviour.

Elishah. Javan's eldest son (Gen. x. 4). Ezek. xxvii. 7: "purple from the isles of Elishah." As Javan represents the Ionian Greeks; so E. the Æolians, whose favourite resort was to maritime situations, in Greece, Thessaly, and Asia Minor, and Lesbos and Tenedos. Hellas (Greece) and Elis in the Peloponnese are kindred names.

Elishama. **1.** Num. i. 10, ii. 18, vii. 48, x. 22; 1 Chron. vii. 26, **27.** **2.** 2 Sam. v. 15, 16; 1 Chron. iii. 6, 8, xiv. 7. **3.** 1 Chron. ii. 41. According to tradition, father of Nethaniah and grandfather of Ishmael, "of the seed royal" at the captivity (2 Kings xxv. 25, Jer. xli. 1). **4.** Jer. xxxvi. 12, 20, 21. **5.** 2 Chron. xvii. 8.

Elishaphat. Son of Zichri, whom Jehoiada employed to assemble the Levites to Jerusalem to restore Joash to the throne (2 Chron. xxiii. 1).

Elisheba. Amminadab's daughter; sister of Nahshon, captain of Judah (Num. ii. 3). By marrying Aaron (Exod. vi. 23) she connected the royal and priestly tribes.

Elishua = ELISHAMA.

Eliud = *God of the Jews*. Matt. i. 15.

Elizaphan. **1.** Num. iii. 30; his descendants took a lead in religion under David and Hezekiah (1 Chron. xv. 8, 2 Chron. xxix. 13). **2.** Prince of Zebulun, appointed by Moses to take part in apportioning Canaan (Num. xxxiv. 25).

Elizur. Num. i. 5, ii. 10.

Elkanah. **1.** *Son* of Korah, son of Izhar, son of Kohath, son of Levi (Exod. vi. 24); comp. 1 Chron. vi. 22, 23, where an Elkanah is mentioned, *grandson* of Korah. "The children of Korah died not" when he was consumed (Num. xxvi. 11). **2.** A descendant of the previous E., in the line of Ahimoth or Mahath (1 Chron. vi. 26, 35). **3.** Another Kohathite in Heman's line, father of Samuel by Hannah (1 Chron. vi. 27, 34; 1 Sam. i., ii.). Lived at Ramathaim Zophim, or Ramah, in mount Ephraim. Piously repaired yearly to Shiloh to sacrifice at the tabernacle. His costly offering of three bullocks at Samuel's dedication, and the "portions" of offerings which he gave to his family, indicate wealth. David first established the Levitical and priestly courses in the temple; hence E. does not appear to have performed any sacred function as a Levite. **4.** A Levite (1 Chron. ix. 16). **5.** A Korhite who joined David at Ziklag (1 Chron. xii. 6, comp. xv. 23). **6.** King Ahaz' officer next to himself, slain by Zichri, a mighty Ephraimite, at Pekah's invasion (2 Chron. xxviii. 7).

Elkosh. Nahum's birthplace. Elkesi, a village of Galilee, pointed out to Jerome, with traces of ancient buildings. The Elkosh E. of Tigris, and N. of Mosul, believed by Jewish pilgrims to be Nahum's birthplace and burial place, is less probable, as his prophecies show only a *general* acquaintance with Assyria but a particular knowledge of Palestine (Nah. i. 4, ii. 4-6, iii. 2, 3).

Ellasar. The invader Arioch's king-

dom (Gen. xiv. 1). The Chaldæan *Larsa*, Gr. *Larissa*, a town of lower Babylon, half way between Ur (*Mugheir*) and Erech (*Warka*) on the left bank of the Euphrates. Now *Senkereh*. The inscriptions prove it a primitive capital, probably older than Babylon.

Elmodam or **Almodad.** Luke iii. 28; Gen. x. 26.

Elnaam. 1 Chron. xi. 46.

Elnathan: of Jerusalem. Jehoiachin's maternal grandfather (2 Kings xxiv. 8). Son of Achbor. Jehoiakim's ready tool for evil, in fetching the prophet Urijah out of Egypt to be killed (Jer. xxvi. 22, 23); one of the king's council when Jeremiah's roll was burned (xxxvi. 12, 25); he interceded with the king not to burn it. Comp. for three others Ezra viii. 16.

Elon. **1.** A Hittite, whose daughter Esau married (Gen. xxvi. 34, xxxvi. 2). [See BASHEMATH.] **2.** xlvi. 14. **3.** The judge who judged Israel ten years: buried in Aijalon (= Elon) in Zebulun (Jud. xii. 11, 12).

Elon beth Hanan: *oak of the house of grace.* A commissariat district of Solomon (1 Kings iv. 9).

Elpaal. A Benjamite. Hushim's son; Ahitub's brother. His descendants lived near Lod or Lydda, on the Benjamite hills bordering on Dan, at Ajalon (*Yalo*). Hushim was the name of a Danite family, so that the two tribes must have intermarried (1 Chron. viii. 11–18).

Eltekeh. A city on Dan's border, allotted to the Kohathites (Josh. xix. 44, xxi. 23).

Eltekon. A town in Judah's mountains (Josh. xv. 59).

Eltolad. A city in S. Judah allotted to Simeon (Josh. xv. 30, xix. 4; 1 Chron. iv. 29 TOLAD).

Eluzai. 1 Chron. xii. 5.

Elymas. Arabic (*alim*, "wise," akin to "ulema") for Barjesus, the Jew sorcerer associated with Sergius Paulus. proconsul of Cyprus at Paul's visit (Acts xiii. 6, etc.). Struck blind for "seeking to turn away the deputy (proconsul) from the faith." As he opposed the gospel light, in significant retribution he lost the natural light. Contrast Paul's simultaneously receiving sight and the Holy Ghost (ix. 17). As belief in religion declined under the Roman empire, belief in eastern magic increased.

Elzabad. **1.** 1 Chron. xii. 8. **2.** 1 Chron. xxvi. 7.

Elzaphan. Exod. vi. 22. Moses' cousin. Assisted Mishael his brother in carrying Nadab and Abihu, in their priestly coats, out of the camp (Lev. x. 4; comp. Acts v. 6, 9).

Embalm. "Joseph commanded his servants the physicians to embalm his father (Jacob). And 40 days were fulfilled for him; for so are fulfilled the days of those which are embalmed; and the Egyptians mourned for him threescore and ten days." Joseph himself also at death was embalmed, "and was put in a coffin in Egypt" (Gen. l. 2, 3, 25, 26). The rest of Jacob's twelve sons were probably also embalmed, for their bodies "were carried over into Sychem and laid in the sepulchre" there (Acts vii. 16). Herodotus (ii. 1, 129) records that "every distinct distemper in Egypt had its own physician who confined himself to the study of it alone, so that all Egypt was crowded with physicians." This accounts for Joseph having in his retinue a number of physicians. Embalmers were usually a distinct class; but Jacob not being an Egyptian, his body was not embalmed by the ordinary embalmers. Diodorus long subsequently mentions 30 days as the time of embalming, and the mourning for a king 72 days. This nearly agrees with the 40 and 70 of Genesis; but of course the processes would vary between the early age of Genesis and the later ages of Herodotus and Diodorus. Herodotus mentions the custom of "covering the body in natron (salt) 70 days." The dearest process (that used in Jacob's and Joseph's case) cost a silver talent (£250). The brain and the intestines, with a probe and a sharp Ethiopian black flint or agate to make an incision in the side, were extracted, and spices, myrrh, and cassia introduced; the body, washed and wrapped in fine linen which was plastered inside with gum, was then laid in a mummy case shaped as a man, generally of sycamore, as is that of king Mycerinus found in the third pyramid of Memphis. A second process with oil of cedar, costing £60, and a third cheaper process with syrmœa, were used for the less wealthy. The dearest process was said by the Egyptian priests to belong to Osiris, the judge of the dead, who however was not to be named. The mummy was placed erect against the sepulchral wall. Chemical analysis has detected three modes. 1. With asphaltum, *funeral gum.* 2. With asphaltum and liquor from cedar. 3. With this mixture and resinous aromatics. Asa was "laid in the bed filled with sweet odours and divers spices prepared by the apothecaries' art" (2 Chron. xvi. 14). The Lord's body was by Nicodemus wrapped in "a mixture of myrrh and aloes an hundred pounds weight, . . . as the manner of the Jews is to bury" (John xix. 39, 40). But this is quite distinct from embalming. The Egyptian belief in the transmigration of souls tended to perpetuate the practice, the body being embalmed so as to be ready to receive the soul again when the appointed cycle of thousands of years should elapse. Their burying in the sand impregnated with salts and natron, which preserved the body, first suggested the process. Drugsand bitumen were not generally used before the 18th dynasty.

MUMMY COFFINS.

Embroider: *shabatz* (Exod. xxviii. 39). Rather "*weave* in diaper work," the tissue of threads of one colour being diapered in checkers (tesselated cavities) or small figures; but "the girdle of *needlework*" ("work of the *embroiderer*"). The *embroiderer* worked with a *needle* his design in stitches of coloured thread, or in coloured pieces of cloth sewn upon the groundwork. In xxvi. 1, "the tabernacle curtains with cherubims of cunning work," rather "of the work of the skilled *weaver*"; *chosheeb*, *one who thinks and counts. The figures of cherubim* were to be worked in the loom as in tapestry work, but the hangings or *entrance curtains for the tent* were to be *embroidered with the needle* (ver. 36), "wrought with needlework"; *roqueem*, "the needleworker," "the work of the embroiderer" (xxxv. 35, xxxviii. 23). Smith's Bible Dict. makes the *rikmah woven* texture without gold thread, and therefore without *figures*; *chosheeb* that with gold thread, which was employed to delineate *figures* as the cherubim; *chosheeb* involving the idea of *designing* patterns (xxvii. 16, xxxvi. 8, 35, 37, xxxviii. 18, xxxix. 2, 5, 8, 29). He makes *needlework embroidery* a later invention of Phrygia (so Pliny, viii. 48). But LXX. favour A.V. Pliny's authority weighs nothing against many proofs that embroidery was known in Egypt and there learned by many Israelites (Exod. xxxv. 30-35, 1 Chron. iv. 21). Babylon was early famed for garments of varied colour attracting the eye, such as Achan coveted (Josh. vii. 21). In Egypt the very sails were so ornamented (Wilkinson, iii. 210; Ezek. xxvii. 7, 23, 24). Assyria too was famed for such embroidery.

Emerald. First in the second row on the high priest's breastplate (Exod. xxviii. 18). *Nophek*, "the glowing stone," *the carbuncle* according to Kalisch (xxxix. 11). Tyre imported it from Syria (Ezek. xxvii. 16). One of New Jerusalem's foundations (Rev. xxi. 19). Image of the rainbow round the throne (iv. 3).

Emerods = *hemorrhoids*, or bleeding tumours in the intestinal rectum, frequent in Syria still, owing to want of exercise producing constipation. The images made of them mean images of the part affected (1 Sam. v. 6–12, vi. 4–11; Deut. xxviii. 27).

Emim. A giant warlike race, which occupied the region E. of the Dead Sea, in which the Moabites succeeded them (Gen. xiv. 5, Deut. ii. 10). Perhaps akin to "Amu" the Egyptian word in the hieroglyphics for nomad Shemites. The Heb. means "terrible ones." The Rephaim were on the N.E. of Jordan, the Zuzim next, then the Emim, then the Horim on the S.E.; all gigantic.

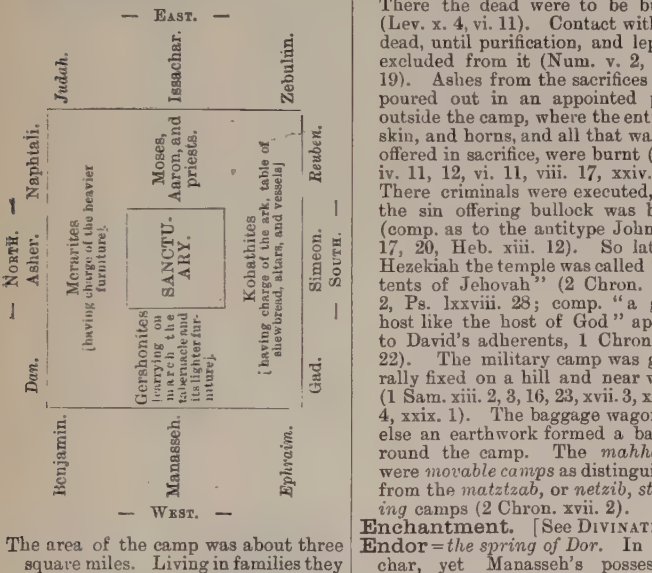
Emmaus. The village (60 stadia or furlongs, *i.e.* seven and a half miles, from Jerusalem) to which two disciples were walking on the day of Jesus' resurrection when He joined them unrecognised. The Gr. Church place it at *Kuriet el Enab* (Abu Ghosh). The old name now reappears in *Amwas*. But Conder (Pal. Expl. Qy. Stat., Oct. 1876, p. 173) identifies it with *Khamasa* (a form of the Heb. Hammath), a ruin close to the modern village *wady Fûkin*, about eight miles from Jerusalem, near the Roman road from Jerusalem, passing Solomon's pools, to *Beit Jibrin*.

Enam. A city of the shephelah or lowland of Judah (Josh. xv. 34). In Gen. xxxviii. 14, 21, read as marg. "in the *gate* (*phathach*) of Enaim," instead of "in an open place." It lay on the road from Judah's dwelling place to Timnath. Aben Ezra less probably trans. "at the breaking

forth of two fountains." Conder identifies it with *Allin*, a ruin close to Thamna, now Tibneh, three miles to the E. on an ancient road from Adullam, the very road by which Judah would have come from Adullam to Timnah. The fellahin dialect changes *n* into *l*.

Enan. Father of Ahira, prince of Naphtali (Num. i. 15).

Encampment. Below is represented the Israelite order of march and encampment (Num. ii.). This would be varied according to local requirements; but the *ideal* was reproduced in the square court with which the temple was surrounded, and in the heavenly city of Ezek. xlviii. 20, Rev. xxi. 16, xx. 9. The earthly camp exhibited the perfect symmetry of the church; the tabernacle in the middle denoted the dependence of all on Jehovah and the access of all to Him.



The area of the camp was about three square miles. Living in families they did not occupy so much room as the same number of soldiers would occupy. The "standard" (*degel*, a *glittering* emblem on a pole) marked the division or camp, the "ensign" (*oth*) the family. Thus there were four standards, one for each "camp" of three tribes: according to tradition the four cherubic forms, the lion (Judah, Gen. xlix. 9, Rev. v. 5), the ox (Ephraim, Deut. xxxiii. 17), the man, and the eagle (Ezek. i. 26, x. 1; Rev. iv. 4, etc.). *Judah* had the post of honour in front of the curtain of the tabernacle, along with Issachar and Zebulun, all three Leah's children, and led the van on march. *Reuben*, Leah's eldest son, with Simeon, Leah's second, and Gad, eldest of Leah's handmaid Zilpah's sons, formed the second camp. *Ephraim*, Manasseh, and Benjamin, Rachel's descendants, formed the third camp. *Dan*, eldest of the handmaids' children, with Asher and Naphtali, handmaids' children, formed the fourth camp. In coincidence with this arrangement, Num. x. 14, etc., represents Judah taking the lead in the march out of the wilderness of Sinai, Reuben next, Ephraim next, and Dan rearward. The signal for march was given by a blast of two silver trumpets. The sanctity of the camp was maintained even in time of war. Among other nations ordinary rules of morality and propriety were then relaxed, as Lucan, x. 407, observes: "no faith or regard for religion exists among men in camp" (nulla fides pietasque viris qui castra sequuntur). But in war especially Israel was to "keep from every wicked thing," and even from any breach of decorum or cleanliness, "for the Lord thy God walketh in the midst of thy camp to deliver thee and to give up thine enemies before thee, therefore shall thy camp be holy, that He see no unclean thing in thee and turn away from thee" (Deut. xxiii. 9-14). All refuse was to be carried outside the camp. There the dead were to be buried (Lev. x. 4, vi. 11). Contact with the dead, until purification, and leprosy excluded from it (Num. v. 2, xxxi. 19). Ashes from the sacrifices were poured out in an appointed place outside the camp, where the entrails, skin, and horns, and all that was not offered in sacrifice, were burnt (Lev. iv. 11, 12, vi. 11, viii. 17, xxiv. 14). There criminals were executed, and the sin offering bullock was burnt (comp. as to the antitype John xix. 17, 20, Heb. xiii. 12). So late as Hezekiah the temple was called "the tents of Jehovah" (2 Chron. xxxi. 2, Ps. lxxviii. 28; comp. "a great host like the host of God" applied to David's adherents, 1 Chron. xii. 22). The military camp was generally fixed on a hill and near water (1 Sam. xiii. 2, 3, 16, 23, xvii. 3, xxviii. 4, xxix. 1). The baggage wagons or else an earthwork formed a barrier round the camp. The *mahhaneh* were *movable camps* as distinguished from the *matztzab*, or *netzib*, *standing* camps (2 Chron. xvii. 2).

Enchantment. [See Divination.]

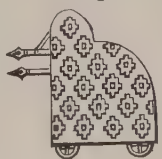
Endor = *the spring of Dor.* In Issachar, yet Manasseh's possession. Here it was that Sisera and Jabin perished (Ps. lxxxiii. 9, 10). E. is not mentioned in Jud. iv. as the scene of the Canaanites' overthrow; but Taanach and Megiddo are mentioned with E. in Josh. xvii. 11, and in Jud. iv. they are represented as the scene of the battle with Sisera's host. E. being near would naturally be the scene of many "perishing"; an undesigned coincidence between the psalm and the independent history, and so confirming both. The good omen associated with the place may have lured Saul to his fatal visit to the witch (1 Sam. xxviii. 7). *Endûr* is still a village on the slope of a mountain to the N. of *jebel Duhy*, "the little Hermon." Caves abound there, in one of which probably the incantation took place; eight miles, over rugged ground, from the Gilboa heights; so that Saul must have passed the Philistine camp on his way from his own army to the witch, and the way the unhappy king crept round in the darkness may be traced step by step.

En-eglaim = *spring of two calves.* Ezek. xlvii. 10. On the confines of Moab, over against Engedi, near where Jordan enters the Dead Sea (Isa. xv. 8). The two limits, Engedi and E., comprise the whole Dead Sea.

Engannim = *spring of gardens.* **1.** In the lowland of Judah (Josh. xv. 34). **2.** On the border of Issachar (xix. 21). Allotted to the Gershonites (Lev. xxi. 29). The "Ginaia" of Josephus. Now *Jenin*, the first village in ascending from Esdraelon plain into the central hills. The "gardens" and "spring" still characterize the place. In this quarter was "the garden house" (Bethhaggan) by way of which Ahaziah fled from Jehu (2 Kings ix. 27). Avoiding the ascent as too steep for his chariot, he fled by the level to Megiddo and died there. Anem in 1 Chron. vi.

Engedi = *fountain of the kid* or *goat.* A town W. of the Dead Sea (Ezek. xlvii. 10), in the wilderness of Judah (Josh. xv. 62). "The wilderness of E." is explained as "the rocks of the wild goats" (1 Sam. xxiv. 4). Abounding in caves on the road to Jerusalem where David found Saul. Originally Hazazon Tamar, "the felling of the palm," palm groves being then around though now none remain (2 Chron. xx. 2). About the middle of the western side of the sea. The fountain *Ain Jidy* is about 500 ft. above the plain and Dead Sea, and 1500 ft. below the top of the cliffs, bursting from the limestone rock down the deep descent amidst banks of acacia, mimosa, and lotus. The temperature at the spring head on a cool day Conder found 83° Fahr. (Pal. Expl., Aug. 1875.) When full it crosses the plain direct to the sea; but most of the year it is absorbed in the dry soil. The four kings of whom Chedorlaomer was chief attacked the Amorites here, and were in turn attacked by the five kings of Canaan in the adjoining vale of Siddim. The route of the Moabites and Ammonites invading Jehoshaphat was by E., and still the marauding hordes from Moab pass round the S. of the Dead Sea along the western shore to *Ain Jidy*, and then westward wherever hope of plunder presents itself. The Song of Sol. (i. 14) celebrates E.'s vineyards and clusters of "camphire," *i.e. hennah* flowers, white and yellow softly blended, wherewith Jewish maidens decked themselves.

Engines. Military, "invented by cunning men" under Uzziah (2 Chron. xxvi. 15); propelling missiles, stones, and arrows. The monuments of Egyptian and Assyrian warfare have no representations of such engines. Thus Scripture is confirmed, that the invention was in Judah under Uzziah. Pliny (vii. 56) assigns it to Syria. Ezekiel (xxvi. 9) alludes to battering rams, *mehhi quaballo*, "a striking of that which is in front," whether with a battering ram, or balista, or catapult; "he


WAR ENGINE.

shall set an apparatus for *striking* against thy walls"; also Ezek. xxi. 22, iv. 2, *karim*, trans. "captains" in xxi. 22, where see marg.

Engraver. In Exod. xxxv. 35 rather "artificer" in wood, stone, or metal; so xxxviii. 23, "artificer" in weaving, etc. Bezaleel's workmanship was in gold, silver, brass, stone, wood (xxxi. 4, 5), Aholiab's in embroidery and weaving. Strict *engraving* of stones is mentioned in Exod. xxviii. 9–21 in the case of the two onyx stones having six each of the 12 tribes' names, on the highpriest's shoulders, and the 12 breastplate stones with the 12 tribes' names engraven. Seal engraving the Israelites learned in Egypt; it existed in Mesopotamia from about 2000 B.C. The "ouches" of gold are the setting wreathed-like filagree round the stones, which were oval like the Egyptian cartouches containing hieroglyphic names. In Zech. iii. 9 "one stone . . . I will engrave the graving (lit. *open the opening*) thereof," *i.e.* I (God) will *prepare* for Him (Messiah) an exquisitely wrought *body*, a suitable temple for the Godhead (John ii. 21). He is the "*stone* cut out of the mountain without hands" (Dan. ii. 45). Paul (Heb. x. 5) explains Ps. xl. 6, "Mine ears hast Thou *opened*" (graven) by "a *body* hast Thou *prepared* Me."

Enhaddah. A town on the border of Issachar (Josh. xix. 21).

Enhakkore=*fount of him who cried.* [See LEHI.] It burst out at Samson's cry, when athirst after slaying a thousand Philistines with an ass's jawbone (Jud. xv. 19, Ps. xxxiv. 6). As the rocky precipice was named Lehi, "the jawbone," so *the hollow place* in the rock was named *Maktesh*, "the tooth hollow." Samson cried to Jehovah (God of grace), and Elohim (God of nature) split the hollow place at Lehi, so that water came out of it, as at Horeb and Kadesh (Exod. xvii. 6; Num. xx. 8, 11), and the fountain was called "the fount of him who cried in Lehi."

En-hazor=*fount of the village.* A fenced city in Naphtali (Josh. xix. 37).

Enmishpat = *fount of judgment.* [See KADESH.] Gen. xiv. 7.

Enoch=*consecrated.* **1.** Cain's eldest son; and the city (probably a village of rude huts) which he built and named after him (Gen. iv. 17, 18). The similarity of names in Cain's line and Seth's line is no proof of the persons being identical, for many of the seemingly like names are from distinct roots. Moreover the fewness of names at that early time, and the relationship and occasional intercourse between the families, account for the similarity or identity of the other names. Details are given specially as to Lamech and E., marking the utter distinctness of those so named in the two lines.

2 Son of Jared; father of Methuselah. *Seventh* from Adam (*seven* indicating Divine completeness, E. typifying perfected humanity). As angels fell to the earth by transgression, so this man was raised to heaven by pleasing God (Irenæus, iv. 15, § 2). Of Noah and E. alone it is written that they "walked with God" (Gen. v. 24, vi. 9); others "walked before God" (xvii. 1). But *walking with God* is a relic of the first paradise when man talked and walked with God in holy familiarity, and an anticipation of the second (Rev. xxi. 3, xxii. 3, 4). The secret spring of his walk with God was "faith"; faith was the ground of his "pleasing God" (which answers to "walking with God" in Gen. v., comp. Amos iii. 3); his "pleasing God" was the ground of his being "translated that he should not see death" (Heb. xi. 5, 6). "Translation" implies a *sudden* removal from mortality to immortality without death, such as shall pass over the living saints at Christ's coming (1 Cor. xv. 51, 52), of whom E. is a type. After the monotonous repetition of the same record of patriarchs, "lived" so many years, "begat sons and daughters, . . . *and he died*," the account of E.'s walk with God and translation without death stands forth in brighter relief. His years, 365 (the number of days in one year), were fewer than his predecessors'; but in his fewer years there was that to record which was not in their immensely lengthened years. He moreover begat sons and daughters, and yet found family ties no hindrance to his walking with God as a family man. Nay, it was not till "after he begat Methuselah" that it is written "E. walked with God." God's gift of children awakened in him a new love to God and a deeper sense of responsibility. E. in the antediluvian generation, and Elijah in the postdiluvian, witnessed before Christ in their own persons to the truth of the resurrection of the body and its existence in heaven. The fathers mostly made them the two witnesses *slain* by the beast, but afterwards raised to heaven (Rev. xi.). This view, if true, would be one answer to the objection against their translation, that "it is appointed unto men once to *die*" (Heb. ix. 27), and that "*death* passed upon *all* men for that all have sinned" (Rom. v. 12). E.'s translation was an appropriate testimony to the truth he announced, "Behold the Lord cometh . . . to execute judgment" in the face of a mocking, infidel world.

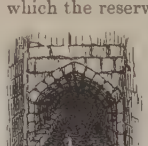
Jude 14 stamps with inspired sanction *the current* TRADITION *of the Jews* as to E.'s prophecies. The language "E. prophesied, *saying*," favours tradition rather than the Book of E. being the source whence Jude drew. So Paul mentions Jannes and Jambres the Egyptian magicians, names drawn from tradition, not from Scripture (2 Tim. iii. 8). Justin Martyr, Irenæus, Clement of Alexandria, and others allude to the Book of E. Bruce the Abyssinian traveller brought home three Ethiopic copies from Alexandria, which Archbishop Lawrence translated in 1821. The Ethiopic was translated from the Greek, the Greek from the Hebrew. The Apostolic Constitutions, Origen (contra Cels.), Jerome, and Augustine deny its canonicity. It vindicates God's government of the world, spiritual and natural, recognises the Trinity, also Messiah "the Son of man" (the name "Jesus" never occurs), "the Elect One" from eternity, before whom "all kings shall fall down, and on whom they shall fix their hopes," the supreme Judge, who shall punish eternally the wicked and reward the just. If the book belong to the period just before our Lord's coming, it gives an interesting view of believing Jews' opinions concerning Messiah at that time. No sure proof establishes its existence before the Christian era.

3. Third son of Midian, Abraham's son by Keturah (Gen. xxv. 4). **4.** Reuben's eldest son, head of the family of Hanochites (Gen. xlvi. 9, Num. xxvi. 5).

See HANOCH for a fourth Enoch, so the A. V. has it.

Enrimmon. Reinhabited by the Jews who returned from Babylon (Neh. xi. 29). Ain and Rimmon (Josh. xv. 32, xix. 7; 1 Chron. iv. 32).

Enrogel=*fountain of feet.* So called because fullers trod their cloth with the feet here. On the border between Benjamin and Judah (Josh. xv. 7, xviii. 16). At a lower level than Jerusalem, as "descended" implies. At the southern extremity of the valley of Hinnom near its junction with the valley of Jehoshaphat. Here Jonathan and Ahimaaz remained to receive intelligence for David from within the walls (2 Sam. xvii. 17). Here also by the stone Zoheleth Adonijah held his feast preparatory to claiming the throne (1 Kings i. 9). The site is by many thought to be that now called "the well of Nehemiah," and by the natives "the well of Job," *Bir-eyûb*. The spot is one of the most fertile round Jerusalem. The well is 125 ft. deep, and in winter usually full; it is walled up and arched above. But Bonar (Land of Promise) argues for *Ain Umm ed daraj*, "spring of the mother of steps," viz. the steps by which the reservoir is reached; "the Fountain of the Virgin," the only real *spring* near Jerusalem (*Bir-eyûb* is a *well*, not a spring); which if not meant will be (what is not likely) unmentioned in the Bible. This spring suits better, as being nearer Jerusalem than *Bir-eyûb*, which is too far for 2 Sam. xvii. 17, and altogether away from the direct road over Olivet to Jordan, and too much in full view of the city for Jonathan's and Ahimaaz' secret purpose. *Daraj* and *Rogel* are names akin. The Fount of the Virgin is still the women's place of resort for washing and *treading* clothes; and it is *above* the king's gardens and so suitable for irrigation, which *Bir-eyûb* is not. Ganneau found the stone of Zoheleth in the village of Siloam under the name Zehweile. This identifies E. with the Fountain of the Virgin.


FOUNTAIN OF VIRGIN.

Enshemesh=*fount of the sun.* A spring on the border between Judah and Benjamin, N. of Judah, S. of Benjamin (Josh. xv. 7, xviii. 17). Between "the going up to Adummim" (*i.e.* the road leading up from the Jordan valley) and the spring of

Enrogel. E. of Jerusalem and of the mount of Olives. Now *Ain Haud* or *Chot*, "the well of the apostles," a mile below Bethany on the way from Jerusalem to Jericho. The *sun's* rays are on it all day.

Entappuah. "Spring of apple" or "citron." [See TAPPUAH.] (Josh. xvii. 7.)

Epænetus. A Christian at Rome greeted by Paul as "my well beloved, who is the firstfruits of Achaia (*Asia* in the Alex., Vat., Sin. MSS.) unto Christ" (Rom. xvi. 5). "Asia" is used in the restricted sense, Mysia, Lydia, and Caria.

Epaphras. Paul's "dear fellow servant, who is for you (the Colossian Christians, i. 7) a faithful minister of Christ," perhaps implying E. was the founder of the Colossian church. In Philem. 23, "my fellow prisoner." Apprehended possibly for his zealous labours in Asia Minor; lit. "fellow captive" (*sunaichmalotos*), taken in the Christian warfare (Phil. ii. 25), or else more probably designated so as Paul's faithful companion in imprisonment. He had been sent by the Colossians to inquire after and minister to Paul. Aristarchus is designated Paul's "fellow prisoner" in Col. iv. 10, and his "fellow labourer" in Philem. 24 (both epistles were sent at the same time). But, *vice versa*, E. in the Epistle to Philemon is "his fellow prisoner," and in the Epistle to the Colossians "his fellow labourer." In Col. iv. 12 Paul thus commends him, "E. who is one of you (a native or resident of Colosse), a servant of Christ, saluteth you, always labouring fervently (*agonizomenos*, 'striving as in the agony of a contest') for you in prayers, that ye may stand perfect and complete in all the will of God."

Epaphroditus: of which Epaphras is a contraction. But E. of the Philippian church is probably distinct from Epaphras of the Colossian church. Probably a presbyter at Philippi. After Tychicus and Onesimus had departed from Rome carrying the epistles to Ephesians, Colossians, and Philemon, Paul was cheered by the arrival of E. with the Philippian contribution. But that faithful "brother, companion in labour, and fellow soldier," being probably in delicate health in setting out, had brought on himself a dangerous sickness by the fatigues of the journey to Rome (Phil. ii. 25, 26, 30; iv. 18). On recovery he "longed" to return to his Philippian flock, and in person relieve their anxiety on his behalf. So Paul "supposed it necessary to send E." to them, being "their messenger" (*apostle*, *i.e.* one of the "apostles" or "messengers *of the churches*" as distinct from *the twelve* and Paul commissioned *by Christ*: Rom. xvi. 7, 2 Cor. viii. 23). Paul charges them, "Receive him in the Lord with all gladness; and hold such in reputation, because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me" (their lack having been not of the will but of the *opportunity*, iv. 10). From the marked exhortations to "receive E. with all gladness," etc., Alford conjectures that the "heaviness" of E. was not solely owing to his strong affection, but that there must have been something behind respecting him.

Ephah. [See WEIGHTS AND MEASURES.] **1.** First of Midian's sons, grandson of Abraham (Gen. xxv. 4, 1 Chron. i. 33, Isa. lx. 6), "the dromedaries of E." E. of the Dead Sea. Midian abounded in camels to carry their merchandise (Jud. vi. 5); the camel is the ship of the desert. **2.** A concubine of Caleb of Judah (1 Chron. ii. 46). **3.** Son of Jahdai (1 Chron. ii. 47) of Judah.

Ephai = OPHAI in the Ketib or original text (Jer. xl. 8, 13). Ishmael slew these "captains of the forces" left in Judah with Gedaliah, the governor appointed by the Babylonians (xli. 3).

Epher. **1.** Gen. xxv. 4, 1 Chron. i. 33. **2.** 1 Chron. iv. 17. **3.** E. of Jordan (1 Chron. v. 24). Akin to *Ophrah*, Gideon's native place in Manasseh W. of Jordan.

Ephesdammim = *boundary of blood*; so called from being the scene of bloody battles between Israel and the Philistines [see ELAH], *i.e.* the valley of the terebinth; contracted into PAS-DAMMIM (1 Chron. xi. 13). Between Shochoh and Azekah, in Judah, the Philistine encampment when David slew Goliath (1 Sam. xvii. 1). The valley of Elah rises close to Hebron, and runs as a rocky ravine northward. Among the towns on its flank was KEILAH, on a steep, terraced, bare hill. Beyond this point the valley widens, and on its W. side is Adullam. A mile farther N. the valley turns W. Here crowning the left bank was Socoh. Farther W. on the valley's S. side is Shaaraim (Tel Zakeriyeh). Then the valley opens into the Philistine plain, and here is situated on a white cliff Gath, commanding the valley. Thus the valley of Elah was the highway from the plain up to the hilly country, and terebinths still grow in it as of old. The site of Saul's battle with the Philistines and Goliath was at the bend of the valley, where the Jerusalem road down which probably Saul came crosses the valley, at E., between Socoh (Shuweikeh) and Azekah (El-Azek). Here still a ruin exists, having a similar meaning, Beit Fased, "house of bloodshed." Two Heb. terms occur in the narrative: *emek* the "broad valley"; *gai* the narrow deep channel in the middle of the emek, dug out by the winter torrent and separating the two hosts. The steep banks are studded with smooth white pebbles, such as David slung at Goliath.

Ephesians, Epistle to. By St. Paul, as chaps. i. 1, iii. 1 prove. So Irenæus, Hær. v. 2, 3, i. 8, 5; Clemens Alex., Strom. iv. 65, Pæd. i. 8; Origen, Cels. iv. 211. Quoted by Valentinus A.D. 120, chap. iii. 14–18, as we know from Hippolytus, Refut. Hæres., p. 193. Polycarp, Epistle to Phil., xii., witnesses to its canonicity. So Tertullian, Adv. Marcion, v. 17, Ignatius, Eph. xii., refers to Paul's affectionate mention of the Christian privileges of the Ephesians in his epistle.

St. Paul, in Col. iv. 16, charges the Colossians to read *his epistle to the Laodiceans*, and to cause his epistle to the Colossians to be read in the church of Laodicea, whereby he can hardly mean *his Epistle to the Ephesians*, for the resemblance between the two epistles, Ephesians and Colossians, would render such interchange of reading almost unnecessary. His greetings sent *through the Colossians to the Laodiceans* are incompatible with the idea that he wrote an epistle to the Laodiceans at the same time and by the same bearer, Tychicus (the bearer of both epistles, Ephesians and Colossians), for the apostle would then have sent the greetings *directly* in the letter to the party saluted, instead of *indirectly* in his letter to the Colossians. The epistle to Laodicea was evidently *before* that to Colosse.

Archbp. Usher supposed that the Epistle to the Ephesians was an *encyclical* letter, headed as in MSS. Sin. and Vat., "To the saints that are . . . and to the faithful," the name of each church being inserted in the copy sent to it; and that its being *sent to Ephesus first* occasioned its being entitled the Epistle to the Ephesians. But the words "at Ephesus" (i. 1) occur in the very ancient Alex. MS. and the Vulg. version. The omission was subsequently made when read to other churches in order to generalize its character. Its internal spirit aims at *one* set of persons, coexisting in one place, as one body, and under the same circumstances. Moreover there is no intimation, as in 2 Cor. and Gal., that it is encyclical and comprising all the churches of that region. After having spent so long time in Ephesus, Paul would hardly fail to write an epistle *specially applying* to the church there. For personal matters he refers the Ephesians to Tychicus its bearer (vi. 21, 22); his engrossing theme being the interests and privileges and duties of Christ's universal church, with particular reference to the Ephesians. This accounts for the absence of personal greetings; so in Gal., Phil., 1 and 2 Thess., and 1 Tim. The better he knows the parties addressed, and the more general and solemn the subject, the less he gives of individual notices.

His first visit to Ephesus is recorded in Acts xviii. 19–21. Some seeds of Christianity may have been sown in the men of Asia present at the grand pentecost (Acts ii. 9). The work began formally by Paul's disputations with the Jews during his short visit was carried on by Apollos (xviii. 24–26), Aquila, and Priscilla. At his second visit after his journey to Jerusalem, and thence to the eastern regions of Asia Minor, he encountered John's disciples, and taught them the baptism of the Holy Spirit, and remained at Ephesus three years (Acts xix. 10, xx. 31), so that this church occupied an unusually large portion of his time and care. His self denying and unwearied labours here are alluded to in Acts xx. 34. This epistle accordingly shows a warmth of feeling and a union in spiritual privileges and hopes with them (i. 3, etc.), such as are natural from one so long and so intimately associated with those

addressed. On his last journey he sailed *past* Ephesus, and summoned the Ephesian elders to Miletus, where he delivered to them his farewell charge (Acts xx. 18–35).

The Epistle to the Colossians, which contains much the same theme, seems to have been earlier, as the Epistle to the Ephesians *expands* the same truths. It is an undesigned coincidence and proof of genuineness that the two epistles, written about the same date and under the same circumstances, bear closer resemblance than those written at distant dates and under different circumstances. [See for instances of resemblance, COLOSSIANS.] Tychicus bore both epistles, and Onesimus his companion bore that to his former master Philemon at Colosse. The date was probably before Paul's imprisonment at Rome became so severe as it was when writing the Epistle to the Philippians, about A.D. 62, four years after his charge at Miletus. In vi. 19, 20 he implies he had some freedom for preaching, such as Acts xxviii. 23–31 represents. His imprisonment, beginning February A.D. 61, lasted at least "two whole years."

The epistle addresses a church constituted of Jewish and Gentile converts, and such was that of Ephesus (ii. 14–22, comp. Acts xix. 8–10). Diana's (Artemis) temple there, burned down by Herostratus on the night of the birth of Alexander the Great (355 B.C.), was rebuilt at enormous cost, and was one of the wonders of the world. [See DIANA.] Hence the appropriateness of comparing the church to a *temple*, containing the true inner beauty, which the idol temple with all its outward splendour was utterly wanting in. In iv. 17, v. 1–13, Paul alludes to the notorious profligacy of the heathen Ephesians. Moreover, an undesigned coincidence, confirming the genuineness of both this epistle and the independent history, is the correspondence of expressions between the epistle and Paul's address to the Ephesian elders (i. 6, 7, ii. 7; comp. Acts xx. 24, 32). Alford designates this "the epistle of the grace of God." As to his bonds, iii. 1, iv. 1, with Acts xx. 22, 23. As to "the counsel of God," i. 11 with Acts xx. 27. As to "the redemption of the purchased possession," i. 14 with Acts xx. 28. As to "building up" and the "inheritance," i. 14, 18, ii. 20, v. 5, with Acts xx. 32.

THE OBJECT is "to set forth the foundation, the course, and the end of the church of the faithful in Christ. He speaks to the Ephesians as a sample of the church universal. In the larger and smaller divisions alike the foundation of the church is in *the will of the Father;* the course of the church is by *the satisfaction of the Son;* the end of the church is *the life in the Holy Spirit*" (Alford). Comp. as to the three, i. 11, ii. 5, iii. 16. Throughout "the church" is spoken of as one whole, in the singular, not the plural. The doctrinal part closes with the sublime doxology (iii. 14–21). Upon the doctrine rest the succeeding practical exhortations; here too the church is represented as founded on the counsel of "God the Father who is above all, through all, and in all," reared by the "one Lord" Jesus Christ, through the "one Spirit" (iv. 4–6, etc.), who give their respective graces to the members. These therefore should exercise all these graces in their several relationships, as husbands, wives, servants, children, etc.; for this end, finally, we must "put on the whole armour of God" (vi. 13).

The STYLE, like the subject, is sublime to a degree exceeding that of Paul's other epistles. The sublimity produces the difficulty and peculiarity of some expressions. The theme was suited to Christians long grounded, as the Ephesians were, in the faith as it is in Jesus.

Ephesus. Chief city of the Ionian confederacy and capital of the Roman province "Asia" (Mysia, Lydia, Caria), on the S. side of the plain of Cayster, and partly on the heights of Prion and Coressus, opposite the island of Samos. A leading scene of Paul's ministry (Acts xviii., xix., xx.); also one of the seven churches addressed in the Apocalypse (i. 11, ii. 1), and the centre from whence John superintended the adjoining churches (Euseb., iii. 23). E., though she was commended for patient labours for Christ's name's sake, is reproved for having "left her first love."

The port was called Panormus. Commodious roads connected this great emporium of Asia with the interior ("the upper coasts," *i.e.* the Phrygian table lands, Acts xix. 1); also one on the N. to Smyrna, another on the S. to Miletus, whereby the Ephesian elders travelled when summoned by Paul to the latter city. On a N.E. hill stands the church *Ayasaluk*, corrupted from *hagios theologos*, "the holy divine," John. Timothy, and the Virgin Mary who was committed by the Lord to John (xix. 26), were said to have been buried there. It was the port whither Paul sailed from Corinth, on his way to Syria (Acts xviii. 19–22). Thence too he probably sailed on a short visit to Corinth [see 1 CORINTHIANS]; also thence to Macedonia (xix. 21, 27, xx. 1; comp. 1 Tim. i. 3, 2 Tim. iv. 12, 20).

Originally colonised by the hardy Atticans under Androclus, son of Codrus, it subsequently fell through the enervation of its people under Lydian and Persian domination successively; then under Alexander the Great, and finally under the Romans when these formed their province of Asia (129 B.C.). A proconsul or "deputy" ruled Asia. In Acts xix. 38 the plural is for the singular. He was on circuit, holding the assizes *then* in E.; as is implied, "the law is open," marg. "the court days are (now being) kept." Besides a senate there was a popular assembly such as met in the theatre, the largest perhaps in the world, traceable still on mount Prion (Acts xix. 29). The "town clerk" had charge of the public records, opened state letters, and took notes of the proceedings in the assembly. His appeal, quieting the people, notices that Paul was "not a blasphemer of the Ephesian goddess," a testimony to Paul's tact and wisdom in preaching Christ. The friendly warning of the ASIARCHS [see] to Paul, not to venture into the theatre, implies how great an influence the apostle had gained at E.

Besides being famed as the birthplace of the two painters Apelles and Parrhasius, and the philosopher Heraclitus, E. was notorious for its magical arts and amulets of parchment with inscribed incantations (*Ephesia grammata*), valued at enormous prices (50,000 pieces of silver), yet freely given up to the flame when their possessors received a living faith (xix. 19). In undesigned coincidence with Acts, Paul writing to Timothy (2 Tim. iii. 13) says "seducers (*goetes*, conjurors) shall wax worse and worse, deceiving and being deceived." The "special miracles" which God wrought by the hands of Paul were *exactly suited to conquer the magicians on their own ground:* handkerchiefs and aprons from his body brought as a cure to the sick; evil spirits cast out by him; and when exorcists imitated him, the evil spirits turning on them and rending them.

The Diana of E., instead of the graceful Grecian goddess of the chase, was a mummy-shaped body with many breasts, ending in a point, and with the head of a female with mural crown, and hands with a bar of metal in each; underneath was a rude block. An aerolite probably gave the idea "the image that fell from heaven." After frequent burnings, the last building of her temple took 220 years. [See DIANA.] Some read Pliny's statement, "the columns were 120, seven of them the gifts of kings"; the diameter of each is six feet, the height 60 feet, according to Ward's measurement. The *external* pillars according to Wood's arrangement are 88; the whole number, internal and external, 120. The glory of E. was to be "a worshipper of the great goddess" (see marg.), lit. a *caretaker, warden,* or *apparitor of the temple* (*neokoros*), and the silversmiths had a flourishing trade in selling portable models of the shrine. Perhaps Alexander the "coppersmith" had a similar business. The "craftsmen" were the *designers*, the "workmen" ordinary labourers (Acts xix. 24, 25). The imagery of a *temple* naturally occurs in 1 Cor. iii. 9–17 written here, also in 1 Tim. iii. 15, vi. 19; 2 Tim. ii. 19, 20, written to E.; comp. also Acts xx. 32. Demetrius would be especially sensitive *at that time* when Diana's sacred month of May was just about to attract the greatest crowds to her, for 1 Cor. xvi. 8 shows Paul was there about that time, and it is probable the uproar took place then; hence we find the Asiarchs present at this time (Acts xix. 31). Existing

GRECIAN DIANA.

ancient coins illustrate the terms found in Acts, "deputy," "town clerk," "worshipper of Diana." The address at Miletus shows the Ephesian church had then its bishop presbyters. Paul's companions, Trophimus certainly and Tychicus possibly, were natives of E. (Acts xx. 4, xxi. 29; 2 Tim. iv. 12.) Also Onesiphorus (2 Tim. i. 16–18, iv. 19), Hymeneus and Alexander, Hermogenes and Phygellus, of E., were among Paul's opponents (1 Tim. i. 20; 2 Tim. i. 15, iv. 14).

Ephlal. 1 Chron. ii. 37.

Ephod. 1. The highpriest's vestment, with the breastplate and Urim and Thummim (some material objects in the bag of the breastplate, used for consulting Jehovah by casting lots: Speaker's Comm.; but see HIGH-PRIEST) in it. This Abiathar carried off from the tabernacle at Nob, and David consulted (1 Sam. xxi. 9, xxiii. 6, 9, xxx. 7).

EGYPTIAN EPHOD.

The breastplate, with its twelve precious stones, gave an importance to the ephod which led to its adoption in the idolatries of Gideon and Micah (Jud. viii. 27, xvii. 5, xviii. 14). The large amount of gold used by Gideon on his ephod was not the *material* of it, but the means wherewith he completed it; including the breastplate (*choshen*), the 12 precious stones, and the two for the shoulders, the gold thread throughout, and gold braid, and gold twist chains fastening the breastplate upon the ephod, and lastly the price of the labour (Exod. xxviii. 6–30). [See GIDEON.] His aim was by wearing it to have a vehicle for inquiring the will of Jehovah, through the Urim and Thummim, the holy lot, and breastplate. The ephod was also used, but without the breastplate, by the ordinary priests, as their characteristic robe (1 Sam. ii. 28, xiv. 3, xxii. 18; Hos. iii. 4). David's ephod, in bringing the ark to Jerusalem, differed from the priests' in being of ordinary linen (*bad*), whereas theirs was of fine linen (*sheesh*).

2. Father of Hanniel, head of Manasseh, assisted Joshua and Eleazar in apportioning Canaan (Num. xxxiv. 23).

Ephraim = *doubly fruitful.* Joseph's second son by Asenath, named so, "for," said Joseph, "God hath caused me to be fruitful in the land of my affliction." Born during the seven plenteous years; the "*doubly* fruitful" may refer to both the fruitfulness vouchsafed to Joseph and the plenty of the season. As regards E. himself, he was doubly blessed: (1) in being made, as well as Manasseh, a patriarchal head of a tribe, like Jacob's immediate sons (Gen. xlviii. 5); as Judah received the primary birthright (Reuben losing it by incest, Simeon and Levi by cruelty), and became the royal tribe whence king David and the Divine Son of David sprang, so E. received a secondary birthright and became ancestor of the royal tribe among the ten tribes of Israel (xlix. 3–10, 22–26). (2) E. the younger was preferred to Manasseh the elder, as Jacob himself was preferred before the elder Esau. Jacob wittingly guided his hands so as to lay his right on E. and his left on Manasseh, notwithstanding Joseph's remonstrance; saying, "Manasseh shall be great, but his younger brother shall be greater than he, and his seed shall become a multitude of nations." Jacob called to mind God's promise at Luz, "I will make thee *fruitful*," a Heb. word akin to *E.* and to *Ephrath*, the scene of the death of his darling wife, E.'s grandmother (xxxv. 11, 16, xlviii. 4, 7, 13–19). E. was about 21 when Jacob blessed him, for he was born before the seven years' famine, and Jacob came to Egypt towards its closing years, and lived 17 years afterwards (xlvii. 28). Before Joseph's death E.'s family had reached the third generation (l. 23).

The last notice we have of him is his mourning for his sons slain in the foray by the men of Gath, and naming his new-born son BERIAH [see] from the calamity, unconscious that that son would be the progenitor of the most remarkable of all his descendants, Joshua (1 Chron. vii. 20–23). Ps. lxxviii. 9 is referred in Smith's Bible Dict. to this time; but the phrase is rather *figurative* for *spiritual apostasy*; "the children of E. . . . carrying bows, turned back in the day of battle." E.'s numbers in the wilderness of Sinai census were 40,500, Manasseh's 32,200. But at the eve of entering Canaan E. had decreased to 32,500, whilst Manasseh had increased to 52,700; and at the conquest E. was fewest in numbers after Simeon (22,200). Still in Moses' blessing E. stands pre-eminent over Manasseh; and he and Manasseh are compared to the *two* horns of the *reem* (not *unicorn* but the gigantic wild ox, now extinct, or urus); "with them he (Joseph) shall push the people together to the ends of the earth, and they are the *ten thousands* of E. and they are the *thousands* of Manasseh." Moreover, Joseph's land is "blessed of the Lord for the precious things of heaven . . . the dew . . . the deep beneath . . . the precious fruits brought forth by the sun and . . . put forth by the moon . . . the chief things of the ancient mountains and . . . of the lasting hills . . . of the earth and its fulness, and the good will of Him that dwelt in the bush": a glorious issue to the afflictions "of him that was separated from his brethren" (Deut. xxxiii. 17). "His glory (is like) the firstling of his bullock," rather "the firstling of his (Joseph's) bullock (*i.e. E.* made by Jacob in privileges *the firstborn of Joseph's offspring*; the singular 'bullock' being used collectively for *all* Joseph's *offspring*, and expressing their *strength*) is his glory." Whereas Jacob dwelt on Joseph's trials, and prophetically the severe wars of his descendants, in which God would strengthen them as He had strengthened Joseph, Moses looks onward to their final triumph and peaceful enjoyment of all precious things in their land.

The tribe E.'s territory.—The two great tribes of Judah and Joseph (E. and Manasseh) took their inheritance first. The boundaries of E. are traced from W. to E. in Josh. xvi. 1–10. Ataroth Adar and upper Bethhoron lay on the centre of the southern border of E. The border on the N. side went out westward, *i.e.* seaward, to Michmethah, which was *in front* (W. or N.W.) of Shechem (Nablus), the latter being in E. From Michmethah the border went round to the E. at the back of mount Ebal, then S.E. towards Janohah (*Yanûn*). It passed Taanath Shiloh (probably *Salim*). From Janohah it touched Ataroth on the wady *Fasail*; then passing Naarath or Naaran (1 Chron. vii. 28) on the E. of Bethel, called Neara by Josephus, abounding in water, and so likely to be near *Ras el Ain* (five miles N. of Jericho), which pours a full stream into the wady *Nawaymeh*. From Naarath E.'s boundary reached Jericho, and struck into the line that forms the S. baseline of the tribe, running to the Jordan. From En Tappuah (*Ain Abuz*, five miles and a half S. of Shechem) E.'s boundary ran S.W. into the brook Kanah, which still retains its ancient name; thence the boundary ran out to the sea. The boundary between E. and his brother Manasseh is not exactly defined; comp. Josh. xvii. 14–18. Generally, E. lay to the S., Manasseh to the N. But Manasseh, instead of crossing the country from E. to W. as it is often represented, occupied only half that space, and lay along the sea to the W., bounded on the E. by mount Carmel. The territory of the twofold "house of Joseph" was 55 miles from E. to W. by 70 from N. to S. The northern half of central Palestine was "mount Ephraim," hills of limestone material, intersected by wide plains with streams of running water, and therefore clothed with vegetation. Travellers attest the increasing beauty of the country in going N. from Jerusalem. The "precious things of the earth," "flowers," "olive valleys," and "vines" are assigned to E. (Isa. xxviii. 1–4; Hos. x. 1). He is compared to a "heifer," whereas Dan, Judah, and Benjamin among their comparatively barren rocks are compared to *lions* and *wolves*. E. lay near the highways from Egypt and Philistia to Galilee and from Jordan to the sea. E. did not extend to the sea, but had separate cities assigned to it in Manasseh on the coast. In it were Shechem, Jacob's original settlement, "his parcel of ground" and well; Ebal and Gerizim, the mounts of cursing and blessing; and Shiloh, the seat of the sanctuary till the time of Eli. Here too was the great Joshua's tomb, as also his patrimony. Jealous sensitiveness as to any exploit achieved without E.'s sharing in it betrayed at once their tribal self importance and their recognised high standing among the tribes. So towards Gideon, Jephthah and David (Jud. viii. 1, xii. 1; 2 Sam. xix. 41–43). In one instance they nobly interposed to clothe, feed, and restore in freedom their captive brethren of Judah (2 Chron. xxviii. 9–15). The 78th Psalm was designed to soothe their tribal soreness at the transference of the religious capital from Shi-

loh to Jerusalem (ver. 60–70). They attached themselves to David after Ishbosheth's fall; 20,800 warriors of them "coming with a perfect heart to Hebron, to make David king over all Israel." Among his state officers there was more than one Ephraimite (1 Chron. xxvii. 10–14); and after Absalom's rebellion they were probably foremost among the men of Israel in expressing jealousy of Judah in respect to the latter's greater share in promoting David's return. From the time of the severance of the ten tribes from Judah, brought about by Rehoboam's infatuation and Jeroboam's ("ruler over all the charge of the house of Joseph") rousing E.'s innate self elation, E. became the representative and main portion of the northern kingdom; for the surrounding heathen, the luxurious Phœnicians, the marauding Midianites, the Syrians and Assyrians from the N., and the Egyptians from the S., left to Israel little which was permanently, exclusively, and distinctively its own, beyond the secure territory of E. with its hilly fastnesses. The plain of Esdraelon, to the N. beyond E., was the natural battlefield for Egyptian forces advancing along the seacoast plain from the S. and Syrians and Assyrians from the N. to operate in; but E. could only be reached through precipitous ascents and narrow passes, where invaders could be easily repelled. But her continually increasing moral degeneracy and religious apostasy rendered all her natural advantages unavailing. No temporary revival, as in Judah's case, relieves the gloomy picture, until the cup of her iniquity was full; and God, though His amazing love long forbore to judge her, at last swept her away permanently from her home and her abused privileges and opportunities. (Hos. v., vi., vii., ix., x., xi. 1–8, xii., xiii.; Ezek. xxiii.; 2 Kings xvii.)

Ephraim. Beside which was Absalom's sheep farm, where took place Amnon's murder (2 Sam. xiii.). Our Lord, when the chief priests plotted to kill Him, retired to "a city called E. . . . a country near to the wilderness" (John xi. 54). "The wilderness" means the hill country N.E. of Jerusalem, between the central towns and the Jordan valley. Thus Ophrah of Benjamin probably is identical with E. (1 Sam. xiii. 17.) Now *Et-Taiyibeh*, a village on a conical hill commanding the view of the Jordan valley and the Dead Sea.

Ephraim, wood of. The battlefield where Absalom fell, the entanglement of the wood occasioning large slaughter of the Ephraimites, whence perhaps the wood was named. From 2 Sam. xvii. 24, 26, xviii. 3, it is certain that it was E. of Jordan, not W. where the *tribe* Ephraim was settled. Mahanaim was the "city out of" which David's army looked for "succour" from him. Grotius thinks, less probably, that the name was derived from the slaughter of Ephraim at the Jordan fords by Jephthah (Jud. xii. 1–5); the city Mahanaim and wood of Ephraim were miles off from the Jordan.

Ephrain. A city of Israel which, with its dependent villages, Abijah and the men of Judah took from Jeroboam (2 Chron. xiii. 19). Possibly = Ephraim city above; also = EPHRON, MOUNT, on the northern bound of Judah (Josh. xv. 9).

Ephratah, Ephrath. **1.** Second wife of Caleb, Hezron's son; mother of Hur; grandmother of Caleb the spy (1 Chron. ii. 19, [24,] 50; iv. 4).

2. The name of Bethlehem Judah in Jacob's time (Gen. xxxv. 16, 19; xlviii. 7). Whence probably E. the mother of Hur took her name, being a native and owner of the town and district; which accounts for his being called "the father of Bethlehem." In Mic. v. 2 it is called Bethlehem E. As Bethlehem means "house of bread," so E. "fruitful," the region abounding in corn. In Ps. cxxxii. 6 the sense is: "we (being) in E. [*i.e.* whilst David was still a youth at Bethlehem] heard of it," viz. the ark, as a mere matter of *hearsay*, so neglected was the ark then whilst in the forest town of Kirjath Jearim.

Ephron. Zohar's son, a Hittite; owner of the field facing Mamre or Hebron, and the cave in the field. Abraham bought it from E. for 400 shekels of silver (Gen. xxiii., xxv., xlix.).

Epicureans. Disciples of Epicurus, the Athenian philosopher, whose "garden" was the resort of numbers. There he taught that the aim of philosophy should be happiness and pleasure, not absolute truth; experience (the perceptions, general notions, and passions or affections), not reason, the test. Physics he studied, to explain phenomena and dispel superstitious fears; ethics he regarded as man's proper study, since they conduce to supreme and lasting pleasure. The Epicureans and Stoics were the two opposite schools of philosophy prevalent in Athens at Paul's visit (Acts xvii. 18). Materialism and sensual selfishness was the ultimate tendency of Epicurus's teaching; but his bold criticism of heathen polytheism, the claims of the body, and individual freedom, were the better elements in it. Stoicism taught an absolute fate and the spiritual nature of the soul, which it made part of the general soul of the world. Paul directs against Epicureanism the declaration of creation (ver. 24), providence (26), inspiration (28), the resurrection and judgment (31). Sadduceeism was its Jewish representative. Diogenes Laertius (x.) preserves some of Epicurus's letters, and a list of his writings. See also Lucretius, De Rerum Natura, trans. by Creech.

Epistle. The first mentioned in the O. T. is that of David to Joab, sent by Uriah (2 Sam. xi. 14); a usage perhaps borrowed from the Phœnicians, with whose king Hiram he was intimate. The king's seal was usually attached in token of authority, and to guard against any one but the person addressed reading it (1 Kings xxi. 8, 9). The seal was of clay impressed whilst moist (1 Kings xxi. 8, 9; Job xxxviii. 14). "A writing came to Jehoram from Elijah" (2 Chron. xxi. 12). Originally messages were sent orally (Gen. xxxii. 3; Num. xxii. 5, 7, 16, xxiv. 12; Jud. xi. 12, 13; 1 Sam. xi. 7, 9). Hezekiah had a system of couriers or posts to transmit his

DROMEDARY POST.

letters in various quarters; the plan especially prevalent in Persia (2 Chron. xxx. 6, 10; Esth. viii. 10, 14). We read of his "spreading before the Lord" Sennacherib's letter (2 Kings xix. 14). Sanballat's "open letter" was an infraction of the etiquette of the Persian court (Neh. vi. 5). Jeremiah wrote to the captives in Babylon (Jer. xxix. 1–3).

In the N. T. St. Luke begins both his "Gospel" and "Acts" in the *form* of a letter to Theophilus; but in *substance* both books are rather histories than epistles. Our Lord wrote no epistle, as that to Abgarus king of Edessa is most probably not authentic (Euseb. H. E., i. 13). His office was to enact the facts, and to fulfil the personal ministry, upon which the church was to be founded. The epistles are the inspired commentaries unfolding the truths in the histories, the Gospels, and Acts; just as the prophets interpret the spiritual lessons designed by God to be drawn from the O. T. histories. Twenty-one of the 27 N. T. books are epistles strictly. Three more are so in form: Luke, Acts, and Revelation addressed to the seven churches. Matthew, Mark, and John alone are not epistolary either in form or substance. Fourteen, including Hebrews, are by Paul; three by John; two by Peter; one by James; one by Jude. Paul dictated his to an amanuensis, authenticating them with his autograph at the close, wherewith he wrote the salutation "grace be with thee," or "the grace of our Lord Jesus Christ," etc. But, in order to show his regard to the Galatians, whom Judaizers tried to estrange, he wrote *all* that epistle himself *in large characters*, for so Gal vi. 11, 12 ought to be trans., "ye see in *how large letters* I have written." The largeness of letters was probably owing to his weakness of sight (Gal. iv. 15). The words "I have written" (wrote, *egrapsa*) distinguished this epistle as written by himself from 2 Thess. iii. 17, "I write," where he only writes the closing salutation. Philem. 19 shows that *that* epistle also was *all* written by Paul as a special compliment to Philemon; whereas the accompanying epistle to the Colossians (iv, 18) has only "the salutation" so written, as also 1 Cor. xvi. 21. In Rom. xvi. 22 his amanuensis Tertius salutes in his own name. Peter's closing salutation is "*peace* be with you"; as Paul's is "grace," etc. John after Paul's death takes up his closing benediction, "the grace of our Lord

Jesus Christ be with you all," at the end of Revelation. In the beginning of most of Paul's epistles "grace and peace" are his opening greeting; in the pastoral epistles concerning *ministers* "mercy" is added, "grace, mercy, and peace" (1 and 2 Tim. and Tit.), for ministers of all men most need *mercy* (1 Cor. vii. 25, 2 Cor. vi. 1). All the epistles besides Paul's are called "catholic" or "general." This designation holds good in a general and not strict sense; for the 2 and 3 John are addressed to specific persons in form, though in substance they are general. The epistolary form of inspiration gives scope for free expression of personal affection, and conveys Divine truth, progressively unfolded to us, as to Christian faith, worship and polity with a freshness, point, and communion of heart with heart, such as could hardly be attained by formal, didactic treatises.

Er = *watchful*. 1. Firstborn of Judah, by Bathshua, a Canaanite; the marriage with this daughter of a corrupt race producing sin and sorrow. Tamar was his wife but bare him no son; for "E. was wicked in the sight of the Lord, and the Lord slew him," his sin being probably some abomination connected with the impure Canaanite idolatry (Gen. xxxviii. 3-7). 2. 1 Chron. iv. 21. 3. Gen. xlvi. 16. 4. Luke iii. 28.

Eran, Eranites. Num. xxvi. 36.

Erastus. "Chamberlain," *i.e.* city steward and treasurer of Corinth (Rom. xvi. 23). The conversion of so prominent a man marks the great success of Paul's labours there. He ministered to Paul, accompanying him on his last journey to his second imprisonment at Rome; but "abode at Corinth," going no farther, as Paul notes (2 Tim. iv. 20) to depict his utter desertion by man. E. *the missionary* is perhaps distinct, as a *chamberlain's* office would hardly admit of continued missionary journeys (Acts xix. 22).

Erech. "The beginning of Nimrod's kingdom was Babel, E., Accad, and Calneh in the land of Shinar." Orchoe, 82 miles S., 43 E. of Babylon, now *Warka*; in the land of Shinar. Apparently the necropolis of the Assyrian kings, judging from the brick and coffins and mounds all round. Some bricks bear the monogram "the moon," answering to Heb. *yareeach*, whence perhaps E. is derived. The inhabitants were among those settled in Samaria by Asnapper (Ezra iv. 9, 10). [See BABYLON.]

Esarhaddon. Sennacherib's younger son, Sargon's grandson (2 Kings xix. 37). [See ASSYRIA.] After the murder of his father by his two sons, E. the eldest surviving son succeeded, 680 B.C. The Assyrian inscriptions state that for some months after his accession he warred with his half brothers (Rawlinson, Anc. Monarchies, ii. 186). The Gr. Abydenus states the same. The Scripture is thus confirmed; for naturally E. would seek to avenge his father's murder, and they would seek the throne. The Armenian records state that the two assassins, having escaped from the scene of conflict, took refuge in Armenia, where the king gave them lands which long continued in possession of their posterity (Mos. Choren., Hist. Arm., i. 22). E. is famed for his expedition into Arabia, an undertaking with few parallels in history; for few conquerors have ventured to pass the barrier of Arabian deserts. E. was perhaps the most potent of the Assyrian kings, warring in the far East, according to the monuments, with Median tribes "of which his father had never heard the name"; extending his power W. to Cilicia and Cyprus, ten kings of which submitted to him. Southward he claimed authority over Egypt and Ethiopia; having driven the Ethiopian Tirhakah out of Egypt. Having conquered Merodach Baladan's sons, E. made Babylon directly subject to the Assyrian crown, instead of being governed by viceroys, and as king of each of the two empires resided by turns at Nineveh and Babylon. He is the only Assyrian king who reigned at *Babylon*; the bricks of the palace he built there still bearing his name. A tablet also bears the date of his reign. Manasseh king of Judah is mentioned among his tributaries. Scripture by a striking minute coincidence with truth represents Manasseh as carried to *Babylon*, not to the Assyrian capital Nineveh; which would seem inexplicable but for the above fact, revealed by the monuments. E.'s Babylonian reign lasted from 680 to 667 B.C., the very period when Manasseh was brought up by the Assyrian king's captains to Babylon on a charge of rebellion (2 Chron. xxxiii. 11-19). By an unusual clemency on the part of an oriental king, Manasseh was restored to his throne, a marvellous proof of the power of prayer. The monuments tell us of a similar act of E. whereby he gave a territory on the Persian gulf to Merodach Baladan's son, on his submission as a refugee at his court.

ESARHADDON.

E. built three other palaces and 30 temples, "shining with silver and gold," in different parts of his dominions. His S.W. palace at Nimrud, excavated by Layard, corresponds in plan to Solomon's temple but is larger, viz. the hall being 220 by 100 ft. and the antechamber 160 by 60. Unfortunately the sculptured stones and alabaster have been materially injured by fire. He boasts of his S.W. palace of Nimrud that it was a building "such as the kings his fathers before him had never made." Ptolemy's canon shows he reigned 13 years in *Babylon*, and probably reigned in all 20 years, dying about 660 B.C. Assur-banipal, or Sardanapalus II., for whom E. built a palace, succeeded, and caused the tablets to be collected which furnish us with such information; comparative vocabularies, lists of deities, records of astronomical observations, histories, scientific works. Saracus his son was attacked by the Scythians, then by the Medes and Cyaxares, and Nabopolassar his own general. Saracus burnt himself in his palace, and Nineveh was taken. [See ASSYRIA.] E. (as G. Smith reads an inscription) about 672 B.C., marching from Asshur (Kileh Sherghat) to Tyre, besieged Bahal its king who was in league with Tirhakah, thence he marched to Aphek at the foot of Lebanon, then to Raphia S.W. of Judah, thence from Lower Egypt which was in his hands to Miruha or Meroe. Though distressed on the way by want of water, he at last drove Tirhakah out of Egypt.

Esau = *hairy, rough*; for at birth he "came out *red* (whence his name EDOM), all over like an hairy garment" (Gen. xxv. 25). The animal appearance marked his sensual, self willed, untamed nature, in which the moral, spiritual elements were low. *Sec'ar*, "hairy," may have also originated the designation of his territory, mount Seir, *i.e.* "thickly wooded," as he was in person "hairy." Jacob took hold of his twin brother in the womb when the latter was coming out first, whence he got his name = *supplanter* (Hos. xii. 3). E. like Nimrod was "a cunning (skilful) hunter," "a man of the field" or "desert," wild, restless, and self indulgent, instead of following his fathers' peaceful pastoral life, "dwelling in tents."

Isaac, with the caprice of affection whereby the quiet parent loves the opposite to his own character, "loved E. because he did eat of his venison," his selfishness herein bringing its own punishment. "Rebekah loved Jacob" as "a plain man," *i.e. upright*, steady, and domestic; but her love too was wanting in regard to high principle. Reckless of the lawfulness of the means, provided she gained her end, she brought sorrow on both. From before the birth of both it was foretold her, "the elder shall serve the younger." E.'s recklessness of spiritual and future privileges, and care only for the indulgence of the moment, caused him to sell his birthright for Jacob's red pottage, made of lentiles or small beans, still esteemed a delicacy in the East. The *colour* was what most took his fancy; "feed me with that red, that red." "The lust of the flesh and the lust of the *eye*" were his snare. He can hardly have been "at the point to die" with hunger; rather his impatience to gratify his appetite made his headstrong will feel as if his life depended on it; I shall die if I don't get it, then "*what profit* shall this birthright do to me!" Nay, but "*what* is a man *profited* if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" (Matt. xvi. 26.) Jacob took an ungenerous and selfish advantage, which the Scripture does not sanction, and distrusting E.'s levity required of him an oath. Yet his characteristic faith appears in his looking on to the unseen future privileges attached to the birthright (the priesthood of the family [Num. viii. 17-19] and the progenitorship of Messiah, independently of temporal advantages, Gen. xlviii. 22, xlix. 3, 4) as heir of the everlasting promises to Abraham's seed (Rom. ix. 5, 8). "Profane E. for

one morsel sold," and so "despised, his birthright." The smallness of the inducement aggravates the guilt of casting away eternity for a morsel. Unbelieving levity must have all its good things *now* (1 Cor. xv. 32); faith says with Jacob "I have *waited* for Thy salvation, O Lord" (Gen. xlix. 18; comp. Luke xvi. 25). The nickname Edom, "red," was consequently given E. as the reproach of his sensual folly, a name mostly confined to his land and his posterity.

By feigning to be E., Jacob, at his mother's suggestion, stole the father's blessing which God would have secured to him without guile and its retributive punishment, had he waited in simple faith. Isaac too erred through carnal partiality, which he sought to stimulate by eating his favourite's venison, determining to give to E. the blessing in spite of the original Divine intimation, "the elder shall serve the younger," and in spite of E.'s actual sale of the birthright to Jacob, and though E. had shown his unworthiness of it by taking when he was forty years of age two Hittite wives from among the corrupt Canaanites, to his father's and mother's grief. Too late, when "afterward E. would have inherited the blessing, he was rejected, for he found no place for repentance, though he sought it carefully with tears" (Heb. xii. 16, 17). There is an "afterward" coming when the unbeliever shall look back on his past joys and the believer on his past griefs, in a very different light from now. Contrast Heb. xii. 11 with 17; so Gen. iii. 6, 8, "the cool of the day"; Matt. xxv. 11, 12, "the foolish virgins." E. found the truth of the homely proverb, "he that will not when he may, when he will shall have nay" (Prov. i. 24-30; Luke xiii. 28, 34, 35, xix. 42, 44). What E. found not was "place for repentance" *of the kind which he sought*, viz. such as would regain the lost blessing. Had E. sought *real* repentance he would have found it (Matt. vii. 7). He did not find it because this was not what he sought. His "tears" were no proof of true repentance, for immediately after being foiled in his desire he resolved to murder Jacob! He wept not for his sin, but for its penalty. "Before, he might have had the blessing without tears; afterwards, however many he shed, he was rejected" (Bengel). Tears are shed at times by the most hardened; failing to repent when so softened for the moment, they hardly ever do so afterwards (1 Sam. xxiv. 16, 17, Saul: contrast David, Ps. lvi. 8).

Rebekah, hearing of the vengeful design of E. against her favourite son, by recalling to Isaac's remembrance E.'s ill judged marriage secured the father's consent to Jacob's departure from the neighbourhood of the daughters of Heth to that of his own kindred, and at the same time the confirmation of the blessing (Gen. xxvii. 46, xxviii. 1). E. then tried by marrying his cousin Mahalath, Ishmael's daughter, to conciliate his parents (xxviii. 8, 9). Thus he became connected with the Ishmaelite tribes beyond the Arabah valley. Soon after he began to drive the Horites out of mount Seir; and by the return of Jacob 29 years after, E. was there with armed retainers and abundant wealth. It was not however till after his father's death that he permanently left Canaan, according to Isaac's blessing, to Jacob, his wives and family then first accompanying him (Gen. xxxv. 29, xxxvi. 6).

E. was moved by God in answer to Jacob's wrestling prayer to lay aside revenge and meet his brother with embraces, kisses, and tears (Prov. xvi. 7). Love, and gifts in token of it, drove after drove, melted the violent but impulsive spirit of E. Jacob however, wisely fearing any collision which might revive the old grudge, declined accompanying E., but expressed a hope one day to visit mount Seir; his words, "I will lead on softly . . . until I come unto my lord unto Seir," cannot mean he *then* intended going there, for he was avowedly going towards Succoth and Shechem (Gen. xxxii., xxxiii.). The death of their father Isaac more than 20 years afterwards was probably the next and last occasion of the brothers meeting. They united in paying him the last sad offices (xxxv. 29). Then E., by this time seeing that Jacob's was the birthright blessing and the promised land, withdrew permanently to his appointed lot, mount Seir (xxxii. 3, Deut. ii. 5-12). He carried away all his substance from Canaan thither, to take full possession of Seir and drive out its original inhabitants. "Living by his sword" too, he felt Edom's rocky fastnesses better suited for his purpose than S. Palestine with its open plains. [See EDOM, AHOLIBAMAH, BASHEMATH.] The prophecy of Isaac, "Thou shalt serve thy brother, and . . . when thou shalt have the dominion thou shalt break his yoke from off thy neck," was fulfilled to the letter. At first E. prospered more, dukes being in Edom before any king reigned in Israel (xxxvi. 31), and whilst Israel was in bondage in Egypt Edom was independent. But Saul and David conquered the Edomites (1 Sam. xiv. 47, 2 Sam. viii. 14), and they were, excepting revolts, subject to Judah till Ahaz' reign; then they threw off the yoke (2 Kings xvi. 6, 2 Chron. xxviii. 7). Judas Maccabeus defeated, and his nephew Hyrcanus conquered, and compelled them to be circumcised and incorporated with the Jews; but an Idumean dynasty, Antipater and the Herods, ruled down to the final destruction of Jerusalem.

Esdraelon. [See JEZREEL.]

Esek = *calumny, wrong.* A well dug by Isaac's men, but abandoned when the men of Gerar *strove* for it (Gen. xxvi. 20).

Esh-baal = *Baal's man.* Saul's youngest son (1 Chron. viii. 33, ix. 39); Bosheth (*shame*) being substituted for Baal through the believing Israelites' contempt of idols, Ishbosheth is its equivalent (Isa. xliv. 9, etc.; Hos. ix. 10).

Eshban. Gen. xxxvi. 26.

Eshcol = *cluster.* **1.** An Amorite chief, Mamre's brother, ally to Abram in his expedition against Chedorlaomer (Gen. xiv. 13, 24). **2.** *Valley of E.* A wady in southern Canaan, somewhere in the vinebearing district (miles of hill sides and valleys covered with small stone heaps for training vines) between Hebron (Gen. xiii. 18, xiv. 13) and Kadesh, but nearer Kadesh (*Ain-el-Gadis*) on the northern frontier of the peninsula, the Negeb or the "south." From Kadesh the spies went and returned with grapes of E., which cannot be near Hebron, for grapes could not well be brought such a distance as that between Hebron and Kadesh, and the spies would court secrecy and haste (Num. xiii. 24). The Amorite chief's name originated the designation of the valley E., which Israel afterwards interpreted in the suitable sense *cluster.* Most identify E. with the rich valley N. of Hebron, described by Robinson as producing the largest grapes in

FOUNTAIN AT ESHCOL.

Palestine, where a fount is still called *Ain Eskaly* (Van de Velde).

Eshean. A city of Judah in the hilly country (Josh. xv. 52).

Eshek. 1 Chron. viii. 39, 40.

Eshtaol. A town in the shephelah or low country of Judah (Josh. xv. 33, xix. 41), allotted to Dan. On the Philistine border between Azotus and Askelon. Here Samson spent his boyhood, and hither his remains were finally carried to the burying ground of Manoah his father (Jud. xiii. 25, xvi. 31, xviii. 2, 8, 11, 12). Between the Danite towns Zorah and E. and behind Kirjath Jearim was Mahaneh-Dan, the standing *camp* of the little *host* exposed to constant warfare with the Philistines; a neighbourhood well calculated to train Samson for his after encounters with that race. As Kirjath Jearim is now *Kuriet-el-Enab*, and Zorah is *Sur'ah*, seven miles S.W. of it, E. is *Kustul*, a conical hill an hour's journey S.E. from *Kuriet-el-Enab* towards Jerusalem. This fulfils the requisite condition that Kirjath Jearim should lie between E. and Zorah. E. Wilton (Imperial Bible Dict.) identifies E. with Um Eshteiyeh, 12 Roman miles from Beit Jibrin (Eleutheropolis), agreeing with Eusebius' statement that it is ten miles distant. Jerome says Jarmuth was near, which agrees with the fact that Yarmak is near E.; Zanua (Zanoah) is also near. Black (Pal. Expl.) identifies E. with Eshu'a.

Eshtemoa, Eshtemoh (Josh. xv. 50). Allotted with its suburbs to the priests (xxi. 14, 1 Chron. vi. 57; comp. iv. 17). Frequented by David during his wanderings. Accordingly to his friends there he sent presents of the Amalekite spoil (1 Sam. xxx. 28, 31). Now *Semu'a*, seven miles S. of Hebron. E. was son of Ishbah; Mered was husband of Jehudijah (*the Jewess*), by whose descendants, Gedor, Socho, and Zanoah, near E., were founded. The town E. was

founded by the descendants of BITHIAH [see], Pharaoh's daughter, the *Egyptian* wife of Mered. A large stone (Hajr-el-Sakhain) stands on the N. road to the village Semu'a at a distance of 3000 cubits, the Levitical extent of suburbs and the boundary of the village possessions to this day (Pal. Expl.). How the Holy Land confirms the Holy Book!

Eshton. 1 Chron. iv. 11, 12.

Esli. Luke iii. 25.

Esrom. Matt. i. 3, Luke iii. 33.

Essenes. A sect of the Jews who practised a strict ceremonial asceticism, discouraging marriage, having community of goods, temperate, industrious, charitable, opposed to all oaths, slavery, and war, like the modern Society of Friends, and also, unlike the latter, to commerce. Oriental philosophy, which regarded the body as the prison rather than the temple of the soul, tinged their deep veneration for Moses' laws, which in every way favour marriage. Shrinking from communion with other worshippers whose contact they regarded as polluting, they avoided the temple and sacrificed in their own dwellings. Engedi, the western shores of the Dead Sea, and like solitary places, were their favourite haunts. They arose 110 years B.C. (Judas being the earliest mentioned), but are never noticed in N. T., the reason doubtless being their isolation from general society. The name is akin to *coshen*, the highpriest's mystic breastplate, and other Heb. words meaning "the silent, the mysterious." The Egyptian ascetic mystics, the *Therapeutæ*, resemble them. In zeal for the law, except where their peculiarities were concerned, sabbatarianism and rigorous exercises, they resembled the Pharisees, with whom they were popularly confounded. See Josephus, B. J. ii. 8, § 7, 11; Ant. xiii. 5, § 9; xv. 10, § 4; xviii. 1, § 2; Pliny, Nat. Hist., v. 15. They were the forerunners of monkish celibacy and anchorite asceticism. The noviciate was for a year, and then a two years probation before membership, which, on oath of an awful kind (the only oath permitted), bound them to piety, justice, obedience, honesty, and secrecy as to the books of the sect and the *names of the angels*. Purity and Divine communion were their aim. A good aim, but to be best attained in God's way of the daily life's discipline rather than in self imposed austerity and isolation.

We need not bid, for cloistered cell,
Our neighbour and our work farewell,
Nor try to wind ourselves too high
For mortal man beneath the sky.

The trivial round, the common task,
Should furnish all we ought to ask,
Room to deny ourselves, a road
To bring us daily nearer God.—*Keble.*

See John xvii. 15, Col. ii. 18–23.

Esther. A Jewess of Benjamin, descendant of the captivity carried to Babylon with Jeconiah, 599 or 597 B.C.; born abroad, of a family which chose to remain instead of returning to Jerusalem. Kish, the ancestor of Mordecai (ii. 5–7, 15), had been carried away with Jeconiah; thus Mordecai was contemporary with Xerxes, which harmonizes with the view that AHASUERUS [see] is Xerxes. Mordecai and his uncle Abihail's daughter (his own adopted ward) lived at Shushan, the Persian royal city. Mordecai probably held some office in "the palace" (ii. 5, 21–23). Her original name Hadassah means "myrtle." Her Persian name Esther means and is akin to "star," implying like Venus *good fortune*. Vashti the queen having been divorced for refusing to show the people and the princes her beauty, E. was chosen out of the fairest virgins collected out of all the provinces, as her successor. Ahasuerus, unaware of her race, granted leave to Haman his favourite, who was offended with Mordecai for not doing him reverence, to destroy the whole people to which Mordecai belonged. E., at the risk of her own life, uninvited entered the king's presence, and obtained a virtual reversal of the decree against the Jews. Haman was hung on the gallows designed by him for Mordecai (Ps. vii. 16). The Jews defended themselves so effectually on the day appointed by Haman for their slaughter that in Shushan the palace alone they slew 500 and Haman's ten sons on one day, and, by E.'s request granted by the king, slew 300 at Shushan; and the Jews in the provinces, "standing for their lives," slew 75,000, "but on the spoil laid they not their hand." So thenceforward the feast Purim (*lots*) on the 14th and 15th of the month Adar (February and March) was kept by the Jews as "a day of gladness and of sending portions to one another, and gifts to the poor." "E. the queen wrote with all authority to confirm this second letter of Purim" (viii. 7–14, ix. 20, 29–32); "her decree confirmed these matters of Purim." The continuance of this feast by the Jews to our day confirms the history. It is also confirmed by the casual way in which 2 Macc. xv. 36 alludes to the feast ("Mardochæus' day") as kept by the Jews in Nicanor's time.

In the 3rd year of Xerxes (Esth. i. 3, 4) the disastrous expedition against Greece (foretold in Dan. xi. 2, "by his strength through his riches he shall stir up all against the realm of Grecia") was determined on in an assembly at Susa (Herod., vii. 8). The book of E. describes *in the same year*, the 3rd, the lavish feasting during which Vashti was deposed, 488 B.C. *In his 7th year* the battles of Platæa and Mycale, according to secular history, drove Xerxes in fright from Sardis to Susa. So, in Scripture, it was not until the tenth month of this 7th year that E. was made queen. The long delay between Vashti's deposal and E.'s accession is satisfactorily accounted for by the Greek expedition which intervened. On returning from it Xerxes tried to bury his disgrace in the pleasures of the seraglio (Herod., vii. 35, 114); as indeed he had begun it and, according to Herodotus, at intervals continued it with feastings.

Possibly Vashti answers to the Amestris of secular history, who was queen consort from the beginning to the end of his reign, and was queen mother under his son and successor Artaxerxes. E. cannot be Amestris, since the latter was daughter of a Persian noble, Otanes; if Vashti be Amestris, then her disgrace was only temporary. Or else Vashti and E. were both only "secondary wives" with the title "queen." A young "secondary wife" might for a time eclipse the queen consort in the favour of the king; but the latter would ultimately maintain her due position. E.'s influence lasted at least from Ahasuerus' 7th to the 12th year and beyond, but how far beyond we know not (Esth. iii. 7, x.). His marriage to a Jewess was in contravention of the law that he must marry a wife belonging to one of the seven great Persian families. But Xerxes herein, as previously in requiring the queen Vashti to appear unveiled before revellers (such an outrage on oriental decorum that she refused to come), set at nought Persian law and prejudice. The massacre of 75,000 by Jews (ix. 16) would be unlikely, if they were Persians; but they were not, they were *the Jews' enemies in the provinces, idolaters*, naturally hating the spiritual monotheism of the Jews, whereas the Persians sympathised with it. The Persians in the provinces would be only the officials, whose orders from court were not to take part against the Jews. The persons slain were subject races, whose lives as such Xerxes made little account of.

THE BOOK OF E. supplies the gap between Ezra vi. and vii. Xerxes, or the Ahasuerus of E., intervenes between Darius and Artaxerxes. The "feast unto all his princes," etc., for "an hundred and fourscore days" (Esth. i. 3, 4) was protracted thus long in order that all the princes in their turn might partake of it; for all could not, consistently with their duties in the provinces, have been present all that time.

The book of Esther describes the state of the exiled people of God in *Persia*, and thus complements the narratives by Ezra and Nehemiah of what took place in *the Holy Land*. Possibly Mordecai was the author; for the minute details of the banquet, of the names of the chamberlains and eunuchs, of Haman's wife and sons, and of the usages of the palace, imply such an intimate acquaintance with all that concerned E. as best fits Mordecai himself. Similarly Daniel, Ezra, and Nehemiah, who held official posts in the Persian court, wrote under inspiration the books which bear their names, and which describe the relations of the Jews to the heathen world power. This view accords with ix. 20, 23, 32, x. Ezra and the men of the great synagogue at Jerusalem probably edited and added it to the canon, having previously received it, and the book of Daniel, whilst at the Persian court. The last of the great synagogue was Simon the Just, highpriest 310–291 B.C. The canon contained it at latest by that time, and how long earlier is unknown. "The chronicles of the kings of Media and Persia" (x. 2) were at the time of the writer accessible, and the very order whereby Media is put before Persia implies it cannot have been much later than the time of the events

recorded, the former and middle part of Xerxes' reign, before Artabanus became Xerxes' favourite, and Mordecai's (perhaps = Matacas the eunuch) influence waned.

The book of E. was placed by the Jews among the *Kethubim* (hagiographa), in the portion called the five volumes, *Megilloth*. Maimonides says that in Messiah's days the prophets and hagiographa shall pass away, except "Esther," which will remain with the pentateuch. It is read through in the synagogues during Purim. The scribes wrote the names of Haman's ten sons in three perpendicular columns of three, three, four, hanging upon three parallel cords, three upon each, one above another, representing the hanging of Haman's sons.

The absence of the name of GOD is peculiar to this book; the S. of Sol. similarly has no express mention of GOD. The design apparently was, in the absence of the visible theocracy whilst God's people were under the heathen world power, that the historic facts should speak for themselves with expressive silence (just as the book of nature does: Ps. xix., Rom. i. 20), attesting God's providence even when God hid His name and verbal manifestation. When God is invisible He is not the less active. The very absence of the name sets believers about inquiring why? and then they discover that God works no less by His providence in the world where He is *veiled* than by His grace in the church wherein He is *revealed*. The hand of Providence is to be traced palpably in the overruling of the king's reckless feastings and wanton deposing of Vashti because she shrank from violating her own self respect, to laying the train for His appointed instrument, E.'s elevation; in Mordecai's saving the king's life from the two would-be assassins, and the recording of the fact in the royal chronicles, preparing the way for his receiving the royal honours which his enemy designed for himself; in Haman's casting Pur, the lot, for an auspicious day for destroying the Jews, and the result being, by God's *providence* which counterworked his appeal to *chance*, that the feast of Purim is perpetually kept to commemorate the Jews' preservation and his destruction; in E.'s patriotic venture before the king after previous fasting three days, and God's interposing to incline the king's heart to hold out to her the golden sceptre, ensuring to her at once life and her request (Prov. xxi. 1); in Haman's pride at being invited to the queen's banquet and his preparing the gallows for Haman, and Providence, the very night before it, withdrawing sleep from the king so that the chronicles were read for his pleasure, and Mordecai's service was thus brought to his remembrance, so that when Haman came to solicit that Mordecai should be hanged the king met him with the question, "What shall be done unto the man whom the king delighteth to honour?" Then, in Haman supposing himself to be the object of honour, and suggesting the highest royal honours (such as Joseph had from the Egyptian king, Gen. xli. 43), and thus unwittingly being constrained with his own voice and hand to glorify him whom he had meant to destroy; then in the *denouément* at the queen's banquet, and Haman's execution on the very gallows he erected for Haman (Ps. vii. 14–16); and the consequent preservation from extinction of the holy race of whom Messiah must spring according to prophecy, and of whom Isaiah (liv. 17) writes, "no weapon that is formed against thee shall prosper, and every tongue that shall rise against thee thou shalt condemn." Comp. vi. 13, lxv. 8; Jer. xxx. 10, 11; Zech. ii. 8, 9.

The LXX., at a much later date, interpolated copiously the name of GOD and other apocryphal additions. The purity of the Heb. canon stands out in striking contrast with the laxity of the Alex. Gr. version. The style of the Heb. in E. is like that of the contemporary Ezra and Chronicles, with just such a mixture of Persian and Chaldee words as we should expect in a work of the age and country to which E. professes to belong. Jerome (Proleg. Gal.) mentions the book by name. So Augustine, De Civit. Dei; and Origen (in Eusebius, Hist. Eccl., vi. 25).

Haman the Agagite (Esth. iii. 1, Num. xxiv. 7, 20), as being of the blood royal of Amalek, was doomed to destruction with that accursed nation (Exod. xvii. 14–16). His wife and all his friends shared his guilt (Esth. v. 14), and therefore by a retributive providence shared his punishment (ix.).

E.'s own character is in the main attractive: dutiful to her adoptive father, and regardful of his counsels though a queen; having faith in the high destiny of her nation, and believing with Mordecai that even "if she held her peace at the crisis deliverance would arise to the Jews from another place," and that providentially she had "come to the kingdom for such a time as this" (iv. 14); brave, yet not foolhardy, but fully conscious of her peril, not having received the king's call for 30 days, with pious preparation seeking aid from above in her patriotic venture; "obtaining favour in the sight of all them that looked upon her" (ii. 15). At the same time Scripture does not hide from us the fact of her not being above the vindictiveness of the age and the country, in her requesting that Haman's ten sons should be hanged, and a second day given the Jews to take vengeance on the enemies who had sought to kill them.

Etam. 1. A village in the S. of Simeon (1 Chron. iv. 32). **2.** In Judah, garrisoned by Rehoboam (2 Chron. xi. 6); near Bethlehem and Tekoah. E. was one of Judah's descendants (1 Chron. iv. 3). **3.** E. THE ROCK. Now *Beit 'Atab*, a steep, stony, bare knoll, standing amidst the winding, narrow valleys, without a blade of corn on its sides, but olive groves at its feet and three abundant springs. This answers to E., which was large enough for 3000 men of Judah to go up to its top. It is not far from Manoah's patrimony whence Samson "went down" to it. Lower than Eshu'a (Eshtaol) toward the S., yet conspicuous from more than one side (Conder). Into a cleft of it Samson retired after slaying the Philistines for burning the Timnite woman who was to have been his wife (Jud. xv. 8, 11–19). In Judah, with Lehi or En-hak-kore at its foot. Probably near the city E. (2): distant enough from Timnath to seem a safe retreat for Samson from the Philistines' revenge, yet not too far for them to reach in searching after him. The many springs and rocky eminences round *Urtas* seem the likely site where to find the rock of E. and the En-hak-kore. Conder identifying E. with Beit 'Atab says that E., meaning in Heb. "cleft," answers to the singular rock tunnel, roughly hewn in the stone, and running from the midst of the village eastward to the chief spring. This cavern, which is called "the place of refuge," is 250 ft. long, and from 5 to 8 ft. high, and 18 ft. wide. Here Samson could hide without any one lighting, except by accident, on the entrance of the tunnel. Its lowness compared with the main ridge of the watershed accounts for the "came down." Josephus (Ant. viii. 7, § 3) mentions an Etham 50 furlongs from Jerusalem, where were the sources from which Solomon's pleasure grounds were watered, and Bethlehem and the temple supplied. Williams (Holy City, ii. 500) says there is a *wady E.* still on the way from Jerusalem to Hebron. A spring exists a few hundred yards S.E. of El-Burak (Solomon's Pools) called *Ain Atan*, answering to the Heb. for E. (Tyrwhitt Drake, Pal. Expl.)

Etham. An early stage in Israel's sojourn in the wilderness, not far from the Red Sea (Num. xxxiii. 6–8). E. is probably Pithom, the frontier city toward the wilderness. At this point the Israelites were told to change their direction of march and go southward, to the W. of the Bitter Lakes which separated them from the desert (Speaker's Comm., Exod. xiv. 2). Had E. been half way between Mukfar and Ajrud (Robinson, Chart), Pharaoh could not have overtaken them, whether he was at Zoan or Rameses, which was two days journey from E. The journey from E. to PIHAHIROTH [see], generally identified with *Ajrud*, would occupy two or three days. E-tham, like Pi-thom, means "the house" or "temple of Tum."

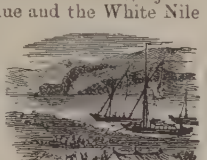
Ethan. 1. The Ezrahite, one of Mahol's (but *Zerah's*, of Judah, in 1 Chron. ii. 6 [see DARDA]; these *Levites* being associated with the house of Zerah of *Judah* by residence or citizenship, comp. Jud. xviii. 7, 1 Sam. i. 1) four sons, whose wisdom Solomon's surpassed (1 Kings iv. 31); title of Ps. lxxxix. **2.** Son of Kishi or Kushaiah; head of the Merarite Levites in David's time; a "singer" (1 Chron. vi. 33, 44); with Heman and Asaph, the heads of the other two Levite families, *E.* was to sound with cymbals (xv. 17, 19). The three names are given in 1 Chron. xvi. 37–41, xxv. 6, 2 Chron. v. 12, Asaph, *Heman*, and *Jeduthun*. "Heman the Ezra-

hite" (*i.e.* of the house of Zerah) also appears in the title of Ps. lxxviii., of which Ps. lxxxix. is the complement. Thus it is probable that *Jeduthun* is another form of *E.*, and that "E. the Ezrahite" is the same as "E. the singer," though we can only guess as to why *he* is differently designated in different places. [See MAHOL.]

Ethbaal=*with Baal*, viz. for his patron god. Ithobalus (=*Baal with* him) in Menander (Josephus, Apion i. 18), king of Sidon, JEZEBEL'S [see] father (1 Kings xvi. 31). Priest of Astarte. Murdered Pheles, 50 years after Hiram's death, and usurped the throne of Tyre for 32 years, 940—908 B.C.

Ether. A city in the shephelah or low country of Judah; allotted to Simeon (Josh. xv. 42, xix. 7). JOCHEN in 1 Chron. iv. 32. In the wilderness country below Hebron, E. of Beersheba. *Tel Athar* now, according to Van de Velde.

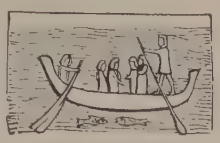
Ethiopia. Heb. CUSH [which see, and BABYLON], Isa. xi. 11. S. of Egypt. Now Nubia, Sennaar, Kordofan, and N. Abyssinia. In a stricter sense the kingdom of Meroe from the junction of the Blue and the White Nile to the border of Egypt. Syene on the N. marked the boundary from Egypt (Ezek. xxix. 10, xxx. 6). The Red Sea was on the E.,



SYENE ON THE NILE.

the Libyan desert on the W. The native name was *Ethaush*; the Gr. "E." means *the land of the sunburnt*. Comp. Jer. xiii. 23, "can the Ethiopian change his skin?" "The rivers of E." (Zeph. iii. 10) are the two branches of the Nile and the Astaboras (Tacazze). The Nile forms a series of cataracts here. The dispersed Israelites shall be brought as an offering by the nations to the Lord (ver. 8, 9; Isa. lxvi. 20, lx. 9), from both the African and the Babylonian *Cush*, where the ten tribes were scattered in Peter's time (1 Pet. i. 1, v. 13; Isa. xi. 11, "from Cush and from Shinar"). The Falashas of Abyssinia are probably of the ten tribes.

In Isa. xviii. 1, "the land shadowing with wings" is E. shadowing (protecting) with its two wings (Egyptian and Ethiopian forces) the Jews, "a nation scattered and peeled" (loaded with indignity, *made bald*) though once "terrible" when God put a terror of them into surrounding nations (Exod. xxiii. 27, Josh. ii. 9), "a nation meted out and trodden down, whose land the (Assyrian) rivers (*i.e.* armies, Isa. viii. 7, 8) have spoiled"; the *Jews*, not the Ethiopians. E. had sent her ambassadors to Jerusalem where they now were (xviii. 2), Tirhakah their king shortly afterwards being the ally whose diversion in that city's favour saved it from Sennacherib (xxxvi., xxxvii.). Isaiah announces Sennacherib's coming overthrow to the Ethiopian ambassadors, and desires them to carry the tidings to their own land (comp. xvii. 12–14); not "woe" but "ho," calling attention (xviii. 1, 2); go, take back the tidings of what God is about to do against Assyria, the common foe of both E. and Judah. Queen Candace reigned in this Nile-formed island region; the name is the official designation of a female dynasty shortly before our Lord's time (Acts viii. 27). The "vessels of bulrushes" or *papyrus boats* are



SKIN-COVERED BOAT.

peculiarly suited to the Upper Nile, as being capable of carriage on the shoulders at the rocks and cataracts. "E." is often used when *Upper Egypt and E.* are meant. It is the Thebaid or Upper Egypt, not E. by itself, that was peopled and cultivated, when most of Lower Egypt was a marsh. Thus E. and Egypt are said (Nah. iii. 9) to be the "strength" of "populous No" or Thebes. Zerah the Ethiopian who attacked Asa at Mareshah on the S. of Palestine, and Tirhakah the Ethiopian who advanced towards Judah against Sennacherib, were doubtless rulers of Upper Egypt and E. combined. Tirhakah's name is found only on a *Theban* temple, and his connection with E. is marked by several monuments there being ascribed to him. An *Azerch-Amen* reigned in E., we know from the monuments; perhaps= Zerah (Rawlinson). Hincks identifies him with Osorkon I., king of Egypt, second of the 22nd dynasty [see ASA] (2 Chron. xiv. 9). Tirhakah was third of the 25th dynasty of Egypt, an Ethiopian dynasty. So or Sevechus or Sabacho was another of this dynasty; the ally of Hoshea king of Israel against Shalmaneser (2 Kings xvii. 3, 4).

Osirtasin I. (Sesostris, Herodotus, ii. 110), of the 12th dynasty, was the first Egyptian king who ruled E. Whilst the shepherd kings ruled Lower Egypt the 13th native dynasty retired to the Ethiopian capital Napata. Shishak's army was largely composed of Ethiopians (2 Chron. xii. 3). The monuments confirm Isa. xx. 4, Nah. iii. 5, 8, 9, by representing Sargon as warring with Egypt and making the Pharaoh tributary; they also make E. closely united to Egypt. Probably he was provoked by the help which So had given to his rebel tributary Hoshea. The inscriptions tell us Sargon destroyed No-Amon or Thebes in part, which was the capital of Upper Egypt, with which E. was joined. Esarhaddon, according to the monuments, conquered Egypt and E. Meroe was the emporium where the produce of the distant S. was gathered for transport either by the Nile or by caravans to northern Africa; comp. Isa. xlv. 14.

Ethnan. 1 Chron. iv. 7.

Ethni. 1 Chron. vi. 41.

Eubulus. A Christian at Rome whose greeting Paul sends (2 Tim. iv. 21). Some identify him with Aristobulus, the traditional first evangelist of Britain. Associated with PUDENS and CLAUDIA [see].

Euergetes="*benefactor*," a title of honour often voted by Greek states to public men. Ptolemy III. and Ptolemy VII. were called so. Our Lord alludes to the title, Luke xxii. 25, "they that exercise authority upon them are called *benefactors*."

Eunice. Timothy's mother. "In her unfeigned faith made its dwelling" (*enokēsen*); a believing Jewess, but wedded to Timothy's father a Greek, *i.e.* a heathen (Acts xvi. 1). It is an undesigned coincidence, and so a mark of truth, that in the history just as in the epistle the faith of *the mother alone* is mentioned, no notice is taken of the father. Probably converted at Paul's first visit to Lystra (xiv. 6, 7). The *one* parent's faith sanctified the child (1 Cor. vii. 14). The Scriptures were her chief teaching to Timothy from childhood (2 Tim. iii. 15). Lois, her pious mother and Timothy's grandmother, had doubtless taught herself in them: hereditary piety.

Eunuch=*bedkeeper*. Generally used of those emasculated in order to satisfy the jealousy of masters who committed to them the charge of wives, concubines, and the female apartments. Sometimes implying the high office of "chamberlain," without such emasculation (1 Chron. xxviii. 1). Even the kings of Israel and Judah had eunuchs, probably foreigners (2 Kings ix. 32, Jer. xxxviii. 7). Ethiopians were then, as Nubians now, often so employed. The chief of Pharaoh's cupbearers, and the chief of his cooks, were eunuchs; Potiphar was an "eunuch" (so Heb. of "officer") of Pharaoh's (Gen. xxxvii. 36, xli.). So the Assyrian Rabsaris, or chief eunuch (2 Kings xviii. 17). So in the Persian court there were eunuchs as "keepers of the women," through whom the king gave commands to the women, and kept men at a distance (Esth. i. 10, 12, 15, 16; ii. 3, 8, 14). Daniel and his companions were, possibly, mutilated so as to become eunuchs to the Babylonian king (2 Kings xx. 17, 18; Dan. i. 3–7). In Matt. xix. 12 our Lord uses the term figuratively for those who are naturally, or who artificially, or by self restraint, have become divested of sexual passion (1 Cor. vii. 26, 32, 34). Our Lord *permits*, but does not command or recommend, celibacy as superior in sanctity to wedlock; "he that is able to receive it, let him receive it."

Euodias, rather **Euodia.** A Christian woman, perhaps a deaconess or one of influence at Philippi (Acts xvii. 12). Transl. Phil. iv. 2, 3, "I beseech Euodia, and beseech Syntyche [he separately beseeches each], that they be of the same mind in the Lord. And ('yea' in Sin., Vat., and Alex. MSS.) I entreat thee also, true yokefellow, help *them* (*i.e. cooperate with*, or as Alford, *help toward the reconciliation of*, Euodia and Syntyche) inasmuch as they laboured with me in the gospel." At Philippi women were the first hearers of the gospel, and Lydia the first convert. The coincidence marks genuineness, that in the Epistle to the Philippians alone instructions are given to women who laboured with Paul in the gospel, not

without danger (Acts xvi. 13, 19, 20; Phil. i. 28). Euodia and Syntyche were two of "the women who resorted to the river side, where prayer was wont to be made." Being early converted, they would naturally take a leading part in teaching the gospel to other women, in a private sphere of labour (1 Tim. ii. 11, 12).

Euphrates. *Eu*, Sanskrit *su*, denotes "good"; the second syllable denotes "abundant." Heb. *Prath*, now *Frat*. [See EDEN, wherein it is mentioned as one of the four rivers.] The bound to which God promised the land given to Abraham's seed should extend. Called "the river," "the great river," as being the largest with which Israel was acquainted, in contrast to the soon drying up torrents of Palestine (Isa. viii. 7, Gen. xv. 18, Deut. i. 7). The largest and longest of the rivers of western Asia. It has two sources in the Armenian mountains, one at *Domli*, 25 miles N.E. of Erzeroum, the other N. of the mountain range *Ala Tagh*, not far from Ararat; the two branches meet at *Kebban Maden*, the one having run 400 the other 270 miles. The united river runs S.W. and S. through the Taurus and Anti-taurus ranges towards the Mediterranean; but the ranges N. of Lebanon preventing its reaching that sea, it turns S.E. 1000 miles to the Persian gulf. N. of *Sumeisat* (Samosata) the stream runs in a narrow valley between mountains. From *Sumeisat* to *Hit* it runs amidst a more open but hilly country. From Hit downwards it runs through a low, flat, alluvial plain. The whole course is 1780 miles, 650 more than the Tigris and only 200 short of the Indus; for 1200 it is navigable for boats and small steamers. Its greatest width is 700 or 800 miles from the mouth, viz. 400 yards across, from its junction with the *Khabour* (Chebar) at Carchemish, to *Werai*, a village. Below the Khabour it has no tributaries, and so its depth and width decrease. At Babylon its width has decreased to 200 yards, with a depth of 15 ft. Farther down 120 wide, 12 deep. Moreover its water here and lower down is much employed in irrigation; and it has a tendency to expend itself in vast marshes. But 40 miles below Lamlum it increases to 200 yards wide, and when joined by the Tigris it is half a mile wide The yearly inundation in May is due to the melting of the snows in the Armenian mountains. Nebuchadnezzar (Abyden., Fr. 8) controlled the inundation by turning the water through sluices into channels for distribution over the whole country. Boats of wicker work, coated with bitumen and

RAFT WITH INFLATED SKINS.

covered with skins, are still to be seen on the river, as more than two thousand years ago in Herodotus' time. By this river the East and West carried on mutual commerce during the successive periods of Babylonian and Persian rule.

As Babylon represents mystically the apostate church, so the waters of E., "where the whore sitteth" (in impious parody of Jehovah who "sitteth upon the flood"), represent the "peoples, multitudes, nations, and tongues," which were her main support (Rev. xvii. 15, 16). The drying up of Babylon's waters answers to the ten kings' stripping, eating, and burning the whore, which is now being enacted in many European countries (xvi. 12). "The kings of the E." (comp. Rev. i. 6) are the saints of Israel and the Gentiles accompanying the king of Israel in "glory returning from the way of the East" (Ezek. xliii. 2, Matt. xxiv. 27). The obstacles which stood in the way of Israel and her king returning, viz. the apostate church (both Rome and the Greek apostasy) and her multitudinous peoples, shall be dried up, her resources being drained off, just as Cyrus marched into Babylon through the dry channel of the E.

The promise to Abraham that his seed's inheritance should reach the E. (Gen. xv. 18, Deut. i. 7, Josh. i. 4) received a very partial fulfilment in Reuben's pastoral possessions (1 Chron. v. 9, 10) (the Hagarites here encountered them, the inscriptions confirming Scripture as to their appearance upon the middle E. in the later empire); a fuller accomplishment under David and Solomon, when an annual tribute was paid from subject petty kingdoms in that quarter, as Hadadezer king of Zobah, etc. (1 Chron. xviii. 3; 2 Sam. viii. 3–8; 1 Kings iv. 21; 2 Chron. ix. 26.) The full accomplishment awaits Messiah's coming again. [See CANAAN.]

The E. was the boundary between Assyria and the Hittite country, after Solomon's times, according to inscriptions. But Assyria at last drove back the Hittites from the right bank. [See CARCHEMISH.]

Euroclydon. Acts xxvii. 14. Sin., Vat., Alex. MSS. read *Euraquilon*, *i.e.* the E.N.E. wind, just the wind best suited to the facts. It came *down from* the island of Crete, S. of which Paul was sailing. It was "typhoon like" (*tuphonikos*, A.V. "tempestuous"), such gales in the Levant being often accompanied by terrific squalls from the mountains. The "S. wind" (ver. 13) too is the one that often changes suddenly to a violent N. wind. The long continuance of the gale ("the fourteenth night," 27), the beclouding of sun and stars for days (20), and the heavy "rain" after the storm (xxviii. 2), are characteristic of this wind in the Mediterranean in the present day. The vessel being driven from the coast to Clauda isle (xxvii. 16), and the fear lest she should be driven S.W. to the African Syrtis (17), favour this reading.

Eutychus. Acts xx. 9. A youth who sat in a window and, falling asleep during Paul's long and late discourse, fell from the third storey, and was restored to life by the apostle, who fell on the dead body and embraced it, as Elijah of old (1 Kings xvii. 21), and Elisha (2 Kings iv. 34).

Evangelist. An order of ministers, "given" among other church officers by Christ, as one of the fruits of His ascension, to His church on and after pentecost. Not only the office, but the men, were a Divine gift: "He gave some to be apostles, and some to be prophets (inspired *forthtellers*, not *foretellers*), and some to be evangelists," *i.e.* *itinerant missionary preachers*, whereas "pastors and teachers" were stationary (Eph. iv.). The *evangelist* founded the church; the *teacher* built it up in the faith. The ministry of *gifts* preceded the ministry of *orders*. The irregular "evangelist" prepared the way for the regular "pastor." Apostles (Acts viii. 25, xiv. 7; 1 Cor. i. 17) or vicars apostolic, as Timothy (2 Tim. iv. 2–5), might "preach (herald, *kerussein*) the word," and so "do the work of an evangelist." Philip had been set apart as one of the seven (Acts vii., viii., xxi.) by the laying on of the apostles' hands. Christ gave him to the church, additionally, in the capacity of an "evangelist" now in one city, now in another. So others scattered by persecution (viii. 4) "went everywhere evangelistically preaching (*evangelizomenoi*) the word." The "pastors" *taught* and *exhorted*; the "evangelists" preached the *glad tidings* which prepared the way for the pastorate. It was therefore a *work* rather than an *order*. The evangelist was not necessarily an apostle, bishop-elder, or deacon, but might be any of these. Evangelist, in the sense "inspired writer of one of the four Gospels," was a later usage. Eusebius (H. E., iii. 37) in the third century says: "men do the work of evangelists, leaving their homes to preach Christ, and deliver *the written Gospels* to those who were ignorant of the faith." The transition step appears in 2 Cor. viii. 18, 19, "the brother, whose praise is in the gospel throughout all the churches," probably Luke, well known throughout the churches as Paul's companion in *evangelistic* work, and at that time with Paul (Acts xx. 6). Of all Paul's "companions in travel" (Acts xix. 29), Luke was the most prominent, having been his companion in preaching at his first entrance into Europe (xvi. 10). Paul probably helped Luke in writing his *Gospel*, as Peter helped Mark. This accounts for the remarkable similarity between Paul's account of the institution of the Lord's supper (1 Cor. xi. 23) and Luke's account, an undesigned coincidence and mark of genuineness. So in 1 Tim. v. 18 Paul says, "the Scripture saith, The labourer is worthy of *his reward*," quoted from Luke x. 7; but Matt. x. 10 has "his meat;" whereby he recognises the Gospel according to Luke as inspired "Scripture," and naturally quotes that one of the Gospels which was written by his own evangelistic helper. Luke's Gospel had then been about eight or nine years in circulation. Our home and foreign *missionaries* correspond to the primary "evangelists"; they travelled about

freely where their services were needed, either to propagate the gospel or to inspect and strengthen congregations already formed. Timothy was such a missionary bishop or vicar apostolic at Ephesus (1 Tim. i. 3, 2 Tim. iv. 5).

Eve=*life*. [See ADAM.] Man's "help meet," *i.e.* a helper suited to and matching him. Formed from "one of Adam's ribs," taken by God from Adam in a deep sleep; type of the church formed from the opened side of her Heavenly Bridegroom (whence flowed *blood* and *water*) in the death sleep, so as by faith in His *atoning blood*, and by the *cleansing water* of His Holy Spirit, to be "bone of His bone, and flesh of His flesh" (Eph. v. 25–32, 1 John v. 6). Transl. Gen. ii. 21, 22, "*the rib* builded (the usual Heb. word for *founding* a family: xvi. 2, xxx. 3 marg.) He up into a woman"; not as Speaker's Comm., "the *side* He built up," etc. For God "took one of *them*," therefore "side" (*tzeelah*), "sides," must be used for *rib, ribs*. So the ancient versions. "Woman was not made out of his head to top him, not out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved. He was first formed, then Eve (1 Tim. ii. 13), *of* the man and *for* the man (1 Cor. xi. 7–9); teaching the subjection and reverence which wives owe their husbands. Yet E.'s being made *after* Adam, and *out* of him, makes her 'the glory of the man.' If man is the head, she is the crown; a crown to her husband, the crown of the visible creation" (Henry). Her finer susceptibilities and more delicate organization are implied by her being formed, not out of *dust* as Adam, but of *flesh already formed*. The oneness of flesh is the foundation of the inseparable marriage union of *one man with one woman* (Mal. ii. 15, Matt. xix. 5). She was made from Adam's rib, to mark her oneness with him. Their unity is at once corporeal and spiritual of the profoundest kind, of heart as well as of body. "This is now (Heb. *this time*, as contrasted with the creatures *heretofore* formed besides Adam) bone of my *bones*," he exclaims in joyful surprise; and, with the intuitive knowledge wherewith he had named the other creatures according to their natures, he names her "woman" (*isha*) as being taken out of "man" (*ish*). She was the complement of man, of one nature, and in free and willing dependence on him. Thus marriage is the holy appointment of God, based on the relations by creation between man and woman. Celibacy is not a higher, holier state (Heb. xiii. 4).

E.'s greater weakness and susceptibility to temptation appears in Gen. iii. and 2 Cor. xi. 3. Her first error was in harbouring mentally for a moment the possibility insinuated by the serpent, of God not having her truest interests at heart ("hath God said, Ye shall not eat of every tree?"), and of the "other" professing friend being more concerned for her good than God. In her reply to Satan she attenuates God's gracious permission ("of every tree of the garden thou mayest FREELY eat"; "we may eat of every tree"), she exaggerates the one simple prohibition ("thou shalt not eat of it," and "thou shalt *surely* [she leaves out the *surely*] die"; "ye shall not eat of it, *neither shall ye touch it*, lest ye die"), and omits the *certainty* of the penalty. Unbelief toward God, credulity towards Satan. Easily deceived, she easily deceives. Last in being, first in sin. Satan began with "the weaker vessel." She yielded to *his* deceits; Adam to *conjugal* love. So the woman is sentenced next after Satan, and Adam last. In Rom. v. 12 Adam is made the transgressor; but there E. is included, he representing the sinning race as its head. "She shall be saved (though) with childbearing," *i.e.* though suffering her part of the primal curse in childbearing; just as man shall be saved though having to bear his part, the sweat of the brow. Yea, the very curse will be a condition favourable to her salvation, by her *faithfully* ("if they . . . the women . . . shall continue in faith and charity") performing her part, *childbearing* and home duties, *her* sphere, as *man's* is public teaching and public duties (1 Tim. iii. 11–15). [See ABEL, CAIN, SETH.] Her name *Chavvah, life*, implies both her being mother of all living and her being mother of the promised "Seed of the woman" who should give LIFE to the human race now subjected to death. Adam as a believer fitly gives her this name directly after God's promise of life through "the Seed of the woman." Otherwise her name ought to have implied *death*, which she had caused, not *life*.

Evi. One of the five kings of Midian slain by Israel. His land was allotted to Reuben (Num. xxv., xxxi. 8; Josh. xiii. 21).

Evil Merodach. Son and successor of Nebuchadnezzar. During the latter's exclusion from men among beasts, E. administered the government. On Nebuchadnezzar's resuming it at the end of seven years, he heard of his son's misconduct and that E. had exulted in his father's calamity. He therefore cast E. into prison, where the prince met Jehoiachin or Jeconiah, and became his friend. When E. mounted the throne therefore he brought him out of prison, changed his prison garments, and set his throne above the throne of the kings with him in Babylon, and "Jehoiachin did continually eat bread before him all the days of his life" (Jer. lii. 31–34). After a two years reign, 561–559 B.C., he was murdered by Neriglissar (Nergal Sharezer), a Babylonian noble (married to his sister), who seized the crown. E. was guilty of lawless government, according to Berosus, possibly because of his showing greater lenity than his father.

Excommunication. As the church is a society constituted for maintaining certain doctrines and corresponding morals, it plainly has the right to exclude from communion such as flagrantly violate its doctrinal and moral code. The Jews had three forms of excommunication, alluded to in Luke vi. 22 by our Lord, "blessed are ye when men shall separate you from their company (the Jewish *niddui*, for 30 days), and shall reproach you (the second form, *cherem*, for 90 days [see ANATHEMA], Jud. v. 23), and cast out your name as evil, for the Son of man's sake" (the third form, *shammatha*, perpetual cutting off): John ix. 34, 35 marg.; comp. Exod. xxx. 33, 38; also John xii. 42, xvi. 2.

Christian excommunication is commanded by Christ (Matt. xviii. 15–18); so 1 Tim. i. 20, 1 Cor. v. 11, Tit. iii. 10; "delivering unto Satan" means casting out of the church, Christ's kingdom of light, into the world that lieth in the wicked one, the kingdom of Satan and darkness (Col. i. 13, Eph. vi. 12, Acts xxvi. 18, 1 John v. 19). The apostles besides, *under Divine inspiration*, inflicted bodily sicknesses and death on some (*e.g.* Acts v., Ananias and Sapphira; xiii. 10, Elymas). For other cases of *virtual*, if not formal, exclusion from communion, though in a brotherly not proud spirit, see 2 Thess. iii. 14, Rom. xvi. 17, Gal. v. 12, 1 Tim. vi. 3, 2 John 10, 3 John 10, Rev. ii. 20, Gal. i. 8, 9. St. Paul's practice proves that excommunication is a spiritual penalty, the temporal penalty inflicted by the apostles in exceptional cases being evidently of extraordinary and Divine appointment and no model to us; it consisted in exclusion from the church; the object was the good of the offender (1 Cor. v. 5) and the safeguard of the sound members (2 Tim. ii. 17); its subjects were those guilty of heresy and great immorality (1 Tim. i. 20); it was inflicted by the church (Matt. xviii. 18) and its representative ministers (Tit. iii. 10; 1 Cor. v. 1, 3, 4). Paul's infallible authority when inspired is no warrant for uninspired ministers claiming the same right to direct the church to excommunicate as they will (2 Cor. ii. 7–9). Penitence is the condition of restoration. Temporary affliction often leads to permanent salvation (Ps. lxxxiii. 16); Satan's temporary triumph is overruled "to destroy the flesh that the spirit may be saved in the day of the Lord Jesus" (Luke xxii. 31).

Executioner. An officer of high rank in the East; commander of the bodyguard who executed the king's *sentence*. So Potiphar (Gen. xxxvii. 36 marg., xl. 3); his official residence was at the public jail. So Nebuzaradan (Jer. xxxix. 9), and Arioch (Dan. ii. 14, Mark vi. 27). "The king (Herod) sent an executioner," lit. one of his bodyguard; *speculator*, a military *watch* or *scout*, from the vigilance the office required.

Exodus, the = *the departure* of Israel from Egypt, 1652 B.C. [See CHRONOLOGY.] A grand epoch in the history of man's redemption. The patriarchal dispensation ends and the law begins here. God by His providential preparations having wonderfully led the Hebrews to sojourn in Egypt, and there to unlearn their nomad habits and to learn agriculture and the arts of a settled

life, now by equally wonderful interpositions leads them out of Egypt into the wilderness. Joseph's high position had secured their settlement in the best of the land, apart from the Egyptians, yet in a position favourable to their learning much of that people's advanced civilization, favourable also to their multiplication and to their preserving their nationality. Many causes concurred to prevent their imbibing Egypt's notorious idolatry and corruption. As shepherds they were "an abomination to the Egyptians" from the first; they sacrificed the very animal the Egyptians worshipped (comp. Exod. viii. 26); blood in sacrifices too was an offence to the Egyptians. Jacob and Joseph on their deathbeds had charged that their bodies should be buried in Canaan (Gen. l.), thereby impressing on their descendants that Egypt was only a place of sojourn, that they should look forward to Canaan as their inheritance and home. The new Pharaoh that knew not Moses was Aahmes I., 1706 B.C., about the same date as Levi's death, the last of Joseph's generation, mentioned in connection with the rise of the new king. The exodus occurred early in the reign of Thothmes II. (Cook, in Speaker's Comm.) [See EGYPT.] The persecution that followed on their foretold multiplication, shortly before *Moses'* birth (no such difficulty attended *Aaron's* preservation just three years previously, Exod. vii. 7), was divinely overruled towards weaning them from Egypt and binding them together as one people. The ready supply of their bodily wants in Egypt (Num. xi. 5) and the rich valley of the Nile rendered this corrective discipline the more needful, in order to rouse them to realize their high destiny and to be willing to depart. Even Moses, who had been so marvellously trained to be their leader, failed at first to awaken them; both he and they needed a further severe discipline of 40 years. At its close he was hailed as their leader. But the Pharaoh of that day rejected with scorn Moses and Aaron's application for leave to depart; "Who is Jehovah, that I should obey His voice to let Israel go? I know not Jehovah, neither will I let Israel go" (Exod. v. 2). Then followed the ten plagues [see EGYPT] on the idols, as well as on the property and persons of Pharaoh and his people, culminating in the slaying of the firstborn and his own (Thothmes II.) [see EGYPT] destruction at the Red Sea.

Moses' first proposal to Pharaoh had been for a journey into the wilderness adjoining Goshen, *not beyond the frontier, three days in all going and returning*, in order to sacrifice. Pharaoh's refusal of this reasonable request (Exod. iii. 18) ended in Moses' demand for their *absolute* manumission and departure (xi., xii. 31–33). Israel set forth from RAMESES [see] (Gen xlvii. 11; Aahmes I. had a son, RHMSS, distinct from RamessU two centuries later) at early morn of the 15th day of the first month (Num. xxxiii. 3). They reached the Red Sea in three journeys. Here, whilst they passed safely through, Pharaoh perished in the waters (Ps. cxxxvi. 15). Natural causes alone will not explain the facts of the case, especially if they are taken in connection with God's prophecy of them through Moses. The fact of the exodus of an unwarlike people in the face of their warlike masters requires to be accounted for. No account can be given so satisfactory as that in the pentateuch, that it was by God's miraculous interposition. The growing severity of the plagues accords with God's judicial character in dealing with a sinner who more and more hardens himself, till he is destroyed without remedy (Ps. vii. 11–13, Prov. xxix. 1). Both Israel and the Egyptians were made experimentally to know Jehovah (Exod. vi. 7, vii. 5). The result was, the latter were so anxious for Israel's departure that these "asked" (not "borrowed," *shaal*) and the Egyptians freely "complied with the request by giving" (not "lent," *hishil*) raiment and jewels (xii. 35, 36). An earnest of the church's and Israel's final triumph over the persecuting world, "they shall spoil those that spoiled them, and rob those that robbed them" (Exod. xxxix. 10, Zech. xiv. 14).

Israel's own national conviction of the truthfulness of the narrative, its geographical accuracy and local colouring, the plain evidences that it is the account of an *eye-witness*, and lastly the record being of what is anything but to the credit of Israel, all these circumstances are consistent only with fact, not fiction. The desert of their wanderings was better supplied with pasture and water then than now, and doubtless they spread themselves widely over it. At the exodus both the Hebrews and Egyptians had a contemporary literature, which is inconsistent with the theory of the story being mythical. Instead of the direct way to Canaan by Philistia on the S., God led Israel through the wilderness of the Red Sea, lest encountering the warlike Philistines they should repent when they saw war (xiii. 17, 18). They "went up marshalled in orderly array," "five in a rank" marg. (but Gesenius "eager for battle," which hardly accords with their past state as serfs), for so the Heb. for "harnessed" means; but not yet inured to hardship or trained sufficiently for war, as subsequently. As Moses' 40 years sojourn in the wilderness trained him for being their leader there, so their 40 years in it trained them for the conflicts in Canaan.

The first two days' march brought Israel from Rameses (the general name of the district, and the city built by Israel on the canal from the Nile to lake Timsah) by way of Succoth, to Etham or Pithom, the frontier city of Egypt (Heroopolis) near the S. end of lake Timsah, on the edge of the wilderness, and the route to Palestine. Thence by God's direction they turned S. on the W. side of the Bitter Lakes to Pihahiroth (Ajrud, a two or three days march) over against Baalzephon. The Red Sea at that time extended to the Bitter Lakes, which lay at its northern end. The

agency whereby the passage was effected was natural, *overruled by God to subserve His purpose of redeeming His people*; in this lies its supernatural element; "the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided" (Ps. cxiv. 3). To the N. the water covered the whole district; to the S. was the Red Sea. The Israelites crossed the sea at Suez, four leagues distant from the elevation above Pihahiroth, and made their first station on the E. side of the sea at the oasis of *Ayun Musa* (eight or nine miles below Suez) where water was abundant. Passing by Marah, they encamped under the palmtrees of Elim (*wady Gharandel*) by the waters. Thence to Ras Selima or Zenimeh, a headland on the Red Sea (Num. xxxiii. 10). Next the wilderness of Sin (Debbet er Ramleh) between Elim and Sinai. There they remained some days, suffering at first from want of food (not of *water*) but supplied with quails and then manna. Thence they encamped first at Dophkah, then at Alush. Thence to Rephidim, where God gave them water from the rock of Horeb; there Amalek attacked them. Next the wilderness of Sinai. Fifteen days elapsed between the encampment in the wilderness of Sin and their arrival at Sinai mount (Exod. xvi. 1; comp. xix. 1). The Debbet er Ramleh probably is the wilderness of Sin, bare and desolate; *debbet* and *sin* alike meaning "sand level, raised, and extended through the surface of the district." *Wady Nasb*, the first station on this route, affords water abundant, answering to the "wilderness of Sin" encampment, where they made no complaint of want of water; the water supply accounts for their halting some days here. The route passes *Sarabit el Khadim*, where are ruins and inscriptions proving its occupation by an Egyptian colony before Moses' time, so that the road would be sure to be kept in order and the watersprings kept open. A small colony would neither be disposed, nor able, to attack such a host as Israel. Dophkah was in *wady Sih*, both names meaning "flowing waters." Alush is probably *wady el Esh*; *wady es Sheikh* is a two hours journey from this. The *wady er Rahah* is the "wilderness of Sinai," where the assembled people heard the law proclaimed from *Ras Suf-*

safeh, a bold granite cliff 2000 ft. high, the N. point of the Sinai range. The surveyors of the wilderness of Sinai, Capts. Wilson and Palmer, accompanied by Rev. F. W. Holland, regard the route S. of the above N.E. route the true one, viz. by *Et Markha* along the shore from *Ras Selima*, and then E. by *wady Feiran*, meeting the N.E. route at *wady es Sheikh*. Their reasons are coincidence with Scripture notices of topography, superior facilities for travel, the unlikelihood that Moses would have brought Israel down to the coast and then taken them back to pursue a more difficult road than that lying open before him. But there are no springs by *their* route, and Israel's march was slow (Canon Cook). They make the battle with Amalek at the ancient city of *Feiran*, but this would make "the mount of God" to be *mount Serbal*, which is rather one of the Sinai range; and the palmgroves of Feiran could hardly be called a "wilderness." Rephidim is probably at the pass *el Watiyeh*, shut in by perpendicular rocks, to Amalek a capital point for attack on Israel, commanding the entrance to the wadies surrounding the central Sinai. But the Ordnance Survey of Sinai by Capts. Palmer and Wilson identifies Rephidim with the part of wady Feiran N. of Serbal; then the battle would be at wady Aleyat. On the N. is a large plain without water, where Israel encamped. A bare cliff N. of the pass commanding the battle-field was such a rock as Moses may have struck with his rod. On the S. is a plain with water supply near, where Amalek might encamp.

The absence of any level plain immediately below, or S.E. in the *wady Sebayeh* within sight of the summit of *jebel Musa* (the loftiest and grandest summit of all), the S. point of the Sinai range, excludes it from being the summit from which the law was proclaimed. But on the N. end of the Sinai range *Ras Sufsafeh* has the *wady ed Deir* to the N.E., meeting the *wady es Sheikh* (close by Rephidim), and in front the wider plain *er Rahah*, 400 acres, abundantly large enough for the Israelite host. Every part of these two wadies commands the full view of the granite rocks of *Ras Sufsafeh*. "No spot in the world combines in a greater degree commanding height and a plain whence the two millions of Israel could see and hear all that is narrated. The awful and lengthened approach as to some natural sanctuary, the plain not shut in but presenting a long retiring sweep against which the people could remove and stand afar off; the cliff rising suddenly and steeply so that it could easily be marked off by 'bounds' like a huge altar in front of the whole congregation, and visible against the sky in lonely grandeur from end to end of the whole plain, the very image of the 'mount that might be touched,' and from which the 'voice of God might be heard far and wide over the stillness of the plain below, widened at that point to the utmost extent by the confluence of all the contiguous valleys; the adytum (shrine) withdrawn as if in the end of the world from all the stir and confusion of earthly things" (Stanley, in Canon Cook's essay, vol. i., Speaker's Comm.). The physical formation favours the acoustic properties of this vast theatre, which are intensified by the stillness and the clearness of the air. Ras Sufsafeh fulfils the conditions of Scripture, a mount easy of approach, with large open space before it for all to hear the law, prominent and rising abruptly so that the people "stood under the mountain which could be touched" (Exod. xix. 12–17, Deut. iv. 2); and water and pasturage in abundance were near. A small height at the entrance of the convent valley is named as the spot whence Aaron witnessed the feast of the golden calf. Joshua, in descending with Moses, hears the shout of the feasters without seeing the cause. The sight breaks on Moses suddenly only when near the camp, and he breaks the tables "beneath the mount." This would be exactly the case with one descending the mountain path by which Ras Sufsafeh is approached through oblique gullies (three quarters of an hour to a mountaineer). He would hear the sounds rising in the still air from the plain, but not see the plain till he emerged from the wady right under the steep rock of Sufsafeh. The brook is probably that flowing through the *Seil Leja*. The Israelites passed a whole year encamped "before the mount," and the pasturage and water supply at Ras Sufsafeh are much greater than those at Serbal, or in any other part of the peninsula. Within a radius of six miles there is an area of 1200 acres in plains and wadies commanding the view of Ras Sufsafeh, and formerly the rain supply and fertility were greater when there were more trees; the wadies had dams put across to restrain the waters; the mountains were terraced with gardens. On the N.W. of Ras Sufsafeh is a rampart of cliffs 3000 ft. high, 14 miles long, pierced by only two defiles. This peculiar feature afforded Israel the needful security during their long stay at Sinai. At Erweis el Ebeirig, not far from the wady el Hudherah (Hazeroth), remains are found which are probably Israelite, and mark the site of the camp Kibroth Hattaavah. About 300 yds. from the base of Ras Sufsafeh there runs across the plain a low semicircular mound, forming a natural theatre; farther off, on either side of the plain, the slopes of the enclosing mountains would seat great hosts. Not far off, a recess one mile and a half long, three quarters broad, would form an additional camping ground.

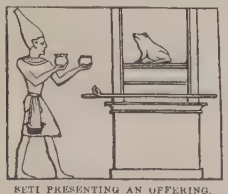
THE BOOK OF EXODUS. The history of Israel (1) enslaved, (2) redeemed, (3) consecrated religiously and politically to God. There are two distinct parts: (1) chaps. i.—xix., the history of Israel's deliverance from the beginning of their Egyptian bondage to their arrival at Sinai; (2) xx.—xl., the giving of the law and Israel's organization as "a kingdom of priests and an holy nation." The two parts, though differing in style as in subject matter, are closely intertwined, the institutions of the law in the second part resting on the historical facts recorded in the former part. The term Exodus, "the going forth," is drawn from the LXX., the Gr. version of the Alexandrian Jews settled in the same country whence Israel had "gone forth." The Palestinian Jews called the book from its first two Heb. words, Elleh Shemoth; "these are the names." Its separation from Genesis is marked by the different circumstances under which it presents Israel at its commencement as compared with the close of Genesis. The first seven verses are the introduction briefly recapitulating previous events and stating the existing condition of affairs. Its close is marked by the completion of the tabernacle. Its several sections were probably written on separate papyri or *parchments* (according to an inscription of Thothmes III. his campaigns were written on *parchment* and hung up in the temple of Ammon). The breaks in the narrative, and the repetitions, accord with the theory that there were distinct sections, composed separately by Moses as the events transpired, and read publicly at successive times. All would be united in one work towards the close of his life, with but a few additions and explanations.

The feature which is inexplicable if any one else were the author is this, *the writer's evident unconsciousness of the personal greatness of the chief actor*. The Egyptians recognised his greatness (xi. 3); but the writer, while recognising the greatness of Moses' mission, dwells especially on his want of natural gifts, his deficiencies of character and the hindrances thereby caused to his mission, and the penalties he incurred; his hasty intervention between the Israelite and Egyptian, the manslaughter, and the Israelites' rejection of him as a ruler, and his exile for the prime 40 years of his manhood. Then his unbelieving hesitancy at the Divine call and pertinacious allegation of personal incapacity in spite of the miracles which might have convinced him of God's power to qualify him (iii. 10–13). Then the Lord's visitation on him (probably sudden and dangerous sickness) for neglecting to circumcise his son (iv. 24–26). [See CIRCUMCISION.] Then his passionate reproach of Jehovah for the failure of his first appeal to Pharaoh, which only brought more bitter hardship on Israel (v. 20–23). His courageous boldness before Pharaoh is never praised. Not his wisdom or foresight, but God's guidance, is prominent throughout. The first battle fought is under Joshua's lead. The only step attributed to human sagacity, the organizing of a body of assistant judges (xviii.), is attributed to Jethro not Moses. The same feature appears in subsequent books of the pentateuch, his shrinking from self vindication when assailed by Miriam and Aaron (Num. xii.); his impetuous temper at the water of Meribah

Kadesh, smiting the rock irreverently and hence excluded by God from the promised land. This all is what we might expect if Moses was the author; but no later writer would be so silent as to the sublime greatness of his character. Contrast the three closing verses of Deuteronomy, added by *a reviser* in order to record his death.

Again, Exodus was evidently written by one minutely acquainted at once with Egypt and the Sinaitic peninsula. The route from Egypt to Horeb is traced with the local colouring and specific accuracy of an eyewitness. No eyewitness of Israel's journeyings possessed such means of observation as Moses. The miracles severally suit the place, the time, and the circumstances under which they are stated to have been wrought; the plagues are essentially Egyptian; the supply of Israel's wants in the wilderness is in harmony with the national characteristics of the country. Canon Cook (Speaker's Comm.) truly says, "we find nature everywhere, but nature in its Master's hand."

The nine plagues stand in three groups, each increasing in severity. Then the tenth is threatened and the failure of the other nine declared. "Jehovah hardened Pharaoh's heart so that he would not let Israel go." The delay answered a double purpose. To Pharaoh it was the longsuffering appeal of God, who is slow to anger, and who tries the milder chastisements to bring the sinner if possible to repentance before resorting to the more severe. To Israel it afforded ample time for preparation for the exodus. Two months elapsed between Moses' first and second interviews with Pharaoh; the former in April, when the Israelites were scattered throughout all Egypt gathering the stubble of the harvest just reaped (the reapers leaving the stalks standing and cut close to the ears), the latter in June at the time of the Nile's yearly overflow when "the king went out unto the water" to offer his devotions to Apis, whose embodiment the river was (v. 12, vii. 15). Israel's "scattering" tended to uproot them from their long settlement in Goshen and to train them for their approaching wilderness life. The Nile, the centre of Egypt's national and religious life, was smitten, assuring Israel of Jehovah's interposition. Three months elapsed before the next plague, giving them time to look about them for the means of escape from present wrongs. The plague of frogs attacked the Egyptian worship of nature under that revolting form (Heka, a female



SETI PRESENTING AN OFFERING.

deity with a frog's head, the symbol of regeneration, wife of Chnum, the god of the *inundation*; Seti, father of Rameses II., is represented offering wine to an enshrined frog, with the legend "the sovereign lady of both worlds"); this was in September, when the inundation is at its height and the frogs (*dofda*) usually appear. Of the third plague no warning was given; so the third is marked in each of the other two groups of plagues. The lice or mosquitoes (*kinnim*) penetrating into the nostrils and ears, or rather the tick (the size of a grain of sand, which when filled with blood swells to the size of a hazel nut), came soon after the frogs, early in October. So closed the first group, none of the three causing great calamity, but enough to warn the Egyptians and to give hope to Israel.

The second group began with the *arob*, dog flies (whose bite inflames severely, and particularly the eyelid), or else beetles (worshipped by the Egyptians as the symbol of creative and reproductive power; the sun god was represented as a *beetle*; thus their god was fittingly made the instrument of their punishment, inflicting a painful bite, and consuming various articles). This plague, exceeding the former in severity, came in November at the critical time to Egyptian agriculture when the Nile's inundation has subsided. Then first Goshen was severed from Egypt and spared the plague. Pharaoh shows the first signs of yielding, but when the plague ceased would not let Israel go. Then came the cattle murrain or mortality, striking at the resources of Egypt; a contagious epidemic which broke out in Egypt often after the annual inundation had subsided. The cattle are in the fields from December to April, the change from the stalls to the open air and to fresh pastures predisposing them to it. Israel's separation of their cattle from the contagion would be a step in their preparations for the exodus. The boils (burning carbuncles) were the third and closing plague of the second group, sent without previous notice, and warning the Egyptians during its three months continuance that their bodies would suffer if Pharaoh should still resist God.

The third group began with the hail, which as in the present day prevailed from the middle of February to the beginning of March. Moses for the first time warned Pharaoh to bring all cattle out of the field, on pain of their destruction. Many of the Egyptians feared Jehovah's word and obeyed, whilst the rest suffered for their disregard. In Goshen alone was no hail, so Isa. xxxii. 18, 19. Pharaoh for the first time cried, "I have sinned this time, Jehovah is righteous, I and my people are wicked" (Exod. ix. 27). The flax being "bolled," *i.e. in blossom*, marks the time as the middle of February, when also the "barley" is "in the ear." Wheat and rye (rather *spelt* or *doora*) are not ready till April, and so escaped. Israel received leave to go, and now knew they had sympathisers even among Pharaoh's servants. The locusts followed on Pharaoh's retracting leave. Vegetation was then at its full in the middle of March. The dread of such a scourge made Pharaoh's servants intercede to "let the *men* go" lest "Egypt should be destroyed." Pharaoh consented, but on hearing Moses' demand that young and old, sons and daughters, flocks and herds, should go, refused peremptorily, saying "evil is before you," *i.e., your intentions are evil.* The E. wind upon Moses' stretching his rod over Egypt by Jehovah's command brought up the locusts. They oftener come from the western deserts, but sometimes from the E. and S.E. On Pharaoh's confession of sin and entreaty Moses besought the Lord and they disappeared as quickly as they came, before *a wind from the sea* (Heb.), *i.e.* N.W. wind, sweeping transversely all Egypt and casting them into the Red Sea. The third of the third group followed, as in the close of the former two groups, without warning; the three days "darkness which might be *felt*" (probably owing to the S.W. wind from the desert after the spring equinox filling the air *densely with fine sand*, so that none during it rise from their place, men and beasts hide, this darkness could literally be "*felt*"). This preceded by but a few days the slaying of the firstborn, the plague which stands by itself, alone bringing death into every Egyptian family and ensuring Israel's deliverance.

Thus the plagues have a genuine Egyptian colouring, and at the same time the requisite adaptation to Israel's position, awakening their expectations and securing to them time for organization, without which they would have been an undisciplined mob in their march. None but one thoroughly acquainted with Egypt could have written the account. Pharaoh and his people rightly regarded the successive visitations as natural to Egypt, yet so overruled in their intensity, in their coming and going at Moses' call to Jehovah, and in their gradual heightening when the Divine will continued to be resisted, as to be supernatural and palpably sent from above. The Divine aim was to vindicate Jehovah's lordship, not merely over the enslaved Hebrews but over Egypt and its king, the representative of the heathen world powers with whom God's controversy is, "to the end that thou mayest know that I am the Lord in the midst of the earth" (viii. 22). The most appropriate way to effect this was not to send strange terrors but to show, by intensifying and controlling at will the visitations ordinarily felt in Egypt and falsely attributed by them to particular idols, that all these visitations are at Jehovah's absolute disposal to inflict, increase, or wholly withdraw, subserving His purposes of wrath to His adversaries, of mercy to His people, and of the setting forth of His own glory to the whole world (ix. 16); comp. Ps. lxxviii. 43–49, "sending evil angels among them"; the plagues are figuratively His *messengers* ("angels") in the hands of heavenly angels, of whom the destroying angel was in closest communion with Jehovah (ver. 51); comp. Exod. xii. 13, 23, 29, Heb. xi. 28, for

God sends good angels to punish the bad, and bad angels to chastise the good. The plagues were so mutually connected as not to leave any place for any considerable interpolations. None could be omitted without breaking the moral and natural order which is so clearly indicated though not formally expressed. Nor could they have been so harmoniously, and at the same time so artlessly, woven together from documents of different ages. Canon Cook, whose remarks are here epitomized, gives a list of words found only in E., or in the pentateuch, derived from roots common to Heb. and Egyptian, or found only in Egyptian; and these occur indiscriminately in the so called Jehovistic and Elohistic passages. No Hebrew born and brought up in Palestine from the exodus down to Solomon would have had the knowledge of the Egyptian tongue apparent in E.; and no author would have given the Egyptian words without explanation, had he not known that his readers would be equally familiar with them.

None but one in Moses' circumstances could have described the wanderings in the wilderness of Sinai with such a peculiarly local colouring. At the same time the very objections to some of his details, on the ground of the different state of the peninsula now in some respects, only confirm the antiquity and genuineness of his record. The desert now would be utterly incapable of sustaining such a host, nor is it a sufficient answer to this objection to say that Providence interposed to feed them. For these providential interpositions were restricted to particular occasions. Ordinarily, according to God's usual way of dealing with His children, they depended on natural supplies. Inscriptions both in Egypt and in the peninsula, as early as Snefru of the third dynasty and of the three following dynasties, and of Hatasu, widow of Thothmes II. (drowned in the Red Sea), describe victories over the Mentu, the mountaineers of the peninsula, and other native tribes. These prove the existence then of a population so considerable that they resisted large Egyptian armies. The Egyptians succeeded in working copper mines at Sarbet el Khadim and Mughara, where there are many inscriptions. The springs and wells were then carefully preserved, in order to keep open their communication with these settlements. The inscription as to the gold mines near Dakkeh mentions a well 180 ft. deep, dug by order of Seti I. and Rameses II. The trees were religiously preserved and fresh plantations made. But since Egypt's power has gone the Arabs have for ages cut away the trees on which the rain, and so the fertility of the district, chiefly depend. The following undesigned coincidences between the present state of the peninsula and the accounts in E. confirm the accurate truth and genuineness of the book. E. describes water as wanting where none now is found, abundance where springs still exist and traces of a far greater supply anciently, tracts at the same distances where food would not be found, a natural manna in the rainy season especially, but not adequate in quantity and nutriment without supernatural modification; nomad hordes attack Israel just where and when the attack, judging from present appearances of the locality, might well be expected. The unvarying tradition of the Jews, to whom E. was addressed, confirms the impression of genuineness which the internal innumerable coincidences produce on the mind.

Finally, the form, structure, and materials of the tabernacle belong to the wilderness. The shittim or acacia, its material, was the wood of the desert; cedar took its place in Solomon's temple. The skins, its covering, belong to the same locality [see BADGER]. The bronze ("copper"), silver, and gold Israel brought from Egypt; and probably they had not mine workings till they were long settled in their inheritance. The names of many of the materials, implements, furniture, dress, and ornaments of the priests were Egyptian. The arts necessary in constructing the tabernacle were precisely those which Israelite artisans, as Bezaleel and Aholiab, would have acquired from dwelling in Egypt, the mistress

EGYPTIANS SPINNING.

of those arts; the embroidery of curtains, carving of cherubs, capitals, ornaments in imitation of natural objects. In Palestine, on the contrary, such arts were little practised, as being often associated with idolatry in the surrounding nations; even Solomon had to call in artists from Tyre to do work for the temple which natives apparently could not.

Two distinct accounts are given of the rearing of the tabernacle; in the first Moses recites his instructions, in the second the execution of them. A later history would never have given such a double recital. Moses wrote each *at the time* and *on the occasion* to which it refers; first the instructions, that the people might know the materials and the work required of them; secondly, when the work was completed, an account of the details, in order to take away all suspicion of malappropriation of their offerings, and also to show that the Divine instructions had been duly fulfilled. In the two accounts the order is reversed; in the instructions the inner and essential objects stand first, as being those on which the people should fix chief attention, the ark, mercy seat, cherubs, table of shewbread, golden candlesticks; then the accessories of the tabernacle, and lastly the dress of the priests. But in the account of the work executed the tabernacle comes first, being that which would naturally be begun first, then the ark, etc.

Exorcism. [See DEVIL and DIVINATION.] Practised with spells, as the name of Solomon, magic charms, and incantations among the Jews. Acts xix. 13–16: the profane use of Jesus' name as a mere spell was punished by the demon turning on the would be exorcists; these "vagabond Jews" were pretenders. But our Lord implies that some Jews actually cast out demons (Matt. xii. 27), probably by demoniacal help; others in the name of Jesus, without saving faith in Him (Matt. vii. 22, Mark ix. 38). He gave the power to the twelve, the seventy, and to other disciples after His ascension (Matt. x. 8, Luke x. 17–19, Mark xvi. 17, Acts xvi. 18). The term "exorcise" is never applied in Scripture to the Christian casting out of demons. In the end of the 3rd century "exorcists" were made an order in the Christian church, much to the fostering of superstition, especially in connection with baptism.

Eyes, painting of. As Jezebel did (2 Kings ix. 30 marg., Jer. iv. 30), "thou rentest (distendest, triest to make appear large, or laceratest) thy eyes (marg.) with painting." Oriental women puncture and paint the eyelids with antimony or *kohl* (a black powder made of the smoke black by burning frankincense) to make them look full and sparkling, the blackened margin contrasting with the white of the eye (Ezek. xxiii. 40). Comp. KEREN-HAPPUCH.

EYE PAINTING.

Ezbai. 1 Chron. xi. 37.

Ezbon. **1.** Gen. xlvi. 16, Num. xxvi. 16 *Ozni*, a corruption by omitting *b*. **2.** Son of Bela, son of Benjamin (1 Chron. vii. 7). From his association with Iri, a Gadite name, Lord A. Hervey conjectures that both were Gadite families, incorporated into Benjamin after the slaughter (Jud. xx.), or from Jabesh Gilead (xxi. 12–14).

Ezekiel = *God will strengthen*, Heb. *Yehezqueel*. Son of Buzi (i. 3), a priest. Probably exercised the priestly office at Jerusalem before his departure in the captivity or *transmigration* (*galuth*) of Jehoiachin, which took place 11 years before the city fell (2 Kings xxiv. 15). His priestly character gave him much weight with his Hebrew fellow exiles. His priestly service was as real in the spiritual temple in Chaldæa as it had been in the visible temple at Jerusalem (Ezek. xi.; xl.—xlviii.; iv. 13, 14; xx. 12, 13). The priestly tone appears throughout his book, so that he is the priest among the prophets. Called to prophesy in the fifth year of Jehoiachin's captivity (595 B.C.) "in the 30th year in the fourth month," *i.e.* the 30th from the era of Nabopolassar, Nebuchadnezzar's father (525 B.C.), an era he naturally uses writing in Babylonia (Farrar). But elsewhere he dates from Jehoiachin's captivity alone. This fact, and his expressly calling

himself "the priest" (i. 3), favour the view that his mention of *the 30th year of his own age* is in order to mark his entering on a *priestly* ministry to his exiled countrymen (that being the usual age, Num. iv. 23, 30: "the heavens being opened" to him, as they were to his Antitype in beginning His ministry *in His 30th year* at Jordan, Luke iii. 21-23). Thus he would be 25 when carried away.

The best of the people were apparently the first carried away (Ezek. xi. 16; Jer. xxiv. 2-7, 8, 10). Believing the prophets they obeyed Nebuchadnezzar's first summons to surrender, as the only path of safety. But the unbelieving were willing to do anything to remain in their native land; and despised their exiled brethren as having no share in the temple sacrifices. Thus E.'s sphere of ministry was less impeded by his countrymen than Jeremiah's at home. Jeremiah (xxix.) sent a letter to the exiles to warn them against the flattering promises of false prophets that they should soon return, for that the captivity would last 70 years. This was in the fourth year of Zedekiah or of Jehoiachin's captivity; and one of the captives, Shemaiah, so far from believing, wrote back that Jeremiah should be imprisoned. E. began his ministry the next or fifth year, confirming Jeremiah's words. The first scene of his prophecies was near the river Chebar (identified by some with *Khabour*, but rather the *nahr Malcha* or royal canal of Nebuchadnezzar) [see BABEL, BABYLON]. Telabib (*Thelaba*) was his "house," whither the elders came to inquire of him God's communications (Ezek. iii. 15, viii. 1). They were eager to return to Jerusalem, but E. taught that they must first return to their God. He was married, but lost his wife by a sudden stroke (xxiv. 18). His prophesying continued for 22 years *at least*, down to the 27th year of the captivity (xxix. 17).

On comparing Ezek. xiii. with Jer. vi. 14, viii. 11, xxiii. 9, 10, 16, 26; and Ezek. xxxiv. with Jer. xxiii. 4, 5, xxxiii., we see the inner harmony between the two prophets, though E. did not receive his commission till towards the close of Jeremiah's prophesying; the latter having prophesied 34 years before E., and continuing to prophesy six or seven years after him. E. began prophesying the year after the communication of Jeremiah's predictions to Babylon (Jer. li. 59-64); E.'s prophecies form a sequel to them (i. 2). Yet in natural character they widely differ: Jeremiah plaintive, sensitive to a fault, and tender; E. abrupt, unbending, firmly unflinching, with priestly zeal against gainsayers.

He was contemporary also with Daniel, whose ministry was then in the Babylonian court whereas E. was among the Jews. Daniel's *prophecies* were later than those of E., but his fame for piety and wisdom was already established (Ezek. xiv. 14, 16; xxviii. 3); and the Jews in their low state naturally prided themselves on one who reflected such glory on their nation at the heathen capital (Dan. i. and ii.). E. and Daniel have a mutual resemblance in the visions and images in their prophecies. It is an undesigned proof of genuineness that, whilst prophesying against the enemies of the covenant people, he directs none against *Babylon*, whereas Jeremiah utters against her terrible denunciations. E. gave no needless offence to the government under which he lived, Jeremiah on the other hand was still in Judæa.

The improved character of the people towards the close of the captivity, their renunciation of idolatry thenceforth and return to the law under Ezra, were primarily under God due in a great measure to E.'s labours. "His word fell like a hammer upon all the pleasant dreams in which the captives indulged, and ground them to powder, a gigantic nature fitted to struggle against the Babylonish spirit of the age, which revelled in things gigantic and grotesque" (Hengstenberg). Realizing energy is his characteristic, adapting him to confront the "rebellious house," "of stubborn front and hard heart." He zealously upheld the ceremonies of the law (iv. 14, xxii. 8, etc.); keeping them before the national mind, in the absence of the visible framework, against the time of the restoration of the national polity and temple. His self sacrificing patriotism, ready for any suffering if only he may benefit his countrymen spiritually, appears in his conduct when she who was "the desire of his eyes" was snatched from him at a stroke (Deut. xxxiii. 9). The phrase shows how tenderly he loved her; yet with priestly prostration of every affection before God's will he puts on no mourning, in order to convey a prophetical lesson to his people (Ezek. xxiv. 15-25). His style is coloured by the pentateuch and by Jeremiah. It is simple, the conceptions definite, the details even in the enigmatical symbols minute and vivid, magnificent in imagery, but austere. The fondness for particulars appears in contrasting his prophecy concerning Tyre (xxviii.) with Isaiah's (xxiii.). The obscurity lies in the subject matter, not in the form or manner of his communications. He delights to linger about the temple and to use its symbolical forms, with which his priestly sympathies were so bound up, as the imagery to express his instructions. This was divinely ordered to satisfy the spiritual want and instinctive craving felt by the people in the absence of the national temple and the sacrifices. Thus E. moulded their minds to the conviction that the essence of the law could be maintained where many of its forms could not be observed, a new phase in the kingdom of God; the synagogal worship which he maintained, consisting of prayer and the word, preparing the way for the gospel wherein God who is a spirit is worshipped acceptably by the spiritual wherever they be. His frequent repetitions give weight and force to his pictures; poetical parallelism is found only in chaps. vii., xxi., xxvii., xxviii., xxix., xxx.

His mysterious symbols presented in plain words, like our Lord's parables, were designed to stimulate the people's dormant minds. The superficial, volatile, and wilfully unbelieving were thereby left to judicial blindness (Isa. vi. 10, Matt. xiii. 11-13, etc.), whilst the better disposed were awakened to a deeper search into the things of God by the very obscurity of the symbols. Inobservance of this Divine purpose has led the Jews to place his book among the "treasures" (*genazin*), which, like the early chapters of Genesis and Song of Solomon, are not to be read till the age of 30 (Jerome's Ep. ad Eustoch.).

Ecclus. xlix. 8 refers to E. So Josephus (Ant. x. 5, § 1), Melito's catalogue (Eusebius, H. E., iv. 26), Origen, Jerome, and the Talmud mention it as part of the canon. The oneness of tone throughout, and the recurrence of favourite phrases ("son of man," "they shall know that I am the Lord," "the hand of the Lord was upon me," "set thy face against," etc.), exclude the idea of interpolation of sections. The earlier part, treating mainly of sin and judgment (i.—xxxii.), is a key to the latter part, which holds out a glorious hope in the last days when the judgments shall have had their designed effect. Thus unity and orderly progress characterize the whole. The fall of Jerusalem is the central point. *Previously* he calls to repentance, and rebukes blind trust in Egypt or in man (xvii. 15-17; comp. Jer. xxxvii. 7). *Afterwards* he consoles the captives by promising future and final restoration. His prophecies against *seven* (the number for completeness) foreign nations stand between these two divisions, and were uttered in the interval between the knowledge of Nebuchadnezzar's siege (Ezek. xxiv. 2, etc.) and the news that Jerusalem was taken (xxxiii. 21), yet uttered with the prophetic certainty of its capture, so that it is taken as a past fact (xxvi. 2). One however of this series (xxix. 17) belongs to the 27th year of the captivity, and is therefore later than the temple series (xl. 1), which was in the 25th.

There are nine sections: (1) E.'s call: i.—iii., xv. (2) Symbolical prophecies of Jerusalem's fall: iii. 16—vii. (3) A year and two months later a vision of the temple polluted by Tammuz or Adonis worship; God's consequent scattering of fire over the city, and forsaking the temple to reveal Himself to an inquiring people in exile; purer, happier times follow: viii.—xi. (4) Sins of the several classes, priests, prophets, and princes: xii.—xix. (5) A year later the warning of judgment for national guilt repeated more distinctly as the time drew nearer: xx.—xxiii. (6) Two years and five months later, the very day on which E. speaks, is announced as that of beginning the siege; Jerusalem shall fall: xxiv. (7) Predictions against foreign nations during E.'s silence regarding his own people; since judgment begins at the house of God it will visit the heathen world: xxv.—xxxii.; some of these were uttered later than others, but all *began* to be given (Havernick) after the fall of Jerusalem. (8) In the 12th year of the captivity, when the fugitives from

Jerusalem (xxxiii. 21) had reached Chaldæa, he foretells better times, Israel's restoration, God's kingdom triumphant over Seir, the heathen world powers, and Gog: xxxiii.—xxxix. (9) After 13 years, the last vision, the order and beauty of the restored kingdom: xl.—xlviii.

The fulness of details as to the temple and its offerings favours the view of a literal (in the main) interpretation rather than a purely symbolical one. The prophecy has certainly not yet been fulfilled; the fulfilment will make all clear. There are details physically so improbable as to preclude a *purely* literal explanation. The main truth is clear. As Israel served the nations for their rejection of Messiah, so shall they serve Israel in the person of Messiah when Israel shall acknowledge Messiah (Isa. lx. 12; Zech. xiv. 16–19; Ps. lxxii. 11). The ideal temple exhibits under O. T. forms the essential character of Messiah's worship as it shall be when He shall reign in Jerusalem among His own people the Jews, and thence to the ends of the earth (Jer. iii. 17, 18).

The square of the temple *area* is three miles and a half, *i.e.* larger than all the former Jerusalem. The city is three or four thousand square miles, including the holy portion for the prince, priests, and Levites, *i.e.*, nearly as large as all Judæa W. of Jordan. Again, the half of the holy portion extends 30 miles S. of Jerusalem, *i.e.*, covering nearly the whole southern territory. Without great *physical* changes (and the boundaries are given the same as under Moses) no adequate room is left for the five tribes whose inheritance is beyond the holy portion (xlvii. 19, xlviii. 23–38). The literal sacrifices seem to oppose Heb. ix. 10, x. 14, 18, and to give a handle to Rome's worst error, the sacrifice of the mass. In E.'s temple holiness pervades the whole, and there is no distinction of parts as to relative holiness, as in the O. T. temple.

But all the difficulties may be only *apparent*. Faith waits God's time and God's way; the ideal of the theocratic temple will then first be realized. Israel will show in the temple rites the essential unity between the law and the gospel, which now seem to be opposed (Rom. x. 4, 8). We do not yet see how to harmonize a return to sacrifices with the Epistle to the Hebrews, but two considerations lessen the difficulty: (1) The Jews *as a nation* stand to God in a peculiar relation, distinct from that of us Christians of the present *elect church* gathered out of Jews and Gentiles indiscriminately. That shall be the period of *public liturgy*, or perfect outward worship of the great congregation on earth, as the present time is one of gathering out the spiritual worshippers one by one, who shall reign in glorified bodies with Christ over Israel and the nations in the flesh. Besides Israel's spiritual relation to Christ as her *Saviour*, she will perform a perfect outward service of sacrifice, (retrospectively referring to Christ's one propitiatory offering, lest this should be lost sight of in the glory of His kingdom), prayer, and praise as a *nation* to her then manifested *King* reigning in the midst of her; and all nations shall join in that service, recognising His Divine kingship over themselves also. Christ's word shall be fulfilled, "till heaven and earth pass *one jot or tittle* shall in no wise pass *from the law* till *all* be fulfilled" (Matt. v. 18). The antitypical perfection of the old temple service, which seemed a cumbrous yoke unintelligible to the worshippers, shall then be understood fully and become a delightful service of love.

E. was the only *prophet*, strictly, at Babylon. For Daniel was rather a *seer*, unveiling the future in the heathen court, but not discharging the *prophetical office* as E. among the covenant people; therefore his book was not classed with the prophets but with the hagiographa. Striking instances of seeming contradictions, which when understood become strong confirmations of genuineness, are xii. 13, "I will bring him (Zedekiah) to Babylon . . . yet shall he not see it though he shall die there"; because he was blinded by Nebuchadnezzar before arriving there (Jer. lii. 11). Also Ezek. xviii. 20, "the son shall not bear the iniquity of the father"; not really contradicting Exod. xx. 5, "visiting the iniquities of the fathers upon the children unto the third and fourth generation *of them that hate Me*"; the children hating God as their fathers did, the sin with cumulative force descends from parent to child; so Deut. xxiv. 16 expressly "the fathers shall not be put to death for the children, neither the children for the fathers."

Ezel=*the stone*. Near Saul's house, the scene of David and Jonathan's parting (1 Sam. xx. 19). At ver. 41 instead of "out of a place toward the S." Smith's Bible Dict. reads, "David arose from close to the *stone heap*" (*argob* for *negeb*; so LXX.). But A.V. is better, *from the side of the S.*, in relation to Jonathan's position; accordingly David next flees *southward*, to Nob.

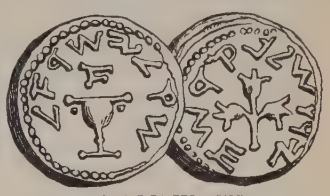
Ezem. A town of Simeon (1 Chron. iv. 29). In Josh. xix. 3 AZEM.

Ezer. **1.** Son of Ephraim, slain by the ancient men of Gath in a foray on their cattle (1 Chron. vii. 21), during Israel's stay in Egypt. **2.** Neh. xii. 42. **3.** 1 Chron. iv. 4.

Ezion Geber=*the giant's backbone*. A town on the eastern arm of the Red Sea. The last stage in Israel's march before the wilderness of Zin or Kadesh. The station of Solomon's navy "beside Eloth, on the shore of the Red Sea, in the land of Edom." The timber was probably brought to E. from Tyre to build the ships (2 Chron. viii. 17, 18). There Jehoshaphat's fleet was broken on the jagged rocks on each side (1 Kings ix. 26, xxii. 48). Now *wady Ghadyan* (another form of *Ezion*), a valley running E. into the Arabah, some miles N. of the present head of the Elanitic gulf. A salt marsh marks where the sea anciently reached. A tidal haven was here, at the head of which the city of E. stood. On the haven's eastern side lay Elath (now Akaba), whence the Elanitic gulf took its name, meaning *trees*; a palm grove is still there; on the W. lay Ebronah (Num. xxxiii. 35, 36).

Eznite. Designation of Adino, one of David's chief captains (2 Sam. xxiii. 8). But in 1 Chron. xi. 11 "JASHOBEAM [see] an Hachmonite," for which 2 Sam. has *Josheb-bassheheth*, "that sat in the seat." Doubtless the words "the same (was) Adino the Eznite" are a corruption for the Heb. "he lifted up his spear," which words appear in the parallel 1 Chron. but not in 2 Sam.; comp. ver. 18.

Ezra=*the helper*, as Nehemiah=*the comforter*. **1.** A "ready scribe in the law of Moses" (vii. 6, 11, 12); "a scribe of the words of the commandments of the Lord and of His statutes to Israel"; "a scribe of the law of the God of heaven"; "priest"; a worthy descendant of Hilkiah the priest under Josiah, who "found the book of the law in the house of the Lord" (2 Chron. xxxiv. 14, 15); son or descendant of Seraiah (not the high-priest Seraiah, Ezra vii. 1). See vii., viii., ix., x.; also Neh. viii. and xii. 26. Resided in Babylon under Artaxerxes Longimanus. His qualification for his work was "he had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." By the king's leave, in the seventh year of his reign, he took to Jerusalem 1754, including Israelites, priests, Levites,



COIN OF EZRA THE SCRIBE.

singers, porters, and Nethinim (Ezra vii. 7, viii.). The journey occupied four months. They brought free will offerings, gold, silver, and vessels, from the king and his counsellors, as well as from the Jews abroad. Artaxerxes empowered him also to draw upon the royal treasurers beyond the river for further supplies if necessary; also the decree added, "thou E., after the wisdom of thy God that is in thine hand, set magistrates and judges which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not." He committed for safety the charge of the gold and silver to 12 priests and 12 Levites (viii. 24 transl. "I separated 12 of the chief priests *in addition to* Sherebiah, Hashabiah, and ten of their brethren with them"; comp. ver. 18, 19). These delivered them up "to the chief of the priests, Levites, and fathers at Jerusalem, in the chambers of the house of the Lord." His Guard was God, sought and found at the river Ahava, by fasting and prayer, that He might give "a right way for us, and for our little ones, and for all our substance" (viii. 21).

So jealous was he for the honour of God that he declares, "I was ashamed to require of the king a band of soldiers . . . to help us against the enemy in the way, because we had spoken unto the king, The hand of our God is upon all them for good that seek Him, but His power and His wrath is against all them that forsake Him." At the same time he uses all worldly prudence and firmness, whilst faith in God was his main stay.

His great aim, as Malachi, his and Nehemiah's helper, expresses it, was "Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." In six months after his arrival he effected the purification of the holy nation from foreign admixture by causing 17 priests, 10 Levites, and 86 of other tribes, to put away alien wives. The largeness of the number proves the wide extent of the evil, and the depth of spiritual earnestness which prompted such a severe sacrifice. E.'s book closes abruptly here, as probably the odium connected with this self denying ordinance made him judge it expedient to withdraw to Babylon for the present. The relapse of the Jews into their former disorders, such as Nehemiah describes, could not have occurred had E. been there continually. In Neh. viii. E. "the priest, the scribe," 13 years later reappears in charge of the spiritual interests of the people, as Nehemiah, the tirshatha or governor, of their political interests, the two acting in harmonious cooperation (Neh. xii. 26). He probably did not return with Nehemiah, but a little later, to Jerusalem; for he is not mentioned till after the completion of the wall. E. read and interpreted Moses' law to the people during the eight days of the feast of tabernacles, prayed, and assisted at the dedication of the wall.

As E. is not mentioned after Nehemiah's departure for Babylon in Artaxerxes' 32nd year, and the Jews relapsed into irregularity during Nehemiah's absence (Neh. xiii.), it is likely E. died or returned to Babylon shortly after Nehemiah's departure. Benjamin of Tudela says that E. died at Nehar-Samorah on the lower Tigris on the Persian frontier, when going from Jerusalem to Artaxerxes, and that his sepulchre was there.

The institution of the great synagogue is attributed to him, and he certainly left the pattern of synagogue worship, with its "pulpit" and reading and expounding the law. He and Malachi probably settled the inspired canon of Scripture, comprising the three, "the law, the prophets, and the hagiographa"; the division of verses, the vowel pointings, and the keri or margin readings, and the Chaldee characters instead of the old Hebrew or Samaritan, are also attributed to him. He probably compiled CHRONICLES [see]. The 119th Psalm, of which the theme throughout is the law or word of God, as *the palladium of Israel's national and individual salvation*, is in its present form probably the production of E., "the priest, and *ready scribe in the law* of Moses." The features of the psalm suit the Jews' position on their return from Babylon. Israel is the speaker throughout whom the psalmist represents, and whose calling it was to testify for the word of truth before the heathen world powers (comp. ver. 23, 46).

2. Neh. xii. 2. One of the priests who returned with Zerubbabel. **3.** A man of Judah (1 Chron. iv. 17).

Ezra, Book of. Hilary of Poitiers calls E. a continuation of Chronicles. The first part of E. (i.—vi.) describes the return from the captivity under Joshua and Zerubbabel, and the building of the temple; the enemy's obstructions; its advance through the prophets Haggai and Zechariah (v. 1, 2, vi. 14), and its completion in Darius Hystaspes' sixth year, 516 B.C. (vi. 15.) A long interval follows; and the second part of the book (vii.—x.) passes to Ezra's journey from Persia to Jerusalem in Artaxerxes Longimanus' seventh year, 458–457 B.C. (vii. 1, 7); the details are given in chaps. vii., viii. E.'s numerous caravan bringing fresh strength to the weak colony (viii.). And his work in ix., x., restoring the theocratic nationality and removing foreign wives. The book ends with the names of those who had married them.

The second part combined with Nehemiah is a complete historical picture. But the distinct title to Nehemiah shows it is a separate book. ESTHER [see] fills up the interval between vi. and vii. The first part (Ezra. i.—vi.) period (536–516 B.C.) is the time of prince Zerubbabel and the high-priest Joshua aided by Haggai and Zechariah. The second (vii.—x.) is that of the priest E. and the governor Nehemiah, aided by the prophet Malachi. In both royal, priestly, and prophetical men lead God's people. The first is the period of building the temple, a religious restoration; the second that of restoring the people and rebuilding the city, a political combined with a religious restoration. The things of God first, then the things of men. Only 50,000 settled with Joshua and Zerubbabel (ii. 64, etc.); and these intermingled with the heathen, and were in "affliction and reproach" (ix. 6–15; Neh. i. 3). Hence the need of restoring the holy nationality, as well as the temple, under E. and Nehemiah. E. the priest took charge of the inner restoration, by purging out heathenism and bringing back the law; Nehemiah the governor did the outer work, restoring the city and its polity. E. is therefore rightly accounted by the Jews a second Moses.

E. received leave to go to Jerusalem in the seventh year of Artaxerxes Longimanus (Ezra vii. 6–10, 11–26); Nehemiah in the 20th year (Neh. ii. 1). E. is supposed by some to have used the Babylonian era, Nehemiah the Persian. The 70 weeks (490 years) of DANIEL ix. 24, 25 [see] probably date from this seventh year of Artaxerxes, when E. received leave to restore the temple and the people and the holy city (457 B.C.), because the re-establishment of the *theocracy* then began, though the actual *rebuilding* was not till 13 years later under Nehemiah. E.'s placing of Daniel in the canon immediately before his own book and Nehemiah's implies that his commission began the fulfilment of Daniel's prophecy; Christ's 30th year in beginning His ministry would be A.D. 26–27 (the A.D. dates three or four years later than Christ's actual birth), and His crucifixion A.D. 30. So that "He was cut off" and "caused the sacrifice to cease in the midst of the week," the last week beginning with His ministry to the Jews, A.D. 26–27, and ending with that *exclusive* ministry to them for three and a half years after His crucifixion, ceasing through their own rejection of Him when preached by the apostles and evangelists (Acts vii., viii.). Thus the 490 years or 70 weeks consist of (1) *seven weeks* (49 *years*) *of revelation*, from 457 to 407 B.C., the probable date of Malachi's prophecy and Nehemiah's work, which the prophet supported, ending; then (2) 62 *weeks* (434 *years*) *of no revelation*; then *seven years of special and brightest revelation* to Israel, first by Messiah in person, then by His still more powerful presence by the Holy Spirit, in the middle of which week His one sacrifice supersedes all other sacrifices.

The succession of Persian monarchs in E. is Cyrus, Ahasuerus (the Cambyses of secular history), Artaxerxes (Pseudo-Smerdis, the Magian, an usurper), Darius [the Ahasuerus of Esther or Xerxes of secular history comes in here, in the interval between Ezra vi. and vii.], Artaxerxes. E.'s account of CYRUS [see] accords with his character, celebrated for clemency. A Zoroastrian, a worshipper of Ormuzd, the great God, he hated idolatry and the shameless licentiousness of the Babylonian worship, and so was disposed to patronize the Jews, whose religion so much resembled his own. Hence his edicts for restoring the Jews, though an act unparalleled in history, harmonize with the facts concerning him in the Bible and in secular history (Ezra i. 2–4, vi. 3–5). He identifies "the Lord God of heaven" with the Jehovah of the Jews. His restoring them in his *first* year immediately (i. 1), and his words "the Lord God of heaven has charged me to build Him a house at Jerusalem," plainly show he had heard of God's words by Isaiah (xliv. 28), "Cyrus is My shepherd, and shall perform all My pleasure, even saying to Jerusalem, thou shalt be built, and to the temple, thy foundation shall be laid." Daniel would necessarily, as just made "third ruler in the kingdom," and having foretold its transfer to "the Medes and Persians" (Dan. v. 28, 29), come under Cyrus' notice immediately on the capture of Babylon; moreover it is stated "he prospered in the reign of Cyrus the Persian" (vi. 28), he would therefore be sure to mention to Cyrus Isaiah's prophecy. Cyrus' pious confession that he received all his dominions from Him accords with the spirit of the *old* Persian religion. His returning the golden vessels

(Ezra i. 7–11, vi. 5), his allowing the whole expense of rebuilding from the royal revenue (vi. 4), his directing all Persians to help with silver, etc. (i. 4), agree with his known munificence.

An undesigned coincidence, and therefore mark of genuineness, is that when E. wrote, a century later than Cyrus, the Persian kings usually lived at Susa or Babylon, where the archives were kept, and there E. would naturally have placed Cyrus' roll had he been forging. But E. says Cyrus' decree was found at *Achmetha* (Ecbatana), vi. 2. Herodotus (i. 153) and Ctesias (Exc. Per., 2–4) confirm this by mentioning that *Cyrus held his court permanently at Ecbatana*, and so would have his archives there.

ARTAXERXES [see] (iv. 7) or Smerdis, as a Magian, whose worship was antagonistic to Zoroastrianism (comp. Herod., iii. 61, Ctes. Exc. Pers., 10, Justin, i. 9, and Darius' inscription at Behistun, as to Smerdis' peculiar position), would naturally reverse the policy of Cyrus and Ahasuerus (*Cambyses*, who did not act on the accusation of the Jews' enemies: iv. 6); accordingly his harsh edict expresses no faith in the supreme God, whom Cyrus' edict honoured (iv. 17–22).

Darius, a zealous Zoroastrian, succeeded; his Behistun inscription tells us he "rebuilt the temples the Magian had destroyed, and restored the chants and worship he had abolished." This explains the strange boldness of the Jews (v. 1, 2) in treating Smerdis' edict as void, and without waiting for Darius' warrant resuming the work under Zerubbabel and Jeshua, with Zechariah and Haggai. Their enemies, hoping Smerdis had destroyed Cyrus' edict, wrote to king Darius (v. 6) that they were building again on the plea of Cyrus' edict, and that search should be made *at Babylon* whether there were any such edict of Cyrus. Their mention of *Babylon* was either to mislead the king as to the real repository of the decree, or more probably from ignorance of Cyrus' habit of living at Ecbatana, which ignorance Providence overruled to save the roll from their destroying hands under Smerdis. The language of Darius' edict on finding it accords with his character and circumstances. The Jewish temple he calls "the house of God," and Jehovah "the God of heaven"; he approves as a Zoroastrian of sacrifices to the Supreme Being, desires their prayers for himself and "his sons" (Herodotus, i. 132, confirms E. that Darius had "sons" already, though he had but just ascended the throne), mentions the "tribute" (vi. 8) which (Herodotus, iii. 89) he was the first to impose on the provinces, and threatens the refractory with impaling, his usual mode of punishment (ver. 11; Behistun inscription; Herodotus, iii. 159).

The three books E., CHRONICLES [see], probably compiled by E., and Nehemiah have many phrases in common, peculiar to them, and that mixture of Chaldee and Hebrew which we should expect if the three were written at the new epoch in Jewish literature, when its writers were men brought up in Babylon and restored to Judæa. All three abound in genealogies, which were then needed in order to restore the old system as to property, families, and national purity of blood free from alien admixture. Details as to the priests and Levites characterize all three; for these were essential to the restoration of the theocracy, which was the primary object. After E. had carried through the extreme but needful measure of divorcing all alien wives, which probably caused him some loss of popularity, he gave place to a new agent of God, Nehemiah, the nation's political restorer as E. was its religious reformer. E. still cooperated with Nehemiah (viii.) in ministering the word of God. Nehemiah marks his book as distinct from E. by the opening.

Two portions of E. are in Chaldee (iv. 8—vi. 18; vii. 12–26), for in those portions he embodies extracts from state documents in that language; of course he would be as fluent in Chaldee, the language of his captivity, as in Hebrew, the language of his nation. The variation from the third person elsewhere to the first person in vii. 27—ix. 15 is thus to be explained. The first six chapters refer to the time before E. in which he is not mentioned. The 7th chap., continuing the historic style down to Artaxerxes' decree, in naming him for the first time, uses the third person. But after that decree E., in returning from its Chaldee to his own Hebrew, uses the first person in praising "the Lord God of *our* fathers" for having disposed the king's heart to beautify the Lord's house, and for having "extended mercy unto *me* before the king," etc. He continues the first person to chap. x., where the third person is resumed, to mark the narrative as a national not merely a personal history. The undoubted writing of E. (vii. 27—ix. 15) would be an unmeaning fragment unless prefaced by vii. 1–11, and followed by x. The transitions of first to third persons, and *vice versâ*, are found in Daniel, E., and Nehemiah; so Moses of old uses the third person of himself in Exodus, Leviticus, and Numbers, but in the recapitulation in Deuteronomy the first.

The lists of those who returned with Zerubbabel to Jerusalem in chap. ii., also in Neh. vii. 5, E. drew from existing documents. So the letters and royal decrees in the first Chaldee portion, iv. 8—vi. 18; and Artaxerxes' edict, the second Chaldee portion, vii. 12–26. In vii. 27 E. recognises the oneness of Artaxerxes' policy in helping "to beautify the Lord's house" with that of Cyrus and Darius long before. So in chap. ix. 9 "to give us a wall . . . in Jerusalem" alludes to that part of Artaxerxes' decree which remained yet to be done, viz. the building of the wall by Nehemiah; this was *implied* virtually in his commission to E., but *expressed* in his commission to Nehemiah (ii. 5–8). The anxiety of the earlier returning exiles to keep the priesthood pure from alien blood, in chap. ii., corresponds in spirit to the removal of alien wives in the closing part. The unity of plan lies in its passing over periods of time and history not appropriate to the main aim (these very transitions giving the fragmentary appearance alleged against the unity of the book), and dwelling only on the epochs which bring out features essential to the Israelite church's history (ii. 70, iii. 1 with Neh. vii. 5, 73, viii. 1, xii. 1, 26, 47). The king of Persia is called "king of Assyria" in Ezra vi. 22, just as the king of Babylon is called so in 2 Kings xxiii. 29, as having succeeded to the world-dominion formerly held by the king of Assyria.

The order is chronological, though not continuous (the 31 closing years of Darius, the whole 21 of Xerxes, and the seven first of Artaxerxes, about 60 in all, being passed over between chaps. vi. and vii.); the ministry of E. in restoring the theocracy being the main subject, the former work of Zerubbabel and Joshua being its precursory analogue.

Lord A. Hervey conjectures Daniel was author of chap. i., which would supply the omission of Cyrus' decree in Daniel's own book (Dan. i. 21, ix., x.), where we might naturally have expected to find it. Ezra i. 1 refers to Jeremiah's prophecy, just as Dan. ix. 2. The formula "in the first year of Cyrus king of Persia" answers to Dan. i. 1, ii. 1, x. 1. The narrator (i.) evidently wrote in Babylon not in Jerusalem; and E. might think the portion at the close of 2 Chron. and beginning of E. more suitably placed there than in Daniel. But all this is conjecture. A close connection of E. with Daniel is probable, and that E. wrote or compiled the former part of his book in Babylon. Ezra ii. is identical with Neh. vii. 6–73, evidently drawn by both from a common document or list of the captives returning with Zerubbabel. Chap. iii. 2—vi. 22 is drawn from some contemporary of Zerubbabel and eye-witness of his setting up the altar, etc.: possibly Haggai who supported him, for the title "the prophet" (Ezra v. 1, vi. 14) is the one found also Hag. i. 1, 3, 12, ii. 1, 10; so whereas Zechariah names Zerubbabel and Jeshua separately and without addition, the formula in E. iii. 2, 8, v. 2, as in Hag. i. 1, 12, 14, ii. 2, 4, 23, is "Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak"; comp. also Ezra v. 1, 2, with Hag. i., also the older people's sorrowful regrets for the former temple in seeing the new one (Ezra iii. 12; Hag. ii. 3); both mark dates by the year of "Darius the king" (iv. 24, vi. 15; Hag. i. 1, 15, ii. 10); also the phrase "Zerubbabel, Jeshua, and the *remnant* of their brethren" (iii. 8; Hag. i. 12, 14); also vi. 16 with Hag. ii. 2; also "the work of the house of the Lord" (iii. 8, 9; Hag. i. 14); "the foundation of the temple was laid" (iii. 6, 10–12; Hag. ii. 18); "the *house* of the Lord" 25 times to six wherein E. uses "the *temple* of the Lord"; Haggai "the house" seven times to "the temple" twice.

Ezrahite. Ethan and Heman [see] are called so; *i.e.*, sons of *Zerah* (1 Kings iv. 31; Ps. lxxxviii., lxxxix.; 1 Chron. ii. 6).

Ezri. 1 Chron. xxvii. 26.

F

Fable. It represents man's relations to his *fellow man*; but the PARABLE rises higher, it represents the relations between man and God. The parable's framework is drawn from the dealings of men with one another; or if from the natural world, not a grotesque parody of it, but real analogies. The fable rests on what man has in common with the lower creatures; the parable on the fact that man is made in the image of God, and that the natural world reflects outwardly the unseen realities of the spiritual world. The MYTH is distinct from both in being the *spontaneous* symbolic expression of some religious notion of the apostate natural mind. In the fable qualities of men are attributed to brutes. In the parable the lower sphere is kept distinct from the higher which it illustrates; the lower beings follow the law of their nature, but herein represent the acts of the higher beings; the relations of brutes to each other are not used, as these would be inappropriate to represent man's relation to God.

Two fables occur in Scripture: (1) Jotham's sarcastic fable to the men of Shechem, the trees choosing their king (Jud. ix. 8–15). (2) Joash's sarcastic answer to Amaziah's challenge, by a fable, the sarcasm being the sharper for the covert form it assumes, viz. the cedar of Lebanon and the thistle (2 Kings xiv. 9). Ezek. xvii. 1–10 differs from the fable in not attributing human attributes to lower creatures, and in *symbolising allegorically prophetical* truths concerning the world monarchies; it is called *chidah*, "a riddle," from *chadad* to be sharp, as requiring acumen to solve the continued enigmatical allegory. The fable of Jotham (1209 B.C.) is the oldest in existence; the Hebrew mind had a special power of perceiving analogies to man in the lower world; this power is a relic of the primeval intuition given to Adam by God who "brought every beast of the field, and every fowl of the air, unto Adam to see what he would call them." Other nations were much later in this style of thought, the earliest prose fables in Greece being those of the legendary Æsop, about 550 B.C.

Many of the proverbs are "condensed fables" (Prov. xxvi. 11, xxx. 15, 25, 28). The analogies in the lower creatures are to man's lower virtues or defects, his worldly prudence, or his pride, indolence, cunning (comp. Matt. x. 16). "Fables" mean *falsehoods* in 1 Tim. i. 4; iv. 7, "old wives' fables"; Tit. i. 14, "Jewish fables," the transition stage to gnosticism; 2 Pet. i. 16, "cunningly devised (Gr. *sophisticated*) fables," devised by man's wisdom, not what the Holy Ghost teacheth (1 Cor. ii. 13); incipient gnostic legends about the genealogies, origin, and propagation of angels (Col. ii. 18–23).

Face. "Many will entreat the *face* (Heb. the *favour*) of the prince" (Prov. xix. 6). "The face of God" means His *manifested presence* and *favour*. Jacob saw God's face, and called the place *Peni-el*, "God's face" (Gen. xxxii. 30), *i.e.* veiled in human form, in anticipation of the incarnation. The full radiancy of His glory man could not bear to see (Exod. xxxiii. 20).

Fair Havens. A harbour on the S. of Crete; connected with the city Lasea; five miles E. of cape Matala. The ship in Paul's voyage stopped short of doubling this cape, for the coast W. of it suddenly turns to the N., and so the ship would have been still exposed to the prevailing N.W. wind. But afterwards on consultation the centurion and master of the ship determined against Paul's advice to leave Fair Havens as incommodious to winter in, and go on to Phœnice, induced by a deceptive S. wind which arose for a time: the result was wreck (Acts xxvii.; comp. Eccles. ix. 15). The place still bears the Greek name for "Fair Havens."

Fairs. Ezek. xxvii. 12, "traded in thy fairs"; Heb. *'izbonaik*, referring to exports; *paid for thy wares, made thy exchanges*; in ver. 33 its true meaning is given, "thy *wares*." The *maarab*, "market" (ver. 13, 17, 19), rather *merchandise*, refers to the *imports*. Tarshish did not visit Tyre, but Tyre exported her wares to Tarshish, and "Tarshish paid for thy wares with silver," etc.

Faith. Heb. xi. 1, "the substance of things hoped for (*i.e.*, it substantiates God's promises, the fulfilment of which we hope, it makes them present realities), the evidence (*elenchos*, the 'convincing proof' or 'demonstration') of things not seen." Faith accepts the truths revealed on the testimony of God (not merely on their intrinsic reasonableness), that testimony being to us given in Holy Scripture. Where sight is, there faith ceases (John xx. 29, 1 Pet. i. 8). We are justified (*i.e.* counted just before God) *judicially* by God (Rom. viii. 33), *meritoriously* by Christ (Isa. liii. 11, Rom. v. 19), *mediately* or *instrumentally* by faith (v. 1), *evidentially* by works. Loving trust. Jas. ii. 14–26, "though a man *say* he hath faith, and have not works, can (such a) faith save him?" the emphasis is on "say," it will be a mere *saying*, and can no more save the soul than *saying* to a "naked and destitute brother, be warmed and filled" would warm and fill him. "Yea, a man (holding right views) may say, Thou hast faith and I have works, show (*exhibit* to) me (if thou canst, but it is impossible) thy (alleged) faith without thy works, and I will show thee my faith by *my* works." Abraham believed, and was justified before God on the ground of believing (Gen. xv. 6). Forty years afterwards, when God did "tempt," *i.e. put* him *to the test*, his justification was *demonstrated* before the world by his offering Isaac (xxii.). "As the body apart from (*choris*) the spirit is dead, so faith without *the* works (which ought to evidence it) is dead also." We might have expected *faith* to answer to the *spirit*, *works* to the *body*. As James reverses this, he must mean by "faith" here the FORM of faith, by "works" *the working reality*. *Living* faith does not derive its life from works, as the body does from its animating spirit. But *faith apart from the spirit of faith*, which is LOVE (whose evidence is *works*), *is dead*, as the body is dead without the spirit; thus St. James exactly agrees with St. Paul, 1 Cor. xiii. 2, "though I have all *faith* . . . and have not charity (*love*), I am nothing."

In its barest primary form, faith is simply *crediting* or *accepting God's testimony* (1 John v. 9–13). Not to credit it is to make God a "liar"! a consequence which unbelievers may well start back from. The necessary consequence of *crediting God's testimony* (*pisteuo Theo*) is *believing in* (*pisteuo eis ton huion, i.e. trusting in*) *the Son of God*; for He, and salvation in Him alone, form the grand subject of God's testimony. The Holy Spirit alone enables any man to accept God's testimony and accept Jesus Christ as *his* Divine Saviour, and so to "have the witness in himself" (1 Cor. xii. 3). Faith is *receptive* of God's gratuitous *gift* of eternal life in Christ. Faith is also an *obedience* to God's *command* to believe (1 John iii. 23); whence it is called the "obedience of faith" (Rom. i. 5, xvi. 26; Acts vi. 7), the highest obedience, without which works seemingly good are disobediences to God (Heb. xi. 6). Faith justifies not by its own merit, but by the merit of Him in whom we believe (Rom. iv. 3, Gal. iii. 6). Faith makes the interchange, whereby our sin is imputed to Him and His righteousness is imputed to us (2 Cor. v. 19, 21; Jer. xxiii. 6; 1 Cor. i. 30). "Such are we in the sight of God the Father, as is the very Son of God Himself" (Hooker) (2 Pet. i. 1; Rom. iii. 22, iv. 6, x. 4; Isa. xlii. 21, xlv. 21, 24, 25).

Fallow deer. LXX., Alex., *boubalos*, the *Antilope bubalis*. Heb. *yachmur*, from *chamar* "red." A clean animal (Deut. xiv. 5). Used at Solomon's table (1 Kings iv. 23). The *Cervus dama*, of a reddish colour (as its name *yachmur* implies), shedding its horns yearly (Oedmann). Gosse makes it the *Addax antelope*, a beast of chase represented in the old Egyptian sculptures. Coarse, and approaching to the bovine race, of reddish head and neck, white across the face, the forehead and throat with black hair, the rest of the body of whitish grey. Smith's Bible Dict. Append. (as LXX.), the wild ox (*bekker el wash*) of N. Africa, the *Alkelaphus bubalis*, an antelope resembling the calf and the stag, the size of the latter. Sir V. Brooke, however, has decided that a specimen sent him of the Bedouin *yahmur*, from Carmel, is the *Cervus capreolus* or ordinary roebuck (Pal. Expl. Qy. Stat., July, 1876).

BUBALE, FALLOW DEER.

Famine. Often sent as visitations from God for sin. 2 Kings viii. 1: "the Lord hath *called* for a famine"

(Ps. cv. 16), as a master *calls for* a servant ready to do his bidding. Comp. Matt. viii. 8, 9; contrast Ezek. xxxvi. 29. So associated with pestilence and the sword (2 Sam. xxi., 1 Kings xvii.). The famine in Ruth i. 1 was probably owing to the Midianite devastation of the land (Jud. vi.), so severe in the Holy Land that Elimelech had to emigrate to Moab, and Naomi his widow returned not till ten years had elapsed. Isa. li. 19; Jer. xiv. 15, xv. 2; Ezek. v. 12. Defects in agriculture, in means of transit, and in freedom of commerce through despotism, were among the natural causes of frequent famines anciently. Failure of the heavy rains in November and December in Palestine (Gen. xii. 10, xxvi. 1, 2), and of the due overflow of the Nile, along with E. and S. winds (the N. wind on the contrary brings rains, and retards the too rapid current) in Egypt, the ancient granary of the world, often brought famines (Gen. xli. 25-36, xlii.). Abraham's faith was tried by the famine which visited the land promised as his inheritance immediately after his entering it; yet though going down to Egypt for food, it was only "to sojourn," not to live there, for his faith in the promise remained unshaken. A record of famine for seven years in the 18th century B.C. has been found in China, which agrees with the time of Joseph's seven years of famine in Egypt.

Fan. A long handled wooden spade, a "winnowing shovel," used in the East to throw up corn in the air so that the chaff may be separated from the wheat (Matt. iii. 12).

Farthing. Representing two Gr. words: *kodrantes* (Latin *quadrans*, Matt. v. 26, Mark xii. 42), and *assarion* (Latin *as*, Matt. x. 29, Luke xii. 6; the "two assaria" constituted probably *one* coin). The *quadrans* was originally the *fourth* of an as, *i.e.* three ounces. In Christ's time the *quadrans* equalled two Greek *lepta*, "mites." Among the *Roman* copper coins current then in Palestine there was none smaller than the *as* or *assarion*; among the *Greek imperial* coins there was the *quadrans* (quarter of the *as*) and *lepton*, "mite," one-eighth of an as and half of a quadrans. The *as* was one and three-fourths of a farthing; the *quadrans* thus less than half a farthing. But either the *as*, the lowest Roman coin, or the *quadrans*, the lowest Greek imperial coin, is sufficiently expressed by the term "farthing," as being *our lowest* coin.

Fasting. The word (*tzum*) never occurs in the pentateuch. The Mosaic law, though directing minutely the foods to be eaten and to be shunned, never enjoins fasting. The false asceticism so common in the East was carefully avoided. On the yearly day of atonement, the 10th day of the 7th month, Israelites were directed to "afflict the soul" (Lev. xvi. 29-31, xxiii. 27; Num. xxx. 13). This significant term implies that the *essence* of scriptural "fasting" lies in self humiliation and penitence, and that the precise mode of subduing the flesh to the spirit, and of expressing sorrow for sin, is left to the conscientious discretion of each person. In Acts xxvii. 9 the yearly day of atonement is popularly designated "the fast." But God, whilst not discountenancing outward acts of sorrow expressive of inward penitence, declares, "is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal the bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest thy naked that thou cover him, and that thou hide not thyself from thine own flesh?" (Isa. lviii. 4-7.) Comp. similar warnings against mistaking outward fasting as meritorious before God: Mal. iii. 14, Matt. vi. 16.

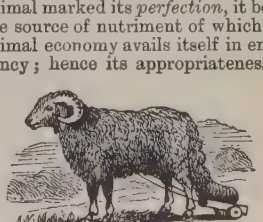
The only other *periodical* fasts in the O. T. were those connected with the capture of Jerusalem by Nebuchadnezzar: the fast of the 4th month commemorated its capture (Jer. xxxix. 2, lii. 6, 7); that of the 5th month the burning of the temple and the chief houses (lii. 12-14); that of the 7th the murder of Gedaliah (xli. 1-3); that of the 10th the beginning of the siege (Zech. vii. 3-5, viii. 19). Jer. lii. 4, "did ye at all fast unto ME, even to ME?" Nay, it was to gratify *yourselves* in hypocritical *will worship*. If it had been *to Me*, ye would have separated yourselves not merely from food but from your sins.

Once that the principle is acted on, "he that eateth eateth *to the Lord*, and he that eateth not, *to the Lord* he eateth not" (Rom. xiv. 6), and "meat commendeth us not to God, for neither if we eat are we the better, neither if we eat not are we the worse" (1 Cor. viii. 8), fasting and eating are put in their true place, as *means*, not *ends*.

There are now 28 yearly fasts in the Jewish calendar. Daniel's (x. 3) mode of fasting was, "I ate no pleasant bread," *i.e.* "I ate unleavened bread, even the bread of affliction" (Deut. xvi. 3), "neither came flesh nor wine in my mouth." In Matt. ix. 14 "fast" is explained by "mourn" in ver. 15, so that *fasting* was but an outward expression of *mourning* (Ps. lxix. 10), not meritorious, nor sanctifying in itself. A mark of the apostasy is "commanding to abstain from meats which God hath created to be received with thanksgiving" (1 Tim. iv. 3). The "neglecting (*not sparing*) of the body," whilst seeming to *deny* self, really tends "to the satisfying of (satiating to repletion) the flesh." Ordinances of "will worship" gratify the flesh (self) whilst seeming to mortify it; for "self crowned with thorns in the cloister is as selfish as self crowned with ivy in the revel" (Col. ii. 18-23).

Instances of special fasts of individuals and of the people in the O. T., either in mourning and humiliation or in prayer, occur in Jud. xx. 26; 1 Sam. i. 7, xx. 34, xxxi. 13; 2 Sam. i. 12, xii. 21, iii. 35; 1 Kings xxi. 9-12; Ezra viii. 21-23, x. 6; Esth. iv. 16; Neh. i. 4. *National fasts* are alluded to in 1 Sam. vii. 6 (wherein the *drawing of water and pouring it out before Jehovah* expressed their confession of powerlessness and utter prostration: Ps. xxii. 14, lviii. 7; 2 Sam. xiv. 14); 2 Chron. xx. 3; Jer. xxxvi. 6-10; Neh. ix. 1; Joel i. 14, ii. 15. In N. T. times the strict Jews fasted twice a week (Luke xviii. 12), viz. on the second and fifth days. Whilst Christ is with His people either in body or in spirit, *fasting* is unseasonable, for *joy* alone can be where He is; but when His presence is withdrawn, sorrow comes to the believer and fasting is one mode of expressing his sorrowing after the Lord. This is Christ's teaching, Matt. ix. 15. As to the texts quoted for fasting as a mean of spiritual power, the Sin. and Vat. MSS. omit Matt. xvii. 21; they omit also "and fasting," Mark ix. 29. They and Alex. MS. omit "fasting and," 1 Cor. vii. 5. Evidently *the growing tendency to asceticism in post apostolic times accounts for these interpolations*. The apostles "prayed with fasting" in ordaining elders (Acts xiii. 3, xiv. 23). But this continuance of the existing Jewish usage never divinely ordered does not make it obligatory on us, except in so far as we severally, by experience, find it conducive to prayer. Moses', Elijah's, and the great Antitype Christ's 40 days' foodlessness was exceptional and miraculous. *Forty* is significant of punishment for sin, confession, or affliction. Christ the true Israel denied Himself 40 days, as Israel indulged the flesh 40 years. They tempted God that time; He overcame the tempter all the 40 days (Gen. vii. 4, 12; Num. xiv. 33, xxxii. 13, 14; Ps. xcv. 10; Deut. xxv. 3; 2 Cor. xi. 24; Ezek. xxix. 11, iv. 6; Jonah iii. 4).

Fat. Closely associated with the blood in sacrifices, and as being the *richest* part, appropriated peculiarly to God (Lev. iii. 16, 17); *i.e.* the internal fat, the "sweet fat" or *suet*, *chelev*; the fat of the kidneys, the sign of the animal's excellence and vigour. As of all produce the firstfruits were offered to Jehovah, so of sacrifices the blood and the fat. Hence the *choicest* are expressed by "the fat of the earth," "the fat of the wheat," etc., "the fat of the mighty" (Gen. xlv. 18; Deut. xxxii. 14; Num. xviii. 12 marg.; 2 Sam. i. 22). The fat mixed with lean, *mishman* or *sh'ameen* (Num. xiii. 20, Ps. lxxviii. 31, Isa. x. 16), was lawful to eat; so also the *peder* or fat of the burnt offering, burned along with the flesh. The proper development of fat in the animal marked its *perfection*, it being the source of nutriment of which the animal economy avails itself in emergency; hence its appropriateness as



FAT-TAILED SHEEP.

the offering to Jehovah. "The whole *fat tail* was taken off hard by the

backbone" where the pad of fat begins (Lev. iii. 9), for an offering by fire to Jehovah. The broad-tailed sheep of the East has an apron of marrowy fat as wide as the hind quarters, and trailing on the ground unless when artificially supported by a small truck (Herod., iii. 113). The choicest of all that we have and are to be presented to God (Rom. xii. 1, Phil. iv. 18).

Fat, *i.e.* vat. Heb. *gath* is the upper receptacle or "press" in which the grapes were trod. The *yequeb* or "vat" was on a lower level, into it the juice flowed from above. The root means *to hollow*; for the wine-press and vat were *dug out* of the rocks of the hills whereon were the vineyards. Comp. Mark xii. 1, Isa. v. 2 marg.

Father. Chald. *abba.* Christ's endearing filial mode of addressing God; so believers (Mark xiv. 36, Rom. viii. 15); from *abah* "to show kindness." God's fatherhood is the ground and pattern for human fatherhood. Abraham was "father of nations," both by natural descent from him and by spiritual fellowship in his faith (Gen. xviii. 18, 19; Rom. iv. 17). The godly father's blessing brought great good, his curse great evil (Gen. ix. 25–27); the undutifulness of Ham entailing a curse on his race, the dutifulness of Shem and Japhet a blessing on their races (xxvii. 27–40, xlviii. 15–20, xlix.). The fifth commandment, "honour thy father and mother," is the first with *special* promise (Eph. vi. 2). Love descends rather than ascends; hence this commandment is more needed than one concerning *parents'* duties to children, but this is added (ver. 4, Col. iii. 21). Dishonouring parents is one of the worst sins (Exod. xxi. 15–17; 1 Tim. i. 9; Mal. i. 6; Isa. xlv. 10). Still the parent was not to inflict death, but to bring the refractory child before the city elders in the gate or place of justice (Deut. xxi. 18–21).

Any ancestor is called "father" or "mother" (Isa. li. 2; Jer. xxxv. 16–18, the sons of Jonadab son of Rechab, a striking instance of the blessing on obedience to parents; Dan. v. 2; 2 Chron. xv. 16 marg.).

"Father" is used also for *protector, patron* (Job xxix. 16, Ps. lxviii. 5, Deut. xxxii. 6). "Fathers" mean *elders* (Acts vii. 2, xxii. 1). The *pupils of a spiritual master* are called "sons" (2 Kings ii. 3, iv. 1). "Father" expresses one worshipped or reverenced (Jer. ii. 27; 2 Kings ii. 12, v. 13, vi. 21). The *inventor* of any art is called "father" of it or of its practisers (Gen. iv. 20, 21; John viii. 44; Job xxxviii. 28, xvii. 14). So the *source* (2 Cor. i. 3) or *instrument* of spiritual blessings, as "mercy," regeneration. 1 Cor. iv. 15: "though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have begotten you through the gospel."

The father's great duty was to teach God's laws continually to his children; "speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up . . . that your days may be multiplied, and the days of your children . . . as the days of heaven upon the earth" (Deut. xi. 18–21).

Feasts. *Hag* (from a root *to dance*) is the Heb. applied to the passover, and still more to the feast of tabernacles, as both were celebrated with rejoicings and participation of food (Exod. xii. 14; Lev. xxiii. 39; Num. xxix. 12; Deut. xvi. 39). But *mo'eed* is the general term for all sacred *assemblies* convoked on

EASTERN FEAST.

stated anniversaries; God's people by His appointment meeting *before Him* in brotherly fellowship for worship. Their communion was primarily with God, then with one another. These national feasts tended to join all in one brotherhood. Hence arose Jeroboam's measures to counteract the effect on his people (1 Kings xii. 26, 27). Hezekiah made the revival of the national passover a primary step in his efforts for a reformation (2 Chron. xxx. 1). The Roman government felt the feast a time when especial danger of rebellion existed (Matt. xxvi. 5, Luke xiii. 1). The "congregations," "calling of assemblies," "solemn meetings" (Isa. i. 13, Ps. lxxxi. 3), both on the convocation days of the three great feasts, passover, pentecost, and tabernacles, and also on the sabbaths, imply assemblies for worship, the forerunners of the synagogue (comp. 2 Kings iv. 23).

The *septenary* number prevails in the great feasts. Pentecost was seven weeks (*sevens*) after passover; passover and the feast of tabernacles lasted seven days each; the days of holy convocation were seven in the year, two at passover, one at pentecost, one at the feast of trumpets, one on the day of atonement (the first day or new moon of the seventh month), and two at the feast of tabernacles. The last two solemn days were in the seventh month, and the cycle of feasts is seven months, from Nisan to Tisri. There was also the sabbatical year, and the year of jubilee. The continued observance of the three feasts commemorative of the great facts of Israelite history make it incredible that the belief of those facts could have been introduced at any period subsequent to the supposed time of their occurrence if they never took place. The day, the month, and every incident of Israel's deliverance out of Egypt are embalmed in the anniversary passover.

On the three great feasts each Israelite was bound to "appear before the Lord," *i.e.*, attend in the court of the tabernacle or temple and make his offering with gladness (Lev. xxiii., Deut. xxvii. 7). Pious women often went up to the passover: as Luke ii. 41, Mary; 1 Sam. i. 7, ii. 19, Hannah. Those men who might happen to be unable to attend at the proper time kept the feast the same day in the succeeding month (Num. ix. 10, 11). On the days of holy convocation all ordinary work was suspended (Lev. xxiii. 21–35).

The three great feasts had a threefold bearing. I. They marked the three points of time as to the *fruits of the earth.* II. They marked three epochs in Israel's *past history.* III. They pointed *prophetically* to three grand *antitypical events of the gospel kingdom.* I. (1) At the passover in spring, in the month Abib, the first *green ears* of barley were cut, and were a favourite food, prepared as parched corn, but first of all a handful of green ears was presented to the Lord. (2) Fifty days (as *pentecost* means) after passover came the feast of weeks, *i.e.* a week of weeks after passover. The now ripe wheat, before being cut, was sanctified by its first-fruits, namely two *loaves* of fine flour, being offered to Jehovah. (3) At the feast of tabernacles, in the end of the common year and the seventh month of the religious year, there was a feast of ingathering when all the fruits of the field had been gathered in. There was no offering *of consecration,* for the offerings for sanctifying the whole had been presented long before. It was not a consecration of what was begun, but a joyful thanksgiving for what was completed. See for the spiritual lesson Prov. iii. 9, Ps. cxviii. 15.

II. Each of the three marked a step in the HISTORICAL progress of Israel. (1) The passover commemorated the deliverance out of Egypt when Jehovah *passed over* Israel, *protecting* them from the destroying angel and *sparing* them, and so achieving for them the first step of independent national life as God's covenant people. (2) Pentecost marked the giving of the law on Sinai, the second grand era in the history of the elect nation. God solemnly covenanted, "If ye will obey My voice indeed and keep My covenant, then ye shall be a peculiar treasure unto Me above all people, and ye shall be a kingdom of priests and a holy nation" (Exod. xix. 5). (3) All the nation now wanted was a *home.* The feast of tabernacles commemorates the establishment of God's people in the land of promise, their pleasant and peaceful home, after the 40 years of wandering in the wilderness, living in shifting tents. They took boughs of palm and willows of the brook, and made temporary huts of branches and sat under the booths. So in their fixed home and land of rest their enjoyment was enhanced by the thankful and holy remembrance of past wanderings without a fixed dwelling. Joshua specially observed this feast after the settlement in Canaan (as incidentally comes out in Neh. viii. 17). Solomon (appropriately to his name, which means *king of peace*) also did so, for his reign was pre-eminently the period of peaceful possession when every man dwelt under his own vine and figtree (1 Kings iv. 25); immediately after that the last relic of wilderness life was abolished

by the ark being taken from under curtains and deposited in the magnificent temple of stone in the seventh month (2 Chron. v. 3), the feast of tabernacles was celebrated on the 15th day, and on the 23rd Solomon sent the great congregation away glad in heart for the goodness that the Lord had showed unto David, Solomon, and Israel His people. The third celebration specially recorded was after the Babylonish captivity, when the Jews were reestablished in their home under Ezra and Nehemiah, and all gathered themselves together as one man on the first day of the seventh month, the feast of trumpets. Then followed the reading of the law and renewal of the covenant. Then finding in the law directions as to the feast of tabernacles, they brought branches of olive, pine, myrtle, and palm, and thick trees, and made booths on their roofs and in their courts, and in the courts of God's house, and sat under them with "great gladness" (Neh. viii.).

III. *Prophetically and typically.* (1) The passover points to the Lord Jesus, the true paschal Lamb sacrificed for us, whose sacrifice brings to us a perpetual feast (1 Cor. v. 7). (2) Pentecost points to our Whitsuntide (Acts ii.) when the Holy Spirit descending on Christ's disciples confirms Christ's covenant of grace in the heart more effectually than the law of Sinai written on stone (2 Cor. iii. 3–18). (3) Two great steps have already been taken towards establishing the kingdom of God. Christ has risen from death as "the firstfruits of them that slept" (1 Cor. xv. 20), even as the green ears of barley were offered as firstfruits at passover. Secondly, the Holy Spirit has not merely once descended but still abides in the church as His temple, giving us a perpetual Whitsun feast. One step more is needed; we have received redemption, also the Holy Ghost; we wait still for our inheritance and abiding home. The feast of tabernacles points on to the antitypical Canaan, the everlasting inheritance, of which the Holy Spirit is the "earnest" (Eph. i. 13, 14; Heb. iv. 8, 9). The antitypical feast of tabernacles shall be under the antitypical Joshua, Jesus the Captain of our salvation, the antitypical Solomon, the Prince of peace (Isa. ix. 6, Rev. vii. 9–17). The zest of the heavenly joy of the palmbearing multitude (antitypical to the palmbearers at the feast of tabernacles), redeemed out of all nations, shall be the remembrance of their tribulations in this wilderness world for ever past; for repose is sweetest after toil, and difficulties surmounted add to the delight of triumph.

Salvation was the prominent topic at the feast. In later times they used to draw water from the pool of Siloam, repeating from Isa. xii. "with joy shall ye draw water from the wells of salvation," referred to by Jesus (John vii. 2, 37, 39). So Christ shall appear the "second time without sin unto *salvation*" (Heb. ix. 28). The palmbearing multitude accompanying Jesus at His triumphant entry into His royal capital cried "Hosanna," *i.e.* Save us we beseech Thee. So the prophetical Ps. cxviii. 25, 26, implies that *Israel* shall say when in penitent faith she shall turn to her returning Lord (Matt. xxiii. 39). So the thanksgiving song of eternity shall be, "Salvation to our God which sitteth upon the throne and unto the Lamb." Meanwhile on earth Israel, long finding no ease or rest for the sole of the foot, but having "trembling of heart, failing of eyes, and sorrow of mind" (Deut. xxviii. 65), shall at length rest in her own land under Messiah reigning at Jerusalem as His holy capital and over the whole earth, and "every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King the Lord of hosts, and to keep the feast of tabernacles" (Zech. xiv. 9, 16; Rev. vii.). That feast shall remind Israel of hardships now past, and of salvation and peace now realized on earth, so that "the voice of rejoicing and salvation shall be in the tabernacles of the righteous" (Ps. cxviii. 15). There was in the Three Feasts a clear prefigurement of the Three Persons; the Father, in the work of creation, specially adored in the feast of tabernacles; the Son in the passover sacrifice; the Spirit in the pentecostal feast.

The times of the feasts were those least interfering with the people's industry; the passover just before harvest; pentecost at its conclusion and before the vintage; tabernacles after all fruits were gathered in.

The feast of PURIM [see ESTHER] commemorated the baffling of Haman's plot for the Jews' destruction; the feast of DEDICATION [see] the purification of the temple by the Maccabees, after its defilement by Antiochus Epiphanes.

In the N. T. Jude (12, "feasts of charity"; also 2 Pet. ii. 13, see LORD'S SUPPER) mentions the Christian lovefeasts which often preceded the Lord's supper (1 Cor. xi. end) just as the passover preceded it in Christ's institution. They ate and drank together earthly, then heavenly food, in token of unity for time and eternity. The fervent love and fellowship which characterized the first disciples originated these feasts (Acts ii. 45, 46, iv. 35, vi. 1). Each brought his portion, as to a club feast; and the rich brought extra portions for the poor. From it the bread and wine were taken for the Eucharist. In it the excesses took place which Paul censures, and which made a true and reverent celebration of the Lord's supper during or after it impossible. Hence the lovefeasts were afterwards separated from the Lord's supper, and in the fourth century forbidden by the Council of Laodicea A.D. 320, and that of Carthage A.D. 391, as excesses crept in, the rulers of the church receiving double portions (Tertullian, De Jejun., 17), and the rich courting the praise of liberality. Pliny, in his famous letter to Trajan, says the Christians met and exchanged sacramental pledges against all immorality, then separated, and met again to partake of an entertainment.

Felix. Antonius (Tacitus, Hist. v. 9) Claudius (Suidas), Roman procurator of Judæa, appointed by the emperor Claudius, whose freedman he was, to succeed Ventidius Cumanus, who was banished A.D. 53. Tacitus (Ann., xii. 54) makes F. procurator of Samaria *whilst* Cumanus had Galilee. Josephus (Ant. xx. 6, § 2, 7, § 1) makes him *succeed* Cumanus. Tacitus writes of F., "he exercised the authority of a king with the disposition of a slave in all cruelty and lust." He and Cumanus were tried before Quadratus for winking at robbery and violence and enriching themselves with bribes, according to Tacitus, and F. was acquitted and reinstated. Having the powerful support of his brother Pallas, Claudius' freedman and favourite, he thought he could do what he liked with impunity. Pallas' influence continuing,

COIN OF NERO.

F. remained procurator under Nero. F. crushed the Jewish zealots under the name of "robbers," and crucified hundreds. He put down false Messiahs and the followers of an Egyptian magician (Josephus, Ant. xx. 8, § 5, 6; Acts xxi. 38) and riots, but he once employed the zealot assassins (Sicarii) to murder the highpriest Jonathan. "By unseasonable remedies he only aggravated" the evils of Judæa (Tacitus, Ann. xii. 54). These were the "very worthy deeds done by F.'s providence," which gave the nation "great quietness" according to the lying flatterer Tertullus' set oration against Paul (Acts xxiv. 2, etc.). Claudius Lysias, the chief captain, sent Paul for judgment to F. at Cæsarea. There Paul had two hearings before F. After the first F. deferred the Jews till Lysias the chief captain should come. At the second Paul, before F. and Drusilla, F.'s Jewish wife, who was curious to "hear him concerning the faith of Christ," so reasoned of "righteousness and temperance (both of which F. outraged as a governor and a man, having seduced DRUSILLA [see] from her husband) and judgment to come" that F. "trembled" before his prisoner, but deferred repentance, saying, "when I have a convenient season I will call for thee." Greed of gain supplanted conscience, so that instead of repenting of his shameful life he would not even do common justice to Paul, but left him a prisoner because he got no bribe to set him free. F. could hardly have hoped for money from so *poor looking* a prisoner as Paul (which is implied in Lysias' surprise, presuming Paul had like himself *bought* Roman citizenship, Acts xxii. 27, 28), had he not heard Paul stating in the former interview, "after many years *I came to bring alms to my nation and offerings.*" This accounts for F. "letting Paul have liberty and *for-*

bidding none of his acquaintance to minister or come unto him." He doubtless hoped they would supply the money wherewith to buy his deliverance, an undesigned coincidence and so a mark of the truth of the history. After two years Porcius Festus succeeded, and F. was accused by the Jews of Cæsarea, at Rome, but escaped through Pallas' influence with the emperor Nero, A.D. 60.

Fenced cities. The distinction between a "city" and a "village" in the Bible is, the former had walls. The village had sometimes a watchman's tower, whither the villagers repaired when in danger. Such towers Uzziah built in the desert for the protection of husbandmen and cattle from marauding tribes (2 Chron. xxvi. 10). David too had "castles" (1 Chron. xxvii. 25). ARGOB [see] in Bashan, Og's kingdom, E. of Jordan, had "threescore cities fenced with high walls, gates and bars, beside unwalled towns a great many" (Deut. iii. 4, 5);

ATTACKING A FENCED CITY.

all which Israel took. Villages in the *Hauran* sometimes consist of houses joined together and the entrance closed by a gate for security against Arab marauders. "Build" often means "fortify" (2 Chron. xi. 5–10, xvi. 6; 1 Kings xv. 17). The defences consisted of one or more walls with battlemented parapets and towers at intervals (2 Chron. xxxii. 5, Jer. xxxi. 38), whereon were war engines, also a citadel or tower, the last resource of the defenders (Jud. ix. 46, 51; 2 Kings ix. 17; 2 Chron. xxvi. 9, 15). Ninety towers crowned the oldest of Jerusalem's three walls, fourteen the second, sixty the third (B. J., v. 4, § 2). The tower of Hananeel is mentioned Jer. xxxi. 38, Zech. xiv. 10, Neh. iii. 1, where also is mentioned "the tower of Meah," "the tower of the furnaces" (ver. 11), "the great tower that lieth out even unto the wall of Ophel" (27). An outwork is meant by the "ditch" or "trench," possibly a wall lining the ditch (1 Kings xxi. 23, 2 Sam. xx. 15). "The castle" of Antonia was the citadel of Jerusalem in our Lord's time; it served also to overawe the town, the Roman soldiers occupying it (Acts xxi. 34). Canaan's "cities fenced up to heaven" were leading causes of the spies' and Israel's unbelieving panic (Num. xiii. 28; Deut. i. 28, ix. 1, 2). These the Israelites "rebuilt," *i.e. refortified* (Num. xxxii. 17, 34–42). So fenced was "the stronghold of Zion" that it remained in the Jebusites' hands till David's time (2 Sam. v. 6, 7). Samaria yielded to the mighty hosts of Assyria only after a three years' siege (2 Kings xvii. 5, xviii. 10).

Ferret. Heb. *anaquah*, from *anaqu* "to groan." Gosse refers it to the *house mouse*, from its *squeak*. Rather the *gecko*, which croaks as a frog and has feet so formed as to walk on the ceilings of houses which it enters (Lev. xxix. 30, Speaker's Comm.). It is enumerated with unclean *creeping* things, which favours the view that some *lizard* is meant.

Festus, Porcius. Sent by Nero to succeed Felix as procurator of Judæa, probably in the autumn A.D. 60. To ingratiate himself with the Jews he asked Paul would he go up to Jerusalem for judgment there? But Paul, knowing there was little hope of an impartial trial there, as a Roman citizen appealed to Cæsar (Acts xxv., xxvi.). A few weeks afterwards he gave Paul's case a hearing before Herod Agrippa II. and Bernice his sister. Paul spoke with such holy zeal that F. exclaimed with a loud voice, "Paul, thou art beside thyself, much learning doth make thee mad" (comp. the same charge against Paul's Master, John x. 20; also 2 Cor. v. 13, 14); Paul replied, "I am not mad, most noble F., but speak forth the words of truth and soberness." Then he appealed to Agrippa, "Believest thou the prophets? I know that thou believest." Agrippa replied, "Almost (or as Wordsworth, 'on a short notice,' lit. 'in a short' *time*; but *measure* may be understood, which gives the A. V. sense) thou persuadest me to be a Christian." Paul answered, "I would to God that not only thou, but also *all that hear me this day* (including F.) were both almost (in a small measure) and altogether (in a great measure) such as I am, except these bonds" (mark his refined courtesy in the exception). Had Agrippa yielded himself "altogether" to the convictions of conscience then, what an eternal blessing would have ensued to himself, what a reflex blessing probably to F.! Comp. in Cæsar's palace at Rome, Phil. i. 12–14. Both certainly were touched; and F., forgetting that it was his own proposal to try Paul at Jerusalem, the place where already Paul's life had been conspired against (xxiii.), and virtually to deliver him up to the Jews (xxv. 11), that drove Paul in self defence to appeal to Rome, said, "This man doeth nothing worthy of death and bonds" (why then had he not released him?); and Agrippa, in compliment to F., laid the blame of his detention on Paul himself instead of on F., "This man might have been set at liberty if he had not appealed to Cæsar." A picture of the world's insincerity.

F. put down forcibly the Sicarii (assassin zealots), robbers, and magicians. F. sided with Agrippa against the Jews as to the high wall they built to prevent Agrippa seeing from his dining room in the palace into the temple court, for it hindered the Roman guard also from seeing the temple from the castle of Antonia during the great feasts. The Roman emperor under the influence of Poppæa, a proselyte, decided on appeal in favour of the Jews. F. after a procuratorship of less than two years died in the summer of A.D. 62.

Field. *Sadeh* in Heb. implies *cultivated* land (as *field* is derived from *felling* trees), but *unenclosed*; whereas the English "field" implies *enclosure*. In contrast to the adjoining *wilderness* (Gen. xxxiii. 19, xxxvi. 35). The *sadeh* is contrasted with what is *enclosed*, as a vineyard (Num. xxii. 23, 24) or a city (Deut. xxviii. 3, 16). Unwalled villages were counted by the law as "the fields of the country" (Lev. xxv. 31). "Field" means the open country, apart from habitations, in Gen. xxv. 27, xxxvii. 15. Stones marked off separate plots; to remove these landmarks entailed the curse (Deut. xxvii. 17). The want of fences exposed the fields to straying cattle (Exod. xxii. 5) or fire (2 Sam. xiv. 30). Hence the need of watchers, now named *natoor*. The rye or spelt was placed "in its (the field's) border" (Isa. xxviii. 25). The wheat was put in the middle, the best and safest place, and the several other grains in their own place. The tallest and strongest grain outside formed a kind of fence. "A town in the country (field)" is a *provincial* town, as distinguished from the royal city (1 Sam. xxvii. 5). "Fruitful field" is a distinct word, CARMEL [see]. Another term, *maareh*, "meadows," is *a naked treeless region* (Jud. xx. 33); "the liers in wait came from the *open plains* of Gibeah"; not that their ambush was there, but the men of Benjamin had been previously enticed away from the city (ver. 31), so the liers in wait came to the city from the thus exposed plain.

Fig: *te'enah*, from *taan* "to stretch out" its branches. The *Ficus Carica* (Caria being famed for figs) of Linnæus. Under its appropriate covert Nathanael found that solitude and shade which suited his earnest communion with God (John i. 48). Adam and Eve used its leaves to cover their shame and nakedness, Nathanael to lay bare his soul "without guile" before God. Mount Olivet is still famed for its figtrees as of old. "To sit under one's own vine and figtree" was the proverb for peace and prosperity; so under Solomon (1 Kings iv. 25); type of the true Solomon, Prince of peace, and of His coming millennial reign (Mic. iv. 4, Zech. iii. 10); men will be safe in the open field as in the house. The *early ripe fig* is "the hasty fruit" (Isa. xxviii. 4), Heb. *bikkurah*, Spanish *bokkore*. Figs usually ripened in August; earlier ones in June. Esteemed a delicacy (Jer. xxiv. 2, Hos. ix. 10, Mic. vii. 1): "when he that looketh upon it seeth, while it is yet in his hand, he eateth it up"; it looks so tempting he *instantly* swallows it; so the Assyrian conqueror Shalmaneser shall not merely conquer, but with *impatient avidity* destroy Samaria. The unripe fig (*pag*) hangs through the winter and ripens in the spring about Easter (S. of Sol. ii. 13). Beth-*phage*, "house of green figs," is derived from it. Figs were compressed into the form of round cakes for keeping (1 Sam. xxv. 18), *debeelim*. They were used as a plaister for boils (Isa. xxxviii. 21); God can make the most ordinary means effectual.

The difficulty in Mark xi. 12 is solved thus: the leaves on the "one" figtree, when all others were bare, caught Jesus' eye "afar off"; as the fruit precedes the leaves, naturally He might have expected, for satisfy-

ing His hunger, figs from a tree with such a *precocious* show of leaf, even though the season of figs was not yet come. It was the *unseasonable* dis-

FIGTREE.

play of leaves which led Him to come and see "if haply (if as might naturally be expected) He might find anything thereon." Similarly the Jews (for it was an *acted* parable) had the *show* of religion *before* the general time of religious privileges; but that was all, the fruit of real love which ought to precede the profession was wanting. The "for" expresses the *unseasonableness* of the leaves. "He found nothing but leaves [*i.e.* He found no *figs*]; FOR the time of figs was not yet." St. Mark states why *no fruit was found*, "*for*," etc. The reason why it *ought to have had fruit* is left for us to infer, viz. its *abnormal precocious leaves*, which Christ had a right to expect would be accompanied with *abnormal fruit*, for the fig fruit precedes the leaf. Christ cursed it, not because it was *fruitless*, (for the season of figs was not yet, and if it had been leafless He would not have sought fruit on it,) but because it was *false* to its high pretensions. Thomson (The Land and the Book) says that in a sheltered spot figs of an early kind may occasionally be found ripe as soon as the beginning of April, the time of Christ's cursing the figtree. In Matt. xxi. 19 it is "*one* figtree," standing out an exception to all the rest. The Jews' sin was, they were *singled out* by God from all nations (Amos iii. 2), and had the *power* to bring forth the leaves of precocious profession but not the *will* to bring forth the fruit of faith and love. The sheltering hillside of Olivet had protected it, the sunlight had cherished it, and the dews of heaven watered it; but precocious leaves were the only result. Comp. Isa. v. as to God's care of Israel; the only result was not merely unfruitfulness but deceptiveness, "the rustling leaves of a religious profession, barren traditions of the Pharisees, and vain exuberance of words without the good fruit of works" (Wordsworth); ostentatious promise of *antedating* the Gentile church in fruit, without performance; pretentious show and hypocrisy. Figtrees overhanging the road from Jerusalem to Bethany still grow out of the rocks of the mountain which, the Lord said, faith could remove to the distant sea (Matt. xxi. 21). On Olivet too was spoken the parable of the budding figtree, the sign of coming summer (Luke xxi. 29, 30). The August figs are the sweetest and best.

Fir. *Berosh* (from *barash*, to *cut up* into planks) and *beroth*: including the Scotch fir, *Pinus silvestris*; the larch, the cypress: all found in Lebanon, according to the Imperial Dict. Used for musical instruments, for its softness of grain and sonorous property (2 Sam. vi. 5), doors (1 Kings vi. 34), ceilings (2 Chron. iii. 5), decks of ships (Ezek. xxvii. 5). But Smith's Bible Dict. Append. (from LXX. *arkeuthos* and *kedros*) identifies *berosh* with the tall fragrant *juniper* of Lebanon, and denies that the larch and Scotch fir exist in Syria or Palestine.

Fire. Ever burning on the altar, first kindled, according to Jewish tradition, from heaven (Lev. vi. 9, 13; ix. 24). But Scripture represents the altar fire as lighted naturally before this. Knobel observes the rule Lev. i. 7, "the sons of Aaron shall put fire upon the altar, and lay the wood in order upon the fire," must refer to the *first* burnt offering; the rule afterwards was to be that in Lev. vi. 13. Exod. xl. 29; Lev. viii. 16, 21, 28, ix. 10, 13, 14, 17, 20. The heavenly fire in ix. 24 did not kindle the *fuel* but consumed the *victim*. So God testified His accepting sacrifices (Jud. vi. 21, xiii. 19, 20; 1 Kings xviii. 38; 1 Chron. xxi. 26; 2 Chron. vii. 1; probably Gen. iv. 4). Hence the Heb. for "accept" is "turn to ashes" (Ps. xx. 3 marg.). The ever burning fire symbolised Jehovah's *ever continuing sacrificial worship*; so in the N. T., Heb. xiii. 15, 1 Thess. v. 17. This distinguishes it from the heathen idol Vesta's fire, the Magian fire, that of the Parsees, etc. The fires of Moloch and the sun god were nature worship, into which Sabeanism declined from the one God over all; the Jews often fell into this apostasy (Isa. xxvii. 9, 2 Kings xxiii. 11, 12).

The "strange fire" (Lev. x. 1) is generally explained common fire, not taken from the holy fire of the altar. But no express law forbad burning incense by ordinary fire, except the incense burned by the highpriest in entering the holiest place on the day of atonement (xvi. 12), and probably the rule was hence taken as to the daily incense offering. They presented an incense offering *not commanded in the law*, apart from the morning and evening sacrifice. Being an act of "will worship" it was "strange fire." Nadab and Abihu probably intended to accompany the people's shouts with an incense offering to the praise of God. The *time* and the *manner* of their offering were "strange" and self willed. So the fire of the holy God (Exod. xix. 18), which had just sanctified Aaron's service, consumed his two eldest sons. So the gospel that saves the humble seals death to the presumptuous (2 Cor. ii. 16, Col. ii. 23). [See AARON.]

Fire by its pure, penetrating, all consuming agency, symbolises the holiness of God which consumes sin as a thing that cannot abide in His presence (Heb. x. 27, xii. 29). The risen Lord's "eyes are like a flame of fire" (Rev. ii. 18, 23) "searching the reins and hearts." He shall come "in flaming fire, taking vengeance on them that know not God and obey not the gospel" (2 Thess. i. 8). The flaming fire marked His manifestation in the bush (Exod. iii. 2). Again the same symbol appeared in the pillar of cloud and fire (xiii. 21, 22), in His giving the law on Sinai (xix. 18); so at His second advent (Dan. vii. 9, 10; Mal. iii. 2, iv. 1; 2 Pet. iii. 7, 10). John the Baptist, as the last and greatest prophet of the O. T. dispensation, declared of the Messiah, "He shall baptize with the Holy Ghost and with fire," referring to His *judicial* aspect, "burning up the chaff with unquenchable fire" (Matt. iii. 11, 12).

Fire also symbolises the purifying of believers by testing dealings (Mal. iii. 2), also the holy zeal kindled in them as at pentecost (Acts ii., Isa. iv. 4). The same Holy Spirit who sanctifies believers by the fire of affliction dooms unbelievers to the fire of perdition. In 1 Cor. iii. 13–15, "every man's work . . . the (judgment) day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is . . . if any man's work shall be burnt, he shall suffer loss; but he himself shall be saved, yet so as by fire." As the "gold," "hay," etc., are figurative, so the fire. Not *purgatorial*, *i.e.* purificatory and punitive, but *probatory*; not restricted, as Rome teaches, to those dying in "venial sin," the supposed intermediate class between those entering heaven at once and those dying in mortal sin and doomed to hell; but *universal*, testing the godly and ungodly alike (2 Cor. v. 10, Mark ix. 49). This fire is not till the *last day*, the supposed fire of purgatory is *at death*. The fire of Paul is to try the *works*, the fire of purgatory the *persons*, of men. Paul's fire causes *loss* to the sufferers, Rome's fire the supposed gain of heaven at last to those purged by fire. A Christian worker, if he builds converts on Christ alone, besides being saved himself, shall have them as his crown and special reward (2 Cor. i. 14, 1 Thess. ii. 19, 2 John 8). But if his work be of unscriptural materials, that the fire will destroy, he shall lose the special "reward" of the work so lost, but himself shall be saved because in Christ, "yet so as by fire," *i.e. having a narrow* ESCAPE (Zech. iii. 2, Amos iv. 11, Jude 23).

Firmament. *Raquiah*, "the expanse stretched out as a curtain" over the earth (Isa. xl. 22, Ps. civ. 2), resting on the mountains as its pillars (the language is *phenomenal*, as indeed necessarily is that of even men of science often): Job xxvi. 11. It was the reservoir of rain and snow, which poured through its opened "windows" or "doors" (Gen. vii. 11, Isa. xxiv. 18, Ps. lxxviii. 23). It includes the *atmosphere* immediately round the earth, in which the birds fly, and which bears up the clouds (Gen. i. 6, 7, 20; in ver. 14 it also comprises *the region in which the sun, moon, and stars* are seen). "Firmament" (from the Vulg. *firmamentum*, LXX. *stereoma*) is derived from *firmness*; but the Heb. expresses no such notion, as if Moses thought the sky a hard firm vault, in which the heavenly bodies were fixed. The sky in Job xxxvii. 18 is termed

"strong, as a molten looking glass," viz. a polished copper mirror. But it is not the *solidity*, but the transparent clearness and the smiling brightness, which is the point of comparison. Otherwise, how could birds fly in a solid? The language is figurative and phenomenal. In Ezek. i. 26 the throne is seen above the "firmament," therefore the firmament must be transparent.

Firstborn. [See BIRTHRIGHT.] Primogeniture gave princedom and priesthood in patriarchal times. So Esau and Jacob (Gen. xxv. 23–33, Heb. xii. 16), Reuben (Gen. xlix. 3, 1 Chron. v. 1). The eldest son in all Israelite families was regarded as sacred to God, because Israel's firstborn were exempted from the stroke which destroyed all the firstborn of Egypt on the first passover night. The firstborn represented the whole people; Jehovah said to Pharaoh, "Israel is My son, My firstborn, and I say unto thee, Let My son go, that he may serve Me; and if thou refuse to let him go, behold I will slay thy son, thy firstborn" (Exod. iv. 22, 23). Israel, as Jehovah's firstborn, was designed to be a "kingdom of priests and an holy nation" (Exod. xix. 6). It shall hereafter realize this high calling in a degree that it has not yet realized it, standing as "the firstborn among many brethren" (like the antitypical Israel, Messiah, Rom. viii. 29, Heb. ii. 12), and priest among all nations, which in subordination to Jerusalem, the spiritual metropolis, shall be the kingdoms of our Lord and His Christ, then manifested (Isa. lxi. 6, lxvi. 21; Rev. xi. 15; Zech. xiv. 16; Jer. iii. 17).

The tribe of Levi was substituted for all Israel's firstborn to minister to the Lord (Num. iii. 12, 45, 50). There being 273 more of the firstborn in Israel than the males in Levi, the 273 were redeemed at five shekels apiece. Still, to mark the consecration of Israel to Jehovah, the redemption money was exacted for every firstborn (Num. xviii. 15). But the firstlings of cattle were to be offered to the Lord. An ass was however redeemed with a lamb, or else killed (Exod. xiii. 13).

Christ is the Firstbegotten. As such, He has the rights of primogeniture; for, as Heb. i. 6 is in the Gr., "when God *shall* bring in *again* the Firstbegotten into the world, [He shall be deemed worthy of not less honour, for] He saith (Ps. xcvii. 7), Let all the angels of God worship Him." His being "brought into the world" (*oikoumenē, the inhabited world*), as the theatre of His power, mainly applies to His *second* advent.

In Col. i. 16, "the Firstborn of every creature"; implying *priority* and *superlative dignity*. Ps. lxxxix. 27, "My Firstborn, higher than the kings of the earth," David's antitype, Messiah. Transl. Col. i. 16 (*prototokos pasēs ktiseōs*, as John i. 15, 30, xv. 18, *protos mou*, "long before Me"), "begotten long before every creature"; the reason why He is so designated follows, "*for* He is *before all things*." "Firstbegotten" marks at once His *eternal priority* and His condescending to *brotherhood with us* (Rom. viii. 29). "Only begotten" marks His *relation to the Father* by generation from everlasting. Since He is "long before every creature," He cannot be a creature Himself but the Creator. And as He is the first begotten, originating the natural creation, so He is "the firstborn (*prototokos*, 'first begotten,' Rev. i. 5) from (*out of, ek*) the dead," and therefore "the Beginning" (Col. i. 18) of "the church of the firstborn" (Heb. xii. 23), the originating Agent of the new creation. He was "begotten" of the Father to a new life at His resurrection (the day when the Father fulfilled Ps. ii. 7 according to Acts xiii. 33, Rom. i. 4) which is His "regeneration"; so He is "the Prince-leader (*archēgos*) of life." "Regeneration," begun in the soul now, will extend to the body at the resurrection of the saints; and to nature, now groaning under the curse (Matt. xix. 28; Luke xx. 36; 1 John iii. 2; Rom. viii. 11, 19, 23). As *He* is "the firstborn" in relation to the election church, so *it* is "the church of the firstborn," "a kind of firstfruits of His creatures" (Jas. i. 18), in relation to the millennial church, and to the hereafter to be regenerated natural creation. As Christ is "the firstfruits," earnest and pledge of the coming resurrection, so believers are "a kind of firstfruits," a pledge and earnest of the ultimate regeneration of creation. As He is first begotten by *generation* from everlasting, so believers by *adoption*, "*begotten* again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible," etc. (1 Pet. i. 3.) As Israel, on the ground of being God's "firstborn," was a king-priestly nation, so believers (Rev. i. 6).

The figurative phrase, "the firstborn of death," means the *deadliest* disease that death (personified) ever gendered (Job xviii. 13). "The firstborn of the poor," the *poorest*.

Firstfruits. [See FIRSTBORN.] The whole land's produce was consecrated to God by the consecration of the firstfruits (Rom. xi. 16); just as the whole nation by that of the firstborn. At the passover, on the morrow after the sabbath, a sheaf of green barley (which is earlier than wheat), of the first fruits of the crop, was waved before the Lord. At pentecost, 50 days later, two loaves of wheaten bread (Lev. xxiii.). The feast of tabernacles, on the 15th day of the seventh month, was itself an acknowledgment of the fruits of the harvest. Besides these national offerings the law required that the first of all ripe fruits and liquors should be offered by individuals (Exod. xxii. 29). A cake of the first dough baked was to be a heave offering (Num. xv. 19, 21). The firstfruits of the oil, wine, and wheat were to be offered to Jehovah, for the benefit of the priests as His representatives (xviii. 11–13). The Talmud fixed on the 60th as the *least* to be given of the produce, a 30th or 40th as a *liberal* offering.

The individual presentation of the firstfruits in a basket took place at the temple or tabernacle. The offerer said: "I profess this day unto the Lord thy God that I am come unto the country which the Lord sware unto our fathers to give us." The priest took the basket and set it down before the altar of the Lord. The offerer added: "A Syrian (Jacob) ready to perish was my father, and he went down into Egypt," etc. (Deut. xxvi.) The Talmud adds that companies of 24 used to assemble at evening in a central station, and pass the night in the open air; the leader in the morning summoned them, "Let us arise and go up to mount Zion, the house of the Lord our God." On the road to Jerusalem they recited Ps. cxxii. and cl. Each party was preceded by a piper and a sacrificial bullock with horns gilt and crowned with olive. The priests met them, and the Levites singing Ps. xxx. Each presented his basket, reciting the formula in Deut. xxvi. King Agrippa, it is stated, once carried his basket as others.

The offerings were either *bicurim*, raw produce, "firstfruits," or *terumoth*, "offerings," prepared produce. Times of apostasy brought a neglect of this duty; the restoration of the offering of both kinds was a leading point in the reformation under Hezekiah (2 Chron. xxxi. 5, 11), and under Nehemiah (Neh. x. 35, 37; xii. 44). The prophets insist on this duty (Ezek. xx. 40, xliv. 30, xlviii. 14; Mal. iii. 8). Fruit trees were to be regarded as uncircumcised, *i.e.* profane, for three years. The produce of the fourth was devoted to God, and only in the fifth year the produce became the owner's (Lev. xix. 23–25).

Fish; *dag*, implying *increase* or fecundity. Fish without fins or scales were "unclean" (Lev. xi. 9, 10); aquatic mammalia, amphibia, and reptiles were hereby prohibited. This was the distinction between the good and the bad fish in Matt. xiii. 48. The "great fish" of Jonah (i. 17) was, according to different views, the *dogfish*, the *shark*, whose cartilaginous skeleton adapts it for swallowing large animals, or the *whale*, in the cavity of whose throat there would be room for a man.

The slaying of their fish was a heavy blow from Jehovah on the Egyptians, whose river, canals, and lakes so abounded in fish, and who lived so much on it (Exod. vii. 18–21; Ps. cv. 29; Num. xi. 5; Isa. xix. 8). The fish was worshipped as the emblem of fecundity; Dagon, among the Philistines, half man half fish; also in Assyria. Hence the worship is forbidden (Deut. iv. 18). The "fish-gate" at Jerusalem implies an adjoining *fishmarket*, supplied chiefly through Tyrian traders who imported it (Neh. xiii. 16, iii. 3, xii. 39; 2 Chron. xxxiii. 14). The fish of the Lake of Galilee are mainly identical with those especially found in the Nile. The *casting net* or the larger *drag net* was the chief instrument used for catching fish (Hab. i. 15); the line and hook, and the "barbed iron" or spear, were also used (Amos iv. 2; Matt. xvii. 27; Job xli. 7).

Fishing is the image for taking souls in the gospel net, not to be destroyed but to be *saved* alive (Ezek. xlvii. 10, Matt. iv. 19, Luke v. 5–10). Night

was thought the best time for net fishing. Fishing symbolises also *sudden destruction* by invading enemies (Jer. xvi. 16; Amos iv. 2; Hab. i. 16; Eccles. ix. 12; Ezek. xxix. 3–5). In Job xli. 2, "canst thou put an hook (or *agmon, rope of rushes*) into leviathan's nose, or bore his jaw through with a thorn?" or hook by which fishes were secured, when thrown into the water, to keep them alive. In John xxi. 11 the 153 fishes taken were all "great fishes," whereas in the corresponding earlier miracle (Luke v. 6) this is not said; the net brake in the earlier, not so in the miracle after the resurrection, the latter typifying the eternal safety of the finally elect, all accounted "great" before God. Christ's sermon and parables (Matt. xiii.) were delivered from a fishing boat; so Luke v. 3. He fed the multitudes with fish as well as bread (Matt. xiv. 19, xv. 36). He paid the tribute with a stater from a fish taken with a hook (Matt. xvii. 27). He ate broiled fish after His resurrection (Luke xxiv. 42, 43; again, John xxi. 9–13).

Fitches. Heb. *quetzach*, LXX. *melanthion*, Isa. xxviii. 25, 27; of the order *Ranunculaceæ*, and suborder *Helleboreæ*, in southern Europe and northern Africa; the black poppy. *Nigella sativa*, "fennel," with black seed like cummin, easily "beaten out with a staff"; used in sauces as condiment like pepper; aromatic and carminative. In Ezek. iv. 9 *kussemeth*, A.V. "fitches," is rather "spelt" or *dhourra*, less suitably rendered "rye" Exod. ix. 32, Isa. xxviii. 25, where the illustration from the husbandman shows that God also adapts His measures to the varying exigencies of the several cases and places, now mercy, now judgment, here punishing sooner there later (an answer to the scoff that His judgments were so slow that they would never come at all, chap. v. 19); His aim not being to *destroy* His people any more than the husbandman's aim in threshing is to destroy his crop. He will not use the threshing instrument where, as in the case of the "fennel," the "staff" will suffice. From the readiness with which the ripe capsules yield their tiny black seeds (the poor man's pepper, *poivrette*), nothing could be so absurd as to use a threshing instrument. Even in the case of the "bread corn" which needs to be "bruised" or threshed with the corn drag or trodden out by cattle, "He will not always be threshing it"; for "because" trans. *but* (comp. xxvii. 7, 8). Spelt has a smooth slender ear (as it were *shorn*, *kussemeth* being from *kasam* "to shear"), the grains of which are so firm in the husk that they need special devices to disengage them.

Flag. Exod. ii. 3. *Suph* Heb., the Egyptian *tufi* or *sufi*. An undesigned coincidence that so many Egyptian words should occur in Exodus, just what we should expect if it be, as it professes, *Moses'* record; but no Hebrew reared in Palestine long after the exodus would have had the knowledge of the Egyptian tongue which the many plainly Hebraized Egyptian words in Exodus indicate that its author possessed; nor would the author have used these words *without explanation of their meaning*, had he not known that his readers were equally familiar with them. This flag is a species of papyrus, distinct from and less than that commonly used in Egypt to construct light boats, viz. the "BULRUSH" [see] papyrus (whence comes our *paper*), of which Moses' ark was made. The *suph* or secondary papyrus is again used in the case of Egypt, Isa. xix. 6. Also "the Red Sea," *the sea of suph* (Exod. x. 19). Gesenius explains "seaweed" or "rush"; a seaweed like wool is thrown in quantities on its shores. Jonah ii. 5, 6 uses it of "the *seaweeds* wrapped about his head," for he was not swallowed by the fish at once, but sank to the bottom, where the seaweed was his grave-napkin; thence the fish swallowed him.

Another Heb. word, *achu*, is translated "flag," Job viii. 11; in Gen. xli. 2 "a meadow." Jerome on Isa. xix. 7 says the Egyptians told him it meant "everything green growing in marshes"; *the sedge, rank reed grass* by the river's side. An Egyptian word, *akh-akh*, "green," occurs in a very old papyrus.

Flagon: *ashishah*. 2 Sam. vi. 19. Rather (from *eesh*, fire, *i.e. dried* by heat) "a cake of pressed *dried* grapes"; so 1 Chron. xvi. 3, S. of Sol. ii. 5, Hos. iii. 1 marg.; such were offered to idols (Jer. vii. 18).

Nobel is the Heb. in Isa. xxii. 24, "I will hang upon Eliakim (type of Messiah) all the glory of his father's house . . . all vessels of small quantity, from the vessels of cups, even to all the vessels of *flagons*." On Christ hang alike the small and the great "vessels unto honour in the Father's house, sanctified and meet for the Master's use" (2 Tim. ii. 20, 21); their capacities varying, but each to be filled to the brim hereafter with heavenly joy according to their several capacities (Luke xix. 16–19, Matt. xxv. 19–23).

Flax. Exod. ix. 31, "the flax was *bolled*," *i.e.* in blossom; the *boll*, akin to *bowl* and *ball*, being the pod. Marking the time, the end of February or beginning of March. Linen was exclusively used by the priests. Pliny, xix. 1, notes four kinds in Egypt, and mentions Tanis (Zoan) as famous for flax. In evenness of threads without knot or break Egyptian linen exceeded modern manufacture. (Wilkinson on Herod., ii. 37, p. 54.) Solomon imported it from Egypt (1 Kings x. 28, Prov. vii. 16, Ezek. xxvii. 7). The processes of manufacture are represented on Egyptian tombs as at Benihassan. The microscope shows the cloth on the mummies to be *linen*. It was grown in Canaan before Joshua's (ii. 6) conquest; the stalks were dried on the flat roofs by exposure to the sun's heat; later the drying was done in ovens. The *combing* is noticed in Isa. xix. 9, "they that work in *combed* (so *seriquoth* means) flax." The rich alone wore fine linen (Luke xvi. 19). Wilkinson mentions Egyptian linen with 540 (or 270 double) threads in one inch in the warp; most modern cambric has but 160 (Barnes). The corslet of Amasis king of Egypt was of linen threads, each having 360 strands or filaments (Herodotus). Its cultivation in northern Israel is alluded to, Hos. ii. 5, 9. "Fine linen, clean and white," is the emblem of "the righteousnesses (distributively) of saints," the bride's attire for "the marriage of the Lamb," Rev. xix. 7, 8 (*each* saint having *for himself* Christ's righteousness imputed for justification, and imparted by the Spirit for sanctification). The tearing up of the flax from its native soil, its exposure to the scorching sun, its being torn by the comb's long teeth, and sunk in the water with stones attached, so as ultimately to be transfigured into raiment white as snow, illustrate how the Christian is prepared for grace and glory through long and varied afflictions now. In Isa. xlii. 3, "the smoking flax He shall not quench," *i.e. the flax wick* of the lamp. The believer is the lamp (Gr. Matt. v. 15, John v. 35), his conscience enlightened by the Holy Ghost is the *wick*; "smoking" means *dimly burning, smouldering*, the flame not extinct; "bruised" *in himself*, but having some spark *lighted from above*, Christ will supply such a one with grace as with oil, and will not stifle the little flame. So the faint light of nature in the Gentiles, smouldering amidst the smoke of error, He not only does not quench, but clears away its mists, and superadds the light of revelation.

FLAX PLANT.

Flea. 1 Sam. xxiv. 14, xxvi. 20. Transl. "(thou pursuest) after *one* flea," David implying his extreme insignificance, fleas in Palestine abounding in a degree not known with us.

Flesh. In an ethical sense opposed to "the spirit." Gen. vi. 3, "for that he also (*even the race of godly Seth*) [is become] flesh (carnal)." When the salt of the church has lost its savour, the whole mass is corrupt and ripe for judgment. 1 Cor. i. 26, "wise after the flesh," *i.e.* with wisdom acquired by mere human study without the Spirit. Contrast Matt. xvi. 17, xxvi. 41. Not *the body*, which is not in itself sinful; it was through thinking it so that gnostic ascetics mortified it by austerities, whilst all the while their seeming neglecting of the *body* was pampering "the *flesh*" (Col. ii. 21–23). "The flesh" is the natural man, including the unrenewed will and mind, moving in the world of self and sense only. Self imposed ordinances gratify the flesh (*i.e.* self) whilst seemingly mortifying it.

"Trouble in the flesh" is in their *outward state*, viz. through the present distress (1 Cor. vii. 28). So John vi. 63, "it is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and are life." Not the outward flesh, but the word of Christ, is what gives life. So Peter understood Christ, as his reply shows: "Thou hast the *words* of eternal *life*."

"To know Christ after the flesh" (2

Cor. v. 16) means to know Him in His mere outward worldly relations, with a view to "glorying" in them (John viii. 15, Phil. iii. 3–10); as Judaizing Christians prided themselves on the fleshly advantage of belonging to Israel, the nation of Christ, or on having seen Him in the flesh, as a ground of superiority over others (2 Cor. xi. 18, x. 7). Contrasted with knowing Him spiritually as new creatures (v. 12, 15, 17). Outward relations towards Him profit nothing (Luke viii. 19–21; John xvi. 7, 22; Matt. vii. 22, 23). All outward distinctions are lost sight of in experimentally knowing Him in His new resurrection life (Gal. ii. 6, 20; iii. 28; Rom. vi. 9–11; 1 Cor. xv. 45; 1 Pet. iii. 18, iv. 1, 2); disproving both Mariolatry and transubstantiation.

In Rom. iv. 1, "what hath Abraham found, as pertaining *to the flesh?*" *i.e.* as respects carnal ordinances (circumcision). "All flesh," *i.e.* all men (Luke iii. 2, John xvii. 2).

Flood. [See NOAH.]

Flute. Dan. iii. 5, 7, 10, 15. Used at the worship of Nebuchadnezzar's golden image. A pipe or pipes, not blown transversely as our flute, but by mouthpieces at the ends as the flageolet.

ORIENTAL FLUTES.

Flux, Bloody. Dysentery, in the East mostly epidemic and infectious, and of the worst kind (Acts xxviii. 8). The prolapsus ani, "the bowels falling out," is a frequent consequence, as in Jehoram's case (2 Chron. xxi. 15, 19).

Fly. [See EGYPT and EXODUS on the plague of flies.] Ps. lxxviii. 45, cv. 31. *Arob*, LXX. transl. "dog flies"; their bites severely inflame the eyelids. However, an old Egyptian word retained in Coptic *abeb*, "a *beetle*," seems akin. The sun god in Egypt was represented in the form of a beetle; thus their sin would be made their instrument of punishment. But the "flies," whether gnats, mosquitoes, or dog flies, literally "devour" (Ps. lxxviii. 45), conveying the well known ophthalmia from one to another, and by the larvæ entering beneath the skin and intestines, and generating deadly disease. Found in swarms about the arms and canals of the Nile. Figure for troublesome and numerous foes, as Pharaoh Necho's hosts who slew king Josiah at Megiddo (2 Kings xxiii. 29, 30).

Isa. vii. 18, "the Lord shall hiss for (*i.e.* summon, as a beemaster whistles for bees) the fly (*zebub*) in the rivers of Egypt."

Eccles. x. 1, "dead flies (*zebubim*) cause the ointment of the apothecary to send forth a stinking savour," *i.e.* "flies," small in appearance, answer to "a little folly" (sin); "the ointment" of the perfumer answers to the man's "*reputation* for wisdom and honour" (vii. 1, Gen. xxxiv. 30). The more delicate the perfume, the more easily a small corruption, as a dead fly, can spoil it; so the more excellent a character, the greater pity it is to allow a small inconsistency to mar it; *e.g.*, David (2 Sam. xii. 14), Solomon (1 Kings xi.), Jehoshaphat (2 Chron. xviii., xix. 2), Josiah (2 Chron. xxxv. 21, 22). A little sin, if unchecked, will undermine the whole character (1 Cor. v. 6, Gal. v. 9). Beelzebub, the parent of sin, is (as the name means) "the prince of flies." The *dthebab* of Egypt (Sir G. Wilkinson, Transact. Entom. Soc., ii. 183), like our *cleg* in N. of England. It assails camels, and generates a disease which, if neglected, kills them; it attacks man too.

Food. Herbs and fruits were man's permitted food at first (Gen. i. 29). The early race lived in a warm and genial climate, where animal food was not a necessity. Even now many eastern nations live healthily on a vegetable diet. Not till after the flood (Gen. ix. 3) sheep and cattle, previously kept for their milk and wool, and for slaying in *sacrifice* [see ABEL], whence the distinction of "clean and unclean" (vii. 2) is noticed before the flood, were permitted to be eaten. The *godless and violent* antediluvians probably had anticipated this permission. Now it is given accompanied by a prohibition against eating flesh with the blood, which is the life, left in it. The cutting of flesh, with the blood, from the living animal (as has been practised in Africa), and the eating of blood either apart from or in the flesh, were prohibited, because "the soul (*nephesh*) of the flesh is in the blood, and I (Jehovah) have ordained it to you upon the altar to make an atonement for your souls; for it is the blood which makes atonement *by means* of the soul" (Lev. xvii. 11, 12). The two grounds for forbidding blood as food thus are, first, its being the vital fluid; secondly, its significant use in sacrifice. The slaughtering was to be (1) as expeditious as possible, (2) with the least possible infliction of suffering, and (3) causing the blood to flow out in the quickest and most complete manner. Harvey says: "the blood is the fountain of life, the first to live, the last to die, and the primary seat of the animal soul; it lives and is nourished of itself, and by no other part of the human body." John Hunter inferred it is the seat of life, for all parts of the frame are formed and nourished from it. Milne Edwards says: "if an animal be bled till it falls into syncope, muscular action ceases, respiration and the heart's action are suspended; but if the blood of an animal of the same kind be injected into the veins the inanimate body returns to life, breathes freely, and recovers completely" (Speaker's Comm., Lev. xvii., note). In the first Christian churches, where Jew and Gentile were united, in order to avoid offending Jewish prejudice in things indifferent the council at Jerusalem (Acts xv. 29) ordained abstinence "from things strangled (wherein the blood would remain), and from blood." Moreover, the heathen consumed blood in their sacrifices, in contrast to Jehovah's law, which would make His people the more shrink from any seeming conformity to their ways. FAT [see] when unmixed with lean was also forbidden food, being consecrated to Him.

Christians were directed to abstain also from animal flesh of which a part had been offered to idols (Acts xv. 29, xxi. 25; 1 Cor. viii). The portions of the victim not offered on the altar belonged partly to the priests, and partly to the offerers. They were eaten at feasts, not only in the temples but also in private houses, and were often sold in the markets, so that the temptation to Christians was continually recurring (Num. xxv. 2, Ps. cvi. 28).

The food of the Israelites and Egyptians was more of a vegetable than animal kind. Flesh meat was brought forth on special occasions, as sacrificial and hospitable feasts (Gen. xviii. 7, xliii. 16; Exod. xvi. 3; Num. xi. 4, 5; 1 Kings i. 9, iv. 23; Matt. xxii. 4). Their ordinary diet contained a larger proportion of farinaceous and leguminous foods, with honey, butter, and cheese, than of animal (2 Sam. xvii. 28, 29). Still an entirely vegetable diet was deemed a poor one (Prov. xv. 17, Dan. i. 12). Some kinds of locusts were eaten by the poor, and formed part of John the Baptist's simple diet (Matt. iii. 4, Lev. xi. 22). Condiments, as salt, mustard, anise, rue, cummin, almonds, were much used (Isa. xxviii. 25, etc.; Matt. xxiii. 23). The killing of a calf or sheep for a guest is as simple and expeditious in modern Syria as it was in Abraham's days. Bread, *dibs* (thickened grape juice) [possibly meant in Gen. xliii. 11, Ezek. xxvii. 17, honey *debash*], coagulated sour milk, *leban*, butter, rice, and a little mutton, are the food in winter; cheese and fruits are added in summer. The meat is cut up in little bits, and the company eat it without knives and forks out of basons. Parched corn, roasted in a pan over the fire, was an ordinary diet of labourers (Lev. ii. 14, xxiii. 14; Ruth ii. 14). Sour wine ("vinegar") was used to dip the bread in; or else the gravy, broth, or melted fat of flesh meat; this illustrates the "dipping the sop in the common dish" (John xiii. 26, etc.). Pressed dry grape cakes and fig cakes were an article of ordinary consumption [see FLAGON] (1 Sam. xxx. 12). Fruit cake dissolved in water affords a refreshing drink. Lettuces of a wild kind, according to LXX., were the "bitter herbs" eaten with the passover lamb (Exod. xii. 8). Retem, or *bitter root of the broom*, was eaten by the poor. Job xxx. 4, "juniper," rather "broom"; vi. 6, for "egg" Gesenius trans. "an insipid potherb," possibly purslane. "Butter (curdled milk, the acid of which is grateful in the hot East) and honey" are more fluid in the East than with us, and are poured out of jars. Job xx. 17, "brooks of honey and butter." These were the ordinary food of children; Isa. vii. 15, so of the prophet's child who typified Immanuel; the distress caused by the Syrian and Israelite kings not preventing the supply of *spontaneously* produced foods, the only abundant articles of diet then. Oil was chiefly used on festive occasions (1 Chron. xii. 40).

The prohibition "thou shalt not seethe a kid in his mother's milk" (Exod. xxiii. 19) is thought by Abarbanel to forbid a heathenish harvest superstition designed to propitiate the gods; to which a Karaite Jew, quoted by Cudworth (Speaker's Comm.), adds, it was usual *when the crops were gathered in* to sprinkle the fruit trees, fields, and gardens as a charm. In Exodus the previous context referring to passover and pentecost favours this reference to a usage at the feast of tabernacles or ingathering of fruits. In Deut. xiv. 21 the context suggests an additional reason for the prohibition, viz. that Israel as being "holy unto the Lord" should not eat any food inconsistent with that consecration, for instance what "dieth of itself," or a kid cooked in its mother's milk, as indicating contempt of the natural relation which God sanctified between parent and offspring. Comp. the same principle Lev. xxii. 28, Deut. xxii. 6. Arabs still cook lamb in sour milk to improve the flavour. Kid was a favourite food (Gen. xxvii. 9, 14; Jud. vi. 19, xiii. 15; 1 Sam. xvi. 20). Fish was the usual food in our Lord's time about the sea of Galilee (Matt. vii. 10; John vi. 9, xxi. 9, etc.).

Foot. Sandals covered only the soles, so that the feet needed washing when

SANDALS.

coming from a journey. In John xiii. 10 a distinct Greek word expresses *bathing* the whole person and *washing* the feet; "he that is *bathed* (*leloumenos*) needeth not save to *wash* (*nipsasthai*) his feet, but is clean every whit." When one has been, as Peter, once for all wholly forgiven in regeneration, and so received the bathing of the whole man, *i.e.* justification through faith in Jesus, he needs no repetition of this as Peter requested; all he needs is cleansing from the soils that his feet contract in his daily life walk. Hence we daily pray, "give us this day our daily bread, and forgive us our trespasses as," etc. (1 John i. 9.) So the priests in entering the house of God (Exod. xxx. 19). It was an act of humble deference to guests to wash the feet (Luke vii. 38–44, 1 Tim. v. 10). Disciples, after Christ's example, were to wash one another's feet, "by love serving one another" (Gal. v. 13).

The sandals were taken off in entering a house, hence the command to Moses (Exod. iii. 5) and to Joshua (v. 15); comp. Eccles. v. 1. To put them on was to prepare for active duty (Ezek. xxiv. 17); whereas mourners went barefoot (2 Sam. xv. 30). To "cover the feet" was the delicate expression for easing oneself, preparatory to which the loose garment was let fall to cover the person (1 Sam. xxiv. 3; comp. marg. 2 Kings xviii. 27).

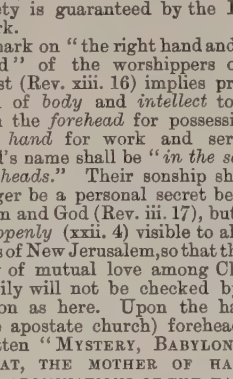
Putting the feet on captives' necks, as Joshua did (x. 24), symbolises complete mastery (Ps. cx. 1, 1 Cor. xv. 25, Isa. lx. 14).

Footman. (1) Distinguished from the soldier on horseback or in a chariot. (2) The swift *runners* who attended the king; foretold by Samuel 1 Sam. viii. 11 (1 Kings xiv. 27 marg.). *Swift running* was much valued in a warrior (Ps. xix. 5, Joel ii. 7, Job xvi. 14). A characteristic of David, for which he praises God (1 Sam. xvii. 22, 48, 51, xx. 6; 2 Sam. xxii. 30; Ps. xviii. 29; comp. 1 Chron. xii. 8 end).

Forehead. As the women veiled their faces, not to do so was a mark of shamelessness; "thou hadst a whore's forehead" (Jer. iii. 3). The forehead is made the seat of boldness of speech and act (Ezek. iii. 7–9): "the house of Israel are stiff of forehead . . . against their foreheads as an adamant harder than flint have I made thy forehead." Votaries of idols branded themselves with the idol's symbol. So Antiochus Epiphanes branded the Jews with the ivy leaf, Bacchus' symbol (2 Macc. vi. 7, 3 Macc. ii. 29). God's seal and name are in the foreheads of His servants, the conspicuous, noblest part of man's body, the seat of the understanding, whereon the helmet, "the hope of salvation," is worn (Ezek. ix. 4). At the exodus the mark was on the *houses*, for then it was families; here it is on the *foreheads*, for it is individuals whose safety is guaranteed by the Lord's mark.

The mark on "the right hand and forehead" of the worshippers of the beast (Rev. xiii. 16) implies prostration of *body* and *intellect* to him. "In the *forehead* for possession, in the *hand* for work and service." God's name shall be "*in the saints' foreheads.*" Their sonship shall no longer be a personal secret between them and God (Rev. iii. 17), but shall be *openly* (xxii. 4) visible to all citizens of New Jerusalem, so that the free flow of mutual love among Christ's family will not be checked by suspicion as here. Upon the harlot's (the apostate church) forehead was written "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." What a contrast to the inscription on the mitre on the highpriest's forehead, "HOLINESS TO THE LORD" (Rev. xvii. 5, Exod. xxviii. 36).

In Ezek. xvi. 12, "a jewel on thy forehead," rather "a ring in thy nose"



(Isa. iii. 21). However, Persian and Egyptian women often wear jewels and strings of coins across the forehead.

Forest. Palestine was more wooded very anciently than afterwards; the celebrated oaks and terebinths here and there were perhaps relics of a primeval forest on the high lands. But in the Bible the woods appear in the valleys and defiles leading from the high to the low lands, so they were not extensive. "The wood of Ephraim" clothed the sides of the hills which descend to the plain of Jezreel and the plain itself near Bethshan (Josh. xvii. 15–18), and extended once to Tabor which still has many forest trees. That "of Bethel" lay in the ravine going down to the plain of Jericho. That "of Hareth" on the border of the Philistine plain in the S. of Judah (1 Sam. xxii. 5). That "of Kirjath Jearim" (1 Sam. viii. 2, Ps. cxxxii. 6), meaning *town of the woods*, on the confines of Judah and Benjamin; "the fields of the wood" from which David brought up the ark to Zion mean this forest town. That "of Ziph-wilderness," where David hid, S.E. of Hebron (1 Sam. xxiii. 15, etc.). [See also EPHRAIM WOOD, a portion of the region E. of Jordan near Mahanaim, where the battle with Absalom took place (2 Sam. xviii. 6, 23), on the high lands, a little way from the valley of the Jordan.]

"The house of the forest of Lebanon" (1 Kings vii. 2) was so called as being fitted up with cedar, and probably with forest-like rows of cedar pillars. "Forest" often symbolises *pride doomed to destruction*; (Isa. x. 18, xxxii. 19) the Assyrian host dense and lifted up as the trees of the forest; (xxxvii. 24) "the forest of his Carmel," *i.e.*, *its most luxuriant forest*, image for *their proud army*. Forest also symbolises *unfruitfulness* as opposed to cultivated lands (Isa. xxix. 17, xxxii. 15).

Besides *ya'ar*, implying *abundance* of trees, there is another Heb. term, *choresh* from a root "to cut down," implying a wood diminished by cutting (1 Sam. xxiii. 15, 2 Chron. xxvii. 4). In Isa. xvii. 9 for "bough" transl. "his strong cities shall be as *the leavings of woods*," what the axeman leaves when he cuts down the grove (ver. 6). In Ezek. xxxi. 3, "with a shadowing shroud," explain *with an overshadowing thicket*.

A third term is *pardees*, akin to *paradise* (Neh. ii. 8), "forest," a *park*, a *plantation* under a "keeper." The Persian kings preserved the forests throughout the empire with care, having wardens of the several forests, without whose sanction no tree could be felled.

Form. (Phil. ii. 6–8.) "Who (Christ Jesus) subsisting (*huparchōn*) in the form (the *self manifesting characteristics* shining forth from the essence) of God esteemed His being on an equality with God (*to einai isa Theo*) no robbery (*harpagmon*, not *harpagma*, which Fllicott's transl., 'a thing to be grasped at,' would require), but took upon Him the form of a servant." He never emptied Himself of His being on an equality with God in *essence*, but only of the *form* of God for the time of His

humiliation. The antithesis is between His being in the form of God and His assuming the form of a servant. "Image" implies His being the *exact essential inner likeness* and perfect Representative of God. "Image" (*eikon*) supposes a *prototype* of which it is the *exact counterpart*, as the child is the living image of the parent. "Likeness" (*homoiosis*), mere *resemblance*, is nowhere applied to the Son, as "image" is (1 Cor. xi. 7; John i. 18, xiv. 9; 2 Cor. iv. 4; Heb. i. 3; 1 Tim. iii. 16, vi. 16; Col. i. 15), "the Image of the invisible God." "Found (by His fellow men's outward cognisance) in *fashion* (*schema*) as a man" signifies His *outward presentation*, habit, style, manner, dress, action (Phil. ii. 8).

Fornication. Used for *adultery* (Matt. v. 32). Also spiritual unfaithfulness to the Lord, Israel's and the church's husband (Ezek. xvi., Jer. ii., Hos. i., Rev. xvii. 4).

Fortunatus (1 Cor. xvi. 17). Of Stephanas' household probably (i. 16), which Paul himself baptized. At Ephesus with Stephanas and Achaicus when Paul wrote 1 Corinthians.

Fountain. *Ain*, or *en*, in many names, "the eye" of the landscape as distinguished from the artificially sunk and enclosed *well*. [See ENGEDI, ENEGLAIM.] Also *mayan*, etc. The natural bursting of waters from the ground, which drank of the rain of heaven (Deut. viii. 7, xi. 11), would on Israel's entrance into Canaan form a striking contrast to Egypt watered from below "with the foot," *i.e.* either by treadwheels working pumps, or by artificial rills led in ducts from the Nile, the petty embankments being removed with the foot to let in the stream. Canaan as a mountainous country depended for its crops on the rain from above, without which in the late autumn to quicken the newly sown seed, and in the spring to swell the grain, the harvest would fail. The configuration of the country did not favour much irrigation. "The eyes of the Lord, Israel's God, were always upon the land from the beginning of the year even unto the end," so long as Israel was faithful (Deut. xi. 11, 12). Egypt symbolises spiritually the world drawing all its resources, material, intellectual, and moral, from beneath. The Holy Land answers to the church, all whose supplies are continually from above (Ps. lxxxvii. 7, John viii 23). When the country was more wooded its brooks were more filled than now, and though short lived now are remarkable still for their beauty. Thus to Palestine peculiarly of eastern lands the psalmist's language is appropriate, "He sendeth the springs into the valleys which run among the hills" (Ps. civ. 10). Deut. viii. 7: "a land of brooks of water, of fountains and depths that spring out of valleys and hills." Hot springs of volcanic origin are found near the sea of Galilee and the Dead Sea. Philip built Tiberias at the sulphureous hot springs S. of the sea of Galilee. Besides the main supply of cistern rain water Jerusalem had at least one perennial spring issuing by more than one outlet (Tacitus, Hist., v. 12, "fons perennis aquæ"). Jerusalem evidently possessed public fountains (Neh. ii. 13, 14), "the dragon well . . . the gate of the fountain" (2 Sam. xvii. 17), ENROGEL [see].

Fowl. Used for *birds of prey*: *ait* (Gen. xv. 11, Job xxviii. 7, Isa. xviii. 6). The Assyrian host, type of the antichristian hosts (Rev. xix. 17, 18, *ta ornea*; Ezek. xxxix. 17–20), "shall be left to the fowls of the mountains . . . and the fowls shall summer upon them." In the sense "poultry," see Neh. v. 18, 1 Kings iv. 23; "fatted fowl," *barburim* from *barar*, "to be pure." Gesenius transl. "geese." Birds in general (*ta peteina*) (Luke xii. 24).

Fox: *shual*, from *sha'al* "to burrow" (Neh. iv. 3, Lam. v. 18, Matt. viii. 20). In Heb. including also the jackal which preys on *unburied* carcases; "they shall be a portion for *jackals*" (Ps. lxiii. 9, 10), fulfilled on "the seekers after David's soul" (2 Sam. xviii. 7–17). So Samson's 300 *jackals* (Jud. xv.); for jackals are gregarious, the fox is solitary. The Arab *shikal*, *jackal*, is akin to the Heb. *shual*. That jackals were common in Palestine appears from the names of places compounded with *shual*, as Haqar-shual, Shaalbim; (comp. Foxhayes, etc., in our own land;) being gregarious they would naturally run in couples, tied together by a cord of two or three yards length; Samson probably had men to help him, and caught and let them loose *from different places* to consume the greater quantity of the Philistines' corn. Fond of grapes; (S. of Sol. ii. 15) "take us the foxes, the little foxes, that spoil the vines." The bride after awaking from her past unwatchfulness is the more jealous of *subtle* (foxlike) sins (Ps. cxxxix. 23). In spiritual winter evil weeds as well as good plants are frozen up; in the spring of revivals these start up unperceived, crafty false teachers, spiritual pride, uncharitableness (Ps. xix. 12, Matt. xiii. 26, Heb. xii. 15). Little sins beget the greatest (Eccles. x. 1, 1 Cor. v. 6). Ezek. xiii. 4: "thy prophets are like the foxes in the deserts," where the foxes from having nothing to eat become doubly ravenous and crafty to get food. So in Israel, once a vineyard now a moral desert, the prophets whose duty was to guard the church from being spoiled themselves spoil it,

FOX.

through crafty greed of gain. So Jesus calls Herod "that fox." The Lord had withdrawn from His plotting foes in Judæa to the retired region beyond Jordan, Peræa. The Pharisees came to expedite His departure by pretending "Herod was seeking to kill Him." Herod was wishing Him to *depart*, feeling embarrassed how to treat Him whether to honour or persecute Him (Luke ix. 7–9, xiii. 32). It was the Pharisees themselves who wished to *kill* Him. But Herod lent himself to their design and so played the "fox." Tell that fox that "to-day and to-morrow" I remain doing works of mercy in the borders of his province, "on the third day" I begin that journey which ends in My about to be consummated sacrifice. The common jackal of Palestine is the *Canis aureus* which may be heard nightly; also the *Vulpes vulgaris*.

Frankincense: *lebonah*, from *laban* "to be white." A vegetable resin, brittle, glittering, bitter, used for fumigation at sacrifices (Exod. xxx. 7, 8, 34–36), got by incisions in the bark of the *Arbor thuris*; the first flow is white and transparent, the after yield is yellowish. It was imported from Arabia (Isa. lx. 6; Jer. vi. 20). Arabian frankincense now is inferior to that of the Indian archipelago; the latter frankincense is yielded by the *Boswellia serrata* or *thurifera*, growing 40 ft. high in Amboyna and the mountains of India. Arabia may have anciently, as now, imported the best kind. The *papyrifera* grows on the E. of Africa. The Indian is called *looban* in Hindoo temples, akin to *libanos* and *lebonah*.

Frankincense, with its sweet perfume, symbolises *prayer accepted before God* (Ps. cxli. 2; Rev. v. 8, viii. 3, 4). The angel does not provide the incense; it is "*given*" to him by Christ, whose meritorious obedience and death and intercession are the incense rendering the saints' prayers well pleasing to God. They do not pray to the angel; he is but the king's messenger, and durst not appropriate what is the king's alone (Mal. i. 11). The time of offering the incense, morning and evening, was the chosen time for prayer (Luke i. 10). Frankincense was among the offerings of the wise men to the infant Saviour (Matt. ii. 11).

S. of Sol. iii. 6, "Who is this that cometh out of the wilderness, like pillars of smoke, perfumed with myrrh and frankincense?" Israel, with Jehovah's pillar of smoke by day and fire by night, and smoke from the altars of incense and atonement, was the type. Jesus, ascending to heaven with the clouds whilst the question is asked "Who is this King of glory?" (Ps. xxiv. 8–10) is the antitype. So Isa. lxiii. 1, 5, "Who is this?" etc. The bride too comes up with Him from the wilderness, exhaling frankincense-like graces, faith, love, joy, peace, prayer, praise; of her too it is asked, "Who is this that cometh up from the wilderness, leaning upon her Beloved?" (S. of Sol. viii. 5; Rev. vii. 13–17.)

Fringes: *zizith*. Num. xv. 38 transl. "that they add to the fringes of the borders (corners) a thread of blue, . . . that ye may look upon it and remember all the commandments of the Lord and do them" (Deut. xxii. 12). The ordinary outer garment was a quadrangle of cloth, to the

four corners of which a tassel was attached. Each tassel had a thread of deep blue, marking the heavenly origin of the commandments of which it was to remind them. The Pharisees "enlarged" the fringes to gain note for piety (Matt. xxiii. 5). Latterly the Jews have worn the fringed *ta'ith* of a smaller size, as an under dress, especially at the synagogue morning prayer. The *zizith* on the sky-blue thread would be constantly before the Israelites' eyes, in order that, reminded thereby continually of God's commandments, they might not turn their feet to the seductions of the world (Prov. iv. 25, 26, iii. 3; Rev. xix. 8). The woman with the issue of blood touched Christ's hem, as the sacred part (Matt. ix. 20).

Frogs [see EGYPT and EXODUS]. *Zeparda*: only found in Exodus and the psalms copied from it. The word is Egyptian; an undesigned coincidence confirming the authenticity of Exodus. The magicians, though permitted to increase the plague of frogs, could neither remove it or any of the other plagues.

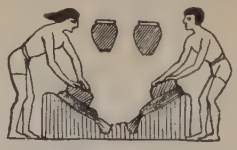
The three unclean spirits like frogs (Rev. xvi. 13) symbolise (1) proud *infidelity*, opposing Christ and God, "out of the dragon's mouth"; (2) *the spirit of the world*, whether *lawless socialistic democracy* or *despotism*, setting man above God, "out of the beast's mouth"; (3) *lying spiritualism*, superseding the harlot and proceeding "out of the false prophet's mouth." Awful parody of the Trinity! As frogs croak by night in marshes, so already in our days these unclean spirits in dark error teach lies amidst the mire of filthy lusts. But though the frogs croak at the surface, it does not follow there are not many good fish beneath, an elect remnant.

Frontlets, or Phylacteries. Thrice mentioned in O. T.: *totaphoth* (Exod. xiii. 16; Deut. vi. 8, xi. 18). What Moses meant figuratively and in a spiritual sense, "a memorial," "that the Lord's law may be in thy mouth," the Hebrews (excepting the Karaites) take literally (Exod. xiii. 9). Charms consisting of words written on papyrus folds, tightly sewed up in linen, were found at Thebes (Wilkinson). It is not likely God, by Moses, would sanction the Egyptian superstition of amulets. The key is in Prov. iii. 3, vi. 20-22, vii. 3; S. of Sol. viii. 6. The FRINGES [see] were merely mnemonics; the phylacteries (which the Jews now call *tephillin*, *i.e.* prayers, for they were worn at prayer to typify *sincerity*, but others explain *ligaments*) were parchment strips, inscribed with Exod. xiii. 2-10, 11-17, Deut. vi. 4-9, 13-22 (by no means the most important passages in the pentateuch, which fact is against the Jewish literalism), in prepared ink, rolled in a case of black calfskin, attached to a stiffer leather, having a thong one finger broad and one cubit and a half long. Placed at the bend of the left *arm*, and the thong after making a knot was wound about the arm in a spiral line, ending at the top of the middle finger. Those on the forehead were written on four cowhide parchment strips, and put into four little cells within a square one, on which שׁ was written. The square had two thongs passing round the head, and after a knot going over the breast.

PHYLACTERY.

Phylactery is from a Greek root, *to keep* or *guard*; being professedly to *keep* them in continual remembrance of *God's law*; practically it was used by many as an amulet to *keep* the wearer from misfortune. [See EARRINGS.] "They make broad their phylacteries" (Matt. xxiii. 5) refers not to the phylactery, which was of a prescribed size, but to *its case*, which the Pharisees made as ostentatious as possible. *They* wore them always, the common people only at prayers; and as *Jehovah* occurs in the tephillin 23 times, but on the highpriest's golden plate but once (Exod. xxviii. 36), the tephillin were thought the more sacred. The Sadducees wore them on the palm, the Pharisees above the elbow. The Jews probably learnt the use of such amulets from the Babylonians during the captivity, for no mention of the phylacteries occurs previously, nor indeed in the O. T. at all. The carnal heart gladly substitutes an external formalism for an inward spiritual remembrance and observance of God's law, such as God required, with the whole inner and outward man. The Karaites, women, and slaves alone did not wear them. Boys at 13 years and a day become "sons of the commandments" and wear them. The rabbinical treatise Rosh Hashanah contains many of the puerile superstitions regarding them; comp. Lightfoot, Hor. Heb.: "they must be read *standing* in the morning, when blue can be distinguished from green, *sitting* in the evening from sunset; both hands must be used in writing them; the leather must have no hole; the wearer must not approach within four cubits of a cemetery," etc., etc. Rabbins quoted Isa. xlix. 16, lxii. 8, Deut. xxxiii. 2, to prove that even God wore them! and Isa. xxxviii. 16 to show that the wearer thereby prolonged his days, but he who did not wear them should go to perdition. Jerome remarks the same superstition virtually crept in among weak Christian women "with diminutive Gospels, pieces of wood in the form of a cross [women in our day should take warning], and things of that sort, showing a zeal for God, but not according to knowledge."

Fuller: *kobees*, from *kabas* "to tread." The fuller's chief work was cleansing and whitening garments for festive and religious occasions. The white garment typifies Christ's spotless righteousness, put on the saints. Rev. iii. 4, 5, 18; vi. 11; vii. 9, 14. Eccles. ix. 8, "let thy garments be always white"; the present, even if gloomy, should never rob saints of the festive joyousness of spirit which faith bestows, in consciousness of peace with God now, and in the prospect of glory for ever. Fulling or



EGYPTIAN FULLERS.

cleansing cloth was effected by stamping on the garments with the feet or bats in tubs of water containing some alkaline dissolved. The alkaline substances mentioned are "soap" and "nitre" (Prov. xxv. 20, Jer. ii. 22), a potash which mixed with oil was used as soap. Mal. iii. 2, "fullers' soap." Job ix. 30, "if I make my hands never so clean," transl., "if I cleanse my hands with *lye*." Carbonate of potash is obtained impure from burning plants, especially the *kali* (whence, with the Arabic *al* the article, comes the word "alkali") of Egypt and Arabia. "Nitre" is not used in our sense, viz. *saltpetre*, but native *carbonate of soda*. Natron is found abundant in the soda lakes of Egypt (Pliny, xxxi. 10), in the valley *Bahr-bela-ma* (the waterless sea), 50 miles E. of Cairo, during the nine months of the year that the lakes are dry. The Mishna mentions also urine and chalk used in fullers' cleansing. This may have suggested the indelicate filthy sneer of Rabshakeh to Hezekiah's messengers in "the highway of *the fullers' field*" (2 Kings xviii. 27). The trade was relegated to the outside of Jerusalem, to avoid the offensive smells [see ENROGEL]. Chalk, or earth of some kind, was used to whiten garments.

Christ's garments at the transfiguration became "shining" white "as no fuller on earth could whiten them" (Mark ix. 3). Christ's mission, including both the first and second advents, is compared to "fuller's soap" in respect to *the judicial process* now secretly going on, hereafter to be publicly consummated at the second advent, whereby the unclean are separated from the clean.

Fullers' field. Isa. vii. 3, xxxvi. 2. The "conduit of the upper pool was in the highway (the raised causeway) of the fullers' field," which would be in a position near water for washing, previous to drying and bleaching the cloth. The Assyrian *army* advanced on Jerusalem from the N. (Isa. x. 28-32), the only accessible side for a host; Enrogel was on the S.E. But Rabshakeh and his companions probably left the army, and advanced along the E. of mount Moriah to Enrogel, to a convenient place under the temple walls for speaking.

Furnace. Neh. iii. 11, xii. 38, "the tower of the furnaces," *i.e.* of the (bakers') *ovens*. Hos. vii. 7. There were also the smelting furnace, the refining furnace, the type of affliction and testing probation (Deut. iv. 20; Prov. xvii. 3, xxvii. 21), the limekiln. The brickkiln furnace had an opening at the top to cast in the materials, and a door at the bottom to extract the metal. The Babylonians used it

to inflict their cruel capital punishments (Dan. iii. 22–26, Jer. xxix. 22).

G

Gaal. Ebed's son. Emboldened the Shechemites to rebel against Abimelech (Jud. ix. 26). "G. came with his brethren and went over to Shechem, and *the lords of Shechem* (Heb.) put their confidence in him." He apparently was captain of a band of freebooters; and the Shechemites who were dissatisfied with Abimelech's rule hoped G. would help them against him. Already they had "set liers in wait for Abimelech in the tops of the mountains" (Ebal and Gerizim, between which Shechem was situated), who robbed all passers by. By organized robbery they brought Abimelech's government into discredit, and probably sought to waylay and kill himself. G. developed their brigandage into open revolt. At the vintage ingathering feast "they made praise offerings" (*hillulim*, A.V. *made merry*, marg. *songs*; comp. Isa. xv. 9, 10) of their fruits, which newly planted vineyards bore in the fourth year, eating and drinking in the house of their god Baal-berith (*Baal in covenant*), answering to Jehovah's feast (Lev. xix. 23–35). At the feast G. said, "Who is Abimelech and who is Shechem that we should serve him? is not he son of Jerubbaal?" *i.e.*, he is son of the man *who pulled down Baal's altar at Shechem* and restored Jehovah's worship, for which the Shechemites themselves had tried to slay him (Jud. vi. 27–32). Who is "Zebul his officer"? explains the previous "who is Shechem?" The might of Shechem does not consist in the might of Zebul its prefect, Abimelech's officer. To the *one* officer of Abimelech G. opposes, "serve *the men of Hamor the father of Shechem*," the patricians of the ancient line whom the Shechemites should serve; Hamor was the Hivite prince who founded Shechem (Gen. xxxiii. 19, xxxiv. 2; Josh. xxiv. 32). The rebellion sought to combine the aboriginal Shechemites with the idolatrous Israelites against the anti-Baalite family of Gideon. Heated with wine G. vaunted that he, if made leader of the Shechemites, would soon overcome and "remove Abimelech." Zebul, jealous of G., privately (lit. *with deceit*, *i.e.* feigning assent to G. whilst planning his overthrow) sent information to Abimelech, who (marg. Jud. ix. 37) came "by way of the wizards' terebinths," and "chased G." in battle; and "Zebul thrust out him and his brethren that they should not dwell in Shechem." In ver. 39 transl. "G. went out *in the sight of the lords* of Shechem," not at their head, but leading his own men; not till the "morrow" did the Shechemites go out. [For the issue see ABIMELECH.] We know no more of G. Foolhardy boasting, which he failed to make good in action, was his fault.

Gaash. On the N. of G. hill or mount was Timnath Serach, the city given by Israel to Joshua at his request, in the region "mount Ephraim," where also he was buried (Josh. xix. 49, 50, xxiv. 30; Jud. ii. 9).

Gaba=Geba. Josh. xviii. 24, etc.

Gabbai. Neh. xi. 8.

Gabbatha. John xix. 13. Pilate came out of his own hall to his judgment seat on the "Pavement" (Chaldee *Gabbatha*). Josephus (Ant. xv. 8, § 5) implies that the temple was near the castle of Antonia, and (xv. 11, § 5) that Herod's palace was near the castle. Therefore Pilate's hall, which was part of the palace, was near the castle. From vi. 1, § 8 it appears a *pavement* was near the castle; therefore it was near Pilate's hall. Thus Josephus circuitously confirms St. John that near Pilate's residence there was a pavement. It was outside the judgment hall (prætorium), for Pilate brought forth Jesus from the hall to it. Pilate's "judgment seat" (*bema*) was on it, whereon he sentenced our Lord to crucifixion. G. is akin to *gibeah*, a bare round hill, implying height and roundness; a rounded elevation with tesselated mosaic.

Gabriel=*hero of God* (Dan. viii. 16, ix. 21; Luke i. 19, 26). As Michael represents the angels in their might in conflict with evil, so G. in ministering comfort and sympathy to man in dark times. Thus G. explains to Daniel the appalling prophecy concerning the ram and hegoat, and cheers him with the prophecy of Messiah's advent within the "70 weeks," in answer to his prayer; and in N. T. announces to Zacharias the glad tidings of the birth of John the forerunner, and of Messiah Himself to the Virgin (Luke i. 19, 26). There is in his manifestations a simplicity and absence of terror, corresponding to his character as a comforter.

Gad. Jacob's seventh son; Leah's maid Zilpah's firstborn; Asher's brother. Gen. xxx. 11–13, for "a troop cometh," transl. "good fortune cometh," answering to Asher, "blessedness," the name of the next son; xlvi. 16, 18. In xlix. 19 transl. "G., troops shall troop upon him (*Gad, gedud ye-guddenu*), but he shall troop upon (*yagud*) their *rear*" in retreat; alluding to the Arab tumultuous tribes near, who would invade G., then retire, G. pressing on them in retreat. *Gedud* implies not merely a numerous "troop," but a *fierce turbulent band*. The tribe's position on march was S. of the tabernacle (Num. ii. 14). Eliasaph, Reuel's son, was their leader.

In Num. ii. 10, 14, we find G. united to Reuben on the S. side of the sanctuary. Companionship in arms and hardships in the wilderness naturally led them to desire neighbourhood in their possessions; also similarity of pursuits in tending flocks and herds led G. to alliance with Reuben. And their respective numbers were nearly the same; at the first census, Gad 45,650, Reuben 46,500; at the last, Gad 40,500, and Reuben 43,330. These undesigned coincidences confirm the truth of the narrative. Like Abraham, Isaac, and Jacob, of the tribes they two alone remained shepherds still after the intervening centuries since Jacob left Canaan for Egypt. They therefore received the pasture lands E. of Jordan for their possession (Num. xxxii.), as suited for their "multitude of cattle," but accompanied the nine tribes and a half across Jordan to war with the Canaanites; and only after their conquest and the apportionment of the whole land to their brethren "at the doorway of the tabernacle of the congregation in Shiloh, before Jehovah" (Josh. xix. 51, xxii. 1–8), were they dismissed "to their *tents* (for still they led a half nomad life) and the land of their possession." G.'s allotment lay chiefly about the centre of the land E. of Jordan, comprising the high land on the general level, stopping short at the Jabbok, and also the sunk valley of the Jordan itself, the whole eastern side up to the sea of Cinnereth or Gennesaret. The farthest landmark eastward is Aroer facing Rabbah, now *Amman* (Josh. xiii. 25). Half Gilead (Deut. iii. 12), and half of the land of Ammon, the mountainous district intersected by Jabbok. [See GILEAD.] Manasseh lay N. and E. (reaching S. as far as Mahanaim), Reuben S., of G. Mahanaim the ancient sanctuary was on G.'s northern border; Heshbon lay somewhat S. of its southern border.

From western Palestine the territory of Gad looks like a wall of purple mountain with a marked horizontal outline. On a nearer approach picturesque undulating downs are seen on every side clothed with rich grass; and three rivers, the Yarmuk, Jabbok, and Arnon flow down into the Jordan and Dead Sea by deep ravines which seam the horizontal line of hills. Not the flat sheepwalks of Reuben and Moab, but well wooded, especially in the N., with sycamore, beech, terebinth, ilex, cedar, arbutus, and enormous figtrees.

In the official record in the days of Jotham king of Judah, and Jeroboam king of Israel, G. had extended its possessions to Salcah in Bashan (1 Chron. v. 11, 16, 17), E. of the *Hauran* plain, whilst Manasseh was pushed farther N. to mount Hermon (23). Thus Gad and Gilead became synonymous (Jud. v. 17). Jephthah is called "the Gileadite," being a native of Mizpeh of Gad (Jud. xi. 31, 34; Josh. xiii. 26).

In Deut. xxxiii. 20, 21, Moses said of Gad, "Blessed is He that enlargeth (*i.e.* God who gives a large territory to) G.; he lieth down as a lioness, and teareth the arm, *yea* (*aph*, not *with*) the crown of the head (of his foes); and he provided the first part (the firstfruit portion of the land conquered by Israel) for himself, because there was the *leader's* (G.'s) portion *reserved* (*saphun*, G. *at the head* of the tribes asked Moses for the conquered land E. of Jordan (Num. xxxii. 2, 6, 25, 34, etc.), even as they took the lead above Reuben in fortifying the cities Dibon, etc. Their name accordingly is prominent on the DIBON stone [see]); and he came with the heads of the people (*i.e.*, he according to his stipulation to Moses went *at the head of the tribes* to con-

quer Canaan W. of Jordan, along with them: Num. xxxii. 17, 21, 32; Josh. i. 14, iv. 12), he executed the justice of Jehovah (Moses prophetically foresees G. will do what Jehovah required of His people as righteousness) and His judgments (in fellowship) with (the rest of) Israel."

Their prowess is vividly pourtrayed in 1 Chron. xii. 8, "men of might and of war, fit for the battle, that could handle shield and buckler, whose faces were the faces of lions, and as swift as the roes upon the mountains"; "one of the least was a match for a hundred, and the greatest for a thousand." In spite of the Jordan's overflow in the first month, and of the opposition of "all them of the valleys toward the E. and toward the W.," they joined David at Ziklag.

Their war, in concert with Reuben, against the Hagarites, with Jetur, Nephish, and Nodab, resulted in the defeat and utter spoiling of the Hagarites, and the dispossessing them of "their steads." "The war was of God," and the victory was because the Gadites, etc., "cried to God in the battle and He was entreated of them, because they put their trust in Him" (1 Chron. v. 18–22).

Other famous men of Gilead or G. were the loyal, generous, and unambitious Barzillai (2 Sam. xvii. 27–29, xix. 31–40) and the prophet Elijah. The land of G. was the battlefield for long between Syria and Israel (2 Kings x. 33). G. finally was carried captive by Tiglath Pileser, and Ammon seized their land and cities (2 Kings xv. 29, 1 Chron. v. 26, Jer. xlix. 1).

Gad. The "seer" of king David (1 Chron. xxix. 29). "The acts of David" were recorded "in the book of G. the seer." He joined David whilst in "the hold," having probably first become acquainted with David in the latter's visits to Samuel and the schools of the prophets, and by his advice David left it for the forest of Hareth (1 Sam. xxii. 5). At the numbering of the people G. was Jehovah's monitor to David (2 Sam. xxiv. 11–19, 1 Chron. xxi. 9). He also took part in arranging the musical services of the temple (2 Chron. xxix. 25). Jerome compares G. to Elijah in the abruptness of his introduction; this concentrates all attention on his work and message, none on himself.

Gad. Marg. Isa. lxv. 11, "that troop," rather "that prepare a (sacrificial) table for *the Gad*," *i.e.* the deity of fortune, a Babylonian idol worshipped by the Jews, answering to either the moon or Jupiter, akin to Syriac *gado*, and Arab *jad*, "good fortune." The star of luck, for which a couch was laid out and a banqueting "table." Meni ("that number," marg. ver. 11) was the *lesser* good fortune, G. the *greater*.

Gadara. "The country of the Gadarenes" (Mark v. 1, Luke viii. 26, 37, in Alex. MS.; and Matt. viii. 28, Vat. MS. But Sin. "Gazarenes" in Matt., "Gerasenes" in Mark, and in Luke "Gergesenes." Vat. has "Gerasenes" in Mark and Luke. [See GERASA.] Alex. MS. has "Gergesenes" Matt. viii. Probably Matthew, writing for those intimately acquainted with the topography, names the obscure but exact locality; Mark and Luke, writing for those at a distance, name G. the wellknown capital of the place. The one name is probably more specific, the other more general.) G. was the most strongly fortified city in Peræa. It was near the river Hieromax (now the bed *Sheriat el Mandhur*), E. of the sea of Galilee over against Tiberias, at 16 miles Roman distance, on a hill beneath which were warm springs called Amatha. Its ruins are identified with *Um Keis* on an isolated hill N.W. of the mountains of Gilead. Christ coming across the lake from Capernaum landed at the S.E. corner, where the steep bank descends from the eastern highlands into the Jordan valley. There is only the one place where the swine could have rushed down a steep into the water. Gergesa was probably under the jurisdiction of G. Two demoniacs met Him near the shore. A "great herd of swine" were feeding on the adjoining slope. Upon the demons entering them they rushed down the "steep" into the lake and were drowned. Josephus (Ant. xvii. 13, § 4) explains the difficulty of swine being there though forbidden by the Jewish law, "*G. was a Grecian city.*" On the keepers informing the people of what had happened, "the whole city came out to meet Jesus," and "besought Him to depart out of their coasts" (Job xxi. 14, 15, xxii. 17). Men ignore God's word (Hos. ix. 12), "woe to them when I depart from them" (Deut. xxxi. 17); and the awful doom, Matt. xxv. 41. Contrast the cured demoniac, Mark v. 15, 16, 18. G. was reduced to ashes by Vespasian in the beginning of the Roman war which ended in the overthrow of Jerusalem.

It is an interesting coincidence that *tombs* still abound in the cliffs round the city, excavated in the limestone rock, some as large as 20 feet square, with side recesses for bodies. Stone slabs form the doors. Like the demoniacs, the people of *Um Keis* still dwell in the tombs. The ruins of *Um Keis* attest the greatness of G. anciently; from the gate a straight street, with a colonnade on each side, passed through the city; the pavement is almost perfect, marked here and there by chariot wheels; the columns are prostrate.

ROCK TOMBS.

Gaddi. The spy who represented Manasseh (Num. xiii. 11).

Gaddiel. The spy representing Zebulun (Num. xiii. 10); son of Sodi.

Gadi. Father of MENAHEM [see].

Gaham. Gen. xxii. 24, meaning *sunburnt*.

Gahar, the children of. Ezra ii. 47, Neh. vii. 49.

Gaius. Paul's host at Corinth when Paul wrote (Rom. xvi. 23), "mine host and of the whole church." Baptized by that apostle (1 Cor. i. 14). The third epistle of John is addressed to "the well beloved" G. or Caius; probably the same, for he evidently had the means to do kindness "to the brethren and to strangers." He was converted through John (ver. 4, 5). A G. of Macedonia is mentioned in Acts xix. 29, and a G. of Derbe (xx. 4); probably distinct men.

Galal. **1.** 1 Chron. ix. 15. **2.** 1 Chron. ix. 16. **3.** Neh. xi. 17.

Galatia. *Galati* is the same as *Celts*, of the Kymric not Gaelic branch. These poured into Greece and pillaged Delphi 280 B.C. Some passed into Asia at the invitation of Nicomedes I., king of Bithynia, to help him in a civil war. There they settled, viz. the Trocmi, Tolistoboii, and Tectosages (from Toulouse), and made inroads far and wide, but were checked by Antiochus I. of Syria, hence called Soter (*Saviour*), and Attalus I. of Pergamus, hence designating himself "king." Then they hired themselves out as mercenary soldiers.

G. lay in the centre of Asia Minor, the province "Asia" on the W., Cappadocia on the E., Pamphylia and Cilicia on the S., and Bithynia and Pontus N. Ancyra (now *Angora*) was their capital; Tavium and Pessinus were leading cities. Their language was partly Gallic, partly Greek, hence they were called Gallo-Græci. The inscriptions at Ancyra are Greek, and St. Paul's epistle is in Greek.

St. Paul founded several "churches" in the Galatian region, not residing for long in one place and forming a central church, as at Ephesus and Corinth (Gal. i. 2, 1 Cor. xvi. 1, Acts xvi. 6). His first visit was about A.D. 51, during his second missionary journey. Sickness detained him among them, and he turned it to good account by becoming the first preacher of the gospel to them (Acts xvi. 6; Gal. i. 8, iv. 13). "On account of infirmity of flesh I preached unto you at the first" (so the Greek is). At his subsequent visit (Acts xviii. 23) he "strengthened" them in the faith.

Galatians, Epistle to. Written by St. Paul, as the *style* proves. The heading and allusions to the apostle of the Gentiles in the first person throughout confirm his authorship (i. 1, 13–24, ii. 1–14). Irenæus (Adv. Hær., iii. 7. § 2, referring to Gal. iii. 19), Polycarp (Phil. iii., quoting Gal. iv. 26, vi. 7), Justin Martyr (Orat. ad Græcos, alluding to Gal. iv. 12, v. 20), Tertullian (De Præscr., lx.), uphold his authorship. The character of the Gallic Celts given by Cæsar (B. G., iv. 5) accords with that described in this epistle: "the infirmity of the Gauls is, they are fickle in their resolves, fond of change, and not to be trusted." So Thierry: "frank, impetuous, impressible, eminently intelligent, but extremely inconstant, fond of show, perpetually quarrelling, the fruit of excessive vanity." This description is not altogether inapplicable to their descendants in France and Ireland. They received Paul at first with all affection, but soon wavered in their allegiance to the gospel, and hearkened as eagerly to Judaizing teachers as they had before to him (iv. 14–16).

Many Jews resided in Ancyra (Josephus, Ant. xvi. 62); among these probably, as elsewhere, he began his ministry, and from them perhaps emanated the Judaizers who almost induced the Gentile Christians (iv. 8, 9), who constituted the majority of the Galatian church, to undergo circumcision (i. 6; iii. 1, 3; v. 2, 3; vi. 12, 13). Accustomed, when heathen, to the mystic worship of Cybele prevalent in the neighbouring Phrygia, they the more readily were led to believe that the full privileges of Christianity could only be attained by submitting to elaborate ceremonial symbolism (iv. 9-11, v. 7-12). They even gave ear to the insinuation that Paul himself observed the law among the Jews though he persuaded the Gentiles to renounce it, and that he wished to keep his converts in a lower state of privileges, excluded from the high Christian standing enjoyed by the circumcised (iv. 16, v. 11; comp. ii. 17), and that in "becoming all things to all men" he was but a menpleaser, seeking to form a party for himself; moreover that he was not, as he represented, an apostle divinely commissioned by Christ, but a mere messenger of the twelve and the Jerusalem church, and that his teaching now did not accord with that of Peter and James, the acknowledged "pillars" of the church, and ought therefore to be rejected.

His *design* in writing then was: (1) To maintain his apostolic authority (i. 11-19, ii. 1-14. (2) To counteract the Judaizers (iii., iv.), and to show that their teaching undermined Christianity itself by lowering its spirituality to external ceremonialism. (3) To strengthen Galatian believers in faith towards Christ and in the fruit of the Spirit (v., vi.); already he had testified against the Judaizers to their face (i. 9, iv. 16, Acts xviii. 23), and now that he has heard of the increase of the evil he writes to check it, "with his own hand" (vi. 11), a labour which he usually committed to an amanuensis. His sketch of his apostolic call and course confirms the history in Acts, and proves his independence of human authority however exalted. His protest against Peter's judaizing dissimulation disproves the pope's, and even Peter's, supremacy, and shows that Peter, except when specially inspired, was fallible as other men (ii. 14-21). There is much in common between this epistle and that to the Romans; but the epistle to the Romans discusses justification by faith only, not by the law, in a didactic, logical mode; the epistle to the Galatians controversially, and with special reference to the Judaizers.

The *style* combines sternness (i., iii. 1-5) with tenderness (iv. 19, 20), betraying his strong emotions, and well adapted to move an impressible people such as the Galatians. He begins abruptly, as is suitable to the urgency of the subject and the seriousness of the evil. A tone of sadness too appears, such as is natural in an affectionate teacher who has just learned that his loved disciples are abandoning his teachings for those of others who pervert the truth and calumniate himself.

The *time of writing* was after the visit to Jerusalem recorded in Acts xv. 1 (*i.e.* A.D. 50), if that visit be identical, as is probable, with that in chap. ii. 1. Moreover, as allusion seems to be made to his *second* visit to the Galatians (in autumn A.D. 54) in i. 9, "as we said *before*," and iv. 16, "have I *become* your enemy?" the epistle must have been later than A.D. 54. Acts xviii. 23 implies that at his second visit the Galatians were well established in the faith, which made their speedy declension the stranger. Chap. iv. 13, "ye know how I preached at the first" (Gr. *at the former time*), implies that Paul at the time of writing had been *twice* in Galatia; and chap i. 6, "I marvel that ye are *so soon* removed," implies that he wrote not long after having left Galatia the second time, possibly (Alford) soon after he began his residence at Ephesus (Acts xviii. 23, xix. 1), which lasted from autumn A.D. 54 to pentecost A.D. 57. However, the resemblance of this epistle to the epistle to the Romans favours the view (Conybeare and Howson) that it was not written till his stay *at Corinth* (Acts xx. 2, 3, during the winter 57-58), whence he wrote the epistle to the Romans. It seems unlikely that 1 and 2 Cor., so dissimilar, should intervene between those so much alike as Gal. and Romans, or that Gal. should intervenebetween 2 Thess. and 1 Cor. Even three years would be "soon" for their apostasy, they having betrayed no symptoms at his second visit (Acts xviii. 23). A sudden exigency (tidings of Galatian judaizing having reached him at Corinth from Ephesus) apparently called forth this epistle, for it maintains Christian liberty from carnal ceremonialism, and justification by faith only, in an admonitory and controversial tone. That to Romans, written subsequently, more systematically and deliberately sets forth the same truths for a church which as yet he did not personally know. The manner suits his relations to the two churches respectively; in writing to the Galatian church, which he had founded, he rests upon his *authority*; to the Roman church, whom he did not know personally, wholly upon argument: an undesigned coincidence and propriety confirming the authenticity. Reproof in Gal. predominates over praise and thanksgiving.

Division. There are two controversial parts and a closing hortatory one. I. He defends (i., ii.) his apostolical authority and independence of the twelve. II. He polemically by argument (iii.), appeal (iv. 12-20), and allegorical illustration (iv. 1-7, 21-30), maintains justification by faith and not by the deeds of the law. III. He warns (iv. 31—v. 12), illustrates the true fulfilment of the law by the walk in the Spirit, in contrast to the flesh (v. 13-26), practically instructs, and recapitulates (vi.).

Galbanum. An ingredient of the sacred incense, for perfume (Exod. xxx. 34). The odour is disagreeable, but its gum resin enables the perfume to retain its fragrance longer. An exudation from the *Galbanum officinale* of the eastern coast of Africa. A similar gum is yielded by the *Opoidia galbanifera* of Durrood in Khorassan (Lindley).

Galeed = *a witness heap.* A Heb. name given by Jacob to the heap which he and Laban reared on mount Gilead, a memorial of their brotherly covenant (Gen. xxxi. 47, 48). Laban called it in Aramaic (Chaldee or Syriac) JEGAR-SAHADUTHA [see]. Apparently Nahor's family originally spoke Syriac, and Abraham and his family acquired Hebrew in Canaan, where the Hebrew was indigenous when he first settled there, the Hamitic Canaanites having learned it from an earlier Semitic race. The memorial heap marked the crisis in Jacob's life when he became severed from his Syrian kindred, and henceforth a sojourner in, and heir of, Canaan.

Galilee: from *galil.* "A circle" or "circuit" around Kedesh Naphtali, in which lay the 20 towns given by Solomon to Hiram, king of Tyre, in payment for his having conveyed timber from Lebanon to Jerusalem (Josh. xx. 7, 1 Kings ix. 11). The northern part of Naphtali (which lay N. of Zebulun) was inhabited by a mixed race of Jews and Gentiles of the bordering Phœnician race (Jud. i. 30, 1 Kings ix. 11). Tiglath Pileser carried away captive its Israelite population to Assyria; then Esarhaddon colonized it with heathen (2 Kings xv. 29, xvii. 24; Ezra iv. 2, 10). Hence called (Isa. ix. 1) "G. of the nations," or "Gentiles" (Matt. iv. 13, 15, 16). During and after the captivity the Gentile element became the preponderating population, and spread widely; and the province included in our Lord's days all the ancient Issachar, Zebulun, Asher, and Naphtali. The most northerly of the three provinces of Palestine, viz. G., Samaria, Judæa (John iv. 3, 4; Luke xvii. 11; Acts ix. 31). G.'s Gentile character caused the southern Jews of purer blood to despise it (John i. 46, vii. 52); but its very darkness was the Lord's reason for vouchsafing to it more of the light of His presence and ministry than to self-satisfied and privileged Judæa. There He first publicly preached, in Nazareth synagogue. From it came His apostles (Acts i. 11, ii. 7); foretold in Deut. xxxiii. 18, 19, 23. Comp. on pentecost Acts ii. 7, Ps. lxviii. 27, 28. Jerusalem, the theocratic capital, might readily have known Messiah; to compensate less favoured G. He ministered mostly there. G.'s debasement made its people feel their need of the Saviour, a feeling unknown to the self righteous Jews (Matt. ix. 13). "The Light to lighten the Gentiles, and the Glory of His people Israel," appropriately ministered on the border land between Israel and the Gentiles, still on Israel's territory, to which He was primarily sent (Matt. xv. 24). Places and persons despised of men are honoured of God. The region the first to be darkened by the Assyrian invasion was cheered by the prophet's assurance that it should be the first enlightened by Immanuel (1 Cor. i. 27-29). Its population being the densest of any part of

Palestine, and its freedom from priestly and pharisaical prejudice, were additional grounds for its receiving the larger share of His ministry.

It was bounded on the W. by the region of Ptolemais (Acre), viz. the plain of Akka to the foot of Carmel. The Jordan, the sea of G., lake Huleh, and the spring at Dan, was the eastern border. The northern boundary reached from Dan westward to Phœnicia (Luke viii. 23). The southern border ran along the base of Carmel and the Samaritan hills to mount Gilboa, then along the valley of Jezreel by Scythopolis (Bethshean) to Jordan. Probably the cleansing of the ten lepers took place near Jenin, the border town of G. towards Samaria, near the S. of the sea of G. Jebel Jermûk is the highest mountain, 4000 ft. above the sea. There were two divisions: I. Lower G. was the whole region from the plain of Akka on the W. to the lake of G. on the E., including the rich plain of Esdraelon, the heritage of Issachar, who submitted to servitude, to "tribute," for the sake of the rich plenty that accompanied it (Gen. xlix. 14, 15; Deut. xxxiii. 18). "Rejoice Zebulun in thy going out (thy mercantile enterprises by sea and fishing in the lake of G.), and Issachar in thy tents (in thy inland prosperity, agriculture and home comforts) . . . they shall suck of the abundance of the seas (the riches of the sea in general, and the purple dye extracted from the murex here) and of treasures hid in the sand" (the sand of these coasts being specially valuable for manufacturing *glass*, a precious thing anciently: Job xxviii. 17). "They shall call the people unto the mountain," etc.: Zebulun and Issachar shall offer their wealth at the Lord's appointed mount, and invite Gentile nations to join them (Ps. xxii. 27, 28, etc.). The conversion of the Gentiles, brought in to Israel and Israel's Saviour, is herein prophetically typified (comp. Isa. lx. 5, 6, 16; lxvi. 11, 12). Asher "dips his feet in oil," *i.e.* abounds in olive groves. "Fat bread" and "royal dainties" are his, corn, wine, milk, butter, from his uplands and valleys (Gen. xlix. 20; Deut. xxxiii. 24, 25). "Thy shoes . . . iron and brass," *i.e.* thy hills shall yield these metals (viii. 9). "As thy days (so shall) thy strength (be)," *i.e.*, as thy several days come (throughout life) strength will be given thee." Comp. 1 Kings viii. 59 marg.

II. Upper G. extended from Bersabe on the S. to the village of Baca, bordering on Tyre, and from Meloth on the W. to Thella, near Jordan (Josephus, B. J., iii. 3, § 1); in fact, the whole mountain range between the upper Jordan and Phœnicia. Its southern border extended from the N.W. of the sea of G. to the plain of Akka. This upper G. is chiefly meant by "G. of the Gentiles." The ravine of the Leontes separates the mountain range of upper G. from Lebanon, of which it is a southern prolongation. Safed is the chief town. The scenery is bolder and richer than that of southern Palestine. On the table land of upper G. lie the ruins of Kedesh Naphtali (Josh. xx. 7). Bochart, altering the vowel points, transl. Gen. xlix. 21, "Naphtali is a spreading terebinth, which puts forth goodly branches"; for the country of Kedesh Naphtali is a natural park of oaks and terebinths.

As Nazareth was the scene of our Lord's childhood, so CAPERNAUM [see] in G. was for long the home of His manhood (Matt. iv. 13, ix. 1). The three former, or the synoptic, Gospels chiefly present our Lord's ministry in G.; the Gospel of John His ministry in Judæa. His parables in John and in the three synoptists correspond to the features of Judæa and G. respectively. The vineyard, figtree, shepherd, and desert where the man fell among thieves, were appropriate in Judæa; the cornfields (Mark iv. 28), the merchants and fisheries (Matt. xiii. 45, 47), and the flowers (Matt. vi. 28), suited G. The Galilean accent and dialect were peculiar, owing to Gentile admixture (Matt. xxvi. 73). After Herod the Great's death Herod Antipas governed G. till six years after Christ's crucifixion. Herod Agrippa, with the title of "king," succeeded. On his death (Acts xii. 23) G. was joined to the Roman province of Syria. After the fall of Jerusalem G. became famed for its rabbins and schools of Jewish learning; and the sanhedrim or great council was removed to Sepphoris, and then to Tiberias. Rabbi Judah Hakkodesh here compiled the Mishna, to which the Gemara was subsequently added. The remains of splendid synagogues in G. still attest the prosperity of the Jews from the second to the seventh century.

Galilee, Sea of. (Matt. iv. 18, Mark vii. 31, John vi. 1). So called from its washing the E. side of G. In Luke v. 1 "the sea of Gennesaret," called so from the fertile plain of Gennesaret at its N.W. angle, three and a half miles long by two and a half broad (Matt. xiv. 34). In O. T. "the sea of Chinnereth" or Cinneroth, from the town so named on

LAKE OF GALILEE.

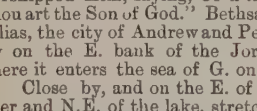
its shore (Josh. xix. 35), of which Gennesaret is probably the corruption, though others derive it from *gannah*, a "garden," and *Saron*, a plain between Tabor and the lake. "The sea of Tiberias" is another designation, from the city (John vi. 1). All its names were drawn from places on the western side. Now *Bahr Tubariyeh* (*Tiberias*, S.W. of the lake). Close to it was "His own city" Capernaum (Matt. iv. 13). Nine cities stood on the shores of the lake, of which only two are now inhabited, viz. Magdala, consisting of a few mud huts, and Tiberias, sadly changed from its ancient prosperity. Silence now reigns where formerly the din of industry was heard. On its shore Jesus called His first disciples (Matt. iv. 18, ix. 9; Luke v. 1–11; John i. 43, etc.).

The bed of the lake is but a lower section of the great Jordan valley. Its depression is 653 ft. below the level of the Mediterranean, according to Lieut. Lynch. Its length is about 13 miles, its breadth is about five or six. The view from the Nazareth road to Tiberias is beautiful. The hills from the eastern side rise apparently out of the water with a uniform slope, to the height of 2000 ft., destitute of verdure, and shut in the lake; whilst far to the N. is seen snowy Hermon. The eastern hills, which are flat along the summit, are the wall that supports the table land of Bashan; from which on the N. there is a gradual descent to the valley of the Jordan, and then a rise to a plateau skirting the mountains of upper Galilee. The hills on the W., except at Khan Minyeh, where there is a small cliff, are recessed from the shore. On a western recess stands Tiberias. The whole basin betrays its volcanic origin, which also accounts for the warm spring at Tiberias The cliffs are hard porous basalt. The vegetation is tropical; the lotus thorn, palms, indigo, etc. The water is sweet, sparkling and transparent; the fish abundant as of old, many species being those of the Nile, the *silurus*,

FISH OF THE LAKE OF GALILEE.

mugil, and *sparus Galilæus*. Dr. Tristram says: "the shoals of fishes were marvellous, black masses of many hundred yards long, with the black fins projecting out of the water, as thickly as they could pack. There are the European *loach*, *barbel*, *blenny* and *cyprinodont*; the African *chromis*, *hemichromis*, and eel-like *clarias*; and the Asiatic *discognathus*. The *cyprinodonts* are viviparous, and the sexual differences marked; they can live in cold water, or hot springs up to 90°, fresh, brackish, or briny water. This marks a former connection between these waters and those of N.E. and S.E. Africa, the Nile, the Zambesi, and the great lakes in the interior. The *papyrus* also, no longer found in the Nile, is found on the shores of the sea of G. As Asia, Africa, and Europe respectively were represented at Christ's cross by the Jews, Simon of Cyrene, and the Romans respectively, so the Asiatic, African, and European fishes in the sea of G. represent the various races of mankind gathered by the spiritual fishermen into the one gospel net. Only one little boat represents the fleets of fishing vessels that once covered the lake. The fish are now

taken with a hand net jerked round the fish by the fisher, usually naked, along the shore (John xxi. 7); or else crumbs of bread mixed with bichloride of mercury are scattered to poison the fish, and the floating dead bodies are picked up for the Tiberias market. (Porter, Handbook, p. 432.) Sudden and violent storms agitate the waters, sweeping down the ravines and gorges converging to the head of the lake, from the vast naked plateau of the Jaulan and the Hauran and mount Hermon in the background. It was such a storm that Jesus stilled by a word, as He had a few hours before rebuked and cast out demons. Mark iv. 39, "Peace, be still," Gr. "Be silent, be muzzled"; addressing the sea and warring elements as rebel forces; comp. Rev. xxi. 1. The apostles were trying to reach Bethsaida on the western coast, when the gale from the S.W. that brought vessels from Tiberias to the N.E. coast (John vi. 23) delayed the vessel of the former, until at the fourth watch Jesus came walking over the tempest tossed waves; then followed Peter's temporary walking through faith and sinking through unbelief in the same waters, and his rescue by Jesus; then they immediately reach their desired haven for which they had set out the evening before (Matt. xiv. 28, 29, 33; John vi. 17, 21; Mark vi. 45). So impressed were the disciples that "they worshipped Him, saying, Of a truth Thou art the Son of God." Bethsaida Julias, the city of Andrew and Peter, lay on the E. bank of the Jordan where it enters the sea of G. on the N. Close by, and on the E. of the river and N.E. of the lake, stretched the "green grass" (Mark vi. 39) plain of Batihah, the scene of feeding the 5000. Gergesa (now *Kersa*) lay E. of the lake. The Jordan's outlet



THE JORDAN LEAVING THE LAKE.

is at *Kerak*, the S.W. extremity of the lake. The lake, mirroring heaven in its union of rest and energy, represents Him who best combined the calm repose which reflected His Father's image with energetic labours for God and man.

Gall. **1.** *Mereerah=bitterness.* Secreted in an animal's gall bladder. Poetically used for a vital part, Job xvi. 13, xx. 25; ver. 14, "the gall of asps," *i.e.* their *poison*, contained in a sac in the mouth; Scripture uses popular language when no moral truth is thereby endangered. **2.** *Rosh*: a bitter and poisonous herb; the poppy (Gesenius). *Rosh* means *head*, so we speak of poppy heads. Jer. viii. 14, "water of gall," *i.e.* opium, ix. 15, xxiii. 15. Others suggest one of the Euphorbiaceæ, distasteful and deadly; the "grapes of gall" answering to the rounded three berried fruit (Imperial Bible Dict.). Deut. xxix. 18 (to which Heb. xii. 15, "root of bitterness," refers; a root whose essence is *bitterness*), xxxii. 32. Opium water would suit well for stupefying criminals in the agony of execution (Ps. lxix. 21, Matt. xxvii. 34, Acts viii. 23). The vinegar offered to our Lord was mingled with "gall" according to Matthew, with "myrrh" according to Mark (xv. 23). The myrrh was the usual seasoning of Roman wine; the gall was added to stupefy, but our Lord would meet His agony in full consciousness. Bengel supposes the gall was added *in wantonness*. Matthew designated the drink according to the *prophetical* aspect, Ps. lxix. 21; Mark according to its *outward* appearance.

Galleries. S. of Sol. i. 17, "*rafters* (galleries marg.) of fir"; *the crossbeams, the carved ceiling, fretted work: rachit.* The keri, or Heb. marg., has *rahit*, an ambulatory; not probable. In vii. 5 transl. "the king is held bound with *the flowing ringlets*"; comp. vi. 5. In Ezek. xli. 15, xlii. 3, "the galleries" are *terrace buildings*. Smith's Bible Dict. identifies the "pillars" and "galleries," xlii. 3, 5, 6; "the reason of the upper chambers being shorter is ascribed to the absence of supporting pillars which allowed an extra length to the chambers of the lower storey; the space included within the pillars would form an open gallery."

Gallim=*heaps*, or else *springs*. 1 Sam. xxv. 44, Isa. x. 30, "daughter of G.," *i.e.* G. and her sons, *i.e.* inhabitants. It is enumerated amidst towns of Benjamin; Laish is one. Possibly "Phalti the son of Laish who was from G." was *a native of Laish the town*, and this a *dependency only*. Now the hill *Khirbet el Jisr*, S. of Gibeah of Saul (Valentiner).

Gallio. Junius Annæus G., Roman *proconsul* (Gr., A. V., "deputy") of Achaia when Paul was at Corinth A.D. 53, under the emperor Claudius. Brother of L. Annæus Seneca, the philosopher. Adopted into the family, and so took the name, of the rhetorician L. Junius *Gallio*. His birth name was Marcus Annæus Novatus (Pliny H. N., xxxi. 33; Tacitus Ann., xv. 73, xvi. 17). He left Achaia "when he began in a fever, often exclaiming that it was not his body, but the place, that had the disease" (Seneca, Ep. civ.). "No mortal was ever so sweet to one as G. was to all," says his brother, adding: "there is none who does not love G. a little, even if he cannot love him more"; "there is such an amount of innate good in him without any savour of art or dissimulation"; "a person proof against plottings." How exactly and undesignedly this independent testimony coincides with Acts xviii. 12–17! The Jews plotted to destroy Paul by bringing him before G.'s judgment seat. But he was not to be entrapped into persecuting Christians by the Jews' spiteful manœuvre: "if it were a matter of wrong or wicked lewdness, O ye Jews," said he without waiting even to hear Paul's defence, just as the apostle was about to open his mouth, "reason would that I should bear with you; but *since* it *is* (Gr.) a question of word and names (viz. whether Jesus is *the Christ*) and your law, look ye to it; for I will be no judge of such matters. And he drave them from the judgment seat." So the Greeks, sympathising with the deputy's disgust at the Jews' intolerance, beat Sosthenes the chief ruler of the Jews' synagogue "before the judgment seat." And G. winked at it, as the Jewish persecutor was only getting himself what he had intended for Paul. Thus God fulfilled His promise (ver. 10), "Be not afraid, but speak, for I am with thee, and *no man shall set on thee to hurt thee*, for I have much people in this city." "G. cared for none of these things" does not mean *he was careless about the things of God* (that probably he was from his easy epicurean-like temper), but with characteristic indifference to an outbreak provoked by the spite of the Jews he took no notice of the assault. Sosthenes himself seems, by Paul's sympathy in trouble, to have been won to Christ, like Crispus (1 Cor. i. 1). Seneca's execution by Nero made G. a trembling suppliant for his own life (Tacitus Ann., xv. 73). Jerome says he committed suicide A.D. 65. Seneca dedicated to him his treatises On Anger and On a Happy Life. The accuracy of Scripture appears in the title "proconsul" (deputy), for Achaia was made a *senatorial* province by Claudius seven or eight years before Paul's visit, having been previously an *imperial* province governed by a *legate*; and the senatorial provinces alone had "proconsuls."

Gamaliel. **1.** Num. i. 10, ii. 20, vii. 54, 59, x. 23. **2.** A Pharisee and eminent doctor of the law, who advised the council wisely to let the apostles alone (Acts v. 34, etc.), "for if this counsel or work be of men it will come to nought; but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God." He was Paul's teacher, "at whose feet he was brought up and taught according to the perfect manner of the law of the fathers" (Acts xxii. 3). The Jews celebrated him as "the glory of the law," the first designated Rabban "our master." Son of rabbi Simeon, and grandson of Hillel; president of the Sanhedrim under Tiberius, Caligula, and Claudius; he died 18 years before the fall of Jerusalem. His counsel as to the apostles was not from any leaning to Christianity, but from opposition to *sadduceeism* in a case where the resurrection was the point at issue, and from seeing the folly of unreasoning bigotry (Acts xxiii. 6–9). Saul his pupil was a leading persecutor when Stephen opposed *pharisaism*; and probably G. would not altogether disapprove of his zeal in such a cause, though his own tendency was to leave the claims of Christianity to be tested by time.

Games. Of children, Zech. viii. 5. Imitating marriages and funerals, Matt. xi. 16, 17. The earnestness of the Hebrew character indisposed adults to games. Public games they had none, the great feasts of religion supplying them with their anniversary occasions of national gatherings.

Jason's introduction of Greek games and a gymnasium was among the corrupting influences which broke down the fence of Judaism, and threw it open to the assaults of the O. T. antichrist, Antiochus Epiphanes (1 Macc. i. 14; 2 Macc. iv. 12–14). Herod erected a theatre and amphitheatre, with quinquennial contests in gymnastics, chariot races, music, and wild beasts, at Jerusalem and Cæsarea, to the annoyance of the faithful Jews (Josephus, Ant. xv. 8, § 1; 9, § 6).

The "chief of Asia." (Asiarchs) superintended the games in honour of Diana at Ephesus (Acts xix. 31). In 1 Cor. xv. 32 Paul alludes to "fights with beasts" (though *his* fights were with *beastlike men*, Demetrius and his craftsmen, not with *beasts*, from which his Roman citizenship exempted him), at Ephesus. The "fighters with beasts" were kept to the "last" of the "spectacle"; this he alludes to, 1 Cor. iv. 9: "God hath *set forth* (exhibited previous to execution) us the apostles *last*, as it were *appointed to death*, for we are made a *spectacle* unto the world," etc., a "gazing stock" as in an amphitheatre (Heb. x. 33). The Asiarchs' friendliness was probably due to their having been interested in his teaching during his long stay at Ephesus. Nero used to clothe the Christians in beast skins when he exposed them to wild beasts; comp. 2 Tim. iv. 17, "I was delivered out of the mouth of the lion" (viz. from Satan's snare, 1 Pet. v. 8). In 2 Tim. iv. 7, "I have striven the good strife," not merely a *fight*, any competitive *contest* as the *racecourse*. 1 Tim. vi. 12 which was written from *Corinth* [see TIMOTHY], where national games recurred at stated seasons, which accounts for the allusion: "strive" with such earnestness in "the good strife" as to "lay hold" on the prize, the crown or garland of the

GAMES, FOOT RACING.

winner, "eternal life." Jas. i. 12; Rev. ii. 10. Phil. iii. 12–14: "not as though I had *attained*," viz. the prize, "or *am* already *perfected*" (Gr.), *i.e.*, my course *completed* and I *crowned* with the garland of perfect victory; "I follow after," *i.e. I press on*, "if that I may apprehend (grasp) that for which I am apprehended of (grasped by) Christ," *i.e.*, if so be that I may *lay hold on* the prize for obtaining which I was laid hold on by Christ at conversion (S. of Sol. i. 4, 1 Cor. xiii. 12). "Forgetting those things behind (the space already past, contrast 2 Tim. iii. 7, 2 Pet. i. 9) and reaching forth unto those things before," like a race runner with body bent forward, the eye reaching before and drawing on the hand, the hand reaching before and drawing on the foot. The "crown (garland) of righteousness," "of life," "of glory," is "the prize of the high calling (*the calling that is above*, coming from, and leading to, heaven) of God in Christ Jesus" (1 Thess. ii. 12), given by "the righteous Judge" (2 Tim. iv. 8, 1 Pet. v. 4). The false teacher, as a self constituted *umpire*, would "*defraud* you of your prize" (*kata-brabeneto*), by drawing you away from Christ to angel worship (Col. ii. 18). Therefore "let the peace of God *as umpire rule* (*brabeneto*) in your hearts" and restrain wrong passions, that so you may attain the prize "to the which ye are called" (iii. 15).

In 1 Cor. ix. 24 the Isthmian games, celebrated on the isthmus of Corinth, are vividly alluded to. They were a subject of patriotic pride to the Corinthians, a passion rather than a pastime; so a suitable image of Christian earnestness. Paul wrote 1 Cor. at Ephesus, and in addressing the Ephesian elders he uses naturally the same image, an undesigned coincidence (Acts xx. 24). "So (with the determined earnestness of the ONE earthly winner) run, that ye may obtain" is such language as instructers in the gymnasia and spectators on the racecourse would urge on the runners with. The competitor had to "strive lawfully" (2 Tim. ii. 5), *i.e.* observing the conditions of the contest, keeping to the bounds of the course, and stripped of clothes, and previously training himself with chastity, abstemious diet, anointing, enduring cold, heat, and severe exercise. As a *soldier* the believer is one of *many*; as an *athlete* he has to wage an *individual* struggle continually, as if (which is the case in a *race*) *one* alone could win; "they who run in *the stadium* (racecourse, oblong, at one end semicircular, where the tiers of spectators sat), run *all*, but *one* receiveth the prize."

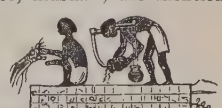
Paul further urges Christians, run so as not only to receive *salvation* but a *full reward* (comp. 1 Cor. iii. 14, 15; 2 John 8). Pugilism is the allusion in "I keep under (Gr. *I bruise under the eyes*, so as to disable) my body (the old flesh, whereas the games competitor boxed *another* I box *myself*), and bring it into subjection as a slave, lest that by any means, when I have preached (*heralded*, as the heralds summoned the candidates to the race) to others, I myself should be a castaway" (Gr. *rejected*), viz. not as to his personal *salvation* of which he had no doubts (Gal. i. 15; Eph. i. 4, 7; Phil. i. 6; Tit. i. 2; 2 Tim. i. 12), but as to the *special reward* of those who "turn many to righteousness" (Dan. xii. 3, 1 Thess. ii. 19). So Paul denied himself, in not claiming sustenance, in view of "reward," viz. "to gain the more" (1 Cor. ix. 18–23). Ver. 25: "striveth for the mastery," viz. in *wrestling*, more severe than the *footrace*. The "crown" (*garland*, not a king's *diadem*) is termed "corruptible," being made of the *soon withering* fir leaves from the groves round the Isthmian racecourse. *Our* crown is "incorruptible" (1 Pet. i. 4). "I run not as uncertainly," *i.e.* not without a definite goal, in "becoming all things to all men" I aim at "gaining the more." *Ye* gain no end, he implies to the Corinthians, in your eating idol meats. He who knows what to aim at, and how to aim, looks straight to the goal, and casts away every encumbrance (Heb. xii. 1). So the believer must cast aside not only sinful lusts, but even harmless and otherwise useful things which would retard him (Mark ix. 42–48, x. 50; Eph. iv. 22; Col iii. 9). "He must run *with enduring perseverance* the race set before him." "Not as one that beateth the air," in a *sciamachia*, or *sparring in shamfight*, striking the air as if an adversary. Satan is a real adversary, acting through the flesh.

The "so great a cloud of witnesses" (Heb. xii. 1, 2) that "we are compassed about with" attest by their own case God's faithfulness to His people (Heb. vi. 12). A second sense is nowhere positively sustained by Scripture, viz. that, as the crowd of surrounding spectators gave fresh spirit to the combatants, so the *deceased saints* who once were in the same contest, and who now are *witnessing our struggle of faith*, ought to increase our earnestness, testifying as they do to God's faithfulness; but see Job xiv. 21, Eccles. ix. 5, Isa. lxiii. 16, which seemingly deny to disembodied spirits consciousness of earthly affairs. "Looking off unto Jesus [*aphorōntes*, with eye fixed on the *distant* goal] the *Princeleader* and *Finisher* (the Starting point and the Goal, as in the *diaulos* race, wherein they doubled back to the starting point) of our faith" (2 Tim. iii. 7).

Gammadims. Ezek. xxvii. 11. Rather, from a Syriac root (for the Tyrians were Syro-Phœnicians), "men of daring." Foreigners would hardly be entrusted to watch "in the Tyrian towers." Others from Heb. *gomed*, a *cubit*, "*short* swordsmen"; Ehud carried a sword a cubit long (Jud. iii. 16). Or else *an arm*, "men strong of arm."

Gamul. 1 Chron. xxiv. 17.

Garden. An enclosure in the suburbs, fenced with a hedge or wall (Isa. v. 5, Prov. xxiv. 31), planted with flowers, shrubs, and trees, *guarded* (whence comes "garden") by watchmen in a lodge or tower (Isa. i. 8 [when the lodge is forsaken by the keeper, the bare poles leaning every way and the green boughs of the roof scattered, there could scarcely be a more vivid picture of Zion's desolation], Mark xii. 1) to drive away wild beasts and robbers (Job xxvii. 18). The quince, citron, almond, and other fruits, also herbs (1 Kings xxi. 2), cucumbers, lettuce, mustard, are mentioned as



PLANTING AND WATERING.

in gardens. The balsam, according to Pliny, grew only in two royal gardens of Judæa, not elsewhere. Syria

was so famed for gardens that the Greeks had a proverb, "the many garden herbs of the Syrians." The rose garden W. of the temple was peculiar in being within the walls; the smell from weeds and manure was the cause of gardens being usually forbidden within the walls. A reservoir cistern, or still better a fountain of water, was essential to a good garden. Comp. S. of Sol. iv. 15, "a fountain of gardens," *ain-gannim* [see EN-GANNIM, *Jenin* now], *i.e.* a fountain sufficient to water many "gardens," "a well of living waters."

Spiritually the believer is the garden, the Holy Spirit the living water (Jer. ii. 13, xvii. 8; John iv. 13, 14, vii. 37–39). "A well watered garden" expresses abundant happiness and prosperity (Isa. lviii. 11, Jer. xvii. 8, xxxi. 12), as "a garden that hath no water" (Isa. i. 30) expresses spiritual, national, and individual barrenness and misery. Ps. i. 3, the righteous "shall be like a tree planted by the rivers of waters (lit. the *divisions* of waters, the water being *divided* into rivulets to run along the rows of trees for irrigation) that bringeth forth his fruit in his season." Not only are his fruits (the tree's *proper* fruit, Rev. xxii. 2) good in themselves, but are *in season* (Eccles. iii. 1–11; contrast Matt. xxi. 19). "His leaf" also has its beauty and use and is "unwithering" (Ezek. xlvii. 12); even his *minor trait's* of character are good after their kind, and his *smallest undertakings* blessed because done unto the Lord, and so shall abide.

The law against mixing diverse seeds was observed by separating the various productions by light fences of reed. The "orchards" (Heb. *paradises*) were specially for fruit trees, dates, figs, sycamores, etc. The occurrence of no less than 250 botanical terms in O. T. shows the Israelite predilection for flowers, fruits, and pleasure grounds. The vine wound round the trellis or outer staircase, the emblem of the loving and fruitful wife and the happy home (Ps. cxxviii. 3). The house court or area generally had its shady terebinth. Under the shadowing figleaves Nathanael communed with his God (John i. 48). The ripe grain in harvest joy was decorated with lilies; S. of Sol. vii. 2, "thy *bodice* (of amber colour) is a heap of wheat set about with lilies" (white or scarlet, answering to her *scarf* round her person).

The Hebrews used gardens also as burial places (John xix. 41). Here Jesus' sacred body was entombed in Joseph's new sepulchre. Manasseh and Amon were buried in Uzza's garden (2 Kings xxi. 18, 26). Machpelah's field, Abraham's burial ground, was a garden with "trees in it, and in all the borders round about it" (Gen. xxiii. 17). The garden of Gethsemane was Jesus' favourite resort for devotion (Matt. xxvi. 36, John xviii. 1). Gardens were in idolatrous periods made the scene of superstition and image worship, the awful counterpart of the primitive Eden (Isa. i. 29, lxv. 3, lxvi. 17).

Solomon's gardens and orchards with all kinds of fruits and pools of water for irrigation (Eccles. ii. 4–6) doubtless suggested the imagery S. of Sol. iv. 12–15. It was in a garden of light Adam fell; in a garden of darkness, Gethsemane, the Second Adam overcame the tempter and retrieved us. The "streams from Lebanon" imply that the *fountain* is lowly, the *source* lofty. Christ (and so Christ's church) springs up on the earth, but has His source in heaven; no longer "sealed" but "open" streams (Rev. xxii. 10, 17). The site near Bethlehem assigned to Solomon's garden is probably correct. It is a suitable retreat near the capital, and the names of localities about confirm the tradition: *wady Urtas*, "the valley of the garden"; *gebel-el-Fureidis*, "the hill of the little paradise"; "fig vale"; "peach hill"; "walnut walk"; "garden of nuts." The "king's garden" (2 Kings xxv. 4; Neh. iii. 15; Jer. xxxix. 4, lii. 7) was near the pool of Siloam, at the Tyropœon valley, where the valleys of Jehoshaphat and Hinnom met.

Gareb. 1. 2 Sam. xxiii. 38, 1 Chron. ii. 53. 2. The hill near Jerusalem (Jer. xxxi. 39). From Heb. *garab* "to scrape," Syr. *leprosy*, the locality outside the city to which lepers were removed, on the N.W. side of the city, W. of the valley of Gihon. Even the localities whose name implies they are now outside shall at last be taken within the new Jerusalem (Matt. viii. 1–4, Luke xvii. 11–19).

Garlick. Num. xi. 5. Abounding in Egypt. The *Allium sativum* (Linnæus). A fixed allowance of it and other vegetables was appointed to the workmen on the pyramids and publicly inscribed (Herod., ii. 125). It stimulates the circulation and the system generally.

Garmite. Descended from GEREM (1 Chron. iv. 19).

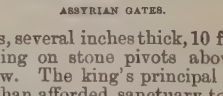
Garrison. Put in military posts to keep possession of a conquered country, as the Philistines held the land of Israel at the beginning of Saul's reign (1 Sam. x. 5, xiii. 3); David, Syria (2 Sam. viii. 6, 14). In Ezek. xxvi. 11, "thy strong garrisons" (*matztzeboth 'uzzeek*) lit. *the statues of thy strength, i.e. the forts.* Or rather (Maurer), *the obelisks* in honour of the tutelary gods of Tyre (as Melecarte, the Tyrian Hercules whose temple stood in Old Tyre) *shall go down to the ground* before Nebuchadnezzar, the conqueror, just as he treated Egypt's idol statues (Jer. xliii. 11).

Gashmu=Geshem. Neh. vi. 1, 2, 6.

Gatam. Gen. xxxvi. 11, 16; 1 Chron. i. 36.

Gate. The oriental resort for business, converse, bargaining, and news (Gen. xix. 1, xxiii. 10; Ps. lxix. 12), for addresses and reading the law (2 Chron. xxxii. 6, Neh. viii. 1, 3, Prov. i. 21, Jer. xvii. 19), or administering justice (Josh. xx. 4, Ruth iv. 1, Deut. xvi. 18, xxi. 19). Prov. xxii. 22, "neither oppress the afflicted in the gate," *i.e.* in the place of justice, in lawsuits. Ps. lxix. 12, "they that sit in the gate speak against Me (Messiah), and I was the song of the drunkards," *i.e.*, not only among drunken revellers, but in the grave deliberations of the judges in the place of *justice* I was an object of obloquy. Amos v. 12, "they turn aside the poor in the gate," *i.e.* they refuse them their right in the place of justice; (10) "they hate him that rebuketh in the gate," viz. the judge who condemns them (Zech. viii. 16). Isa. xxix. 21, "they lay a snare for him that reproveth in the gate," *i.e.*, they try by bribes and misrepresentations to ensnare into a false decision the *judge* who would *in public court* reprove them for their iniquity, or to ensnare the *prophet* who publicly reproves them (Jer. vii. 2). "The Sublime *Porte*," the title for the Sultan of Turkey, is derived from the eastern usage of dispensing law in *the gateway.* The king's or chief's place of audience (1 Kings xxii. 10, 2 Sam. xix. 8, Job xxix. 7, Lam. v. 14). The object of a foe's attack and therefore strengthened especially (Jud. v. 8, Ps. cxlvii. 13), shut at nightfall (Deut. iii. 5, Josh. ii. 5, 7, 1 Sam. xxiii. 7). The market place for country produce (2 Kings vii. 1, Neh. xiii. 16–19). The open spaces near the gates were used for heathen sacrifices (Acts xiv. 13, 2 Kings xxiii. 8). Josiah defiled "the high places of the gates . . . in the entering in of the gate."

The larger gates had two valves, and were plated with metal and secured with locks and bars. Those without iron plating were easily set on fire (Jud. ix. 52). Sentences of the law were inscribed on and above them, to which allusion occurs Deut. vi. 9; an usage followed by Mahometans in modern times. Some gates were of solid stones (Rev. xxi. 21, Isa. liv. 12). Massive stone doors are found in ancient houses of Syria, single



ASSYRIAN GATES.

slabs, several inches thick, 10 ft. high, turning on stone pivots above and below. The king's principal gate at Ispahan afforded sanctuary to criminals (Chardin, vii. 368). In Esther's time "none might enter into the king's gate clothed with sackcloth" (Esth. iv. 2).

"The Beautiful Gate" of Herod's temple (Acts iii. 2) was the outer one, made of Corinthian brass, surpassing in costliness even nine others of the outer court, which were covered with gold and silver. It was so heavy that twenty men were required to close it, but it was found open unexpectedly shortly before the overthrow of Jerusalem (Josephus, B. J., v. 5, § 3; vi. 5, § 3; c. Ap., ii. 9). The doorway consisted of lintel, threshold, and sideposts (Exod. xii. 7, 22).

In Gen. xxii. 17, "thy seed shall possess the gate of his enemies," the sense is, *shall sit in judgment on them*, as in the Assyrian sculptures the king is represented sitting in judgment upon prisoners. Thus the Persian satrap in the Lycian Xanthus monument sits at the gate dictating terms to the Greek ambassadors, and Sennacherib, at his tent door, gives

judgment on the Jews taken at Lachish (British Museum, 59). In front of the larger edifices in the remains at Persepolis and Nineveh (Khorsabad)are propylæa, or "porches," like that "for Solomon's throne where he might judge, even the porch of judgment, covered with cedar from one side of the floor to the other" (1 Kings vii. 7). The threshold in the Assyrian palaces is one slab of gypsum with cuneatic inscriptions; human-headed bulls with eagles' wings guard the portals, like and probably borrowed from the cherubim which guarded the gate of Eden; besides there are holes 12 in. square, lined round with tiles, with a brick to cover them above and containing small baked clay idols with lynx head and human body, or human head and lion's body, probably like the TERAPHIM [see], from Arabic *tarf* "a boundary," and akin to the Persian "*telifin*" talismans. Thus the place of going out and coming in was guarded, as especially sacred, from all evil by the inscriptions, the compound figured gods outside, and the hidden teraphim. Daniel "sat in" such a "gate" before the palace of Babylon as "ruler over the whole province of Babylon" (Dan. ii. 48, 49). The courtiers of Ahasuerus attended him "in the gate" similarly (Esth. iii. 2).

SENNACHERIB ON HIS THRONE.

Gath=*a winepress*, G. being in a vine-abounding country. One of the five great Philistine cities (Josh. xiii. 3, 1 Sam. vi. 17). Goliath's abode (1 Sam. xvii.). Its people were the "Gittites," of whom was David's devotedly loyal friend Ittai (2 Sam. xv. 19–22). In undesigned coincidence with the presence of giants in G., according to 1 Sam. xvii., 2 Sam. xxi. 19–22, is Josh. xi. 22: "only in Gaza, in G., and in Ashdod there remained Anakims." G. was one of the five cities to which the Philistines carried about the ark of God (the five formed one political unity), and thereby brought on the people God's heavy visitation with emerods. It was represented by one of the five golden emerods and five golden mice sent to propitiate Jehovah (1 Sam. v. 9; vi. 4, 5, 10–18). David there feigned madness to save his life; a second time he visited king Achish, and had Ziklag assigned to him as a residence (1 Sam. xxi. 10–15, xxvii. 28). Thence he attached and drew after him 600 Gittite followers, with Ittai their chief (2 Sam. xv. 18); probably *some* at the time of his sojourn in G., and *most* when he smote and subdued the Philistines (2 Sam. viii. 1). Though tributary to Israel, G. still retained its own king (1 Kings ii. 39). Hazael fought against it and took it (2 Kings xii. 17). Uzziah gave a heavy blow to G., breaking down its wall (2 Chron. xxvi. 6, Amos vi. 2). "Hamath . . . Gath, . . . be they better than these kingdoms?" G., once "better (stronger) than" Israel and Judah, fell; how vain then is your confidence in the strength of mounts Zion and Samaria! In Amos i. 6, etc., Zeph. ii. 4, 5, Zech. ix. 5, 6, G. is omitted; probably it had lost by that time its place among the five *primary* cities. Hezekiah, after Uzziah, conquered Philistia (2 Kings xviii. 8, Isa. xiv. 29–31).

Tell es Safieh occupies the site of G., which lay on the border between Judah and Philistia, between Shocoh and Ekron (1 Sam. xvii. 1, 52). Saul came down from the hills by the road from Jerusalem to Gaza, which passes near Shocoh, and encountered the Philistines near the bend in the valley. Saul was on the E. of the valley, the Philistines on the W., as they came from the W. G. was from its strength often alternately in the hands of Judah and of Philistia (2 Chron. xi. 8). It lay on a hill at the foot of Judah's mountains, ten miles E. of Ashdod, and ten S.E. of Ekron.

Gath-hepher=*the winepress of the well*. Josh. xix. 12, 13. On Zebulun's border, near Japhia (*Yafa*). Jonah's birthplace (2 Kings xiv. 25). Now *El Meshhad*, where his tomb is still shown, two miles E. of *Sefurieh* (Sepphoris).

Gath-rimmon=*winepress of the pomegranates*. **1.** A city of Dan, given to the Levites (Josh. xix. 45, xxi. 24; 1 Chron. vi. 69). On the Philistine plain. **2.** A town of Manasseh, W. of Jordan, assigned to the Levites (Josh. xxi. 25). But *Bileam* (*i.e.* Ibleam, xvii. 11) in 1 Chron. vi. 70, which is probably the true reading in Joshua, the copyist's eye catching "Gath-rimmon" in the previous verse.

Gaza=*fortified*. One of the five Philistine cities. Mentioned in the first and latest books of Scripture, and even now exceeding Jerusalem in size. It is the most southwesterly town towards Egypt, and lay on the great route between Syria and that country, being in position and *strength* (as its name means) the key of the line of communication. It withstood Alexander's siege with all his resources for five months. It is called *Azzah* Gen. x. 19 marg., Deut. ii. 23, Jer. xxv. 20. G. was assigned by Joshua to Judah (Josh. xv. 47), but not occupied till afterwards (Jud. i. 18; comp. Josh. x. 41), the Anakims occupying it still (xi. 22, xiii. 3). The Philistines soon recovered it (Jud. xiii. 1, xvi. 1, 21), and there Samson perished whilst destroying his captors. Solomon ruled over it (1 Kings iv. 24). Hezekiah gave the decisive blow to the Philistines, "even unto G. and the borders thereof, from the tower of the watchmen to the fenced city" (2 Kings xviii. 8). Amos (i. 6) threatened from God, "for three transgressions of G. and for four (*i.e.* for *sin multiplied on sin*, Exod. xx. 5, Prov. xxx. 15. *Three and four* make *seven*, the number implying *completion* of the measure of guilt) I will not turn away the punishment thereof, because they carried away captive the whole captivity (*i.e.* they carried all away and left none; see 2 Chron. xxi. 17, xxviii. 18) to deliver them up to Edom (the Philistines of G., instead of hospitably sheltering the Jewish refugees fleeing before Sennacherib and other Assyrian invaders, sold them as captives to their bitter foes, the Edomites; comp. Isa. xvi. 4). But I will send a fire on the wall of G., which shall devour the palaces thereof." "Pharaoh" *Necho* fulfilled the prophecy on returning from slaying Josiah at Megiddo (2 Chron. xxxv. 20) (Grot.). Or "Pharaoh" *Hophra*, on his return from the unavailing attempt to save Jerusalem from Nebuchadnezzar (Jer. xxxvii. 5, 7, xlvii. 1). (Calvin.)

In Zeph. ii. 4 there is a play on like sounds; *Gazah gazubah*, "G. shall be forsaken." In Zech. ix. 5 "the king shall perish from G.," *i.e.*, its Persian satrap, or petty "king," subordinate to the great king of Persia, shall perish, and it shall cease to have one. Alexander having taken the city, and slain 10,000 of its inhabitants, and sold the rest as slaves, bound Betis the satrap to a chariot by thongs thrust through his soles, and dragged him round the city, as Achilles did to Hector.

In Acts viii. 26, "go toward the S. unto the way that goeth down from Jerusalem unto G. *which* (not G., but *which way*) *is desert*," refers to the portion of *the road* between Eleutheropolis and G., which is *without villages* and exposed to Bedouin marauders of the desert. The words "which is desert" are the angel's (not Luke's), to inform Philip, then in Samaria, on *what route* he would find the eunuch, viz. on the S. route, thinly peopled, but favourable for *chariots*. Robinson (ii. 748) found an ancient road *direct* from Jerusalem to G. through the *wady Musurr*, now certainly without villages. The water in *wady el Hasy* was probably the scene of the eunuch's baptism.

Once G. was the seat of a Christian church and bishop; but now of its 15,000 inhabitants only a few hundreds are Christians, the rest Mahometans. The great mosque was formerly the church of St. John when Gaza was a Christian city.

An extensive olive grove lies N. of the modern *Ghuzzeh*, whence arises its manufacture and export of soap. Its trade in *corn* is considerable, and still is heard the "grinding" of corn with millstones such as Samson was forced to work with in his prison house at G. The *Tel el Muntar* or "hill of the watchman," east of G., is the hill to which Samson carried up the gates. It commands a lovely and striking view on every side.

Gazer. [See GEZER.] 2 Sam. v. 25.

Gazez. **1.** 1 Chron. ii. 46. **2.** Son of Haran, Ephah's son.

Gazzam, children of. Ezra ii. 48.

Geba=*the hill*. A town of Benjamin, on its northern boundary, whence "from G. to Beersheba" expresses *all Judah from N. to S.* as "from Dan to Beersheba" expresses *all*

Israel and Judah from N. to S. (2 Kings xxiii. 8.) Close to Ramah (Neh. vii. 30). As an eastern limit it stands opposed to Gazer (2 Sam. v. 25); *Gibeon* in 1 Chron. xiv. 16. G. was garrisoned by the Philistines at the beginning of Saul's reign (1 Sam. xiii. 3). Jonathan dislodged them in a gallant assault with his armour-bearer alone (xiv.). G. was on the S. and Michmash on the N. of the ravine. Now the village *Jeba*, crowning the steep hill on the edge of the *wady Suweinit*, facing *Mukmas* on the N. side. So in Isa. x. 28–32, "he (Sennacherib) hath laid up his carriages at Michmash," *i.e.*, the "carriages" (*i.e.* heavy *baggages*) could not be got across the *wady* at Michmash. Then "they are gone over the passage," *i.e.*, the lighter part of the army pass the ravine which might have been easily guarded against them, and "lodge" (*malon*, "*rest for the night*," bivouac) at G. on the S. side. Asa fortified it, as commanding the pass (1 Kings xv. 22, 2 Chron. xvi. 6). A. V. has rendered "G." into "Gibeah" rightly Jud. xx. 10, 33, 1 Sam. xiii. 16.

Gebal [see SEIR, MOUNT]=*a line*, viz. of mountain boundary (Ps. lxxxiii. 7). An Idumean clan, on the right of Ammon, as Amalek was on the left; for in the psalm it is coupled with Moab, Ammon, Amalek, and Edom. Probably the modern *Djebal*, mountainous region S. of the Dead Sea; the Gebalene of the Romans, the Gobolitis of Josephus. A portion of the range of Edom. The psalm, probably by Jahaziel of the sons of Asaph, is a thanksgiving for the victory anticipated by faith over the hordes of invaders who sought to root Israel out of his inheritance, and who, marching S. round the Dead Sea, let no tidings reach Jehoshaphat till he heard that a great multitude was within his territory at Engedi (2 Chron. xx. 2, 7–11, 14, 18, 19). Smith's Bible Dict. identifies the G. of Ps. lxxxiii. with G. in Ezek. xxvii. 9, "the ancients of G. and the wise men thereof were in thee thy calkers" (stoppers of chinks in ships), evidently the *Phœnician* city and region between Beyrût and Tripoli, famed for skilled workmen, "the Giblites" (*stone carvers*) (1 Kings v. 18 marg.). So "the inhabitants of *Phœnician* Tyre" are numbered with the invaders (Ps. lxxxiii. 7). But the collocation of G. between the "Hagarenes" and "Ammon" favours the men of G. being *Idumeans*. "The Giblites" in Josh. xiii. 5 were from the region of Lebanon; the LXX. term them *Biblians*, viz. of Biblus, on the Phœnician borders, N. of the river Adonis, afterwards a Christian see.

Geber, son of. **1.** 1 Kings iv. 13. **2.** 1 Kings iv. 19. Having as his commissariat district the part of Gilead forming Sihon's and Og's kingdom, now *Belka*, the great pasture E. of Jordan. Transl. not "he was the *only* officer in the land," for there were *two others* (13, 14), but "and one (superior) officer (*netzib achad*) who was in the land," viz. to superintend the three subordinate officers (comp. Heb. 2 Chron. viii. 10).

Gebim=*the ditches*. Isa. x. 31. Between Anathoth and Nob.

Gedaliah. **1.** Son of Ahikam, who saved Jeremiah from death (Jer. xxvi. 24); grandson of Shaphan, Josiah's secretary, whom the king sent to inquire concerning the book of Jehovah's law recently found (2 Kings xxii. 12, 14). G. thus inherited from father and grandfather a legacy of the fear of God. Left by Nebuchadnezzar, after the destruction of the temple (588 B.C.), to govern the cities of Judah and the husbandmen and vinedressers, who were allowed to remain in the land (Jer. xxxix. 10, 14; xl. 5, 6, 11; lii. 16). He was stationed at the stronghold Mizpah, six miles N. of Jerusalem, with a Chaldæan guard (xli.). Jeremiah, when given his choice by Nebuzaradan where he should dwell, attached himself to G., who was joined also by a promiscuous multitude of "men, women, and children, and of the poor of the land"; also by Ishmael of the blood royal, Johanan and Jonathan, Seraiah, the sons of Ephai, Jezaniah, and their men; also by the Jews who had been driven to Moab, Ammon, and Edom, but who now with reassured confidence began to gather, as formerly, "wine and summer fruits." This indicates his deserved popularity, whilst his words imply his loyalty to the supreme monarch to whom God by express prophecy had assigned the world kingdoms, and at the same time his gentleness as a ruler. "Fear not to be servants of the Chaldees; dwell in the land, and serve the king of Babylon, and it shall be well with you." Even reverence for the temple, though in ruins, revived under him; and men from Shechem, Shiloh, and Samaria came with their offerings and badges of mourning for the destruction of the Lord's house and the holy city (Jer. xli. 5). Johanan warned G. that Baalis (called from the idol Baal) king of Ammon had sent Ishmael to assassinate him and his retinue. With unsuspecting generosity G. refused to credit it. So Ishmael, in violation of the sacred rights of hospitality and taking advantage of the opportunity, whilst eating G.'s "bread" at Mizpah, smote him two months after his appointment (comp. Ps. xli. 9). Jealousy of G.'s presidency was Ishmael's motive; his royal descent leading him to regard himself as the rightful ruler. Ammon, Israel's ancient foe, gladly used such a tool. A mystery of providence that God should permit the righteous, in spite of warning, to rush in unsuspecting honesty of purpose into the trap laid for them; Isa. lvii. 1 suggests a solution. An enemy's presence appears in such anomalies. Faith, in spite of them, believes God is ordering all things for the ultimate good of His people, and at the judgment will vindicate His ways and clear up all that is now dark. All suffering nature and disorganized society as well as believers yearn for the advent of Him who shall reign in righteousness (Isa. xi., Ezek. xxi. 27). His death is commemorated in the Jewish calendar as a national calamity; and many Jews under Johanan, fearing Babylon's vengeance, fled to Egypt, forcing Jeremiah with them (xli. 18).

2. 1 Chron. xxv. 3, 9. **3.** Ezra x. 18. **4.** Zeph. i. 1. **5.** Son of Pashur; one of the princes who caused Jeremiah's imprisonment (Jer. xxxviii. 1, etc.).

Geder. One of the 31 kings defeated by Joshua W. of Jordan (Josh. xii. 13). In the extreme S. Possibly the Simeonite GEDOR (1 Chron. iv. 39).

Gederah=*the sheepcote*. A town of Judah in the shephelah, or hills between the mountains and plain (Josh. xv. 36). Near the "valley of the terebinth" [ELAH, see], near Azekah and Socoh. GEDEROTH=*sheepcotes*, and GEDEROTHAIM=*two sheepcotes*, were in the same region (41).

Gedor. **1.** Josh. xv. 58. A few miles N. of Hebron. Perhaps now *Jedur* between Bethlehem and Hebron, two miles W. of the road. **2.** A town of Benjamin, to which belonged Jeroham, father of Joelah and Zebadiah, who "of Saul's brethren of Benjamin" joined David at Ziklag (1 Chron. xii. 7). **3.** Ancestor of Saul (viii. 31, ix. 37). **4.** Among Judah's posterity (1 Chron. iv. 4, 18). **5.** See GEDER. (1 Chron. iv. 39.) Simeonite chiefs in Hezekiah's reign "went to the entrance of (rather as Keil, 'westward from') G. unto the eastern side of the valley to seek pasture for their flocks," and they dislodged the Hamites "dwelling there of old, and dwelt in their room." On the way between southern Judah and mount Seir. LXX. read "Gerar" (but Simeon's dwellings did not extend westward from Gerar, but were all E. of Gerar).

Gehazi. Elisha's servant. His messenger to the Shunammite woman (2 Kings iv.); suggested the obtaining of a son from the Lord for her, as a meet reward for her kindness to the prophet. Trusted by Elisha with his staff to lay on the face of the lifeless youth. But reanimation was not effected till Elisha himself came: typifying that Moses the messenger, with his rod and the law, could not quicken dead souls, *that* is reserved for Jesus with His gospel. G. proved himself lying and greedy of filthy lucre, and with his great spiritual privileges a sad contrast to Naaman's servants, who had none (2 Kings v.). *They* by wise counsel induced their master to subdue pride, and humbly to wash in the Jordan, according to the prophet's word. G. presumptuously stifled conscience with the plea that a "Syrian" heathen ought not to have been "spared," as his master had "spared this Naaman," and even dared to invoke Jehovah's name, as though his obtaining money by false pretences from him would be a meritorious act: "as the Lord liveth, I will take somewhat of him." In his master's name, under pretence of charity (!), as if wanting presents for "two sons of the prophets from mount Ephraim," he obtained from Naaman two talents of silver and two changes of raiment. Coveting, lying, taking, and hiding, followed in the order of sin's normal and awful development; as in Adam's and Achan's cases (Gen. iii., Josh. vii.). Then God's detection: Elisha said,

"Whence comest thou?" The liar was at no loss for a reply: "Thy servant went no whither." Elisha sternly answered, "Went not mine heart with thee, when the man turned again, . . . (comp. Ps. cxxxix.)? Is it a time to receive money," etc.? Comp. as to *our* times 1 Pet. iv. 3. Naaman from being a leper became newborn as "a little child" by believing obedience; G. from being clean, by unbelieving disobedience, became a leper: if he must have Naaman's lucre, he must have Naaman's leprosy: "the leprosy of Naaman shall cleave unto thee for ever." Still in 2 Kings viii. 4 G. appears as "servant of the man of God," narrating to king Joram the great acts of Elisha and the restoration to life of the Shunammite's son, when lo! she herself appeared. Doubtless affliction brought G. to sincere repentance, and repentance brought removal of the leprosy, which otherwise would have been "for ever." Comp. Hezekiah's divinely foretold death averted by penitent prayer (xx. 1–5). This seems a more likely solution than supposing that this incident occurred *before* G.'s leprosy and has been transposed.

Geliloth. Josh. xviii. 17. One of the southern bounds of Benjamin, "over against the going up (ascent) of Adummim." *Gilgal* occupied the same position "before the going up of Adummim" (xv. 7) on the northern bound of Judah, which is the southern bound of Benjamin; therefore Grove would substitute "Gilgal" for "Geliloth." Its derivation is *galal* "to roll"; like the Scotch "links," meaning both the windings of the stream (G. is near the Jordan) and the coasts; whereas *Ciccar* is the *circle* of vegetation or dwellings round the bends of the water. Conder connects G. with the "tells" or mounds of Palestine, which he thinks to be the accumulated refuse of sun-dried bricks, which served as a platform on which others were baked, as at the present day in India and Egypt. They are found in the Jordan valley, and in the plain of Esdraelon. They always occur near water, and in alluvial clay plains, as in the clay lands between Succoth and Zarthan, where Solomon cast his temple brasswork.

Gemalli. Num. xiii. 12.

Gemariah. 1. Shaphan the scribe's son, Michaiah's father. From his chamber in the Lord's house Baruch read Jeremiah's threatening prophecy in the people's hearing (Jer. xxxvi.). Michaiah reported it, and Baruch being summoned read it again before the princes seated in council in the scribe's chamber in the king's house. G., as the other princes, was "afraid" thereat, and said, "We will surely tell the king of all these words" (not a *threat*, but implying that so momentous a prophecy ought to be told the king). G. had some fear of God and moral courage, for he, with Elnathan and Delaiah, interceded with king Jehoiakim not to burn the roll; but he would not hear them. **2.** Son of Hilkiah, the highpriest who found the book of the law in the Lord's house, and showed it to Shaphan (2 Kings xxii. 8); sent by king Zedekiah on an embassy to Nebuchadnezzar; entrusted by Jeremiah with a letter to the captives in Babylon. Inheriting from his father, like the former G., some regard for sacred things (Jer. xxix. 1–3).

Genealogy. Heb. "the book of the GENERATIONS," *sepher toledoth* [see ADOPTION and GENERATION]. Fuller (Pisgah Sight of Palestine, 1650) says on Acts xvii. 26: "we may see Divinity, the queen, waited on by three of her principal ladies of honour, namely (1) skill in GENEALOGIES, 'of one blood all nations,' (2) CHRONOLOGY, in the exact computation of 'the times appointed,' (3) GEOGRAPHY, measuring out to the nations 'the bounds of their habitation.'" History anciently being based on *genealogies*, the phrase became a title for a *history*; so Gen. ii. 4, "these are the generations of the heavens and of the earth"; as the history of a man's *family* is "the book of his *generations*," so that of the world's *productions* is "the *generations* (not *the creation*, which had been previously described) of the heavens and the earth." "Generations" is the heading of every chief section of Genesis (probably they were original family memoirs preserved and used by Moses under inspiration in writing Genesis). So v. 1, "the book of the generations of Adam," wherein his descendants are traced down to Noah; vi. 9, "the generations of Noah," the history of Noah and his sons; x. 1, "the generations of the sons of Noah," Shem, Ham, and Japhet, the oldest and most precious existing ethnological record; xi. 10–26 "the generations of Shem," 27 "the generations of Terah," Abram's father; xxv. 12 "the generations of Ishmael," 19 "the generations of Isaac"; xxxvi. 1, "the generations of Esau"; xxxvii. 2, "the generations of Jacob"; xxxv. 22–26, "the sons of Jacob," etc., repeated Exod. i. 1–5; also xlvi. 8, a genealogical census of Israel when Jacob came down to Egypt; repeated in Exod. vi. 16, etc., probably transcribed from a document, for the first part concerning Reuben and Simeon is quoted though Levi is the only tribe in question. The promise of Canaan, Israel's separation from the Gentiles, the prophecy of Messiah's descent from Judah, the hereditary priesthood in Aaron's family, and the limitation of ministerial offices to Levi, the promises to David's seed, and the division of Canaan by tribes and families, all combined to make Israel more careful of genealogies than any other nation. Israel's census was taken early in the wilderness 40 years sojourn, the second month of the second year, "by their generations, after their families, by the house of their fathers" (Num. i. 2, 20, etc., ii., iii.). Again, 38 years later, in the plains of Moab, the names of the families being added (xxvi.). According to their genealogical divisions they encamped, marched, made offerings, and selected the spies; hereby Achan was detected, and Saul chosen as king; hereby Canaan was allotted.

At the same time we must remember many became incorporated in a tribe or family by marriage, service, or friendship, besides those belonging to it by birth. See BECHER, CALEB, and 1 Chron. iii. 21, for instances. The genealogies refer often to political and territorial divisions, and not strictly to natural descent, so that "sons" of a patriarch are not necessarily restricted to those so by birth. So Manasseh and Ephraim were numbered among Jacob's "sons," though only grandsons (Gen. xlviii. 5). See BELA (whose two sons Naaman and Ard are called "sons of Benjamin," Num. xxvi. 40, 41) and BENJAMIN respecting Gen. xlvi., Num. xxvi.; Exod. vi. 24 enumerates Assir's son and *grandson* as heads, with their father, of the Korhites. In the list (Gen. xlvi.) grandsons (*e.g.* all Benjamin's ten sons) and *great grandsons* of Jacob (Hezron and Hamul, grandsons of Judah) are named, born afterwards in Egypt and who came into that country *in the loins of their fathers*, and who there became founders of *mishpachoth*, *i.e.* independent families, and were therefore counted grandsons of Jacob as regards the *national organization*. By comprising Jacob himself with all the founders of tribes and families, the significant number 70 results; seven (expressing God's covenant relation to Israel, made up of three the Divine number and four the worldwide extension number) multiplied by ten the seal of completeness; implying that these 70 comprised the whole nation of God (Exod. i. 5, Deut. x. 22). Levi alone was free from foreign admixture. Iddo the seer wrote a book "concerning genealogies" (2 Chron. xii. 15). Hezekiah took a census of priests and Levites according to genealogies, and apparently from 1 Chron. iv. 41, ix. 1, a census also of the nation by genealogies; he had a staff of scribes for such purposes (Prov. xxv. 1). Genealogies were used in reckoning Reuben and Gad, "in the days of Jotham king of Judah [perhaps in connection with his wars against Ammon, 2 Chron. xxvii. 5], and of Jeroboam king of Israel" (1 Chron. v. 17). Zerubbabel, on the return from Babylon, made it a first care to settle the people according to genealogy. Nehemiah did the same as an essential to his great work, the restoration of the national polity (1 Chron. iii. 19, 21–24, ix.; comp. Neh. vii. 5, xi., xii. 1–26), which shows that the genealogical system was continued afterwards. Ezra ii. contains an abstract of the post-captivity census.

In N. T. times, when Augustus ordered the registration for taxing, the Jews went severally to the town of their tribe, family, and father; and so Joseph and Mary to Bethlehem, the town of their forefather David (Luke ii.). Further traces of genealogies being preserved still appear in the mention of Zacharias as of "the course of Abia," Elizabeth as "of

the daughters of Aaron," Anna, daughter of Phanuel, as "of the tribe of Aser." Josephus traces his own descent to the first of the 24 courses of priests, adding "as I have found it recorded in the public tables." He says (c. Apion, i. 7) the priests had to verify the descent of their intended wives from the archives at Jerusalem, and to make new genealogical tables after every war, in order to ascertain what women had been made captives, as such were excluded from marrying priests; the list of highpriests for 2000 years backward was preserved in the archives in his day. The destruction of Jerusalem by Rome must have involved the loss of these registers, except such partial records of genealogy as remained in a few of the priestly families after the last dispersion. Benjamin of Tudela says that the princes still professed to trace their descent up to David. The *present* impossibility of verifying the genealogies of the Jews' tribes and families is a Divine indication that Christ the antitypical Highpriest and the Heir of David's throne having come supersedes the polity of typical priests and kings, which anciently required the careful preservation of pedigrees. Paul therefore condemns the study of "endless genealogies" (1 Tim. i. 4), though probably he aims also at *gnostic* genealogies of *spirits*.

In interpreting a genealogy it is to be remembered that the list may represent *the succession to an inheritance* or headship of tribe or family, rather than natural descent. In an Assyrian inscription similarly "Jehu," successor of Omri's race, is called "*son* of Omri." Again pedigrees are abbreviated so as to specify the generations alone which show from what leading houses the person sprang. The register of Levi in Exod. vi. 16-20 gives only two links between Levi and Moses, viz. Kohath and Amram; which has been made an argument for Israel's sojourn in Egypt only half the 430 years specified (Exod. xii. 40). But the Kohathites (Num. iii. 27) in Moses' time were divided into four families, Amramites, Jehezarites, Hebronites, and Ussielites, 8600 men and boys independent of women; the fourth would be Amramites. Now Moses had only two sons; therefore if Amram his father were the Amram Kohath's father, Moses must have had 2147 brothers and brothers' sons, which is impossible; therefore between the two Amrams a number of generations must have dropped out. So in Ezra's genealogy (Ezra vii. 1-5, comp. 1 Chron. vi. 4-15) five descents are omitted between Azariah Meraioth's son and Azariah Johanan's son; and several between Ezra himself and Seraiah, put to death 150 years before Ezra by Nebuchadnezzar. In Exod. vi. the sons of three of Kohath's sons are given, but not of Hebron (though in 2 Chron. xxiii. four sons are assigned to him), probably because no family sprang from him as the head. The *object* of genealogies was not chronology, but to mark ramifications of tribal and family relationship. Thus the genealogy of Ruth iv. 18-22 makes but four intervening links between Nahshon at the exodus (Num. i. 7) and David, viz. Salmon, Boaz, Obed, Jesse; whereas the genealogy of Levi has double that number in the same period, seven between Phinehas and Zadok, and more in Gershon's line (1 Chron. vi.). Therefore some names must have been omitted of David's genealogy. Genealogies are clear measures of time only when complete; and the marks of completeness are, when the mother as well as the father is named, or when historical facts define the relationship, or when a genealogy is confirmed by one or more besides, giving the same number of generations within the same bounds. Early marriage will in the case of some, as princes, make 30 years too long for a generation. In the descending form of genealogy, when direct heirs failed collateral ones were inserted, and the heir would put his name next after his predecessor though not his father (Ruth iv. 18, 1 Chron. iii.). The ascending form appears 1 Chron. vi. 33-43, Ezra vii. 1-5. Females were reckoned when rights or possessions were transmitted through them. Corruptions of the text are frequent in genealogies. Christ's descent through David, from Abraham and Adam, is given in an unbroken line of genealogy.

Genealogy of Jesus Christ. Needed, to show that redemption was no afterthought, but designed from the first. Abraham and David in Matthew's Gospel are singled out to prove the fulfilment in Christ of the promises made to Abraham 2000 years previously, and to David 1000. The O. T. begins with "Genesis" (generation); so also the N. T. begins with the genesis ("generation," Matt. i. 1) of Jesus Christ. Matthew's Gospel contains, not Joseph's direct ancestors, but *the succession of heirs to David's and Solomon's throne*. The tracing of Christ's descent through Judah's *royal* line harmonizes with the kingly aspect of Jesus Christ in Matthew's Gospel. The steps of Joseph's *direct parentage* did not coincide with those of the *succession to the throne*. Solomon's line failed, and Nathan's and Neri's succeeded as legal heirs. Hence the need of two genealogies, one (Matthew) of the succession, the other (Luke) of the parentage. Jeremiah (xxii. 30) declares Jeconiah, Coniah, or Jehoiachin was to be childless. He cannot therefore have been lineal progenitor of Jesus Christ. It is at this point in the genealogy, *i.e.* after Jehoiachin, the same names occur in both lists, Salathiel and Zerubbabel taken (in Matthew) from the line of Nathan (Luke) to supply the failure of Jehoiachin's issue. The promise was, Messiah was to be "*of the fruit of the loins of David*" (Acts ii. 30), but to Solomon only that "his *throne* should be established evermore" (1 Chron. xvii. 14). So a double genealogy of Jair is given, one of the *inheritance*, the other of *birth* (1 Chron. ii. 4, 5, 21, 22; Num. xxxii. 41). Matthew appropriately, as writing for *Jews*, gives Christ's legal descent; Luke, for Gentiles, the natural descent. Matthew *downwards*, from Abraham the father of the Jews (naturally, but of the Gentiles also spiritually: Gen. xvii. 5, Rom. iv. 16, 17); Luke *upwards*, to Adam, "who was the son of God" and the father of Gentiles and Jews alike.

The words "as was supposed" (Luke iii. 23) imply that Christ's sonship to Joseph was only a *reputed* not a real one. Yet He was God's extraordinary gift to Joseph through his proper wife Mary, and *the fruit of his marriage to her*, not as natural offspring of his body but *as supernatural fruit*. Hence attention is drawn to *Joseph's* being "son of David" (Matt. i. 20), "of the house and lineage of David" (Luke ii. 4, comp. i. 32).

Matthew omits three links of the pedigree. "Joram begat Ozias," *i.e.* Uzziah. But Joram really begat Ahaziah, Ahaziah Jehoash, Jehoash Uzziah. If the two genealogies contained anything false or mutually contradictory, Christ's enemies would have convicted them from the public documents. Clearly men in *that* day saw nothing irreconcilable in them. From Abraham to David both agree, thenceforward the names differ. Luke has 42 from David, Matthew only 27. The less number in Matthew is intelligible, if he be only tracing the *heirs to the throne*; for "the heir of my heir is my heir." So *intermediate heirs are omitted* without risk of misconception, for spiritual reasons; *e.g.*, Simeon is omitted in Moses' blessing (Deut. xxxiii.) on account of his cruelty, Dan in Rev. vii. for his idolatry. The full number is given in Luke, as naming the natural line.

Mary must have been of the same tribe and family as Joseph, according to the law (Num. xxxvi. 8). Isa. xi. 1 implies that Messiah was the seed of David by *natural* as well as legal descent. Probably Matthan of Matthew is the Matthat of Luke, and Jacob and Heli were brothers; and Heli's son Joseph, and Jacob's daughter Mary, first cousins. Joseph, as *male* heir of his uncle Jacob, who had only one child, Mary, would marry her according to the law (Num. xxxvi. 8). Thus the genealogy of the *inheritance* (Matthew's) and that of *natural descent* (Luke's) would be primarily Joseph's, then Mary's also.

The number 14 has some mystic signification (comp. Num. xxix. 13, 1 Kings viii. 65). It is the double of *seven*, the number for *completeness*; the periods of 14 in Matthew are the sacred *three*. The period from Abraham to David is that of *patriarchs*; from David to the Babylonian captivity that of *kings*; from the captivity to Christ *private individuals*. The first and second tessaradecade have an illustrious beginning; the third not so, that its ending in Messiah might stand forth pre-eminent above all that went before. The first is that of *promise*, beginning with Abraham and ending with David, the receivers of the promise; the second adumbrates Christ's eternal

kingdom through the temporary kingdom of David's line; the third period is that of *expectation*.

[On CAINAN, in Luke's Gospel, see.] The name Jehoiakim seemingly has dropped out, Josiah's son and Jeconiah's father; otherwise David would have to be counted twice to make up the second 14. Five females are in Matthew's Gospel: incestuous Tamar, Rahab the Moabitess and a harlot, Ruth, Uriah's wife Bathsheba the object of David's adulterous love, and above all Mary; all extraordinary monuments of God's grace, that chooses out of the vilest to make vessels unto honour, for the bringing forth of the promised Seed, who was to save sinners of every type and race.

Generation. Heb. *dor*, "revolution," period of time; 100 years in the patriarchal age (Gen. xv. 13, 16; Exod. xii. 40), afterwards 30 or 40 years (Job xlii. 16, Luke i. 50). On the plural GENERATIONS, Heb. *toledoth*, see GENEALOGY. Mankind is ethnologically ranged under three heads in Gen. x. 3, 6, 22, "the sons of Japhet, Ham, Shem." Modern science by independent research arrives at a similar threefold division into Semitic, Aryan, and Turanian (Allophylian). Genesis, in accordance with modern ethnology, classifies together the Cymry or Celts (Gomer), the Medes (Madai), and the Ionians or Greeks (Javan); thus anticipating the Indo-European theory, which makes the European races (represented by the Celts and the Ionians) akin to the Aryans (represented by the Asiatic Madai or Medes). Also Scripture, in agreement with ethnology, groups together as "children of Shem" (*i.e. Semitics*) Asshur (Assyrians), Aram (Syrians), Eber (Hebrews), and Joktan (the Joktanian Arabs). Also it rightly classifies under the "sons of Ham" Cush (Ethiopians), Mizraim (Egyptians), Sheba and Dedan (certain southern Arabs), and Nimrod (*i.e.* the oldest Babylonians). [See BABEL.] Sir H. Rawlinson truly terms "the generations (genealogy) of the sons of Noah" "the most authentic record we possess for the affiliation of nations" (Journ. Asiat. Soc., xv. 230).

Generation means also *the men of an age*: as Isa. liii. 8, "who shall declare His generation?" *i.e.* their *wickedness*, in parallelism to their oppressive "judgment." In Jer. vii. 29, "generation of His wrath," *i.e.* with whom He is wroth. Also generation is used with reference to the *characteristic disposition* of the age, "adulterous," "unbelieving," "untoward" (Matt. xi. 16, xii. 39, xvii. 17; Acts ii. 40). In Luke xvi. 8, "the children of this world are in respect to *their own* (so the Gr.) generation (*i.e.* in relation to *men of their own kind*, men of this world) wiser than the children of light," are in respect to *their* generation (men of their kind, godly, men of the world to come). In Matt. iii. 7 generation means "*brood* of vipers."

In Matt. xxiv. 34 "this generation shall not pass (viz. *the Jewish race*, of which the generation in Christ's days was *a sample in character*; comp. Christ's address to the *generation*, xxiii. 35, 36, in proof that generation means at times *the whole Jewish race*) till all these things be fulfilled," a prophecy that the Jews shall be a distinct people still when He shall come again.

Genesis. The Heb. name is *Bereeshith*, from its opening word "in the beginning." LXX. *Genesis* means *generation, i.e.* creation and birth of the universe, man, and history. It is a *religious* history, therefore it omits accounts in detail of other nations, and concentrates attention on the origin of that one from whom the promised Redeemer of man from the deadly consequences of the fall (which is detailed at the beginning) sprang. Whilst a bare catalogue is given of whole genealogies of nations, minute details are given of the godly patriarchs in the line of the promised Saviour, for these details are of more everlasting moment to us than the rise and fall of the mightiest empires. Again, the details in the patriarchs' history selected for narration are not the merely personal facts, but those illustrating religious principles and furthering God's gracious purpose of redemption. Thus Adam's history before and in the fall is minutely given, as affecting the whole race whom he represented; but after the fall only a few brief notices, but these of important bearing on mankind's spiritual prospects (Gen. iii. 20–24, iv. 1, v. 1–5). So the early development of the enmity between the serpent's seed and the seed of the woman, and the separation of the church from the world (iv. 1–16, 25, 26). The Divine prophetical germs in G. are the foundation of all the subsequent prophecies throughout the Bible, and receive their consummation in the restored tree of life, waters of life, communion with God face to face in the world delivered from the curse, at the close of Revelation.

Astruc, a Belgian physician (A.D. 1753), inferred from the varying use of the names of God, Elohim and Jehovah, the existence of 12 documents or memoirs used by Moses in compiling G. Probably Moses under inspiration used such ancient memoirs, *e.g.* genealogies; but he certainly has composed no loosely joined chronicle, but a history with unity of plan throughout, and using the names of God not arbitrarily but with the most accurate propriety.

The oldest part of the Hindoo Vedas is hardly as old as the time of Moses, and his work embodies genealogical and other memoirs, probably handed down from the earliest period of man's history. G. is the first of the five parts of the pentateuch, the grand subject of which is the setting up of the theocratic kingdom, Israel, amidst the nations as the repository of the Divine promise until its fulfilment in Messiah, who should be a "light to lighten the Gentiles, and the glory of His people Israel." G. begins with creation, then proceeds to show that the Elohim of creation is the Jehovah in covenant with His people in redemption. So in Col. i. 16, 17, Christ the Head of creation, BY whom and IN whom as the Divine Word carrying in Himself the archetype of all existences, and FOR whom the universe of things have their being, is also the Head and Originator of the new creation. Appropriately therefore ELOHIM (the name for *Divine might*, from *alah* "mighty") occurs throughout the first general account of creation (i. 1—ii. 3); but Jehovah, the faithful covenant keeping I AM, in the special account of creation affecting His covenant with man.

The organic unity of G. appears from its structure: (1) introduction (i. 1—ii. 3), wherein the moral superiority of the Bible cosmogony stands pre-eminent. Heathen cosmogonies abound in crude poetical and philosophical speculations, either representing God and matter as co-eternal, or pantheistically confounding God and matter, making Him its pervading spirit. G. alone recognises God's personality and God's unity.

Another marked distinction between the oldest heathen compositions and G. is they are palpably mythical in substance and *poetical* in form, *history* not arising till a later stage of national development. But G. is thoroughly historical in matter and prose in its form; Hebrew developed poetry not appearing until a later age, when the mythical element could have no place; a powerful confirmation of the historical trustworthiness of Scripture. Its sublime simplicity stamps G. as history, not poetical myth or subtle speculation.

G. moreover alone describes creation *out of nothing*, as distinguished from creation out of preexisting materials. G. alone recognises the law of progress in creation: first light, then order, then life, vegetable, grass, herb, fruit tree; then animal life. Again (1) the waters, (2) the dry land, (3) the heavenly bodies. Also progressive advance in life: (1) aquatic animals and fishes; (2) fowl; (3) terrestrial animals; (4) man, the apex of creation. The advance is orderly, from the lower to the higher organizations. G. is distinguished from the world's cosmogonies in connecting the Creator with His work in a relation of love; God contemplating "everything that He had made, and behold it was very good" (i. 31).

Traditions of widely separated nations over the earth retain fragments of the account of the fall, the tree, the serpent, the first pair, the flood. The Bible version of the story is simplest, purest, and the one that presents the only common ground from which all the others are likely to have emanated; it represents the facts in a universal worldwide aspect, and the groans of suffering creation and the sighing of every heart confirm its literal truth. The universality of the deluge *over the area then occupied by man* is attested by the traditions of widely scattered nations, preserved from the times when as yet the forefathers of mankind were undispersed. Philology and ethnology remarkably confirm the oldest extant genealogy of races in Gen. x. Egyptology similarly confirms the abundant notices of Egypt in G. and Exodus.

After the introduction, G. consists of successive genealogical histories (*to-*

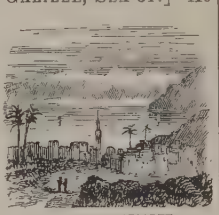
ledoth) [see GENEALOGY]. The larger sections have subdivisions carefully marked (the Jewish *perashim* or sections of the pentateuch, as our chapters, often obscure the true divisions). In each successive genealogical portion the history is carried down to the close of the period, and generally at the commencement of the succeeding one the previous account is, so far as necessary, summarily repeated with a note of time. Thus ii. 4 refers back summarily to the previous record of creation: so v. 1; vi. 9; xi. 10, 27; xxv. 12, 19; xxxvi. 1; xxxvii. 1, 2, 3, where Jacob's position is stated and we are taken back to the time, 12 years before Isaac's death previously recorded, when Joseph was 17 years old, that so a new starting point for the history might be presented.

The names of God occurring are EL, the shortened form of ELOHIM; ELION, "Most High" (in G. only in xiv. 18 EL ELION, but in Psalms found alone, and with ELOHIM and JEHOVAH); and SHADDAI, "Almighty," in the pentateuch generally with EL. The plural is that of excellence and majesty; Elohim combining in Himself the several attributes assigned to distinct gods by the heathen. Hence Elohim is applied to false gods as well as to the true God; and is the word used where heathen people, as the Egyptians, or foreigners, as Hagar, Eliezer of Damascus, the Egyptians, etc., are introduced. But Jehovah is a proper name restricted to the one God in covenant with His people, and therefore is the predominant name in those sections which concern them.

From Exod. vi. 2, 3, "I am JEHOVAH; I appeared unto Abraham, . . . by the name of *God Almighty* (El Shaddai), but by My name *Jehovah* was I not known to them," rationalists infer that the passages in G. (*e.g.* chap. ii.) containing "JEHOVAH" were a later insertion. But the JAH occurs in the composition of "Jochebed," "Joshua," "Moriah." Moreover JEHOVAH is from *havah*, the form of "to be" existing only in the oldest Heb. previous to its separation from Syriac and Chaldee; for after the separation these two dialects have it, but the Heb. has *hayah* not *havah*. The sense of Exod. vi. 2, 3 must be, "I was manifested to Abraham . . . as the *almighty* One, able to do all I promised; but in My character of *Jehovah*, the unchanging I AM (Exod. iii. 14), the fulfiller of My covenanted promises, I was not in act made known, as I am now about to make Myself known to My people." In Gen. ii. 4 to the end of iii. JEHOVAH ELOHIM are combined, marking that the mighty *Creator* is the same JEHOVAH who revealed Himself to Adam as subsequently to Moses. The tone of deliberation, "Let *us* make man" (i. 26, in the so called Elohistic portion) accords with that of iii. 22, "behold the man is become as one of us" (in the so called Jehovistic portion); also xi. 6. Eve's exclamation (iv. 1), "I have gotten a man *by the help of* (Gesenius) JEHOVAH," marks her hope of her first-born proving one link towards the birth of the Messiah covenanted by God to His people. Again, in v. 29, a so called Elohistic portion, JEHOVAH occurs in connection with Noah, marking him as a second depositary of the covenanted promise. Again, in xiv. Melchizedek, the king-priest of the Canaanite Salem, worships EL ELION, "God most high," and *Abram* identifies Him with JEHOVAH the Hebrews' God of the covenant, "I have lift up my hand to JEHOVAH, EL ELION, possessor of heaven and earth." Bp. H. Browne truly says, "it is doubtful whether an author in the time of Samuel could have written the history of the forefathers of his race with all the truthfulness, simplicity, and accuracy of detail to be found in the book called the first book of Moses."

The objections drawn from man's antiquity are met by the consideration that G. gives no sure data for fixing the time of his first appearance. The genealogies probably present us only with the names of representative men; links probably have been omitted; and the text in respect to numbers and genealogies was open to transcribers' errors in the transmission. Moreover the conclusions of science are hardly yet fixed. We can afford to wait in faith; God in His own time will show the perfect harmony between true science and revelation.

Gennesaret, Sea of. [See CINNEROTH and GALILEE, SEA OF.] At the N. W. angle was the fertile plain "Gennesaret." Crescent in shape, extending from Khan Minyeh on the N. to the steep hill behind Mejdel on the S., called *el Ghuweir*, "the little ghor," watered by the spring Capharnaum (B. J., iii. 10, § 8). It is also called "the Sea of Tiberias." All its names are drawn from places on the W. side. "The land of Gennesaret" was close to CAPERNAUM [see] on the opposite side to the N.E. of the lake, where the feeding of the 5000 took place (John vi. 1, 17, 24, 25). In the land of Gennesaret was spoken the parable of the sower. There was the cornfield descending to the water's edge, the trodden path through its midst, without fence to prevent the seed from falling on either side or on it, itself hardened with treading; there was the rich soil of the plain, the rocky hillside protruding here and there, the stony soil, and the thorn bushes springing up in the midst of the grain.


LAKE OF GENNESARET.

Gentiles. Heb. *Goï*, "the nations" (or "heathen," derived from the Gr. *ethnē*), as opposed to Israel (Neh. v. 8). In Gen. x. 5, "isles of the Gentiles," the term is used geographically in no invidious sense. In xiv. 1, Tidal "king of *nations*" was probably chief of several nomad wandering tribes of western Asia. In Josh. xii. 23 we read, "the king of the nations (the gentile foreigners) of *Gilgal*," the modern Moslem village *Jiljule*, six Roman miles N. of Antipatris. *Goyim* is peculiarly used of GALILEE [see], bordering on and, even in Israelite times, much peopled with the G. (Jud. iv. 2, Isa. ix. 1.)

"Greeks" in N. T. is used for *G.* (Acts xiv. 1, xvii. 4; Rom. i. 16, x. 12, ii. 9, 10; 1 Cor. x. 32 marg.) With all the superiority of the gentile great world kingdoms, in military prowess, commerce, luxury, and the fine arts, Israel stood on an immense *moral* elevation above them, in the one point, *nearness to God*, and possession of His revealed will and word (Exod. xix. 5, 6; Ps. cxlvii. 19, 20, cxlviii. 14; Rom. iii. 1, 2). But this superiority was in order that Israel, as priests unto God, might be mediator of blessings unto all nations (Isa. lxi. 6). The covenant from the first with Abraham contemplated that "in his seed all the nations of the earth should be blessed" (Gen. xxii. 18). The Jews in national pride failed to see this, and despised the G. Rejecting Messiah, they were "broken off" from the olive, that the G. might be "graffed in" (Rom. xi. 11–35). "The times of the G." began with Judah's depression and captivity under Nebuchadnezzar, to whom God delegated the world empire (Jer. xxvii. 6, 7), whence Jeremiah's counsel to the Jews to submit to him was true patriotism, not cowardice. Jerusalem has more or less been ever since "trodden down of the G.," and shall be so "until the times of the G. be fulfilled" (Luke xxi. 24). Then shall the times of Israel begin with a glory eclipsing her past glory. "All Israel shall be saved." "The receiving of them shall be life from the dead" to the whole world (Mic. v. 7; Isa. ii. 2–4; Rev. xi. 2–15). The theocracy shall be restored with unparalleled splendour at the coming of Him "whose right it is" (Ezek. xxi. 27). The times of the gentile monarchies answer to Israel's seven times punishment (Lev. xxvi 18, 21, 24).

Genubath. Son of Hadad, an Edomite of the king's seed, by an Egyptian princess, sister of Tahpenes, queen of the Pharaoh who ruled Egypt in David's reign (1 Kings xi. 14–20). Born and weaned by the queen in the palace, and reckoned in the household among Pharaoh's sons.

Gera. Son, *i.e.* descendant, of Benjamin; enumerated in the list when Jacob went into Egypt (Gen. xlvi. 21); son of Bela (1 Chron. viii. 3, where probably but *one* G. is genuine); in the loins of his grandfather Benjamin *then*, but not actually born until after the going to Egypt and before Jacob's death. Num. xxvi. omits G. as not being head of a family but being one of the Belaites; his mention in Genesis implies that ultimately he became head of a family. G., Ehud's ancestor, and G., Shimei's ancestor, is the same person (Jud. iii. 15, 2 Sam. xvi. 5).

Gerar. Chief city of the Philistines in Abraham's and Isaac's time; now *Khirbet el Gerar*. The fertile region between the two deserts of Kadesh and Shur; resorted to therefore by Abraham and Isaac in time of famine. On the southern border of

Canaan, near Gaza and Beersheba (Gen. x. 19, xx. 1, xxvi. 1, 26). Near the deep wady *Jurf el Gerar*, "the rapid of G." (2 Chron. xiv. 13, 14.) The people were pastoral in the times of Abraham, but warlike, with a regular "chief captain of the army," Phichol (the "mouth of all," implying a commanding *voice* as commander-in-chief). Abimelech ("father of kings," implying an *hereditary* not an elective monarchy) was the common royal title (Ps. xxxiv. title, comp. marg.). Conder (Pal. Exp., Aug. 1875) identifies it rather with Tel-Jema, an enormous mound covered with broken pottery, immediately S. of Khirbet el Gerar. The name, lost to this the proper site, lingers in the neighbouring Khirbet el Gerar.

Gerasa. "Gerasenes" is read in Mark v. 1 by Vat. and Sin. MSS.; also in Luke viii. 26 by Vat. A city on the eastern border of Peræa amid the Gilead mountains, 20 miles E. of Jordan, 25 N. of Rabbath Ammon, now Philadelphia. If G. be read for Gadara, "the *region* of G." must include Gadara and the coasts of the sea of Tiberias which lay far W. of G. The ruins are the finest on the E. of Jordan. However Dr. Thomson identifies G. with the Arab *Gersa*, close to the shore, with a mountain rising at the back, down which the swine might rush and be unable to stop themselves from rushing into the water. In the mountain are ancient tombs which may have been the demoniac's dwelling.

Gerizim. [See EBAL.] The mount of the G., *i.e. the dwellers in a shorn* (desert) *land*; subdued by David. 1 Sam. xxvii. 8, "Gezrites" or "Gerzites." Smith's Bible Dict. identifies G. with the mount on which Abraham offered Isaac, MORIAH [see]; it is objected to the temple mount being the site of Isaac's offering that "Abraham lifted up his eyes, and

MOUNT GERIZIM.

saw the place afar off," whereas the temple mount is not conspicuous from afar; also the Samaritans identify the site of the sacrifice with the natural altar on G. But Gen. xxii. 4 means simply that Abraham saw the spot *at such a distance as the place admitted*. Abraham had uttered an unconscious prophecy, ver. 8, "God will provide (or 'see') a lamb." Now in ver. 14 he sees that "God" (the ELOHIM whose resources he knew to be infinite) proves Himself to be JEHOVAH *the Provider* for the people in covenant with Him, "Jehovah-jireh." The meaning of "Moriah"=*what Jehovah has made one see*, alluding to "*the mount of the vision of Jehovah*" (ver. 14), favours the view that the name "Moriah" in ver. 2 is used by anticipation, and originated in Abraham's words, ver. 14. The identity of name favours the temple mount being the site (2 Chron. iii. 1). The distance, two days journey from Beersheba, which would bring him in sight of the temple mount at Jerusalem on the third day whereas G. could not be reached on the third day from Beersheba, favours the same view.

G. commands one of the finest views in Palestine, being 2500 ft. above the Mediterranean on the W. Hermon's snowclad heights lie on the N., and the transjordanic mountains, cleft by the Jabbok, on the E. Manasseh, brother of Jaddua the high-priest, married the daughter of Sanballat the Cuthæan (2 Kings xvii. 24), who in order to reconcile his son-in-law to this forbidden affinity obtained leave from Alexander the Great to build a temple on G. (Josephus, Ant. xi. 8, § 2–4.) Henceforward the Samaritans and Jews assumed mutual antagonism; but whereas the Jerusalem temple and worship were overthrown soon after our Lord's crucifixion, the Samaritan on G. have continued from age to age, and the paschal lamb has been yearly offered by this interesting community; they possess a copy of the law, attributed to Manasseh, and known to the Christian fathers of the second and third centuries. To G. our Lord alludes: "Woman, believe Me, the hour cometh when ye shall neither in *this mountain* nor yet at Jerusalem (exclusively) worship the Father" (John iv. 21). Lieut. Anderson within the ruin called "the castle" excavated the foundations and piers of an octagonal church, probably that built by Justinian. The church and castle were built on a rough platform of stones without mortar, including the so called "twelve stones." On this platform perhaps the Samaritan temple stood.

Gershom: Gershon. 1 Chron. vi. 1, 16. Firstborn of Moses and Zipporah="a sojourner in a foreign land" (*ger*, "sojourner," is common to Heb. and Egyptian; *shom* is not from Heb. *sham* "there," as marg., but *shom*, Coptic, "a strange land"); alluding to Moses' sojourn in Midian, "for, he said, I have been a stranger in a strange land" (Exod. ii. 22, xviii. 3). [See CIRCUMCISION and Exod. iv. 25.] G. was founder of a family, of which was "Jonathan, son (descendant) of G.," the "young man the Levite," who became Micah's priest to the image (Jud. xvii. 7, xviii. 18–30), and subsequently the Danites' priest. His descendants held this priesthood till the taking of the ark by the Philistines, which is called "the day of the captivity of the land." G. in the Heb. text (*ketib*) is called "son of *Moses*." The name is altered into *Manasseh* with a hanging *n* (raised above the line to show it might either be inserted or omitted) in the Masoretic keri, or marg. Heb. "He did the deeds of idolatrous Manasseh," says the Talmud (Baba bathr., 109 b.), "therefore Scripture assigns him to the family of Manasseh." Rabbabar bar Channa says "it would have been ignominious to Moses to have had an ungodly son; he was the son of Manasseh in impiety, of Moses in descent." But other of Moses' descendants through G. reflected the piety of "the man of God." Shebuel G.'s descendant was "ruler of the treasures" dedicated in the sanctuary under David (1 Chron. xxiii. 15–17, xxvi. 24–28). One accompanied Ezra from Babylon (viii. 2).

Gershon. Eldest of Levi's three sons, born apparently before Jacob's going down to Egypt (Gen. xlvi. 11). Kohath and his descendants Moses and Aaron's priestly line eclipsed G.'s line. G.'s sons were Libni and Shimei (1 Chron. vi. 17, 20, 21, 39–43). Some of his descendants took part in the service of the sanctuary (xxiii. 7–11). Asaph, the famous sacred singer and seer, was one of them. Comp. also under Hezekiah (2 Chron. xxix. 12). At the Sinai census the males of the sons of G. were 7500 (Num. iii. 21, 22). The serving men were 2630 (iv. 38–41). They had charge of the tabernacle, tent, covering, hangings, curtain of the door, and cords (iii. 25, 26; iv. 25, 26). They had two covered wagons and four oxen for the service (Num. vii. 3, 7, 8). The Merarites had twice as many wagons and oxen. The reason for this unequal division is not *expressed*; but on turning to chap. iv. the reason *undesignedly* appears (an unstudied propriety attesting the truth of the narrative); the Gershonites had the *lighter* parts to bear, the "curtains," "tabernacle," *i.e.* the *mishkan* or great woven cloth consisting of ten breadths, the "tent" of goats' hair cloth, and the "covering" of rams' skins, and BADGERS' [see] (*tachash*) skins, the hangings and their cords. But the Merarites had the heavier and more solid framework to bear, the boards, bars, pillars, sockets, pins, their cords and instruments. Their station was "behind the tabernacle westward" (iii. 23); on march they were in the rear of the first three tribes. Thirteen of the Levitical cities were allotted to them; all in the northern tribes, two of them cities of refuge (Josh. xxi. 27–33; 1 Chron. vi. 62, 71–76).

Gerzites, Gizrites, or Gerizzites. A Bedouin tribe once dwelling in central Palestine, from whom mount Gerizim took its name, as another mount was named from the Amalekites when dwelling anciently in Ephraim (Jud. xii. 15). Afterwards driven to the southern border of Palestine, where with the Geshurites and Amalekites they were found by David in Saul's days (1 Sam. xxvii. 8), rich in "sheep, oxen, asses, camels, and apparel." Read "Gerizzites."

Gesham. 1 Chron. ii. 47.

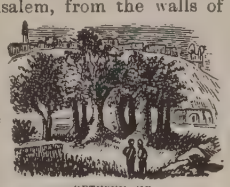
Geshem. An Arab who, with Sanballat of Horonaim, and Tobiah the servant, the Ammonite, opposed Nehemiah in repairing Jerusalem. (Neh. ii. 19, vi. 1, etc.) Frustrated in this as well as in the plot against Nehemiah's life. It was for the interest of the wandering marauders of the frontier of Palestine to prevent its restoration as a kingdom.

Geshur=*bridge*. A region N.E. of Bashan, adjoining Argob and Aram, conquered by Jair of Manasseh, but left in the hands of the original inhabitants (Josh. xiii. 13; Deut. iii. 14; 2 Sam. xv. 8). "Geshur at

Aram" (Heb.), *i.e.* bordering on *Syria* of Damascus (1 Chron. ii. 23). The Geshuri bordering on the Philistines (Josh. xiii. 2), and invaded by David (1 Sam. xxvii. 8), were distinct from those N.E. of Gilead. Yet there may have been some connection, a portion of the Geshurites possibly passing southwards. At least David in his wandering life formed an alliance with Talmai king of G. by marrying Maachah his daughter, by whom he had his handsome but worthless son Absalom and his daughter Tamar. David's attack on the southern Geshurites, or else his stay near Moab (xxii.), may have first brought him into connection with Talmai king of the northeastern G. (2 Sam. iii. 3, xiii. 37.) The wild nature of Absalom accords with the wild home and stock whence he sprang; thither he fled after murdering Amnon. G. was probably part of the rugged ARGOB [see], now *Lejah*, where amidst those basaltic fastnesses the Geshurites would be secure from the Israelites in the plains.

Gether. Third of Aram's sons (Gen. x. 23).

Gethsemane = *oil-press.* Beyond the brook Kedron at the foot of the mount of Olives; where probably oil was made from the olives of the adjoining hill (Luke xxii. 39, John xviii. 1). Called a "place" or *farm* (*chorion*), Matt. xxvi. 36, to which probably the "garden" was attached. E. of Jerusalem, from the walls of which it was half a mile distant. It was the favourite resort of our Lord with His disciples



GETHSEMANE.

(John xviii. 2), the shade of its trees affording shelter from the heat and the privacy so congenial to Him. Bethany lay on the E. of Jerusalem, and towards it our Lord led His disciples before the ascension. In Luke xxiv. 50 the sense is, He led them *to the side of the hill where the road strikes downward to Bethany*; for Acts i. 12 shows He ascended from the *mount of Olives*. "Bethany" probably includes not only the village but the district and side of the mount adjoining it; even still the adjoining mountain side is called by the same name as the village, *el-Azariyeh*. This reconciles Luke xxiv. 50 with Acts i. 12. Gardens and pleasure grounds abounded then in the suburbs (Josephus, B.J., vi. 1, § 1, v. 3, § 32), where now scarcely one is to be seen. In G. "without the city" Christ "trod the winepress alone" (Isa. lxiii. 3, Rev. xiv. 20). In these passages, however, He is the *inflicter*, not the sufferer, of vengeance; but in righteous retribution the scene of bloodshedding of Christ and His people shall be also the scene of God's avenging His and their blood on the antichristian foe (xix. 14). The time of the agony was between 11 and 12 o'clock Thursday night (Friday morning in the Jews' reckoning), two days before the full moon, about the vernal equinox. The sites assigned by the Latins and Armenians and Greeks respectively are too near the thoroughfare to the city to be probable. Some hundreds of yards farther up the vale and N.E. of St. Mary's church may be the true site. The fact that Titus cut down all the trees round about Jerusalem (Josephus, B. J., vi. 1, § 1) is against the contemporary ancientness of the eight venerable olive trees now pointed out. The tenth legion, moreover, was posted about the mount of Olives (v. 2, § 3, vi. 2, § 8); and in the siege a wall was carried along the valley of Kedron to the Siloam fountain (v. 10, § 2). The olives of Christ's time may have reproduced themselves.

Geuel. Num. xiii. 15.

Gezer = *cut off, i.e. isolated.* An old Canaanite city, whose king, Horam or Elam, helping Lachish, was slain with his people by Joshua (x. 33, xii. 12). A landmark of Ephraim, between lower Bethhoron and the Mediterranean (xvi. 3), on the S.W. border (1 Chron. vii. 28). Now *Tell el Djezir* near *Abou Shusheh* (Ganneau). Allotted to the Kohathite Levites (Josh. xxi. 21; 1 Chron. vi. 67). At a short distance from Tel el Djezir, on the E. side, engraved on a horizontal rock, is a bilingual Greek and Hebrew inscription marking the *limit of G.* (Num. xxxv. 5) as a Levitical city with its portion without the city. The inscription is at least as old as one century B.C.; also a second similar inscription exists on the N.W. Thus the sacred boundary was a square, having its four angles at the four cardinal points (Ganneau). The original inhabitants remained and paid tribute to Israel (Jud. i. 29; 1 Kings ix. 16, 17). It must have been independent when Pharaoh slew the Canaanite inhabitants, burnt the city, and gave it a present to his daughter, Solomon's wife. Solomon rebuilt it. Gob is identified with it 1 Chron. xx. 4; comp. 2 Sam. xxi. 18. It lay in the maritime plain, on the coast road to Egypt, an important post to fortify as it lay between Egypt and Jerusalem. It is the last point to which David pursued the Philistines (2 Sam. v. 25, 1 Chron. xiv. 16). Being 50 miles distant from "the S. of Judah . . . and the Kenites," it cannot be meant in 1 Sam. xxvii. 8. [See GERZITES.] The inscription in the rock discovered by Ganneau, "the boundary of Gezer," verifies the conjecture that Abou Shusheh on the plain between Jaffa and Jerusalem is the site of G. The discovery of the limit outside the city probably defines "a sabbath day's journey."

Giah = *valley.* 2 Sam. ii. 24. Facing Ammah, "by the way of the wilderness of Gibeon."

Giants. Two Heb. terms. I. *Nephilim*; Heb. "those who fall on" men; men of violence, robbers, tyrants; comp. Gen. vi. 13, "the earth is filled with violence through them." Applied to antediluvians (Gen. vi. 4). Distinct from the *gibborim*, "mighty men of old, men of renown," the offspring of the intermarriage of the "sons of God" (the Sethites, iv. 26 marg. "then men began to call themselves *by the name of the Lord*"; Deut. xiv. 1, 2; Ps. lxxiii. 15; Prov. xiv. 26; Hos. i. 10; Rom. viii. 14) and the "daughters of men." The Sethites, the church separated from the surrounding world lying in the wicked one, had been the salt of the earth; but when even they intermarried with the corrupted races around the salt lost its savour, there was no seasoning of the universal corruption; (comp. Exod. xxxiv. 16, Ezra x. 3–19, Neh. xiii. 23–28, Deut. vii. 3, 1 Kings xi. 1–4;) a flood alone could sweep away the festering mass, out of which one godly seed alone, Noah, was saved. Hence our Lord dwells on the "marrying" in the list of the things lawful, but then unlawfully absorbing men wholly, as characteristic of the age just before the flood, as it shall be of the age when the Son of man shall appear (Luke xvii. 27). The Hindoo tradition of two races, Suras and Asuras, and the Greek legend that the demigods were sons of the gods and that the Titan giants sprang from the union of heaven and earth, flow from the history of Gen. vi. corrupted. Moreover *nephilim* is applied to the giant ANAKIM [see] in the report of the spies (Num. xiii. 33); comp. on the Anakim (= *longnecked*) about Hebron, Debir, Anab, and the mountains of Judah and Israel, Deut. ii. 10, 21, ix. 2.

II. *Rephaim*: a people defeated by Chedorlaomer at Ashteroth Karnaim (Gen. xiv. 5), occupying the N.E. of the Jordan valley (Peræa) before the Canaanites came. Og, the giant king of Bashan, was the last of them (Deut. iii. 11). They once extended to the S.W., for the valley of "Rephaim" was near the valley of Hinnom and Bethlehem, S. of Jerusalem, "the valley of the giants" (Josh. xv. 8, xviii. 16; 2 Sam. v. 18, 22, xxiii. 13). *Rephaim* was used for "the dead," or their "ghosts" (Job xxvi. 5, transl. "*the souls of the dead* tremble; (the places) under the waters, and their inhabitants (tremble)"; Ps. lxxxviii. 11; Prov. ii. 18, xxi. 16; Isa. xiv. 9, xxvi. 14, 19) perhaps because scheol or hades was thought the abode of the buried *giants*. *Raphah* "the weak," or "resolved into their first elements," expresses the state of *the deceased*. Whether it has any connection with the tribe Rephaim is doubtful. Possibly "tall" was the primary sense (Gesenius); then the tall national Rephaim; then *giants* in guilt, as in might; these being doomed to gehenna, the term became the general one for "ghosts." Or else from ghosts being magnified by fear to more than human size.

EMIM = *terrors*; so called from their terrible stature by the Moabites, who succeeded them in the region E. of Jordan (Deut. ii. 10). Or rather the word = the Egyptian term *Amu*, *i.e.* nomad Shemites. Smitten by Chedorlaomer at Shaveh Kiriathaim (Gen. xiv. 5). [See ANAKIM also.]

The ZUZIM of Ham were a northern tribe of Rephaim between the Arnon and Jabbok, smitten by Chedor-

laomer. The Ammonites who supplanted them called them Zamzummim (Deut. ii. 20, Gen. xiv. 5). Connected with the Horim. Le Clerc explains the name "wanderers" from *zuz* "to wander." Ham may be the original of Rabbath Ammon. The ruined cities of Bashan are thought by many to evidence their possession formerly by giant races. The success of David and his heroes against Goliath and the giants of Philistia (a remnant of the old giant races) illustrates the Divine principle that physical might and size are nothing worth, nay are but *beast-strength*, when severed from God and arrayed against the people of God. Samson was but of average height (Jud. xvi. 17), yet was irresistible by the Philistines so long as he was faithful to God. David was chosen above his brothers in spite of their "height of stature" (1 Sam. xvi. 7, xvii. 36, 37, 45–47; 2 Sam. xxi. 15–22).

Gibbar, children of. "Gibeon" in Neh. vii. 25.

Gibbethon=*lofty place.* A town allotted to Dan (Josh. xix. 44), afterwards to the Kohathite Levites (xxi. 23). As bordering on the Philistines, it was soon seized by them, probably when Jeroboam drove all the Levites from northern Israel to Judah. Nadab with all Israel, and afterwards Omri, besieged it (1 Kings xv. 27, xvi. 17). Baasha smote Nadab there.

Gibea. 1 Chron. ii. 49.

Gibeah. From a root *gabah, round, gibbous*; a hill, less than a "mountain," *har*. Applied to the bare rounded hills of central Palestine.

1. A city in the mountain region of Judah, S.E. of Hebron, named with Maon and southern Carmel (Josh. xv. 55, 57; 1 Chron. ii. 49).

2. GIBEATH, a town of Benjamin, among the last next Jerusalem (Josh. xviii. 28), possibly the "G. of Saul," only that the latter was close to Gibeon and Ramah, five miles N. of Jerusalem, and if Saul's G. were meant we should expect it mentioned with those two towns in ver. 25. "G. of Saul" occurs 1 Sam. x. 26, xi. 4, xv. 34; 2 Sam. xxi. 6; Isa. x. 29. Now *Tuleil el ful*, "the hill of the beans" (a conical peak commanding an extensive view, about an hour from Jerusalem, on the road to Er-Ram, with a large heap of stones on the top, the ruins of a town built of unhewn stones), called by Josephus (B. J., v. 2, § 1) *Gabath saoule*, 30 stadia from Jerusalem, chosen retributively, as being Saul's residence, for the hanging of his seven sons "before the Lord" (*i.e.* as in the presence of Him the righteous Judge who appointed the retributive justice, 2 Sam. xxi. 14 end, 9), by the Gibeonites in revenge for his attempt to slay them in violation of the covenant. It is the G. of Benjamin destroyed by the other tribes under the Judges (xix., xx.) for the flagrant abomination perpetrated there. It was then a "city" with the usual open "street" or square, having its "700 chosen men," probably the same as the "left handed men who could sling stones at an hair breadth and not miss" (xx. 15, 16). The Levite left Bethlehem at "the tent pitching time of day" (xix. 9 marg.), about three in the afternoon. At five he would "come over against Jebus," and at seven would be four miles N. of Jerusalem on the Shechem (*Nablus*) road towards mount Ephraim. Ramah and G. were now near; G. nearest. The suddenness of sunset in that region made him "turn aside" hither for the night, where the tragedy of the concubine ensued. The track N. of G. branches into two, one leading to Bethel the "house of God," the other to "G. (=Geba) in the field" (*sadeh*, "cultivated ground"), now *Jeba*, below which at the base of the hill whence G. is named was the *cave* (Syriac, the Heb. "treeless meadows" will mean not their place of ambush but *the open ground* across which they advanced to the town) of G. "where the liers in wait hid" (xx. marg. 31–33).

"G. of Benjamin" was occupied by Jonathan with 1000 chosen men, three miles in the S. rear of the Philistine camp at Geba on the S. side of the *wady Suweinit* (1 Sam. xiii. 2). Saul was in their front at Michmash, holding also mount Bethel on the N. side of the *wady Suweinit*. Jonathan smote the garrison at Geba, and the Philistines in consequence gathering a vast host drove Saul's little army before them out of Bethel and Michmash down the eastern passes to Gilgal near Jericho, in the Jordan valley; took Michmash, Saul's former quarters, and sent out plunderers N., W., and E. Jonathan however held a force in G. (xiv. 2) where Saul, Samuel, and Ahiah the priest with the ephod joined him from Gilgal (xiii. 7). Then followed the gallant stealthy assault of the Philistine garrison by Jonathan and his armourbearer, the first knowledge of which was conveyed to Saul by his watchmen in G., who at dawn saw "the multitude melting away and beating down one another." Saul first called the muster roll to discover the absentees; next he consulted the oracle of God; but when the noise in the Philistine host increased, with irreverent impatience (Isa. xxviii. 16) he desired the priest to stop the consultation, and put himself at the head of the people who, now that the Philistines fled, flocked to him from all their hiding places in mount Ephraim.

Gibeon. Chief of the four Hivite (in 2 Sam. xxi. called by the general name "Amorite") cities which obtained a league from Joshua by guile (ix.). "A great city like one of the royal cities, greater than Ai" (x. 2); "all its men were mighty." Within Benjamin; by the main road six and a half miles from Jerusalem; allotted to the priests (xxi. 17). Ninety-five men of G. returned with Zerubbabel, and helped in repairing the wall of Jerusalem under Nehemiah (iii. 7, vii. 25). Here the Jews defeated Cestius Gallus and the Romans. Now *el Jib*, on a rounded chalk hill the limestone strata of which lie horizontally, forming terraces along which olives and vines abound, with a basin of broad valleys and plains below. E. of the hill is a spring and reservoir. The remains of a tank 120 ft. by 100 ft. are visible still amidst the trees lower down; this was "the pool of G." where Abner's and Joab's men had the encounter ending in Asahel's death and issuing in Abner's own murder. At the "great waters of G." Johanan son of Kareah found the treacherous Ishmael (Jer. xli. 12). Here were encamped the five kings of the Amorites when Joshua came down on them from Gilgal (Josephus, Ant. v. 1, § 17). The "wilderness (*midbar*, pasture ground) of G." lay to the E. (2 Sam. ii. 24.) Here immediately at "the great stone in G.," some old landmark, Joab pursuing the Benjamite rebel Sheba among the towns of his tribe met and treacherously murdered Amasa (2 Sam. xx. 5–10). Retributively it was here also that Joab met his doom from Benaiah while clinging to the brazen altar of the tabernacle at G. (1 Kings ii. 28–34, 1 Chron. xvi. 39–41.) To "the great high place" (whether *Neby Samwil*, the highest eminence about, at a mile's distance, or the twin mount on the S. and close to *el Jib*) the tabernacle was removed from Nob after Saul's slaughter of the priests there. David put the brazen altar before the tabernacle (2 Chron. i. 5) probably at the same time he removed the ark to Zion and appointed the priests under Zadok to offer the daily sacrifices, and Heman and Jeduthun to direct the music (2 Chron. i. 3). Here Solomon offered a thousand burnt offerings, and God appeared in a dream by night and gave him all and more than he asked (1 Kings iii.). Then in a few years the tabernacle was taken down and the holy vessels removed to the temple (1 Kings viii. 3).

Gibeonites. Their safety was covenanted by Israel (Josh. ix.), even though obtained by a deceit, their ambassadors having taken old sacks and mended wineskins (the rent being tied up like a bag) and old mended sandals ("clouted," *i.e.* mended coarsely); but they were made "hewers of wood and drawers of water." Israel's error was in making the treaty *without inquiring of the Lord*; a warning to the church of all ages against the dissimulation of the world, which seeks admission and union with the kingdom of God without real conversion, faith, and sanctification, when it suits its own carnal advantage. Saul in his zeal for Israel where God sanctioned it not, though wanting in zeal against Israel's foe Amalek (1 Sam. xv. 18–20) where God commanded it, sought to slay them, probably (2 Sam. xxi.) in the dark closing period of his reign seeking to atone for his deficiency as to Amalek and to win the Divine favour and popularity with his people by this mistimed and misplaced zeal. God remembers the sins of the fathers upon the children, and vindicates His righteousness as Ruler of the nations by making an entail of curse go down from one generation to another for the unexpiated guilt of bloodshed and violation of covenants. The three years' famine, the Lord's answer when consulted as to the cause, that it was "for Saul and his bloody

house because he slew the G.," and after the execution of Saul's seven (*seven*, the sacred number, denotes the performance of a *work of God*) sons "the Lord being entreated for the land," prove that David did not contrive or eagerly fall in with this device for ridding himself of the remainder of Saul's royal line. Nay, he showed by the honourable burial he gave their remains, and by sparing Mephibosheth, that he entertained no such feeling, nor had he by this time anything to fear from Saul's family. The whole matter was divinely ordered to teach solemn moral lessons of God's government to the king and the nation (Exod. xx. 5, xxxiv. 7; Lev. xxvi. 34–40; Num. xiv. 18–34, especially xxxv. 33, "blood it defileth the land, and the land cannot be cleansed of the blood that is shed therein but by the blood of him that shed it"; Isa. xiv. 20, 21, lxv. 6, 7; Jer. ii. 9, xxxii. 18). The "water dropping upon them (the hanged or crucified seven) out of heaven" marked the cessation of the heaven sent drought and the point of time when the bodies might be taken down from the stakes and buried. Ordinarily bodies were taken down for burial before night (Deut. xxi. 22, 23); but in this case guilt rested on the whole land, and therefore the expiatory sacrifice was to remain exposed to birds of prey (the greatest ignominy, 1 Sam. xvii. 44) before Jehovah, till the cessation of the drought showed that His wrath was appeased.

Giblites. Josh. xiii. 5, which shows how wide were the limits designed for Israel which *as yet* it has not inherited. Of Gebal on the sea coast, at the foot of the northern slopes of Lebanon (marg. 1 Kings v. 18, Ps. lxxxiii. 7, Ezek. xxvii. 9). [But see GEBAL.] Biblus was the seat of worship of the Syrian Adonis, Tammuz, which the Jews were seduced to worship (Ezek. viii. 14).

Giddalti. 1 Chron. xxv. 4, vi. 33.

Giddel, children of. **1.** Ezra ii. 47, Neh. vii. 49. **2.** Ezra ii. 56, Neh. vii. 58.

Gideon=*a hewer*, *i.e.* warrior, or *the hewer down of Baal* (Isa. x. 33). Of Manasseh; youngest son of Joash, of the Abiezrite family at Ophrah (Jud. vi. 11, 15). Fifth of the judges of Israel, called by the angel of the Lord to deliver Israel from the seven years' yoke of the Midianite hosts, which like swarming locusts consumed all their produce except what they could hide in caves and holes (ver. 2, 5, 6, 11). Thither they fled, and "made" artificial caves besides enlarging natural caves for their purpose, God permitting them to be brought so low that their extremity might be His opportunity. Midian had long before with Moab besought Balaam to curse Israel, and through his counsel, by tempting Israel to whoredom with their and the Moabite women, had brought a plague on Israel, and had then by God's command been smitten sorely by Israel (Num. xxv. 17, 18; xxxi. 1–16, etc.). But now after 200 years, in renewed strength, with the Amalekite and other plundering children of the E. they were used as God's instrument to chastise His apostate people. Crossing Jordan from the E. they spread themselves from the plain of Jezreel to the sea coast of Gaza. Affliction led Israel to crying in prayer. Prayer brought first a prophet from Jehovah to awaken them to a sense of God's grace in their former deliverances and of their own apostasy. Next the Angel of Jehovah came, *i.e.* Jehovah the Second Person Himself. Former judges, Othniel, Ehud, Barak, had been moved by the Spirit of God to their work; but to G. alone under a terebinth in Ophrah, a town belonging to Joash, Jehovah appeared in person to show that the God who had made theophanies to the patriarchs was the same Jehovah, ready to save their descendants if they would return to the covenants. His second revelation was in a dream, commanding him to overthrow his father's altar to Baal and to erect an altar to Jehovah and offer a burnt sacrifice with the wood of the Asherah ("grove") or idol goddess of nature, probably a wooden pillar (Deut. xvi. 21). [See ASHTORETH.] In the first revelation Jehovah acknowledged G., in the second He commanded G. to acknowledge Him. As God alone, Jehovah will not be worshipped along with Baal (1 Kings xviii. 21, Ezek. xx. 39). G. at the first revelation was knocking out (*hhabat*) with a stick wheat in the winepress, sunk in the ground or hewn in the rock to make it safe from the Midianites; for he did not dare to thresh upon an open floor or hardened area in the open field, but like poor gleaners (Ruth ii. 17) knocked out the little corn with a stick. The address, "Jehovah is with thee thou mighty man," seemed to G., ruminating on the Midianite oppression which his occupation was a proof of, in ironical and sad contrast with facts. "If Jehovah be with us why is all this befallen us?" alluding to Deut. xxxi. 17. But God's words guarantee their own accomplishment. JEHOVAH (no longer under His character, "Angel of Jehovah," but manifested as JEHOVAH) replied, "Go in this thy might (the might now given thee by ME, Isa. xl. 29), and thou shalt save Israel from the hand of the Midianites; have not I sent thee?" Then followed the requested "sign," the Angel of the Lord with the end of the staff in His hand consuming with fire G.'s "offering" (*minchah*, not a strict *sacrifice* but a sacrificial *gift*), the kid and unleavened cakes (comp. Gen. xviii., the theophany to Abraham very similar). Comp. and contrast the conduct of the angel and the acceptance of Manoah's sacrifice in chap. xiii. 20. G. in gratitude built an altar and called it "Jehovah Shalom," a pledge of "*Jehovah*" being now at "*peace*" with Israel again (Jer. xxix. 11, xxxiii. 16). The "second" in age of Joash's bullocks, "*seven* years old," was appointed in the dream for an offering to Jehovah, to correspond to Midian's *seven* years' oppression because of Israel's apostasy. G. with ten servants overthrew Baal's altar and Asherah in the night, for he durst not do it in the day through fear of his family and townsmen. Joash, when required to bring out his son to die for the sacrilege, replied, "Will ye plead for Baal? . . . he that will plead for him *shall be put to death himself, let us wait till the morning* (not 'shall be put to death whilst it is yet morning') and see whether Baal, if he be a god, will plead for himself." So G. got the surname "*Jerubbaal*," "Let Baal fight," *i.e.* vindicate his own cause on the destroyer of his altar; and as the Jews in contempt changed Baal in compounds to *besheth*, "*Jerubbesheth*," "Let the *shameful* idol fight." Then the Spirit of God "clothed" G. as his coat of mail (1 Chron. xii. 18, 2 Chron. xxiv. 20, Luke xxiv. 49, Isa. lxi. 10). His own clan the Abiezrites, Manasseh W. of Jordan, Zebulun, and Naphtali followed him. At his prayer the sign followed, the woollen fleece becoming saturated with dew whilst the earth around was dry, then the ground around being wet whilst the fleece was dry. Dew symbolises God's *reviving grace*: Israel was heretofore the dry fleece, whilst the nations around were flourishing; now she is to become filled with the Lord's vigour, whilst the nations around lose it. The fleece becoming afterwards dry whilst the ground around was wet symbolises Israel's rejection of the gospel whilst the Gentile world is receiving the gracious dew. Afterwards Israel in its turn shall be the dew to the Gentile world (Mic. v. 7). G. pitched on a height at the foot of which the fountain Harod ("the spring of trembling," now perhaps *Ain Jahlood*) sprang (2 Sam. xxiii. 25). Midian pitched in the valley of Jezreel (Jud. vi. 33). The timid were first thinned out of G.'s army (Deut. xx. 8). In Jud. vii. 3, "whosoever is fearful let him return from *mount Gilead*," as they were then W. of Jordan, the mount in eastern Palestine cannot be meant; but the phrase was a familiar designation of *the Manassites*. To take away still further all attribution of the victory to man not God, the army was reduced to 300 by retaining those alone whose energy was shown by their drinking what water they lifted with their hands, not delaying to kneel and drink (comp. as to Messiah Ps. cx. 7). Then followed G.'s going with Phurah his servant into the Midianite host, and hearing the Midianite's dream of a barley cake overturning the tent, that being *poor men's* food, so symbolising *despised Israel*, the "tent" symbolising *Midian's nomad life* of freedom and power. The Moabite stone shows how similar to Hebrew was the language of Moab, and the same similarity to the Midianite tongue appears from G. understanding them. Dividing his 300 into three attacking columns, G. desired them in the beginning of the middle watch, *i.e.* at midnight (this and the morning watch dividing the night into three watches in the O. T.), after him to blow the trumpets, break the pitchers, and let the lamps in their left hand previously covered with the pitchers (a type of

the gospel light in earthen vessels, 2 Cor. iv. 6, 7), suddenly flash on the foe, and to cry "the sword of Jehovah and of G.," and to *stand* without moving round about the Midianite camp. A mutual slaughter arose from panic among the Midianites (a type of Christ's final overthrow of antichrist, Isa. ix. 4–7), each trumpet holder seeming to have a *company* at his back. The remnant fled to the bank of the Jordan at ABELMEHOLAH [see], etc. Then the men of Asher, Naphtali, and all Manasseh, who had been dismissed, returned to join in the pursuit. G. requested Ephraim to intercept the fleeing Midianites at the waters of Bethbarah and Jordan, viz. at the tributary streams which they would have to cross to reach the Jordan. A *second* fight ensued there, and they slew Oreb (the *raven*) and Zeeb (the *wolf*). Conder (Pal. Expl., July 1874, p. 182) observes that the nomadic hordes of Midian, like the modern Beni Suggar and Ghazawiyeh Arabs, come up the broad and fertile valley of Jezreel; their encampment lay, as the black Arab tents do now in spring, at the foot of the hill Moreh (*Neby Dahy*) opposite to the limestone knoll on which Jezreel (*Zer'ain*) stands. The well Harod, where occurred the trial which separated 300 men of endurance from the worthless rabble, was the *Ain Jalud*, a fine spring at the foot of mount Gilboa, issuing blue and clear from a cavern, and forming a pool with rushy banks and a pebbly bottom, 100 yards long. The water is sweet, though slightly tasting of sulphur, and there is ample space for gathering a great number of men. Concealed by the folds of the rolling ground the 300 crept down to Midian's camp in the valley. The Midianite host fled to Bethshittah (the modern village *Shatta*), in Zererath (a district connected with Zerthan or Zeretan, a name still appearing in *Ain Zahrah*, three miles W. of Beisan), and to the border of Beth Meholah (*wady Maleh*), a course directly down the main road to Jordan and Beisan. Thus Midian fled ten or fifteen miles towards the Jordan. A systematic advance followed. Messengers went S. two days' journey to Ephraim; the lower fords of Jordan at Bethbarah were taken (Bethabara of the N. T.). Meantime G., having cleared the Bethshan valley of Midianites, crossed at the southern end of Succoth (now *Makhathet Abu Sus*), and continued the pursuit along the eastern bank. The Midianites followed the right bank S. towards Midian, intending to cross near Jericho. Here the men of Ephraim met them and executed Oreb and Zeeb, and sent their heads to G. "on the other side." Thus "the Raven's Peak" and "the Wolf's Den" seem identical with *Ash el Ghorab* and *Tuweil el Dhiab*.

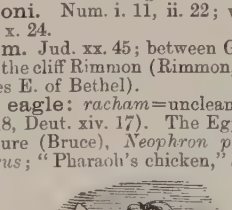
G.'s victory over self was still greater than that over Midian; by a soft answer he turned aside Ephraim's proud and unreasonable wrath at his not summoning them at the first: "is not the gleaning of grapes of Ephraim (their *subsequent* victory over the fleeing Midianites) better than the vintage of *Abiezer?*" than my *first* victory over them (Isa. x. 26; Prov. xv. 1, xvi. 32). Contrast the unyielding temper of Jephthah (Jud. xii 1, etc.). Then followed the churlish unpatriotic cowardice of Succoth and Penuel, in answer to his request for provisions, through fear of Midian and disbelief of God's power to make victorious so small and so "faint" a force as G.'s 300. Coming unexpectedly on the host which thought itself "secure" amidst their Bedouin countrymen at Karkor, in a *third* battle he discomfited them and slew Zebah and Zalmunnah the two *kings* (emirs) after battle, in just retribution for their having slain his kingly brothers in cold blood at Tabor; then he taught by corporal punishment with thorns the elders of Succoth to know their error, and beat down the tower of Penuel. Of 120,000 Midianites only 15,000 survived.

Declining the proffered kingdom because Jehovah was their king, G. yet made a gorgeous jewelled ephod with the golden rings the Israelites had got as booty, besides the ornaments (ver. 21, golden crescents or *little moons*), and collars (ear pendants), and purple raiment, and collars about their camels' necks. The ephod had the breastplate (*choshen*) and Urim and Thummim. G. "kept" it in his city Ophrah; wearing the breastplate, he made it and the holy lot his means of obtaining revelations from Jehovah whom he worshipped at the altar. His sin which became a "snare" (means of ruin) to him and his house was his usurping the Aaronic priesthood, and drawing off the people from the one lawful sanctuary, the centre of theocratic unity, and so preparing the way for the relapse to Baal worship at his death. But his unambitious spirit is praiseworthy; he, the great Baal fighter, "Jerubbaal," instead of ambitiously accepting the crown, "went and dwelt in his own house" quietly, and died "in a good old age," having secured for his country "quietness" for 40 years, leaving, besides 70 sons by wives, a son by a concubine, Abimelech, doomed to be by ambition as great a curse to his country as his father was in the main a blessing.

Gideoni. Num. i. 11, ii. 22; vii. 60, 65; x. 24.

Gidom. Jud. xx. 45; between Gibeah and the cliff Rimmon (Rimmon, three miles E. of Bethel).

Gier eagle: *racham*=unclean (Lev. xi. 18, Deut. xiv. 17). The Egyptian vulture (Bruce), *Neophron percnopterus*; "Pharaoh's chicken," sacred



GIER EAGLE.

to Isis, and noted for *parental affection*, which the Heb. name, still applied commonly, *ra chamah*, means. Its usefulness as the scavenger of cities has secured for it legal protection, so that it is penal to kill it. It feeds on carrion, lizards, etc. Unprepossessing in look, disgusting in habits.

Gifts. So common in the East that there are 15 distinct Heb. words for them. *Minchah*, from an inferior to a superior (Jud. iii. 15). *Maseeth, vice versa* (Esth. ii. 18). *Berakah*, "a blessing," *i.e.* complimentary (2 Kings v. 15). *Shochad*, a bribe (Exod. xxiii. 8, 2 Kings xvi. 8). Many were not voluntary, but a compulsory exaction: *tribute* (2 Kings xvii. 3). "To bring presents" is to *own submission* (Ps. lxviii. 29). That to a prophet was his consulting fee (1 Sam. ix. 7), not a bribe (xii. 3). To refuse a present was an insult; the wedding robe offered and slighted was the condemnation of the unrobed guest (Matt. xxii. 11).

Gihon. 1. Gen. ii. 13. [See EDEN.] The LXX., Jer. ii. 18, identify it with the Nile; but the writer of Genesis, so well acquainted with Egypt, would never have connected the Nile with the Euphrates. The Cush which the Gihon "compassed" was the Asiatic not the African Cush (Gen. x. 7–10); The LXX. being Alexandrian Jews, to glorify their adopted country, made the Nile one of the rivers of paradise. **2.** A fountain near Jerusalem, where Solomon was anointed king (1 Kings i. 33, 38, 45). The "down" in going and "up" in returning show it was below the city. Manasseh built a wall outside the city of David from the W. of *G. in the valley* (*nachal*, wady, or torrent, the word employed for the valley of Kedron or Jehoshaphat *E.* of Jerusalem; *ge* being employed for the valley of Hinnom *S.W.* of Jerusalem) to the entrance of the fishgate." Hezekiah stopped its upper source, at some distance off, at a higher level (2 Chron. xxxxii. 30), and "brought it straight down to the W. side of the city of David" (2 Chron. xxxiii. 14). The Targum of Jonathan, Arabic and Syriac, has *Siloam* for G. in 1 Kings i. A wall from W. of G. to the fishgate (near the Jaffa gate, Jerome) would be the course of a wall enclosing the city of David (2 Chron. xxxiii. 14). An aqueduct discovered lately (1872) runs from near the Damascus gate, on the Bezetha hill, to the souterrain at the convent of the Sisters of Zion. It probably brought the water from the pool N. of the tombs of the kings (probably the "upper pool," 2 Kings xviii. 17, Isa. vii. 3, xxxvi. 2, and "upper watercourse of G." stopped by Hezekiah) to the pool of Bethesda. Siloam was the lower G. It is suggested that the city of David was on the eastern hill, so Hezekiah by bringing it W. of the city of David brought it *within* the city, and so out of the enemy's reach. Ps. xlviii. 2 confirms the view that mount Zion was to the N. of Moriah, the temple hill: "the joy of the whole earth is mount Zion, *on the sides of the N.* the city of the great King."

Gilalai. Neh. xii. 36.

Gilboa=*bubbling fountain*, viz. of Jezreel; see below. The mountain

range N.E. of the plain, and over the city, of Jezreel, extending ten miles

MOUNT GILBOA AND RUINS OF JEZREEL.

from W. to E. (1 Sam. xxviii. 4, xxix. 1.) The scene of the death of Saul and Jonathan (xxxi. 1; 2 Sam. i. 6, 21: "ye *mountains* (for there is not merely *one* mountain) of G., let there be no dew, neither rain upon you, nor fields of *firstfruit offerings*," *i.e.* producing fruit from which firstfruits are offered; xxi. 12; 1 Chron. x. 1, 8). The Philistines encamped on the N. side of the plain at Shunem; Saul on the S. side, round the fount of Jezreel (Harod, Jud. vii. 1) at the foot of G. The fountain is still to be seen half a mile from Jezreel's ruins. The village *Jelbou* is on the mountain top. The height of the hill is about 500 ft. above the plain; the sides are as bare and barren as David's poetical elegy desired them to be (excepting one green table land where perhaps the last struggle took place), and contrast strongly with the fertile plain beneath.

Gilead = *a hard rocky region.* The mountainous *range* and the *region* E. of Jordan are meant by "mount G.," not some *one* mountain. Bashan ("soft level soil"), a fertile plateau, bounds it on the N.; the Arabian table land on the E.; Moab and Ammon on the S. (Deut. iii. 12-17); Jordan on the W.; Hieromax river (now *Sheriat el Mandhur*) divides it from Bashan. The Jabbok divided Og's northern half of G. (now *Jebel Ajlun*) from Sihon's southern half (now *Belka*). The valley of Heshbon was probably G.'s southern bound. *Mishor*, "a table land," is used to denote the plateau S. and E. of G. Thus Bezer was in the country of the *Mishor* ("plain country," A. V. Deut. iv. 43), the smooth downs of Moab contrasting with the higher districts of Bashan northwards and the rugged country W. of the Jordan. One prominent peak is still called *Jebel Jil'ad*, "mount G.," the probable site of *Ramath Mizpeh* (Josh. xiii. 26), and the "Mizpeh of G." whence Jephthah passed over to Ammon (Jud. xi. 29), an admirable place for assembling forces for war. *Es-Salt*, a town close by, is on the site of "Ramoth Gilead," the city of refuge in Gad. The mountains of G., 2000 or 3000 ft. high, appear still more elevated from the W. owing to the depression of the Jordan valley 1000 ft., and resemble a massive wall along the horizon; but when ascended they present a "wide table land tossed about in wild confusion of undulating downs, clothed with rich grass and magnificent forests, and broken by three deep defiles, those of the Jarmuk, Jabbok, and Arnon" (Stanley, Sinai and Pal.) The high Arabian plateau makes them look low from the E. Pasturage abounds in G. more than in western Palestine, whence Reuben and Gad chose it for their numerous flocks and herds (Num. xxxii.). The physical nature of the country affected the character of its people, who ever retained nomad pastoral habits. [See GAD, which lay S. and W. by Jordan, stretching N. as far as the sea of Galilee.] Manasseh lay N. and E., and stretched S. to Mahanaim. G.'s isolation kept its people in the background in Israel's history. Its aromatic spices and balm were exported to Egypt (Gen. xxxvii. 25, Jer. viii. 22).

Chedorlaomer attacked the giant Zuzim in Ham, *i.e.* probably G.; having first attacked the Rephaim in Ashteroth Karnaim, now the *Hauran*, afterwards the Emim in Shaveh Kiriathaim, the country subsequently of Moab. In G. Saul's son at Mahanaim tried to gain his father's throne (2 Sam. ii. 8, 9). Here David found shelter and hospitality whilst fleeing from Absalom (2 Sam. xvii. 22, 27-29). Elijah the Tishbite was of G., and in garb, abruptness, and active energy reflected his country's characteristics. Being a border land, it was exposed to the marauding tribes of the desert (Josh. xvii. 1), and RAMOTH GILEAD [see] was thought the eastern key of Palestine (1 Kings xxii. 3-6). Twice our Lord withdrew to the transjordanic hills: after His baptism; again just before His last stay at Jerusalem (John x. 39, 40). At Pella in the same region the disciples found the refuge from the siege of Jerusalem which their Lord had told them of beforehand; Cestius Gallus having providentially retired, and so given them the opportunity of fleeing (Matt. xxiv. 15, 16).

Gilgal. 1. Heb. "*the* G.," *i.e. rolling.* Israel's first encampment W. of Jordan (five miles) where they passed their first night after crossing, and set up the twelve stones taken from the river bed (Josh. iv. 3, 19, 20). Here they kept the first passover in Canaan (v. 10). On a rising ground ("hill," v. 3, 9) in the hot sunken Ghor between Jericho and the Jordan, one mile and a half E. of Jericho, five miles and a half W. of Jordan (Josephus, Ant. v. 1, 4, 11). On the N. side of wady Kelt, one mile and a third from the tower of modern Jericho (Eriha); toward the E. is a tamarisk, "Shejaret el Ithleh," which tradition makes the site of "the city of brass," whose walls fell on their besiegers marching round them. A pool is 150 yards S.E. of the tree, such as Israel would need in their long encampment at G.; it is built with well packed pebbles without cement. S.E. of this are twelve or more small mounds, *Tell ayla't Jiljulieh*, eight or ten ft. diameter, and three or four high, possibly remains of Israel's camp (Conder, Pal. Expl.). The distances stated by Josephus accord with this site.

The Israelites born in the wilderness were here circumcised with stone knives (v. 2 marg.; Exod. iv. 25), which "rolling" away of the reproach of uncircumcision gave the name. The sons under 20 years, when at Kadesh in the second year of the wilderness journey the murmuring nation was rejected (Num. xiv.), had been already circumcised; those born subsequently needed circumcision. As God abrogated at Kadesh the covenant, the sons of the rejected generation were not to receive the covenant rite. The manna and pillar of cloud were not withdrawn, because God would sustain the rising generation with the prospect of the ban being removed, and of the covenant temporarily suspended being renewed. The sentence was exhausted when they crossed the Zered and entered the Amorites' land (Deut. ii. 14; Num. xxi. 12, 13), when all the sentenced generation was dead (xxvi. 63-65). Moses, himself under sentence to die, did not venture on the steppes of Moab to direct the circumcision of the younger generation without Jehovah's command. And the rule of Divine grace is first to give, then to require; so first He showed His grace to Abraham by leading him to Canaan and giving the promises, then enjoined circumcision; also He did not give the law to Israel at Sinai till first He had redeemed them from Egypt, and thereby made them willing to promise obedience. So now He did not require the renewal of circumcision, the covenant sign of subjection to the law (Gal. v. 3), till He had first showed His grace in giving them victory over Og and Sihon, and in making a way through Jordan, a pledge that He would fulfil all His promises and finally give them the whole land. The circumcision was performed the day after crossing Jordan, *i.e.* the 11th day of the first month (iv. 19). The passover was kept on the 14th (ver. 10). The objection that all could not have been circumcised in one day is futile. For the males in Israel at the census in Moab shortly before were 601,730 upwards of 20 years old, besides 23,000 Levites of a month old and upwards; at the outside all the males would be less than one million. Of these about 300,000 were 38 years old, therefore born before the census at Kadesh and circumcised already; so that only 600,000 would remain to be circumcised. The uncircumcised could easily be circumcised in one day with the help of the circumcised; the latter would prepare and kill the passover lamb for their brethren whose soreness (Gen. xxxiv. 25) would be no bar to their joining in the feast. The "reproach *of Egypt* rolled off" is (like "the reproach of Moab" Zeph. ii. 8, and "Syria" Ezek. xvi. 57) that heaped on Israel by Egypt, viz. that Jehovah had brought them into the wilderness to slay them (Exod. xxxii. 12, Num. xiv. 13-16, Deut. ix. 28). This "reproach of Egypt" rested on them so long as they were under the sentence of wandering and dying in the desert. The circumcision at G. was a practical restoration of the covenant, and a pledge of their now receiving Canaan. No village was, or is, at G.

In Mic. vi. 5, "O My people, remember . . . what Balak . . . consulted, and what Balaam . . . answered . . . from Shittim unto G.," the sense is, Remember My kindness from Shittim, the scene of Balaam's wicked counsel

taking effect in Israel's sin, from the fatal effects of which I saved thee, all along to G. where I renewed the covenant with Israel by circumcision (2 Sam. xix. 15).

2. G. from which Elijah and Elisha went *down* to Bethel (2 Kings ii. 1, 2). Clearly distinct from 1. G., which is *below* in the Ghor along Jordan, not *above* Bethel, which is 1000 ft. above Jordan. Now perhaps the ruins *Jiljilieh*, a few miles N. of Bethel. Another G. has been found four miles from Shiloh, and five from Bethel, which is 500 ft. lower; this may be the G. of 2 Kings ii. 3. G. not far from Shechem, beside the plains of Moreh (Deut. xi. 30). Josh. xii. 23, "king of the nations (*goim*) of G.," *i.e.* of the nomad tribes, the aboriginal inhabitants of the country whose centre was G. 4. To the N. of Judah (Josh. xv. 7). [See GELILOTH.]

Giloh. A town in the hills of Judah (Josh. xv. 51); the native place of Ahithophel (2 Sam. xv. 12, xvii. 23).

Gimzo. Taken with its dependent villages by the Philistines under Ahaz (2 Chron. xxviii. 18). N.W. of Judah, or in Dan; now *Jimzu*, a large village on a height surrounded by trees, S. of the road between Jerusalem and Jaffa, where the highlands sink down into the maritime plain.

Gin. A trap for birds or beasts, consisting of a net and a stick acting as a spring (Isa. viii. 14).

Ginath. 1 Kings xvi. 21, 22.

Ginnethon. Neh. x. 6, xii. 16. The same as GINNETHO (xii. 4).

Girdle. Worn both by men and women. The *meezach* was worn by men alone (Job xii. 21 marg.). The common girdle was of leather, as the Bedouins now wear a red leathern girdle with a long crooked knife and a pistol stuck in. The finer girdle was of linen (Jer. xiii. 1), often embroidered with gold (Dan. x. 5, Rev. i. 13). Girded up, so as to confine the otherwise flowing robes, when active exertion was needed; whence "gird up the loins" means "be in readiness for action" (Luke xii. 35, 1 Pet. i. 13, Eph. vi. 14). Fastened by a clasp, or tied in a knot, so that the ends hung in front. A costly present (1 Sam. xviii. 4). One end being folded back made a *purse* (Matt. x. 9). The *abneeth* was the priest's girdle of linen embroidered with wool; the highpriest's girdle on the day of atonement was of white linen only. The "needlework" on it was figuring on one side only, "cunning work" on two sides (Exod. xxviii. 39; the Mishna); or the "needlework" had the figures on both sides the same girdle, the "cunning work" different (Jarchi). Exod. xxvi. 31, "needlework" was of the *embroiderer*, "cunning work" of *the skilled weaver*. The "curious girdle" was made, as the ephod, of "gold, blue, purple, scarlet, and fine twined linen" (Exod. xxviii. 8), it was *the band for fastening the ephod, which is upon it, and of the same work, of one piece with it.*

EGYPTIAN GIRDLE.

Girgashites. [See CANAAN.] Josh. xxiv. 11. W. of Jordan. Sprung from the fifth son of Canaan (Gen. x. 16).

Gispa. Neh. xi. 21.

Gittaim=*two winepresses*. The dual of Gath (2 Sam. iv. 3). The men of Beeroth, one of the Gibeonite towns (Josh. ix. 17), took refuge, probably when persecuted by Saul (2 Sam. xxi. 2), in G. Benjamites occupied G. with other towns N.W. of Jerusalem, on the return from Babylon (Neh. xi. 33).

Gittites. [See GATH.] The 600 who followed David from Gath under "Ittai the G.," "a stranger and an exile" (2 Sam. xv. 18–20). Obed Edom, being a Levite, must have derived his title "the Gittite" from some incidental connection with Gath; others derive his name from the Levitical city of Gathrimmon (2 Sam. vi. 10); but it seems strange if "Gittite" be used in one sense of Ittai *of Gath*, and in a different sense of Obed Edom (1 Chron. xxvi. 4).

Gittith. Title Ps. viii., lxxxi., lxxxiv. An instrument, or else tune, invented in Gath, whence David brought it after his sojourn there with Achish (1 Sam. xxvii. 2). Others take it from *gath*, "a winepress," being used on occasions of joy like the vintage; all three psalms having a joyous character. There may be an enigmatical reference to Messiah treading the *winepress* (Isa. lxiii. 3, Rev. xix. 15).

Gizonite, Hashem the. 1 Chron. xi. 34. Omitted in the parallel 2 Sam. xxiii. 32, 33. Kennicott would read the proper name *Gouni*.

Glass. Job xxviii. 17, "crystal" or *glass*, the only allusion to glass in O. T. The paintings at Benihassan and in tombs show that it was known in the reign of Osirtasin I., 1600 B.C. Egypt was probably the land of its

EGYPTIAN GLASS BLOWING.

discovery. A bead of 1500 B.C. was found at Thebes, of the same specific gravity as crown glass in England. Relics of the Phœnician trade in the shape of glass beads have been found in Cornwall and Ireland. A glass bottle with Sargon's name was found in the N.W. Nimrud palace, the oldest specimen of transparent glass, older than 700 B.C. Pliny attributes the discovery to Phœnician sailors using natron to support saucepans (H. N., xxxvi. 65). Probably vitreous matter was formed in lighting fires on the sand in a country producing natron or subcarbonate of soda. Pliny's story may have originated in the suitability of the sand at the mouth of the Syrian river Belus for making glass, for which accordingly it was exported to Sidon and Alexandria, the centres of that manufacture. In Deut. xxxiii. 19 there seems allusion to the same: "they (of Zebulun on the N.W. seacoast) shall suck of the abundance of the seas, and of *treasures hid in the sand*"; glass being a precious "treasure" anciently, and the sand of that coast being specially prized for its manufacture. The Egyptians could inlay it with gold and enamel, and permeate opaque glass with variously coloured designs, and make the same hue and devices pass in right lines directly through the substance; and imitate precious stones. Glass is an emblem of brightness and coloured glitter, rather than *transparency*, which "crystal" represents (Rev. iv. 6). Hence it was not used for *windows*, which were simply openings furnished with shutters.

LOOKING GLASSES were made of polished metal, generally tin and copper mixed, not glass (Exod. xxxviii. 8 marg.). Job xxxvii. 18, "the sky . . . as a molten looking glass"; the polish of the metal representing the bright sky. In 1 Cor. xiii. 12 the sense is: "now (in our present state) we see *in* a *mirror* (the reflection *seeming* behind, so that we see it *through* the mirror) darkly (in enigma)"; the ancient mirrors being at best unequal to ours, and often being tarnished and dim. The inadequate knowledge of an object gained by seeing it reflected in the ancient mirror, compared with the perfect idea formed by seeing itself directly, happily represents the contrast between the saint's present reflected and his future direct, immediate, and intuitive knowledge. Comp. 2 Cor. iii. 18, Jas. i. 23. The word of God is a perfect mirror; but our minds imperfectly apprehend it, and at best see but the image indirectly, not the reality face to face. The lustre of some mirrors found at Thebes, though buried for centuries, has been partially restored.

Gleaning. The right was secured to the poor in harvest and vintage (Lev. xix. 9, 10; Ruth ii. 6, 8, 9).

Glede. The kite (Deut. xiv. 13). *Raah*, so called from its acute vision.

Glory. Heb. *kabod*, "weight," alluded to 2 Cor. iv. 17; "our *lightness* of affliction worketh out for us a *weight* of glory," exceeding beyond all measure the affliction. "My glory" is *my soul*, man's noblest part; rather *my tongue*, as explained in Acts ii. 26. So Ps. xxx. 12 marg., lvii. 8, cviii. 1. The tongue, as the soul's interpreter, is the glory of man above the brute, and the instrument of glorifying God, man's highest glory. David not only exults inwardly, but makes his "tongue" and "flesh" sharers of his joy. As God is the saints' glory (Jer. ii. 11), so they are His glory (xiii. 11, Isa. lxii. 3).

Gnat. Matt. xxiii. 24 transl., "ye strain *out* a gnat," viz. in filtering liquors. Figuratively for "ye are punctilious about trifles" whilst reckless of enormities.

Goad. A pointed instrument, eight ft. long, often headed with iron (1 Sam.

GOAD.

xiii. 21, Eccles. xii. 11). To "kick against the *pricks*" expresses *unavailing resistance*, as if cattle were to kick against the *goads* of their driver who has them wholly in his

power, as God has the recalcitrant sinner (Acts ix. 5).

Goat. 1. *Wild goat, ye'eelim,* the *ibex* of ancient Moab. 2. The *goat deer,* or else *gazelle, aquo.* 3. The *attud, he goat,* the leader of the flock; hence the *chief ones of the earth,* leaders in mighty wickedness; the ram represents headstrong wantonness and offensive lust (Isa. xiv. 9, Zech. x. 3; comp. Matt. xxv. 32, 33; Ezek. xxxiv. 17). As the word "shepherds" describes what they *ought to* have been, so "he goats" what they *were*; heading the flock, they were foremost in sin, so they shall be foremost in punishment. In S. of Sol. iv. 1 the hair of the bride is said to be "as a flock of goats that appear from mount Gilead," alluding to the fine silky hair of some breeds of goat, the angora and others. Amos (iii. 12) speaks of a shepherd "taking out of the mouth of the lion a piece of an ear," alluding to the long pendulous ears of the Syrian breed. In Prov. xxx. 31 a he goat is mentioned as one of the "four things comely in going," in allusion to the stately march of the leader of the flock. 4. *Sa'ir,* the goat of the sinoffering (Lev. ix. 3), "the *rough* hairy goat" (Dan. viii. 21). *Sa'ir* is used of *devils* (Lev. xvii. 7), "the evil spirits of the desert" (Isa. xiii. 21, xxxiv. 14). 5. *'Azazeel,* "the scapegoat" (Lev. xvi. 8, 10, 26 marg.) [see ATONEMENT, DAY OF]. The "he goat" represented Græco-Macedonia; Caranus, the first king of Macedon, was in legend led by goats to Edessa, his capital, which he named "the goat city." The one-horned goat is on coins of Archelaus king of Macedon, and a pilaster of Persepolis. So Dan. viii. 5.

GOAT.

Goath. Jer. xxxi. 39. Named with the hill Gareb. From *ga'ah* "to low" as a cow, "the heifer's pool" (Targum). But Syriac version, "to the eminence," from *gavah* "to lose one's breath," viz. with ascending. S.W. outside the city of David, as Gareb was N.W. (Junius, in Poli Synopsis). Rather N.W. (Fergusson) [see JERUSALEM.]

Gob=*a pit.* The scene of encounter between David's heroes and the Philistines (2 Sam. xxi. 18, 19). "Gezer" in 1 Chron. xx. 4. In LXX. and Syriac "Gath"; comp. 2 Sam. xxi. 20, 1 Chron. xx. 6.

God. [See GENESIS, on *Elohim* and *Jehovah.*] ELOHIM expresses the *might of the Creator and Sustainer* of the universe. ELYON, His *sublimity* (Gen. xiv. 22), "the Most High." SHADDAI, the "Almighty," His *all sufficiency* (Gen. xvii. 1; Phil. iv. 19; 2 Cor. iii. 5, xii. 9). JEHOVAH, His *unchangeable faithfulness to His covenanted promises to His people.* ADONAI, His *lordship,* which being delegated to others as also is His might as ELOHIM, ADONAI and ELOHIM are used occasionally of His creatures, *angels* and men in authority, judges, etc. (Ps. viii. 5, xcvii. 7 [Heb.], lxxxii. 1, 6, 7.) "Lord" in small letters stands for Heb. ADONAI in A.V., but in capitals ("LORD") for JEHOVAH. ELYON, SHADDAI, and JEHOVAH are never used but of GOD; Jehovah the personal God of the Jews, and of the church in particular. ELOAH, the singular, is used only in poetry. The derivation is *alah* "to fear," as Gen. xxxi. 42, 53, "the fear of Isaac," or *alah* "to be mighty." The plural ELOHIM is the common form in prose and poetry, expressing that He combines in Himself all the fulness of Divine perfections in their manifold powers and operations; these the heathen divided among a *variety* of gods. ELOHIM concentrates all the Divine attributes assigned to the idols severally, and, besides those, others which corrupt man never of himself imagined, infinite love, goodness, justice, wisdom, creative power, inexhaustible riches of excellence; unity, self existence, grace, and providence are especially dwelt on, Exod. iii. 13–15, xv. 11, xxxiv. 6, 7. The plural form *hints at* the plurality of Persons, the singular verb implies the unity of Godhead. The personal acts attributed to the Son (John i. 3; Ps. xxxiii. 6; Prov. viii. 22–32, xxx. 4; Mal. iii. 1, the Lord the *Sender* being distinct from the Lord *the Sent,* who "suddenly *comes*") and to the Holy Ghost respectively (Gen. i. 2, Ps. civ. 30) prove the distinctness of the Persons. The thrice repeated "LORD" (Num. vi. 25–27) and "Holy" (Isa. vi. 3) imply the same. But reserve was maintained whilst the tendency to polytheism prevailed, and as yet the redeeming and sanctifying work of the Son and the blessed Spirit was unaccomplished; when once these had been manifested the doctrine of the Trinity in Unity was fully revealed in N. T.

The sanctions of the law are temporal rather than spiritual, because a specimen was to be given in Israel of God's present moral government. So long as they obeyed, Providence engaged national prosperity; dependent not on political rules or military spirit, as in worldly nations, but on religious faithfulness. Their sabbatical year, in which they neither tilled nor gathered, is a sample of the continued interposition of a special providence. No legislator without a real call from God would have promulgated a code which leans on the sanction of immediate and temporal Divine interpositions, besides the spiritual sanctions and future retributions.

Gog. 1. 1 Chron. v. 4. 2. G. AND MAGOG. Magog was second son of Japhet, connected with Gomer (the Cimmerians) and Madai (Medes). In Ezek. xxxviii., xxxix., these two appear in the N. country, their weapon the bow, their warriors horsemen and notorious for cruel rapacity; probably *the Scythians,* the dominant Japhetic race between the Caucasus (*Ghogh* and *Moghef* are names still applied to its heights) and Mesopotamia from 630 to 600 B.C., who invaded Palestine and besieged Ascalon under Psammeticus. G. is the ideal *head* of Magog the land and people; also *prince* of Rosh (Roxolani), Mesech (Moschi), and Tubal (Tibareni); Ezek. xxxviii. 2, "the chief prince," rather "prince *of Rosh*" (the Scythian Tauri). Hengstenberg supports A. V. The names resemble *Russia* and *Moscow,* but *Slavi* and *Wends* were the ancient name of the Russians. In Rev. xx. 8 G. and Magog are both *peoples.* The Scythians were expelled 596 B.C., just before Ezekiel wrote, after making their name a terror to Asia. The prophet naturally uses their name taken from familiar history to represent the antichristian confederacy about to assail the Jews in the Holy Land *before* the millennium; Rev. xx. 7–9, to represent the confederacy headed by Satan, and about to assail the beloved city *after* the millennium. Antiochus Epiphanes, the O. T. antichrist, the "little horn" of the third world empire, who defiled Jehovah's temple and altar with swine sacrifices and set up Jupiter's altar there, prefigures the "king of fierce countenance" who, "when the transgressors shall come to the full, shall destroy the holy people" (Dan. viii. 10–26); "the king of the N." (comp. Ezek. xxxix. 2), who "shall do according to his will, and exalt and magnify himself above every god, and speak marvellous things against the God of gods, and shall enter also into the glorious land and plant the tabernacles of his palaces between the seas in the glorious holy mountain, and shall come to his end," through Michael's interposition, after a "time of trouble such as never was since there was a nation" (Dan. xi. 21–45, xii. 1; Zech. xiii. 9, xiv. 2, 3). G. represents antichrist the beast; Magog the ten kingdoms leagued under him (Rev. xvi., xvii.). Haughty, blasphemous self confidence is his characteristic (2 Thess. ii.). Sheba, Dedan, Tarshish, mercantile peoples, though not openly joining his invasion of Israel, yet from selfish love of gain, sympathise with it secretly (Ezek. xxxviii. 13, xxxix. 6, "the isles"); they shall therefore share antichrist's doom, the robber shall be robbed in righteous retribution, the spoiler spoiled, and the slayer slain. Where antichrist thought to find an inheritance he shall only find a grave, and that near his prototypes, the fire blasted cities of the Dead Sea. No weapon formed against God's people shall prosper (Isa. liv. 17); not a fragment shall be left to defile the Holy Land.

Golan. A city of Bashan (Deut. iv. 43), allotted out of Manasseh to the Levites; one of the three cities of refuge E. of Jordan (Josh. xx. 8, xxi. 27). Gaulanitis the province was named from it; E. of Galilee, N. of Hieromax separating it from Gadaritis. Jordan, from the sea of Galilee to its source at Dan and Cæsarea Philippi, was its western boundary. Now *Jaulan,* bounded on N. by *Jedur* (*Iturœa*) and on E. by *Hauran.* It is a well watered, grassy table land, once densely peopled, having numerous towns and villages, of which 11 are now inhabited. The western side, the supporting wall of the plateau, along the sea of Galilee, is steep and rugged. Og or his predecessors united

principalities that were before distinct; after the Babylonish captivity the four provinces of Bashan became distinct; Gaulanitis, Trachonitis, Auranitis, and Batanæa.

Gold. Emblem of purity (Job xxiii. 10), of nobility (Lam. iv. 1). *Zahab*, "*yellow gold*," as *geld* from *gel*, yellow. *Sagur*, "*treasured gold*" (1 Kings vi. 20). *Paz*, "native gold" (Job xxviii. 17, S. of Sol. v. 15). *Betzer*, "gold earth," *i.e.* raw ore (Job xxii. 24). *Kethem*, figuratively (Job xxxvii. 22 marg.) "golden splendour"; but Maurer lit. "*gold* is to be found in northern regions, but God cannot be *found out* because of His *majesty*" (comp. xxviii.). *Charutz*, "dug out gold" (Prov. viii. 10). It was not coined anciently, but is represented on Egyptian tombs as *weighed out* in the form of *rings* of fixed weight (Gen. xliii. 21). Simon Maccabeus (1 Macc. xv.) was the first who coined Jewish money. Arabia, Sheba, and Ophir, Uphaz, and Parvaim (used for "gold" in Job xxii. 24), were the gold producing coun-

GOLDEN ORNAMENTS.

tries. It is no longer found in Arabia. The Asiatics have always possessed more gold in ornaments than in money.

Golgotha. Chald. *Gulgaltha*, Heb. *Gulgoleth*: [See CALVARY, Lat.] Gr. (Luke xxiii. 33) *Cranion*, "a skull"; "Calvary" is from Vulg. The "place" of our Lord's crucifixion and burial, not called in the Gospels a *mount*, as it is now commonly. "In the place where He was crucified was a garden, and in the garden a new sepulchre, . . . hewn in stone wherein never man before was laid" (Luke xxiii. 53, John xix. 41). The stone or rock perhaps suggested the notion of a *hill*. Moreover the derivation of G. (not "a place of *skulls*," but "of a skull," Matt. xxvii. 33) implies a bald, round, *skull-like mound* or hillock, not a *mount* literally, but spiritually entitled to the name as being that sacred elevation to which our lifted up Lord would draw all hearts (John xii. 32). "Without the gate" (Heb. xiii. 12); "nigh to the city" (John xix. 20); near a thoroughfare where "*they that passed by* reviled Him" (Matt. xxvii. 39), and where "Simon a Cyrenian who passed by, coming out of the country," was compelled to bear His cross (Mark xv. 21). Ellicott thinks the arguments in favour of its proximity to the present traditional site preponderate; the nearness of the assumed site to that of Herod's palace is important. [But see JERUSALEM.] The explorations of Capt. Warren favour a site N. of Jerusalem.

Goliath. Perhaps a descendant of the old Rephaim, a remnant of whom, when dispersed by Ammon, took refuge with the Philistines (Deut. ii. 20, 21; 2 Sam. xxi. 22). Heb. *golleh* means *an exile*. Simonis derives it from an Arabic root, "stout." *Gath* is incidentally mentioned in *Samuel* as G.'s city. Now *Moses* records the spies' report (Num. xiii. 32, 33) of Canaan, "there we saw the *giants*, the sons of Anak, which came of the giants; and we were in our own sight as grasshoppers." Again in *Josh.* xi. 21, 22 it is written, "Joshua cut off the Anakims from the mountains, from Hebron, . . . there was none of the Anakims left in the land of Israel, only in *Gath* and in Ashdod there remained." Thus three independent witnesses, Moses, Joshua, and Samuel, in the most undesigned way confirm the fact that G. was a *giant* of *Gath*. His height, six cubits and a span, would make 9 ft. 2 in. Parisian measure, a height not unparalleled. But LXX. and Josephus read four cubits and a span. His coat of mail, covering chest, back, and lower parts of the body, was "scale armour," *quasqueseth* (comp. Lev. xi. 9, 10). Keil and Delitzsch for "target of brass" transl. (*kidon*) "a brazen lance." G. needed no *target* to cover his back, as this was protected by the coat of mail. [On the scene of battle see ELAH; on the battle, etc., DAVID and ELHANAN.]

SCALE ARMOUR.

Gomer. 1. Japhet's eldest son; father of Ashkenaz, Riphath, and Togarmah (Gen. x. 2, 3). A warlike ally of Magog (Scythia) Gog (Ezek. xxxviii. 6), coming from the N. The Cimmerians warred in northwestern Asia from 670 to 570 B.C. Originally dwelling in what is now southern Russia, the Ukraine (the *Crimea* betrays their name, the Cimmerian Bosphorus); then being dispossessed by the Scythians, they fled across the Caucasus into Armenia and Asia Minor; they warred with Lydia, and burnt the temple of Diana of Ephesus. They are the stock of the Cymry (as the Welsh call themselves; the English gave them the name "Welsh," *i.e.* foreigners, though originally *they* occupied the whole of the British isles but were driven back by succeeding invaders to the northwestern extremities, which their two divisions, the Gael of Ireland and Scotland and the Cymry of Wales, occupy), and gave their name to *Cumber*-land. They once occupied the Cimbric Chersonese (*Denmark*). The Galatians were Celts, and so sprung from G. **2.** Daughter of *Diblaim*. G. = *completion* or *ripeness*, viz. of consummate wickedness; daughter of *doubled layers of grape-cake* (Hos. i. 3). One completely given up to sensuality. Hosea in vision (not in external act, which would be revolting to purity) takes by God's command G. to wife, though a woman "of whoredoms"; symbolically teaching that out of this world, which whorishly has departed from the Lord, God takes a church to be sanctified by communion with Himself in Christ, as G. was sanctified by communion with the prophet (1 Cor. vii. 14). The Saviour unites to Himself the unholy, to make it holy. [But see HOSEA.]

Gomorrah. Traces of the catastrophe recorded in Gen. xix. are visible in the whole region about the Dead, or as Scripture calls it, the SALT SEA [see]. Volcanic agency and earthquake, accompanying the fire shower, may have produced the deep depression of the sea, and so arrested the Jordan's original onward course through the Arabah into the gulf of Akabah. The northern end of the lake is 1300 ft. deep, the southern only 13 ft. below the surface. The southern division or bay of the sea most probably was formed at a late date. It abounds with salt, throws up bitumen, sulphur, and nitre on its shores. This answers to the vale of Siddim, "full of slime pits" (Gen. xiv. 10); and it accords with the destruction of the four cities of the plain by fire and brimstone, and with the turning of Lot's wife into a pillar of salt. Scripture does not say the cities were immersed in the sea, but that they were destroyed by fire from heaven (Deut. xxix. 23; Jer. xlix. 18, l. 40; Zeph. ii. 9; 2 Pet. ii. 6; Jude 4–7, "an ensample unto those that after should live ungodly"; Amos iv. 11). So Josephus, B. J., iv. 8, § 4. The traditional names of Usdum, and site of Zoar, the hill of salt said to have been Lot's wife, favour the view that the cities lay either in or around the present southern bay. Grove argues for the northern site that Abram and Lot near Bethel could not have seen the southern valleys (Gen. xiii. 10) but could see the northern, and that what they saw was "the Ciccar of the *Jordan*," whereas Jordan flowed into the northern end of the Dead Sea but not into the southern. But Gen. xiii. probably means only that Lot, seeing the Jordan N. of the Dead Sea, and knowing the whole valley N. and S. to be well watered, chose it. Moreover, the catastrophes palpable to sight all round the southern end imply that the Jordan once flowed to the S. of that sea. G. means *submersion*; Arabic *ghamara*, to "overwhelm with water." G. was one of the five cities of the vale of Siddim whose forces were routed by Chedorlaomer, till Abram helped them. Zoar or Bela alone of the five, at Lot's request, escaped destruction by the fire from the Lord.

Jerusalem when corrupted (for "the corruption of the best is the worst of all corruptions") is termed Sodom and her people G. (Isa. i. 9, 10); as the church apostate corrupted is termed "Babylon" (Rev. xvii.). Worse still are they who see Christ's "mighty works" yet "repent not," and who receive not the apostles' teaching (Matt. x. 15, Mark vi. 11). The profound depression of the plain of G., the deepest on the earth, and its stagnant tropical air, answered to its sunken morals. De Saulcy thinks that in Usdum and Um Zoghal traces of Sodom exist; and in Ain Feshkah

(*Goumran*, Arabic) on the N.W. traces of G. Rather in wady *Amrah* is to be sought a connection with G. Tristram objects to the southern site for Sodom and G. that Chedorlaomer marching from mount Seir to Hazezon Tamar (Engedi) afterwards meets the king of Sodom in the vale of Siddim, which therefore in the order ought to be rather at the northern end of the Dead Sea. Also Moses saw Zoar from mount Nebo (Deut. xxxiv. 3), which he could not had it been at the S.E. of Dead Sea. He thinks that the southern bed of the sea was formerly deeper than now, and that it was raised by deposits brought from the Arabah. Lightning probably kindled the masses of sulphurous bitumen abounding around. Combining with an earthquake, the storm cast showers of ignited bitumen on the cities, so that "the smoke of the country" was "as the smoke of a furnace," as beheld by Abraham. God often uses natural means in His most supernatural interventions.

Gopher wood. Gen. vi. 14. Perhaps *cypress*, *kupar* resembling *gopher*; suitable for shipbuilding; abounding in Babylonia and Adiabene, the region which may have been that of Noah's building. It was here Alexander obtained timber for building his fleet.

Goshen. **1.** Three Egyptian nomes in the Delta, and extending over part of G., bore a name beginning with *ka* or *ga*, "a bull," viz. Mnevis, worshipped at On, representing Tum the unknown source of all existence. N.E. of Lower Egypt, having the Mediterranean on N., the desert on E., the Delta and the Tanitic branch of the Nile on W. (hence called the field of Zoan or Tanis, Ps. lxxviii. 12, 43), extending S. to the head of the Red Sea and nearly to Memphis. Called also the land of Rameses, in which Israel built (*i.e.* fortified anew) for Pharaoh Raamses and Pithom as treasure cities (Gen. xlvii. 11, Exod. i. 11). Joseph naturally placed his family on the border land between Egypt and Palestine, the promised land, and at the same time near himself at Tanis or else Memphis the capital of Egypt. G. corresponded to *Wady-'t-Tumeylat*. The fresh water canal runs through it from the Nile to Ismailia. From El Wady to the head of the gulf of Suez is three days' journey, the distance assigned in Exodus. The answer of Joseph's brethren to Pharaoh (Gen. xlvi. 28, 34), "thy servants have been herdsmen from our youth," (Joseph so instructing them "that ye may dwell in . . . G., for every shepherd is an abomination to the Egyptians,") proves that G. was regarded by Egyptians as scarcely Egypt proper, though having many Egyptians in it, as is recorded during the ten plagues; also foreigners. [See BERIAH.] The names of some places in G. are Semitic, as Migdol and Baalzephon. Joseph lived under the 12th or 13th dynasty, a native not a shepherd dynasty (as Gen. xlvi. 34 proves). Pharaoh calls G. "the *best* of the land" (xlvii. 5–11), viz. *for a pastoral people* as Israel; for in tillage the parts of Egypt next the Nile are more fertile than G. In G. Pharaoh implies he kept some of his cattle, over which he proposed to set Israelites as rulers of herdsmen. The separation of Israel from the plagues marks the distinctness of the land. Israel setting out from Rameses in G. in two days reached the edge of the wilderness, and in one day more the Red Sea, *i.e.* from Rameses (on the old canal from the Tanitic arm of the Nile to lake Timsah) 30 miles direct to the ancient western shore. The LXX. call G. "Gesen of Arabia," and Pliny "the Arabic nome" from its bordering on Arabia. Now *Esh-Shurkiyeh*, well intersected by canals; Egypt's best province, yielding the largest revenue. **2.** A district in S. Palestine, between Gaza and Gibeon (Josh. x. 41, xi. 16), and a city (xv. 51); between the S. country (the Negeb) and the shephelah (the low hills between the mountain and plain, not as A.V. "the valley") of Judah. Doubtless named in remembrance of Israel's original place of sojourn in Egypt.

Gospels. From *god spel*, "good news." *The providential preparations for the gospel* attest its Divine origin. (1) The translation of Alexandria of the O. T. into Greek (by the LXX.), rendering the Jewish Scriptures accessible through that then universal language of the refined and polite to the literary of all nations. All possibility of questioning the existence or falsifying the contents of O. T. prophecy was precluded thereby, however much the Jews who rejected Jesus would have wished to alter the prophecies which plainly identified Him as the foretold Messiah. The canon of the O. T. having been completed, and prophecy having ceased before the Sept. translation, they could not deny that the Divine knowledge derivable from it was complete. (2) Greek and oriental philosophy had drawn attention to religious and moral speculations, which at once exposed and undermined paganism, and yet with all its endless labours gave no satisfactory answer to the questionings and cravings of man's spiritual being. (3) The Roman empire had broken down the barriers between E. and W. and united almost the whole world, Asia, Africa, and Europe, in one, and established peace and good order, making possible the rapid transmission of the glad tidings from country to country; comp. Luke ii. 1, Matt. xxii. 21. (4) The universal expectation in the East of a great king to arise in Judæa, probably due to fragments of revelation (as the prophecy of Balaam, Num. xxiv. 17) such as led the wise men of the East to come seeking "the king of the Jews." (5) The settling of the Jews, and the consequent erection of synagogues, throughout all the towns of Asia, Greece, Italy, Africa, and western Europe. Hence by the reading of the law and the prophets in the synagogues everywhere each sabbath proselytes of righteousness were gathered from the Gentiles, such as the eunuch or chamberlain of Candace, queen of the Ethiopians, a student of Scripture, Cornelius the centurion who "feared God with all his house, and gave much alms to the people, and prayed to God alway." These not being bound under the ceremonial yoke, as the original Jews, formed a connecting link with the Gentiles; and hence at Antioch in Pisidia, when the Jews rejected the preaching of Paul and Barnabas, these proselytes, with the Gentiles, "besought that these words might be preached to them the next sabbath, . . . and on that day came almost the whole city together to hear the word of God" (Acts xiii. 15–44). So at Iconium (xiv. 1), and at Thessalonica (xvii. 1–4). Such were the "devout men, out of every nation under heaven," the collected representatives of the world, to whom Peter preached with such success (ii. 4–11). The 3000 converts of that day and the 5000 of a few days after (iv. 4) would act as missionaries on their return to their several nations. To the Jews first in each synagogue abroad the apostles preached, and gathered many converts from among them; and then to the Gentiles. The Jews' national rejection of Jesus is no valid objection to the gospel, since He foretold it Himself (Matt. xvi. 21, xxvi. 2), and the O. T. prophets did so too (Isa. xlix. 16, 21, lii., liii.; Ps. xxii.); so that, fixing their eyes on the prophecies of Messiah's glory and kingdom which they wrested to mean His setting up a temporal kingdom at Jerusalem and overthrowing the Roman existing dominion, and shutting their eyes to the prophecies of His humiliation, "they knew Him not, nor yet the voices of the prophets which are read every sabbath," and yet in spite of themselves, like their types Joseph's brethren (Gen. l. 20), "they have fulfilled them in condemning Him" (Acts xiii. 27, iii. 18). The harmony in Christ of prophecies seemingly so opposite, His temporal and temporary humiliation, and yet His spiritual dominion now and His final visible and everlasting kingdom, furnish conclusive proof of the Divinity of prophecies which no human sagacity could have anticipated or human agency fulfilled. The correspondence of the gospel event to the predictions of the O. T. is thus established by the Jews, unwilling witnesses and therefore beyond suspicion. Graves (Pentateuch, ii. 3, 6) well says, had they universally embraced the gospel at its first publication, the sceptic might allege the prophecies to have been fabricated or altered to fit them to the events; *the contrary is now certain.* This is one great cause why the national conversion of the Jews is delayed "until the fulness of the Gentiles shall come in" (Rom. xi. 35). They continue guardians of the prophetic records till these shall have had their contents examined, and their application ascertained, by every other nation in the world.

Genuineness and inspiration of the four Gospels. The "prophets" in the Christian church who had the spiritual gift of "discerning spirits"

were an effectual check on the introduction of a pseudo inspired writing. Paul appeals to them on the inspiration of his epistles (1 Cor. xiv. 37, xii. 10; comp. 1 John iv. 1). Thus by the twofold inspiration, that of the authors and that of the judges, the canonicity of the four Gospels, as of the other books of N. T., is established. The anonymous fragment of the canon of the N.T. attributed to Caius a presbyter of Rome (published by Muratori, Antiq. Ital., iii. 854, and known as the Muratorian Fragment), recognises the Gospels (Luke and John, the sentences as to Matthew and Mark are obliterated) as inspired, and condemns as uninspired the Shepherd by Hermas, "written very recently in our own times," *i.e.* in the first part of the second century, the age in which John the last apostle died. Theophilus (Ad Autol., iii. 11), bishop of Antioch A.D. 168, refers to "the evangelists" and "the Holy Scriptures" of the N. T. Clement of Alexandria in the latter part of the second century refers to the collection of Gospels as one whole, "the gospel" (Quis Dives Salvus?). The anonymous epistle to Diognetus (§ 11 ed. Hefele) attributed to Justin Martyr refers to "the Gospels and the Apostles" (*i.e.* the epistles). Ignatius of Antioch, a hearer of St. John (Ep. ad Philad., § 5), calls "the (written) Gospel the flesh of Jesus," and classes it with the O. T. prophets. Tertullian (Adv. Marc., iv. 2), mentioning the four Gospels two as the work of apostles and two as that of apostolic men (A.D. 208); Irenæus (Adv. Hær., ii. 27, iii. 11, § 7), martyred A.D. 202; Origen, speaking of the four Gospels as "the elements of the church's faith"; Eusebius; and not only these orthodox writers but heretics, Marcion and others, appeal to the Gospels as the inspired standard [see CANON]. They were translated into Syriac in the second century, and into Latin and the two Egyptian dialects by the fourth century. We have better evidence for their genuineness than for any other ancient writing. Theophilus arranged the four Gospels so as to form one work (Jerome, Ep. ad Algas., iv. 197). Tatian, who died A.D. 170, formed a Diatessaron or harmony of the four. Barnabas (Paul's companion), Clement of Rome (Phil. iv. 3), and Polycarp quote the Gospels, though not with verbal exactness. Justin Martyr quotes Matthew, Luke, and John largely and exactly. As the heretic gnostics and Marcion arose early in the second century their acceptance of the Gospels proves that these had been promulgated some time *before* (*i.e.* in the apostolic age itself), for *after* the dissensions between the orthodox and heretics had arisen the Gospels would never have been accepted by mutually hostile parties. A distinct line was drawn between the apocryphal and the genuine Gospels. Unbelievers, as Celsus in controversy with Origen, could not deny the genuineness of the four even whilst rejecting their contents. The fathers' large quotations (Origen's especially) prove *our* Gospels were the same as theirs. Our Saviour wrote nothing Himself, the alleged letter to Abgarus, king of Edessa, being probably spurious. Had He, like Mahomet, recorded His own miracles and teachings, internal consistency would have been nothing marvellous. Men would have deified the *form*, whilst failing to discern the inner *essence*. "If I bear witness of Myself My witness is not true" (John v. 31). There would be lost the powerful proof we now have, from the mutual coherency of writings not composed by the Founder of Christianity nor in His lifetime, but by Jews, unlearned mostly, giving independent yet marvellously agreeing accounts of miraculous works, and a spiritual system of doctrine unheard before, themselves willing to lay down their lives for the truths they witnessed to; these writings received and accepted too by numerous congregations, living at the time and in the very places where the miracles alleged in proof of their inspiration were wrought, and producing worldwide effects now for ages. The reality of their inspiration alone can account for all this. The Jews and Gentiles had attained high civilization when Christ came; it is not in such an age that myths spring up and are accepted, but in a people's infancy (2 Pet. i. 16).

Mutual relation of the four.—They differ in language and details, so that the later cannot have been *mere copyists* of their predecessors. Their accordance in *unusual expressions* and in choice of incidents implies at the same time that the later evangelists were *acquainted with* the Gospels that preceded. The four have by the Holy Spirit's design, if not by that of the writers, a supplementary relation to each other. Each later evangelist has a twofold aim: (1) to confirm by his own independent witness the facts recorded in the preceding Gospel; (2) to give new facts, and to place those already recorded in a new light. The former aim accounts for the agreements, the latter for the variations. In the first three, called the synoptical Gospels, from the main outline being the same and the scene of Christ's ministry mainly Galilee, the first aim is prominent. In the fourth, written long after, all is new except the events of passion week and the feeding of the 5000 (and the storm at sea) recorded to introduce the discourse in Galilean Capernaum (John vi.); and the scene is mainly not in Galilee but Judæa. But they hint also at Christ's ministry in *Judæa* (Matt. xxiii. 37, Luke xiii. 34); John too occasionally describes His *Galilean* ministry (ii., vi., vii., xxi.). Of 99 portions in Matthew and 93 in Mark, 78 are common to both; also of 65 particulars in Mark 54 appear in Matthew in the same relative order. Yet that Mark does not *copy* Matthew appears from his restoring the true order of events before the Baptist's death, from which Matthew had departed to give prominence to the sermon on the mount and the apostolic commission, and to make less prominent the narrative, which is but one third of the whole. Mark too, of all four, abounds in the most minute graphic touches as an eyewitness of the scenes, though his Gospel is the shortest. In 42 sections the three synoptists coincide, 12 more are given by Matthew and Mark alone, five by Mark and Luke alone, 14 by Matthew and Luke. Besides, five are peculiar to Matthew, two to Mark, nine to Luke. The *verbal* coincidences are chiefly in reciting the *words of Jesus or of others in connection with Him*, seldom in the *narrative* of the evangelists themselves. In Matthew the proportion is as one to more than two, in Mark one to four, in Luke one to ten (Norton, Genuineness, i. 240). Stroud thus tabulates the four, taking 100 as the sum:

	Portions peculiar to each.	Coincidences.	Total.
Mark	7 ...	93 ...	100
Matthew	42 ...	58 ...	100
Luke	59 ...	41 ...	100
John	92 ...	8 ...	100

John's narrative of Mary's anointing of Jesus' feet combines her actions drawn from Luke, the ointment and its value from Mark, and the admonition to Judas from Matthew. His chief aim is to set forth Jesus as the incarnate Word, the everlasting Son of God, a truth which some gnostics preceding Cerinthus even already began to impugn. Yet he omits facts recorded by the synoptists which would have suited his purpose, just because he knew they had sufficiently recorded them already.

That Luke wrote chronologically in his general facts is probable from his phrase "in order" (i. 1; peculiar to him, expressing *succession* viii. 1, "afterward," Gr. "in order," Acts xviii. 23). His "Acts" are in chronological order. Notes of time occur in his Gospel (i. 26, 56; iii. 1, 23; vi. 1). Of 44 particulars in Mark and 42 in Luke, (forming the latter's main part ending with ix. 50,) 32 are common to both, and with one exception in the same order; the more remarkable as ten new particulars are inserted in Luke, 12 in Mark; the true succession alone would admit of such insertions without irregularity ensuing. At xviii. 15, the blessing of the children, Luke's narrative rejoins Matthew and Mark. The middle portion relates to the last half year of Jesus' ministry, ix. 51 refers to His last journey to Jerusalem. His mission of the 70 before Him (x.), also xiii. 22, 23, xvii. 11, xxiii. 5 confirm this. His route was through Samaria into Galilee from Ephraim (Luke ix. 51, John xi. 54) as the starting point, then along the border between Galilee and Samaria into Peræa (Luke xvii. 11, xiii. 31), so by Jericho to Bethany and Jerusalem (Birks' Horæ Evangel. and Greswell; but see JESUS CHRIST).

Mark wrote before Luke, for except 24 verses all his Gospel is in one of the two other synoptists; he never, if he was after Luke, would for the sake of 24 verses of original matter have published a distinct Gospel. His graphic vividness indicates an eyewitness not a compiler. Matthew, the earlier, omits the ascen-

sion as involved in the resurrection. Luke, the later writer, supplies the omission. Matthew, writing for Judæa, dwells on facts less known *there*, Christ's appearing in *Galilee*, omitting the ascension as known to most of *his* readers. Luke, writing for Gentile converts, describes facts less familiar to *them* which occurred after the resurrection in and about *Jerusalem*. Matthew selects facts suitable for Jews, the fulfilment of O.T. prophecy in Jesus' descent from Abraham and David and His legal title to Solomon's throne. Luke shows the Gentiles that He was sprung from Adam, the common father of Gentiles and Jews. Matthew is more copious in *discourses*, the *facts* being taken for granted as notorious to his readers, the first thing needed being to show the Jews in what relation Christ's teaching stood to the law. Luke is copious in facts less known to the Gentiles and on Christ's later ministry; Matthew having already dwelt more on His earlier ministry. Mark uses "gospel" for *Christ's doctrine*; a later usage, not in Matthew [see MATTHEW and MARK]. Matthew in naming the twelve (x. 3) modestly places himself after Thomas as "Matthew the publican." Mark and Luke place him before Thomas, and omit the humiliating epithet; also they do not join his former profession with the apostolic name Matthew, but hide it under his less known name Levi (Matt. ix. 9, Mark ii. 14, Luke v. 27). This is an undesigned propriety and mark of truth.

John by his greater fulness on Jesus' Godhead composed a doctrinal supplement to the synoptists, who dwelt more on His ministry as the "Son of man" (though they too declare plainly His Godhead: Matt. xvi. 16, 17; Luke i. 32, etc.). John marks Christ's going up to the feasts at Jerusalem, which they do not. He also supplies the interval, omitted in them, from the temptation to Jesus' *second* return to Galilee when His public ministry began, after John was cast into prison. He inserts in this interval Jesus' "*earlier*" return to Galilee (John i. 43) and visit to Jerusalem (ii. 13) and Judæa (iii. 22, 24), before the Baptist's imprisonment. Then at iv. 3, 43 his Gospel coincides with the synoptists at Christ's *second* visit to Galilee (Matt. iv. 12, Luke iv. 14). In John vii. 1 he alludes to His 18 months' ministry in Galilee, recorded by them and therefore omitted by him, between the visit to Jerusalem at the feast of tabernacles (vii. 2, 10) and the former visit (v. 1), for vi. 4 compared with vii. 1 implies Christ omitted attending the passover occurring in that interval lest the Jews should kill Him before the time. John xxi. 1 evidently supplements Matt. xxviii. 16, which it precedes in time. John xxi. 6, 7 supplements Luke v. 6, 8, the corresponding miracle before His resurrection.

There are three periods marked in Acts: (1) From the ascension to the rise of the first purely Gentile church at Antioch where the disciples were first called Christians (Acts xi. 26); the first Gospel, Matthew, answers to this first and Jewish period, between A.D. 30 and A.D. 41. The second period is from the rise of the Gentile church at Antioch to Paul's passing over to Europe in obedience to the vision at Troas; the second Gospel, Mark, answers to this Judæo-Gentile transition period, A.D. 41 or 44—A.D. 50; hence there occur (Mark vii.) adaptations to Gentile converts by explanations of Jewish usages. The third period extends from Paul's first entering Europe down to his reaching Rome; the third Gospel, Luke, answers to this third period, A.D. 50-63, being suited to Greeks not familiar with the geography of Judæa; it must have been written before Acts i. 1 which refers to it (Acts being written probably soon after A.D. 63, the date of the close of Paul's imprisonment with which it abruptly breaks off). Theophilus probably lived at Antioch (Birks' Hor. Evang., 192), and Luke perhaps published his Gospel at the close of his first connection with Paul, whom he joined at Troas A.D. 53, and who seems to have helped him as Peter did Mark. Philippi, where Luke was left behind, was perhaps the centre from which he circulated it among the Greek churches. Comp. 2 Cor. viii. 18, "the brother whose praise is in the Gospel throughout all the churches."

Mark probably wrote whilst having the opportunity of Peter's guidance in Palestine, between his return from Perga and his second journey with Barnabas in or for Cæsarea, the second centre of gospel preaching as Jerusalem was the first and Antioch the third, the scene of Cornelius' conversion by Peter, Mark's father in the faith, the head quarters of the Roman forces in Palestine, where Philip the evangelist resided. Latin idioms and Roman energy are characteristic of Mark, whose very name is Roman. Many centurions are honourably noticed in the Gospels and Acts, so that it is likely the gospel made much way among the Romans at Cæsarea. In Col. iv. 10 he is identified with John (Heb.) Mark (Latin) by the addition "sister's son to Barnabas." He was with Peter in Mesopotamian Babylon (A.D. 58) when Peter (1 Pet. v. 13) calls him "Mark (Marcus) my son." Peter, after escaping from Herod's prison, went to the house of John Mark's mother first (Acts xii. 12). Eusebius, from Papias or John Presb., (H. Eccles., iii. 39, v. 8) calls Mark "Peter's interpreter," "handing down in writing what Peter preached." Justin Martyr, Dial. Tryph., 106, quotes Mark's Gospel as "Records (or *Memorials, apomnemoneumata*) of Peter." Tertullian (Marc., iv. 5) and Jerome (Ad Hedib.) say, "Peter narrated, Mark wrote." Internal evidence favours this tradition. Mark's Gospel, except a few verses, is limited to the time of Peter's attendance on our Lord. The blessing pronounced on him after his confession of Christ is omitted, whilst the ensuing reproof is retained; his fall is recorded, but not his bitter tears of repentance. For other instances of omitting what tends to Peter's honour comp. Matt. xiv. 29, xvii. 24-27; Mark ix. 30-33, xiv. 47; John xviii. 10; Luke v. 10, xxiv. 34. The angel's words addressed to Mary Magdalene after Christ's resurrection, "Go, tell His disciples *and Peter*," are recorded owing to Peter's deep sense of Christ's pardoning grace after his grievous fall; delicacy forbade his recording his own repentance, gratitude can never forget that Jesus' first words of special comfort were sent to him, "tell Peter" specially, for his Saviour has risen even for *his* justification (Mark xvi. 7). Mark's Gospel, brief, vivid, and abounding in *acts* rather than *discourses*, was best suited to the Roman character, with fewer O.T. quotations than Matthew who wrote for the Jews. The tradition of its being written in *Rome* arose probably from its Roman character; from Cæsarea it would soon pass to Rome through Romans sailing from Cæsarea thither. Mark's shortcoming was that of his spiritual father, Peter, slowness to admit uncircumcised Gentile Christians to the privileges of full fellowship (Acts xiii. 13, xv. 38; comp. x. 14, Gal. ii. 11-14). Mark, from love of ease and home, as well as Jewish prejudice, shrank from carrying the gospel to the heathen of Pamphylia; but by subsequent zeal he so regained Paul's favour that the apostle desired Luke to bring him, saying "he is profitable to me for the ministry" (2 Tim. iv. 11).

Matthew presumes his readers are familiar with Jewish usages and localities, and appeals to their prophets continually. This accords with the earliest period of church history. The closing charge "Go ye, teach all nations," accords with the church's circumstances at its opening the door to Cornelius and Gentile proselytes, A.D. 41. Eusebius' Chronicle in some MSS. gives this date. A written Gospel was not needed when all the apostles were in Jerusalem; but just when they were going abroad a record such as Matthew's was needed. Isidore and Nicephorus (H. Eccl., ii. 15) fix on 15 years after the ascension as the date.

Thus in the Jewish aspect of Matthew's Gospel, the Roman of Mark's, and the Greek of Luke's, we observe the conflux of the three chief human civilizations, the Hebrew theocracy, the Roman polity, and the Greek literary and artistic refinement; whilst in John's the spiritual verities of the Son of God predominate. The same significant union appears in the Heb., Gr., and Latin inscription on the cross.

Gospel harmonies: spiritual relations. Discrepancies have been alleged in the Gospels. But they are *not irreconcileable*; granting that the ways of harmonizing proposed are not always the true ways, the very variations disprove collusion. *Reconcileable diversity* is a confirmation of the truth, as alleged by mutually independent witnesses. Entire sameness in all four would make all but the first mere *copies*. *Contradictions* would prove one or other inaccurate. *Substantial unity*, with circumstantial diversity, partial and reconcileable, is the highest kind of internal

evidence. As in architecture a front and a side view, a ground plan and an elevation, are different, yet harmonize in viewing the connected *whole*, so the four, though not *facsimiles*, have an inner harmony when one first looks to the purpose and the individual spiritual character of each, and then to the mutually connected whole in its fourfold aspect. The variation in the *order* of the same events as recorded in different Gospels (Matt. viii. 28 comp. Mark v. 1, Luke viii. 26; Matt. viii. 19–22 comp. Luke ix. 57–61) does not imply discrepancy unless it could be shown that all the evangelists *designed* throughout a *chronological* record. The *spiritual sequence and connection* is the essential thing in a revelation, and is as true in those Gospel passages which do not observe the chronological order as in those which do; for the same truth is manifold in its spiritual bearings, and is therefore put in various connections, under the Spirit's guidance, for the church's edification. Fuller information as to all the facts of the case would clear away seeming discrepancies. It is enough for the harmonist to show a *possible* reconciliation (in the absence of fuller knowledge); this is sufficient even to meet *a priori* objections against the accurate truth of *details*, and such objections have no force against the gospel as *a whole*. "Substantial truth under circumstantial variety" is the most conclusive testimony, as proving the mutual independence of the witnesses, for had all four been alike their testimony would have been that of but *one* witness. At the same time all four, being supervised by the Spirit of God, are true in their order of events spiritually, though but one order is true chronologically. Mechanical uniformity is no necessary result of inspiration. The four are not mere *annals* or *biographies*, but spiritual records, "memoirs" adapted to various wants of the Christian life. A diatessaron, or continuous record compiled chronologically out of the four, fails in this, viz. the setting forth of the events under their mutual, manifold, spiritual relations. Christ's life, death and resurrection are represented from four different aspects to complete the view. Each Gospel has its distinctive character; the progression of the four reaches its climax in John, who pourtrays the Divinity of the Son of God, as the former three pourtray His humanity. They are not four different Gospels, but one fourfold Gospel from the Holy Ghost, through four intelligent agents, each giving that view of the Lord Jesus which belonged to his own character and circumstances, and those of his immediate readers, and so by Divine providence meeting severally the church's wants in all ages. Seeming discrepancies are a test of faith, whether in spite of difficulties we will, because of the preponderating probabilities, believe all God's word. They are incentives for us more diligently to "search the Scriptures," which contain within themselves their own best vindication and harmony. The Gospels are fragmentary, complete spiritually but not historically; hence the seeming discrepancies. Those early churches which collected the canon saw the alleged discrepancies, but saw nothing in them incompatible with inspiration and truth; otherwise they would not have transmitted them: as in nature the seeming variations in the orbits of some planets are found, on fuller knowledge, to be in harmony with the general law.

FOURFOLD GOSPEL.—Irenæus (iii. 11), Athanasius (Syn. Scr., p. 55), Jerome (Matt., procem.) regarded the four living CHERUBIM [see] united in one as representing the fourfold gospel. Both are the chariot of God bearing Him into all lands (Ps. xcix. 1, xix. 4), guided by the Spirit, intertwined with wheels in wheels of coincidences and variations, full of eyes, discerning the thoughts. The four in their spiritual ideal reveal the Saviour under a fourfold aspect. (1.) The *lion* denotes Christ's *kingship*, as "lion of the tribe of Judah." Matthew traces His line of succession to the throne from "David the king." The wise men (ii.), according to Balaam's prophecy of the "sceptre to arise out of Israel," sought "the *king* of the Jews." The climax of the three temptations (iv.) is Satan's offer of the *kingdom*. The sermon on the mount has the sententious tone of an authoritative king. Seven parables illustrate the true nature of the kingdom, for the Jews for whom Matthew writes looked for Messiah's kingdom. His claim of exemption from tribute, recorded in Matthew alone (xvii. 24), marks Him Son and Heir of the kingdom. Matthew closes with His universal dominion (xxviii. 18–20). (2.) The *ox* or *calf* typifies patient toil (1 Cor. ix. 9, 10). Mark's representation of Christ corresponds; homely, earnest, minutely graphic, full of action rather than discourse, suited to the Roman practical character, it abruptly carries us at once into Christ's ministry of unceasing toil (i.). The word variously translated "straightway," "immediately," "forthwith," "anon," "as soon as," "by and by" (*eutheōs*) occurs 27 times, though in Matthew but eight times, in Luke twice; an illustration of its energetic tone. Minute details are peculiar to his vivid style: "Jesus was with the wild beasts" (i. 13); "Zebedee *with the hired servants*" (i. 20); Boanerges (iii. 17); Jesus' gestures (iii. 5); His successive acts in curing the deaf (vii. 33, 34); the lingering glory on His countenance, and the people's amazement (ix. 15). It presents the best picture of Jesus' daily outward life. (3.) A *man's* face denotes human sympathy. Luke's Gospel presents the lowly humanity of the Son of man's conception, birth, and childhood; it traces Him up to Adam, the common father of all men. The parables and miracles peculiar to Luke exhibit Christ's human tenderness; the prodigal son, the good Samaritan, the grateful Samaritan leper, the publican's prayer, Zaccheus, the raising of the Nain widow's son. (4.) The *eagle* denotes high soaring heavenliness. John's Gospel, say the fathers, is "the Gospel after the Spirit," as the others are "after the flesh." John supplies details of Andrew, Philip, Nathanael, Thomas, and Judas, unmentioned by the others; also details of time, place, and numbers; also supplemental matter (ii. 19), "destroy this temple," accounting for the charge of the false witnesses unexplained in Matt. xxvi. 61. In the prologue and elsewhere Christ's characteristic aspect is His Divine glory breaking forth the brighter amidst the darkness of the Jews' opposition. Each of the four, whilst recognising the Lord's other aspects, has one aspect prominent; and the four combine in one harmonious whole, joined by a spiritual not a mechanical unity. "Mutual intertexture is characteristic of Scripture. The second and third evangelists warranted the genuineness of each former Gospel with all the authority of the latter, by quoting its words. Thus they became joint vouchers for the genuine Gospels and joint opposers of the spurious. John authenticates the foregoing ones not by adopting but by omitting what they had related, and supplying what they omitted." (Bishop Wordsworth.)

Gourd. **1.** Jonah iv. 6–10. So Augustine, LXX., and Syr. explain the Heb. *qiqaion*; so modern Jews and Christians at Mosul (Nineveh). In gardens the arbour is often shaded with leaves of *the bottle gourd*; but the *treelike* sudden growth of the *Ricinus, Palma Christi*, or *castor oil plant* make it the more likely; so Jerome describes it, "within a few days you see the plant grown into a little tree"; and Celsius identifies it with the Punic and Syriac *el keroa*, or *Ricinus*, and the Heb. is evidently from the Egyptian *kiki*, the same plant. The leaves are large and palmate, like a *hand* with outspread fingers (whence comes the name, *Palma Christi*), with serrated lobes. Castor oil is made from the seeds.

2. Wild gourds (2 Kings iv. 38–41), *paququoth*. It resembles the vine; and as several of the *Cucurbitaceæ*, melons, pumpkins, etc., from their juiciness, in a hot climate are favourite articles of food, a noxious sort might easily be mistaken for a wholesome kind. The *squirting* or *wild cucumber* (*Ecbalium elaterium*; the fruit opening, from *paquah* "to open," and scattering its seeds when touched) and the *colocynth* (about the size of an orange) are such. The

WILD GOURD.

latter is favoured by the old versions, and its derivation also suits the dry gourds, when crushed, bursting or *opening* with a crashing noise.

Gozan. A river (1 Chron. v. 26; 2 Kings xvii. 6, xviii. 11). Thither the captive

Israelites were transported by Shalmaneser and Esarhaddon. Now the *Kizzil Ozan*, the golden river of Media, which rises in Kurdistan and ultimately falls into the White River, and so into the Caspian Sea. A country also bore the name of the river, Gauzanitis (Ptolemy, Geog., v. 18); My-gdonia is the same name with M prefixed. So Habor was a region and a river (the *Khabour*, the affluent of the Euphrates). The region is one of great fertility (Layard, Nineveh and Babylon). G. in G. Rawlinson's view was the district on the *river* Habor or *Khabour*.

Grass. Its rapid fading in the heat of Palestine is a frequent image of man's frailty (Ps. ciii. 14, 15, xc. 5, 6; Isa. xl. 6, 7). In Jer. l. 11 for "the heifer at grass" (fat and frisky), since the gender of "at grass" (*dasha*, confounded with *desha* "grass") does not agree with *eglah* "a heifer," transl. "a heifer *threshing* (treading out) *corn*." The strongest were used for threshing, and as the law did not allow their mouth to be muzzled in threshing (Deut. xxv. 4) they waxed *wanton* with superabundant food, an image of Judæa's insolent destroyers.

It is a coincidence undesigned, and therefore a mark of genuineness, that by three evangelists the "grass" is noticed in the miraculous feeding of the 5000; John (vi. 10) saying, "there was *much* grass in the place" (a notable circumstance in Palestine, where grass is neither perennial nor universal; the latter rain and sunshine stimulate its rapid growth, but the scorching summer soon withers it and leaves the hills bare); Mark (vi. 39), with his usual graphic vividness, mentioning "the *green* grass"; Matthew (xiv. 19) simply stating Christ's command to "sit down on the grass." But in the feeding of the 4000 the multitude in both Gospels (Matt. xv. 35, Mark viii. 6) are commanded to "sit down *on the ground*." This delicate distinction disproves the notion that the two miracles are really different versions of the same miracle, as also that of the 12 (small) baskets (*kophinoi*) in the miracle of the 5000, and the seven (larger) baskets (*spurides*) in that of the 4000. Comp. Matt. xvi. 9, 10 with xiv. 20, Luke ix. 17; *kophinoi* being uniformly applied to the former miracle, *spurides* to the latter (Blunt, Undesigned Coinc.). In Matt. vi. 30 "the lily" is classed with "the grass of the field." "Grass" must here be used for all that grows in the field, wild flowers as well as grasses, *herbage*.

Grasshopper. [See LOCUST.]

Grecians, Greeks, Greece. Called "Javan" Gen. x. 2. The *Ionia* on the W. of Asia Minor, whence perhaps emigrants originally passed to Attica and the Peloponnese. The Ionians of secular history however were a colony from Attica. Being the most eastern of the Greeks they were the first known to the Asiatics. Joel (iii. 6) mentions the Grecians as the purchasers to whom the Tyrian slave merchants sold the children of Judah (800 B.C.). Ezekiel (xxvii. 13) mentions Javan (Greece) and Tyre as "trading in the persons of men." Daniel (viii. 5, 21, xi. 3) foretold the rise of Alexander the Great, "the great horn between the eyes of the rough goat" which "came from the W. on the face of the whole earth, and touched not the ground (overrunning the earth with incredible swiftness, the 'leopard' vii. 6), and smote the ram" (Medo-Persia). Zechariah (ix. 13) represents Judah and Ephraim as the arrows filling God's bow, "when I have raised up thy son, O Zion, against thy sons, O Greece" (Javan) thus foretelling that the Jewish Maccabees would punish Greece in the person of Antiochus Epiphanes, one of Alexander's successors, in just retribution for her purchasing from Tyre as slaves "the children of Judah and Jerusalem." Isaiah (lxvi. 19) foretells that the Jews who survive His judgments He will send as missionaries to Javan to "declare My glory among the Gentiles."

The most important function Greece performed in the gospel scheme was that it furnished the language adapted by its wide use among the refined of all nations, as also by its marvellous flexibility, capability of forming new theological terms, and power of expressing the most delicate shades of meaning, for conveying to the world the glad tidings of salvation through Christ. Orally it was generally used by the apostles in preaching, being then widely spoken; and it is the sole medium of the N. T. written word. The Gr. of N. T. and of the Grecians or Hellenist Jews was not classical Gr., but Hebrew modes of thought and idiom clothed with Gr. words. The LXX. and the Heb. are a necessary key to this N. T. Hellenistic Gr. The Grecians or Greek speaking Jews were at once Jewish missionaries to the heathen, witnessing everywhere against the prevalent polytheism, and pioneers to prepare unconsciously the way for the gospel missionary. They formed the connecting link between the Hebrew Jews and the Gentiles.

In Acts xx. 2 "Greece" (*Hellas*) means *Greece Proper*, or "Achaia," *i.e.* southern Greece including the Peloponnese, as opposed to Macedonia on the N.

In N. T. "Greek" (*Hellen*) is distinguished from "Grecian" (Hellenist). "Greek" means either a native of Greece or else a Gentile in general (Rom. x. 12, ii. 9, 10 marg.) "Grecian" is a *foreign Jew*, lit. one who speaks Gr., as contrasted with a *home Jew*, a "Hebrew," dwelling in Palestine, or rather one *speaking the sacred tongue, Heb.*, whether dwelling in Palestine or elsewhere. So Paul, though of the Greek city Tarsus, calls himself a "Hebrew" and "of the Hebrews," *i.e.* having neither parent Gentile (Phil. iii. 5, 2 Cor. xi. 22). The first church at Jerusalem was composed of these two classes, the "Hebrew" and the "Grecian" Jews; whence, when the Grecian widows complained of being "neglected in the daily ministrations" of alms, the seven chosen to rectify matters were all "Grecians," judging from their Gr. names, Stephen, Prochorus, etc. "Greeks" in the strict sense, whether native Greeks or Gentiles in general, were not admitted to the Christian church until later. Acts xi. 20, "Greeks" is the reading of the Alex. MS. rightly for "Grecians," for *the "Grecians" were long before a recognised portion of the church* (vi. 1), and some of those "scattered abroad" were among them (for none of the seven "Grecian" deacons, except Stephen, was as yet martyred) [see CHRISTIAN]; the *new name* marking the *new epoch* in the church. At first those scattered abroad "preached to the *Jews* only" (the word is not "Hebrews" but "Jews," including "Grecians"); afterwards some of them preached to heathen "Greeks." *Their* conversion was a *new* thing, a special "grace of God," tidings of which reaching the Jerusalem church constrained them to send Barnabas as far as Antioch, who "when he had seen the GRACE of God was glad" and enlisted the co-operation of Paul who had been in vision already called to "bear Christ's name unto the *Gentiles*" (ix. 15). "Spake ALSO unto" is the true reading (xi. 20, Alex., Vat., Sin. MSS., Vulg. version). The "also" marks a *further step* than their "preaching unto the Jews (including 'Grecians') only." It was with the Grecians (Hellenists) that Paul came into controversy at his first visit to Jerusalem (Acts ix. 29). Their Grecian or foreign culture and education made them clever disputants; hence their keenness in controverting the new convert who had before sided with them against Stephen; the latter also was once a Grecian (Hellenist) Jew before his conversion to Christianity (vii. 58, vi. 9–14).

Greyhound. Prov. xxx. 31 marg. "girt in the loins," referring to *the slenderness of its body at the loins*, as if tightly girt for grace and swiftness in running, so that it is classed among the "things which go well." The ancient Egyptian paintings represent such close girt hounds used in coursing. Gesenius understands Prov. xxx. 31 "a war horse with ornamental trappings girt on its loins." Maurer, "a wrestler with loins girt for the struggle."

Grove. [See ASHTORETH.] Transl. rather "Asherah," the *image* of the goddess. So 2 Kings xxiii. 6, where it is nonsense "Josiah brought out the *grove* (*Asherah*) from the house of the Lord"; Manasseh had "set this graven image of Asherah in the house" (2 Kings xxi. 7, xxii. 7; comp. Jud. iii. 7). Also a "grove" could not be "set up under every green tree" (2 Kings xvii. 10; 1 Kings xiv. 23, xviii. 19; Exod. xxxiv. 13). In Gen. xxi. 33 it is a different word, "Abraham planted a grove (*eshol*) in Beersheba," rather "a tamarisk tree," a hardy evergreen fitted to be a memorial to his posterity that the well was theirs. The *Asherah* was upright, fixed or planted in the ground; *of wood*, so that it was capable of being "cut down and burned" (Jud. vi. 25, 26; transl. 1 Kings xv. 13). "Maachah had made an idol Asherah" (not "IN a grove"). The worship of *Asherah*

like that of Astarte or Ashtoreth, was associated with Baal worship. Astarte is the *personal* goddess, *Asherah* her conventional symbol in some one of her attributes. The sacred tree in Assyrian sculptures is similar, a symbol of the goddess of nature. The *stone* "*pillar*" (as the Heb. for "image" ought to be transl. Exod. xxxiv. 13) was Baal's symbol; as the *wooden* pillar or tree was Astarte's (2 Kings xviii. 4). The attempt to combine this with Jehovah worship is the subject of the prohibition Exod. xxxiv. 13.

The Heb. word transl. "plain" (*elon*) signifies a *grove* or *plantation*; that of Mamre (Gen. xiii. 18), of Moreh (xii. 6), of Zaanaim (Jud. iv. 11), of the pillar in Shechem (Jud. ix. 6), of Meonenim(37), of Tabor(1 Sam. x. 3).

Groves were associated with worship from ancient times, as the passages just quoted show. Pliny states that trees were the first temples. Their shade, solitude, and solemn stillness suggested this use. The superstitious abuse of them to idolatry and licentious rites caused the Divine prohibition of them for religious purposes; which prohibition Israel disregarded (Jer. xvii. 2, Ezek. xx. 28). Trees were also used for national assemblies (Jud. ix. 6, 37), for burying the dead (Gen. xxxv. 8, 1 Sam. xxxi. 14). Some trees are specially noted: the tamarisk (*eeshel*) under which Saul abode in Gibeah (1 Sam. xxii. 6); the terebinth in Shechem under which Joshua, after writing the law of God, set up (Josh. xxiv. 26) a great stone as a witness; the palmtree of Deborah (Jud. iv. 5); the terebinth of enchantments (ix. 37 marg., see MEONENIM); of wanderers (iv. 11, see ZAANAIM); 1 Sam. xiv. 2, "a pomegranate tree in Migron" (x. 3). Tree worship, perhaps a distortion of the tradition of *the tree of life* and *the tree of knowledge* (Gen. iii.), may be traced in Egypt, Arabia, Syria, Assyria, Persia, India, Thibet, Siam, China, Japan, Ceylon, the Philippine isles. The Druids venerated oak groves (Pliny H. N., xvi. 44; Tacitus Ann., xiv. 30). The negro priests in Africa alone may enter the sacred groves. The Etrurians worshipped a palm-tree.

Guard: *tabbach.* The king's executioner, lit. cook (Gen. xxxvii. 36 marg.; 2 Kings xxv. 8; Dan. ii. 14). *Ratz*="the runner" who carried despatches (2 Chron. xxx. 6), and also acted as military guard to the Jewish kings (2 Sam. xv. 1). *Mishmereth*="watchmen" (Neh. iv. 9,22).

Gudgodah: HOR HAGIDGAD [see]. Deut. x. 7.

Guni. **1.** Gen. xlvi. 24; 1 Chron. vii. 13; Num. xxvi. 48. A patronymic, the plural name implying a family as well as an individual. **2.** 1 Chron. v. 15.

Gur, the going up to: *i.e.*, ascent to G. or *the lion's whelp*, where Ahaziah was killed whilst fleeing from Jehu (2 Kings ix. 27). It was "by Ibleam" (now *Bel'amek*), between Jezreel and "the garden house" (Beth-hag-gan, now *Jenîn*). Now *Kefr Kud.* The similarity of *d* and *r* in Hebrew led to their frequent interchange.

Gur-Baal. Where Arabians dwelt (2 Chron. xxvi. 7). Between Palestine and Arabia.

H

Haashtari. 1 Chron. iv. 6.

Habaiah. Ezra ii. 61, Neh. vii. 63.

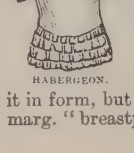
Habakkuk. *The cordially embraced one* (favourite of God), or *the cordial embracer.* "A man of heart, hearty toward another, taking him into his arms. This H. does in his prophecy; he comforts and lifts up his people, as one would do with a weeping child, bidding him be quiet, because, please God, it would yet be better with him" (Luther). The psalm (chap. iii.) and title "H. *the prophet*" favour the opinion that H. was a Levite. The closing words, "to the chief singer on *my* stringed instruments," imply that H. with *his own* instruments would accompany the song he wrote under the Spirit; like the Levite seers and singers, Asaph, Heman, and Jeduthun (1 Chron. xxv. 1–5). A lyrical tone pervades his prophecies, so that he most approaches David in his psalms. The opening phrase (i. 1) describes his prophecy as "the burden which," etc., *i.e. the weighty, solemn announcement.* H. "saw" it with the inner eye opened by the Spirit. He probably prophesied in the 12th or 13th year of Josiah (630 or 629 B.C.), for the words "in your days" (i. 5) *imply* that the prophecy would come to pass in the lifetime of the persons addressed. In Jer. xvi. 9 the same phrase comprises 20 years, in Ezek. xii. 25 six years. Zeph. i. 7 is an imitation of Hab. ii. 20; now Zephaniah (i. 1) lived under Josiah, and prophesied (comp. iii. 5, 15) after the restoration of Jehovah's worship, *i.e.* after the 12th year of Josiah's reign, about 624 B.C. So H. must have been before this. Jeremiah moreover began prophesying in Josiah's 13th year; now Jeremiah borrows from H. (comp. Hab. ii. 13 with Jer. li. 58); thus it follows that 630 or 629 B.C. is H.'s date of prophesying. (Delitzsch.)

Contents.—H. complains of the moral disorganization around, and cries to Jehovah for help (i. 2–4); Jehovah in reply denounces swift vengeance (i. 5–11) by the Chaldæans. H. complains that the Chaldees are worse than the Jews whom they are to be the instruments of chastising; they deal treacherously, sweep all into their net, and then "they sacrifice unto their net and burn incense unto their drag," *i.e.* idolize their own might and military skill, instead of giving the glory to God (Deut. viii. 17; Isa. x. 13, xxxvii. 24, 25). H. therefore, confident that God is of purer eyes than to behold evil (i. 13), sets himself in an attitude of waiting for the Lord's own solution of this perplexing apparent anomaly (ii. 1); Jehovah desires him accordingly, "write the vision" of God's retributive justice plainly, so "that he may run that readeth it," viz. "run" to tell to all the good news of the foe's doom and Judah's deliverance, or, as Grotius, *run through it, i.e.* run through the reading without difficulty. The issue must be awaited with patience, for it shall not disappoint; the lifted up soul, as that of the Chaldæan foe and the unbelieving apostatizing Jew, is not accounted upright before God and therefore shall perish, but the just shall be accounted just by his faith and so shall live. The Chaldæans' doom is announced on the ground of this eternal principle of God's moral government. The oppressed nations "shall take up a parable," *i.e.* a *derisive song* (comp. Isa. xiv. 4, Mic. ii. 4), whom H. copies, against their oppressor. It is a symmetrical whole, five stanzas; three of three verses each, the fourth of four, and the last of two verses. Each stanza, except the last, begins with "woe." All have a closing verse introduced with "for," "but," or "because." Each strophe begins with the *character of the sin*, then states the *woe*, lastly *confirms* the woe (ii. 2–20). The prayer-song (iii.) is the spiritual echo, resuming the previous parts of the prophecy, for the enlightenment of God's people. Prayer, thanksgiving, and trust, are the spiritual key to unlock the mysteries of God's present government of the earth. The spirit appears tumultuously to waver (whence the title "Shigionoth" from *shagah* to wander) between fear and hope; but faith at the end triumphs joyfully over present trials (17–19). Upon God's past manifestations for His people, at Paran, Teman, and the Red Sea, H. grounds the anticipated deliverance of his people from the foe, through Jehovah's interposition in sublime majesty; so that the believer can always rejoice in the God of his salvation and his strength. The interests of God's righteous character, seemingly compromised in the Chaldees' successful violence, are what H. has most at heart throughout; to solve this problem is his one grand theme.

Paul quotes i. 5 in his warning to the unbelieving Jews at Antioch in Pisidia. Thrice he quotes ii. 4 "the just shall live by his faith" (one fundamental truth throughout the Bible, beginning with Abram in Gen. xv. 6); first in Rom. i. 17, where the emphasis rests on "just," *God's* righteousness and the *nature* of justification being the prominent thought; secondly in Gal. iii. 11, where the emphasis is on "faith," the *instrument* of justification being prominent; thirdly in Heb. x. 38, where the emphasis is on "live," the continued *life* that flows from justification being prominent.

Habaziniah. Head of the Rechabites (Jer. xxxv. 3).

Habergeon. *Coat of mail*, covering the neck and chest. Exod. xxviii. 32: "as the hole of an habergeon," viz. for the head and neck to go through; the sacerdotal *meil* or robe of the ephod resembling it in form, but of linen. Job xli. 26 marg. "breastplate."



HABERGEON.

Habor. [See GOZAN.] Now the *Khabour*; omitting "by" in 2 Kings xvii. 6, xviii. 11. But "Halah" a *province*, going directly before Habor in the same connection, favours A.V. It would be awkward to say he put them "in Halah," a province, and "in Habor," a river. Probably the river Habor gave its name to the province. It joins the Euphrates at Circesium; the country adjoining abounds in mounds, the remains of Assyrian cities. The *Khabour* is mentioned in an inscription of the 9th century.

Hachaliah. Nehemiah's father (i. 1, x. 1).

Hachilah, the hill. In a wood in the untilled land near Ziph, facing (1 Sam. xxiii. 19, 24, "south" of) *the* Jeshimon, *i.e.* the waste district. David and his 600 men lurked in the fastnesses of the hill; but as Saul approached withdrew to the wood (rather the choreesh or village attached to ZIPH) [see] below. Saul bivouacked by the way or road which passed over or at the side of the hill. Then ensued David's taking of Saul's spear and cruse (xxiii. 14, xxvi. 13). See title Ps. liv. There is an undesigned coincidence between David's language in Ps. xi. 1, "how say ye to my soul, Flee *as a bird to your mountain*," and the independent history (1 Sam. xxvi. 20), "the king of Israel is come out to seek a flea, *as when one doth hunt a partridge in the mountains*," a confirmation of the genuineness of both psalm and history. From the rock of Ziph David came down to "the wilderness of Maon." Both names are still found in southern Judah. Conder (Pal. Expl.) identifies H. with a high hill bounded by deep valleys N. and S. on which stands the ruin Yekin or *Hachin*, facing Jeshimon on the right. The "trench" where Saul pitched tent is the flat low plot between steep cliffs, the head of a large wady with water. David crossed the valley, and from either of the hill tops called to the hosts. There is only one hill E. of Ziph overlooking the desert, the rest are rolling downs at a lower level; on this one is *Yekin*, which is "Hachil," the liquids *l* and *n* being interchanged as often. The "trench" in which Saul lay (1 Sam. xxvi. 5) was the hollow, with a spring and cave in it, still to be seen beneath the crest of the hill. Another knoll is beyond this hollow; just as the Bedouins take up their quarters, not on a hill where they can be seen, but in a slight hollow so as at will to emerge forth at the right moment on a foe. It is contrary to their customs of war to lie in a trench of an encampment; however the sense may probably be (see marg.), he lay within the *wagon rampart*.

Hachmoni, son of. THE HACHMONITE (1 Chron. xxvii. 32, xi. 11). The former is the correct rendering; the Heb. in both passages is the same. In 2 Sam. xxiii. 8 "the Tachmonite" names, in Chronicles given with "son of" (*ben*), are given without it, but with the definite article. H. was founder of a *family*; for the *actual* father of Jashobeam (a Korhite) was Zabdiel (1 Chron. xxvii. 2, xii. 6).

Hadad. A name often recurring in the Syrian and Edomite dynasties, meaning *the sun*; so applied as the official title to the king, as supreme on earth as the sun is in the sky. It appears in Ben-hadad, *son, i.e. worshipper, of H.*; Hadad-ezer, *helped by H.* It appears as HADAR (Gen. xxv. 15; comp. 1 Chron. i. 30, 50). Nicolaus of Damascus (Fragm. 31), friend of Augustus Cæsar (Josephus, Ant. vii. 5, § 2), confirms 2 Sam. viii. 3 as to David's defeating Hadadezer or Hadarezer, king of Zobah, "when he went to recover his border at the river Euphrates"; Nicolaus says, "a certain H., a native Syrian, had great power, ruling over Damascus and all Syria except Phœnicia [this accords with 2 Sam. viii. 5, 'the Syrians of Damascus came to succour Hadadezer,' being his vassals]; he contended against David king of Judæa in many battles; in the last, which was by the Euphrates, he suffered defeat [making his *third* defeat: 2 Sam. viii. 3, 5; x. 18], showing himself a prince of the greatest prowess."

1. Son of Ishmael (Gen. xxv. 15). The Attæi, Attene, Chateni, on W. of Persian gulf, seem his descendants (Ptol. vi. 7, § 15; Plin. vi. 32). *Hadad*, a mountain belonging to TEMA on the borders of the Syrian desert N. of *el-Medeenah*, corresponds to the dwelling of this tribe. **2.** King of Edom; conquered Midian on the field of Moab (Gen. xxxvi. 35); AVITH [see] was his capital. **3.** King of Edom (Pau was his capital: Gen. xxxvi. 39); probably living when Moses wrote, for Moses does not record his death as he does that of his predecessors; last of the kings. In the later written 1 Chron. i. 50 H.'s death is recorded. The dukes that follow were not successors, but hereditary sheikhs who chose one emir or king to preside. H.'s death does not therefore, as Smith's Bible Dict. supposes, mark a change to the dukedom [see EDOM]. "H. could hardly have been living after the times of the kings of Israel, to which period those who consider Gen. xxxvi. 31–43 an interpolation would assign the genealogy" (Speaker's Comm.).

4. Of the royal house of Edom (1 Kings xi. 14, etc.). In childhood escaped the massacre of every Edomite male by Joab, and fled into Egypt. Pharaoh gave him house, victuals, and land, and his wife Tahpenes the queen's sister in marriage, who bare him Genubath. At David's death, in spite of Pharaoh's entreaties he left Egypt for his own country. The LXX. read *Edom* for *Aram* (Syria), 1 Kings xi. 25, thus making H. succeed in his attempt to regain rule over *Edom*, whence he harassed Israel; but the LXX. omits all as to Rezon, so that its authority is worth little here. Josephus (Ant. viii. 7, § 6) reads as A.V.; H. thus having failed to recover Edom joined Rezon in assailing Israel and received from him a portion of Syria; "he reigned over Syria" refers to Rezon, and is a repetition of ver. 24.

Hadad-Rimmon. A city in the valley of Megiddo, or plain of Jezreel or Esdraelon; named from Hadad the Syrian sun god and RIMMON [see], another Syrian idol. The scene of the national lamentation for Josiah's death in the battle fought here with Pharaoh Necho (2 Kings xxiii. 29, 2 Chron. xxxv. 23). Jerome calls the city Maximianopolis, from the emperor Maximian; not far from Jezreel.

Hadarezer, Hadadezer. Son of Rehob, king of Zobah. Helped by the Damascus Syrians [see HADAD]; driven by David beyond the river Euphrates (2 Sam. viii. 3, 5; x. 6–9; 1 Chron. xviii. 3, xix. 7–19). After Joab's first repulse of Ammon and their Syrian allies H., undaunted by defeat twice (2 Sam. viii. 3, 5), sent a host under the command of Shophach to assist his kinsmen of Maachah, Rehob, and Ishtob; David in person routed them completely at HELAM; thus the Syrian confederacy was overthrown, H.'s subordinate princes submitted to David who dedicated to Jehovah the 1000 "shields" or "*weapons* (*shelet*) of gold" taken in the first war; these were long known as king David's (S. of Sol. iv. 4, 2 Chron. xxiii. 9). REZON [see] of H.'s retainers escaped, and with "bands" marauded the thinly peopled district between the Jordan and the Euphrates (2 Kings v. 2, 1 Chron. v. 18–22), then became master of Damascus, and as an "adversary" did "mischief" to Israel in Solomon's days (1 Kings xi. 23-25). Edom invaded Israel during David's absence at the Euphrates; Ps. xliv. by the sons of Korah alludes to this. Ps. lx. by David was composed after victory in part had been gained over Aram Naharaim (Syria of the two floods) and Aram (Syria) of Zobah the kingdom of H., who had come to help his vassals of Mesopotamia, the region of the two rivers Tigris and Euphrates; after having conquered the two Syrias, Joab returned and smote Edom in the valley of Salt; Ps. lx. refers to the expedition subsequently undertaken to occupy Edom in revenge for Edom's invasion of Israel.

Hadashah. A town in the shephelah or low hills of Judah (Josh. xv. 37).

Hadassah. Esther's original name (ii. 7). Possibly the same name as "Atossa," Cyrus' daughter.

Hadattah. A town in the extreme S. of Judah (Josh. xv. 25), the Keri (marg. Heb.) reads *Hazor-hadattah*, *i.e.* New Hazor. So Eusebius and Jerome; but they place it near and E. of Ascalon, which is in the shephelah, whereas Joshua places it among towns of S. Judah. Now *El-Hudhaira*, S. of Jebel Khulil (Robinson).

Hadid=*sharp*, as being on a craggy height. Aditha, named by Eusebius, E. of Diospolis (Lydda or Lod, with which it is named Ezra ii. 33, Neh. vii. 37, xi. 34), is probably H. In Van de Velde's map *el-Hadithah*, three miles E. of Lydda.

Hadlai. 2 Chron. xxviii. 12.

Hadoram. 1. Son of Tou or Toi, king of Hamath; sent to congratulate David on his victory over Hadarezer (1 Chron. xviii. 10), bearing costly presents in gold, silver, and brass (antiques according to Josephus). More likely to be the true name than

"Joram," which contains the name of Jehovah (2 Sam. viii. 10). **2.** The contracted form of Adoniram (2 Sam. xx. 24; 1 Kings iv. 6, xii. 18). Over the tribute, under David, Solomon, and Rehoboam. Stoned to death when sent as one of the *old* or moderate party, to appease the sedition; the choice of the superintendent of taxes for the purpose was consistent with the general want of tact in Rehoboam.

Hadrach, the land of. A region of Syria (Zech. ix. 1, 2). Derived probably from HADAR or HADAD [see]. Possibly another name for BIKATH AVEN (Amos i. 5). Maurer says it means in Syrian *enclosed*, *i.e.* Cœlosyria, the western interior part of Syria; or its capital (Jerome). Hengstenberg makes it a symbolical name of Persia, Zechariah thereby avoiding offence to the government under which he lived; from *had* strong, and *rak* weak; strong then, but soon to be weakened by Alexander its conqueror. But the context implies a Syrian region. Gesenius thinks H. *a Syrian king*.

Hagab, the children of. Ezra ii. 46. Also HAGABAH (Neh. vii. 48, Ezra ii. 45).

Hagar. Perhaps akin to the Arabic *hegira*, "flight." Gen. xvi., xxi., xxv. 12. Abram's bondwoman; an Egyptian received into his household during his sojourn in Egypt. Taken as legal concubine at Sarai's suggestion to raise a seed, in hope of his being the promised heir, when Sarai's age seemingly forbad hope of issue by her. The marriage law was then less definitely recognised than at the beginning, and than subsequently. Want of faith moved Sarai to suggest, and Abram to adopt, a fleshly device instead of waiting the Lord's time and way. It was punished by consequent family disquiet, and the bad example copied by the Ishmaelites has proved morally and physically a curse to the race. Abraham gave up H., in violation of eastern custom, to Sarai's ill usage; so H. fled towards her native land Egypt, by the way through the wilderness towards Shur, probably Suez. The wilderness is identified with the N.E. part of that of Paran, now *Al-jifar*. The angel of Jehovah reminded her that as "Sarai's maid" she owed her submission, and promised that her son Ishmael should be father of a numerous nation. So she called Jehovah that spake unto her "Thou God seest me" (Heb. "Thou art a God of seeing," a God who allows Himself to be seen), for she said, "Have I also seen (*i.e.* am I yet *living and seeing*) here, after seeing (God)?" (Gen. xxxii. 30; Jud. xiii. 22; Exod. xx. 19, xxxiii. 20.) The adjoining well was named *Beer-lahai-roi*, "the well of the seeing alive," *i.e.* at which one saw God and lived. This explanation involves a change of *accents*; but the A. V. explanation involves a grammatical difficulty; Chald. supports A. V., "Thou art a God of seeing," *i.e.* the all seeing, from whose eye the helpless is not hidden in the lonely desert, and Beerlahairoi, "the well of the living One who sees me," *i.e.* of the ever living omnipresent Providence. In either view the words show H. was now no heathen, but had become in some degree a believer in the God of Abraham. Ishmael's mocking at the feast which celebrated Isaac's weaning was the occasion of Sarah's saying, "Cast out this bondwoman and her son, for the son of this bondwoman shall not be heir with my son . . . Isaac." As Abram had laughed for joy at the promise of Isaac (Gen. xvii. 17), and Sarai for incredulity (xviii. 12-15), but afterwards, at Isaac's birth, for joyful gratitude, so Ishmael in derision and in the spirit of a persecutor, mocking (which contains the germ of persecuting) Isaac's faith in God's promises. Being the elder he prided himself above "him that was born after the Spirit," *i.e.* by the Spirit-energized promise of God, which made Sarah fruitful out of the course of nature.

The history typifies the truth that the spiritual seed of Abraham by promise, Gentile as well as Jewish believers, take the place of the Jews the natural seed, who imagined that to them exclusively belonged the kingdom of God. Paul expounds H. to answer to Sinai and the law, which generates a spirit of "bondage," as H. was a bondwoman, and that this must give place to the gospel dispensation and the church of grace, the "Jerusalem which is above." The carnal and legalists shall not be heirs with the free N. T. believers (Gal. iv. 22-31).

Abraham, at God's command, did what Sarah said, though grievous to him. H. wandered with her child (15 years was childhood when human life was so long, he was old enough to "mock") in the wilderness of Beersheba; the water was spent in the bottle, and she cast him, soon worn out as a growing lad, under a shrub, having previously led him by the hand (for xxi. 14 means that Abraham put *the bread and bottle*, but not also the child, "on her shoulder"; so ver. 18, "hold him in thine *hand*"). The lad's own cry, still more than the mother's, brought "the angel of God" (here only in Gen., usually "angel of JEHOVAH"), *i.e.* GOD the second Person (ver. 17, 19, 20), to his and her help. The child's cry is the more potent with the Omnipotent, just because of its helplessness (Isa. xl. 29; xli. 17, 18). God opened her eyes to see water where she had supposed there was only a dry wilderness. In our greatest extremity God has only to open our eyes and we see abundant help near. Real prayer will bring Him to our side (2 Kings vi. 17-20; Luke xxiv. 16, 31). H. "took him a wife out of Egypt," the land of idols and worldliness; untaught by the piety of Abraham and by God's mercy to herself.

Hagarenes, Hagarites. E. of Palestine. Fell by the hand of Reuben, Gad, and half Manasseh, in the time of Saul; these occupied their tents and land in eastern Gilead (1 Chron. v. 10, 18-20). Jetur, Nephish, and Nodab, Hagarites, are mentioned as "delivered into their hand, and all that were with them: for they cried to God in the battle (and they were helped against them), and He was entreated of them; because they put their trust in Him. And they took away their cattle . . . camels . . . sheep . . . asses . . . for there fell down many slain, because the war was of God. And they dwelt in their steads, until the captivity." The spoil shows their wealth as nomad tribes. In Ps. lxxxiii. 6-8 "the tabernacles of the H." are mentioned as distinct from the "Ishmaelites," with whom and Moab, Gebal, Ammon, Amalek, Philistia, Tyre, and Assur, they confederated to invade suddenly Jehoshaphat's land and take it in possession. The H. probably were named not from Ishmael's mother Hagar directly, but from a district or town so called; possibly now *Hejer*, capital and subdivision of the province *el-Bahreyn* in N.E. Arabia, on the Persian gulf.

Haggai=*my feast*. A name given in anticipation of the joyous return from exile. Perhaps a Levite, as the rabbins say he was buried at Jerusalem among the priests. Tradition represents him as returning with the first exiles from Babylon his birthplace, under Zerubbabel 536 B.C., when CYRUS [see], actuated by Isaiah's prophecies concerning himself (xliv. 28, xlv. 1), decreed the Jews' restoration and the rebuilding of the temple, for which he furnished all necessaries. [See EZRA, AHASUERUS, ARTAXERXES, DARIUS.] In spite of Samaritan opposition the temple building went on under Cyrus and Cambyses (Ahasuerus Ezra iv. 6); but under the Magian usurper Smerdis (Artaxerxes Ezra iv. 7-23) the Samaritans procured a royal decree suspending the work. Hence the Jews became so indifferent about it that when Darius came to the throne (521 B.C.), whose accession virtually nullified the usurper's prohibition, they pretended that as the prophecy of the 70 years applied to the temple as well as to the captivity in Babylon (Hag. i. 2), they were only in the 68th year, and that, the time not yet having come, they might build splendid cieled mansions for themselves. H. first, and Zechariah two months later, were commissioned by Jehovah (i. 1) in Darius' (Hystaspes) second year, 520 B.C., to rouse them from their selfishness to resume the work which had been suspended for 14 years.

The dates of his four distinct prophecies are given. I. (chap. i.) On the first day of the 6th month of Darius' second year of reigning, 520 B.C. Reproves their apathy in leaving the temple in ruins; reminds them of their ill fortune because of their neglect of God's house. In consequence, within 24 days they began building under Zerubbabel (i. 12-15). II. (chap. ii. 1-9.) Predicts that the new temple's glory will exceed that of Solomon's temple; therefore the outward inferiority which had moved the elders to tears at the foundation laying (Ezra iii. 10-13) ought not to discourage them. Isaiah (lx., ii. 2-4), Jeremiah (iii. 16-18), and Ezekiel (xl.—xlviii.), similarly had foretold the glory of the latter house; but the temple then being built so far showed no signs of glory. H.

shows wherein the glory should consist, viz. in the presence of Him who is "the Desire of all nations." Many object that the Heb. "desire" (*chemdath*) being singular, and "shall come" being plural (*baü*), the singular must be *collective* for "*desirable things* shall come," viz. silver and gold. But when two nouns come together, one singular the other plural, the verb may agree with the latter. Besides Messiah is "all desires," containing collectively all desirable things in Himself such as they missed in the present temple, splendour, riches, etc. (S. of Sol. v. 16.) The desires of all nations can find their satisfaction in Him alone. He embodies the "good things to come," "to Him shall the gathering of the people be" (Gen. xlix. 10). He comes in His *veiled* glory to the temple at His first advent (Matt. xxi. 12–14), in His *revealed* glory at His second advent (Mal. iii. 1). The glory of the latter house did *not* exceed that of the former except in Messiah's advent; the silver and gold brought to it scarcely equalled those of Solomon's temple, and certainly all nations did not bring their desirable things to it. The A. V. is therefore right. The masculine plural verb implies that the feminine singular noun is an abstract for a masculine concrete. III. (chap. ii. 10–19.) On the 24th day of the 9th month, when building materials were collected and the workmen had begun to build; from this time God promises to bless them. He rectifies their past error of thinking that outward observances cleanse away the sin of disobeying God, as for instance in respect to the temple building. (Holy flesh of sacrifice sanctifies the skirt in which it is carried, but cannot sanctify anything beyond, as bread: Lev. vi. 27. On the other hand, an unclean person imparts his uncleanness to anything he touches. So ceremonialism cannot sanctify the unclean person, but the unclean defiles all he touches.) IV. (chap. ii. 20–23.) On the same day as III., addressed to Zerubbabel, the representative of the theocracy, who asked about the national revolutions foretold in II. (chap. ii. 7.) Judah, whose representative Zerubbabel was, shall remain, as a signet ring secure, whilst God makes an end of other nations (Jer. xlvi. 28).

The time occupied by H.'s prophecies is three months. The temple was completed in the sixth year of Darius' reign, 515–516 B.C. (Ezra vi. 14.) The style of H. is proselike but pathetic in exhortation, vehement in reproof, and lofty in contemplating the glorious future. Repetitions (*e.g.*, "saith the Lord, the Lord of hosts" i. 2, 5, 7; ii. 4 thrice; "the Spirit" thrice in i. 14) and interrogations impart a simple earnestness of tone calculated to awaken from apathy to solemn attention. H. is referred to in Ezra v. 1, vi. 14, and in N. T., Heb. xii. 26: comp. chap. ii. 6, 7, 22. The final earthly shaking of kingdoms is preparing the way for the "kingdom that cannot be moved." The LXX. associate H. and Zechariah in the titles of Ps. cxxxvii., cxlv.—cxlviii.; the Vulg. in the titles of Ps. cxi., cxlv.; the Syriac in those of Ps. cxxv., cxxvi., cxlv.—cxlviii. H. according to Pseudo-Epiphanius (De Vitis Proph.) first chanted the *Hallelujah*, the hymn of H. and Zechariah, in the second temple. The Hallelujah psalms belong certainly to the period after the return from Babylon.

Haggeri. 1 Chron. xi. 38. But 2 Sam. xxiii. 36 has "Bani the Gadite," of which Kennicott thinks H. to be the corruption.

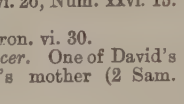
Haggi. Gen. xlvi. 26, Num. xxvi. 15. A patronymic.

Haggiah. 1 Chron. vi. 30.

Haggith=*a dancer.* One of David's wives, Adonijah's mother (2 Sam. iii. 4).

Hai (Gen. xii. 8, xiii. 3)=Ai, with the Heb. article *ha*, which always accompanies Ai.

Hair. Shaved closely by men, worn long by women, in Egypt. This illustrates Joseph's shaving himself to conform to Egyptian manners, before going in to Pharaoh (Gen. xli. 14). The Hebrews wore long beards; the Egyptians only in mourning did so. At the same time the Hebrews kept the distinction of sexes by clipping the hair of men (though hardly so much as we do; Lev. x. 6, Heb. "let not loose [the hair of] your heads," not "uncover," etc.), but not of women (1 Cor. xi. 6, etc.; Luke vii. 38). The law forbad them to "round the corners of their heads, or mar the corners of the beard"; for the Arabs in honour of the idol Orotal cut the hair from the temples in a circular form, and in mourning marred their beards (Lev. xix. 27; Jer. ix. 26 marg., xlviii. 37). BALDNESS [see], being often the result of leprosy, disqualified for the priesthood (Lev. xxi. 20, LXX.). Absalom's luxuriant hair is mentioned as a sign of beauty, but was a mark of effeminacy; its weight perhaps was 20, not 200 shekels, the numeral ר having by a copyist's error been substituted for כ (2 Sam. xiv. 26). Nazarites wore it uncut, a sign of humiliation and self denial, at the same time of dedication of all the strength, of which hair was a token, to God (Num. vi. 5; Jud. xiii. 5, xvi. 17). Shaving the head was often practised in fulfilment of a vow, as Paul did, the shaving being usually followed by a sacrifice in 30 days (Acts xviii. 18); probably his vow was made in some sickness (Gal. iv. 13). Black was the favourite colour. S. of Sol. v. 11, the bridegroom's locks are "bushy" (curled), betokening headship; iv. 1, the hair of goats in the East being fine like silk and flowing, the token of the bride's *subjection*; i. 5, vii. 5, "purple," *i.e.* glossy black. Eccles. xii. 5, "the almond tree shall flourish," does not refer to *white* hair on the old, for the almond blossom is *pink*, but to the almond (lit. *the wakeful*) tree blossoming in *winter*, i.e. *the wakefulness of old age shall set in.* But Gesenius, "(the old man) loathes the (sweet) almond." In S. of Sol. vii. 5, for "galleries" transl. "the king is held (fascinated) with *the flowing ringlets.*" The hair was often plaited in braids, kept in their place by a fillet. So Samson's "seven locks" (Jud. xvi. 13, 19; comp. 1 Tim. ii. 9, 1 Pet. iii. 3). Egyptian women swear by their sidelocks, and men by their beards; the Jews' imitation of this our Lord condemns (Matt. v. 36). Hair represents what is least valuable (Matt. x. 30); innumerable to man, but "all numbered" by God's providence for His children. "Hair as the hair of women" (Rev. ix. 8), long and flowing, a mark of semibarbarous hosts (1 Cor. xi. 14, 15).


EGYPTIAN WIGS.

Hakkatan=*Katan*, with *ha* the article. (Ezra viii. 12.)

Hakkoz. 1 Chron. xxiv. 10. In Ezra ii. 61 Koz is a family of priests, the *ha* being the article.

Hakupha, children of. Ezra ii. 51.

Halah. The name appears in Chalcitis (Ptolemy, v. 18), and *Gla*, a mound on the upper *Khabour* (2 Kings xvii. 6). A Median district and city.

Halak, the mount = *the smooth mountain*, "which goeth up to Seir" (Josh. xi. 17, xii. 7); the southern extremity of Joshua's conquests. Keil identifies it with the chalk cliffs crossing the valley of the Ghor, six miles S. of the Dead Sea; the southern limit of the Ghor, the northern limit of the Arabah.

Halhul. A town in the Judah mountains. The hill is still so named, with ruins of walls and foundations, a mile to the left of the road from Jerusalem to Hebron, four miles from the latter. A mosque stands there, named *Nebi Yunus*, the prophet Jonah (Josh. xv. 58). Close to *Beit-sur* (Bethzur) and *Jedur* (Gedor).

Hali. A town on Asher's boundary (Josh. xix. 25).

Hall=*aule*, the court or uncovered space, on a lower level than the lowest floor, in the midst of a house, as the highpriest's (Luke xxii. 55). The "porch" (*proaulion*) was the vestibule leading to it (Mark xiv. 68). Called also *pulon*, the "gate" or "porch" (Matt. xxvi. 71).

Hallohesh. Lohesh with the article. Sealed the covenant with Nehemiah (x. 24). Father of Shallum (iii. 12).

Ham=*hot.* **1.** The Egyptian KEM (Egypt peculiarly the land of Ham, Ps. lxxviii. 51, cv. 23), "black"; the *sunburnt* and those whose soil is *black*, as Ethiopia means. Father (*i.e.* ancestor) of Cush (Ethiopia), Mizraim (EGYPT) [see], Phut (Libya), and Canaan. These mean *races*, not individuals. Egypt being the first civilized was singled out as the chief country of Hamite settlements. [On the Hamitic or *Cushite* origin of Babylon, alleged by Scripture and confirmed by the vocabulary in ancient remains, see CUSH and BABEL.] Solid grandeur characterizes the Hamitic architecture, as in the earliest of Egypt, Babylonia, and S. Arabia. The first steps in the arts and sciences seemingly are due to the Hamites. The earliest empires were theirs, their power of organiza-

tion being great. Material rather than moral greatness was theirs. Hence their civilization, though early, decayed sooner than that of the Semitic and Japhetic races. Egypt, fenced on the N. by a sea without good harbours, on the E. and W. by deserts, held its sway the longest. The Hamites of S. Arabia were at a very early date overcome by the Joktanites, and the Babylonians yielded to the Medes. Ammon, the god of N. Africa, is akin to Ham. Ham is supposed to be *youngest* of Noah's sons from Gen. ix. 24, but "younger (Heb. *little*) son" there probably means Noah's *grandson*, viz. Canaan, not Ham. Shem is put first, having the spiritual eminence of being father of the promised seed. The names Shem (the man of *name* or renown), Ham (the settler in *hot* Africa), and Japhet (father of *fair* descendants, or of those who *spread abroad*), may not have been their original names, but derived from subsequent facts of their history.

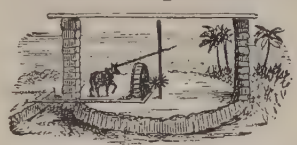
2. A place where Chedorlaomer smote the Zuzim (Gen. xiv. 5). If Zuzim be the same as Zamzummim, who dwelt in the territory afterwards occupied by Ammon (Deut. ii. 19–21), Ham answers to Rabbath Ammon. LXX. and Vulg. read *bahem* for *beham*, i.e. *with them*, but A. V. seems correct.

3. Simeonites went to the eastern entrance of the valley of Gedor in quest of pasture, and dispossessed the previous inhabitants, being men "of Ham" (1 Chron. iv. 40). Perhaps an Egyptian settlement, Egypt being closely connected with this southern part of Palestine.

Haman. [See ESTHER.] Son of Hammedatha "the Agagite," probably of Amalekite origin (Num. xxiv. 7, 20; 1 Sam. xv. 8). The Amalekites had from the first pursued Israel with unrelenting spite (Exod. xvii. 16 marg., Deut. xxv. 17–19), and were consequently all but exterminated by Israel (1 Sam. xv. 8, xxx. 17; 2 Sam. viii. 12; 1 Chron. iv. 43). A survivor of such a race would instinctively hate Israel and every Jew. Elevated by one of those sudden turns which are frequent in despotic states where all depends on the whim of the autocrat, he showed that jealousy of any omission of respect which is characteristic of upstarts. These two motives account for his monstrous scheme of revenge whereby he intended to exterminate a whole nation for the affront of omission of respect on the part of the one individual, Mordecai. God's retributive judgment and overruling providence are remarkably illustrated; his wicked plot recoiled on himself; the honours which he designed for himself he, in spite of himself, heaped on the man whom he so scornfully hated; and the gallows on which he meant to hang Mordecai was that on which he was hanged himself (Ps. vii. 15, 16).

Hamath. The chief city of upper Syria, in the valley of the Orontes, commanding the whole valley, from the low hills which form the watershed between the Orontes and the *Litany*, to the defile of Daphne below Antioch; this was "the kingdom of Hamath." An Hamitic race (Gen. x. 18). Akin to their neighbours the Hittites. "The entering in of H." indicates that it (the long valley between Lebanon and Antilebanon) was the point of entrance into the land of Israel for any invading army, as the Assyrians and Babylonians, from the N. The southern approach to H. from Cœlosyria between Libanus and Antilibanus formed the northern limit to Israel's inheritance (Num. xiii. 21, xxxiv. 8; Josh. xiii. 5).

It was an independent kingdom under Tou or Toi in David's time; Toi sent presents to David who had destroyed the power of Hadarezer, Toi's enemy (2 Sam. viii. 9–11). Tributary to Solomon who built "store cities" in it (2 Chron. viii. 4) as staples for the trade which passed along the Orontes valley. Mentioned as an ally of the Syrians of Damascus in the Assyrian inscriptions of Ahab's time. Jeroboam II. "recovered H." (2 Kings xiv. 25); but it was subjugated soon by Assyria (xviii. 34; Amos vi. 2, 14), who calls it "H. the great." Solomon's feast congregated all Israel "from the entering in of H. unto the river of Egypt" (1 Kings viii. 65). The same point from which Solomon's kingdom began was the point from which, according to Amos' prophecy, began the triumph of Israel's foes for Israel's sin. From Antiochus Epiphanes it afterwards got the name Epiphaneia. It has resumed its old name little changed, *Hamah*; remarkable for its great waterwheels



WATERWHEEL.

for raising water from the Orontes for the gardens and houses. The 'alah or high land of Syria abounds in ruins of villages, 365 according to the Arabs. Hamath stones have been found, four blocks of basalt inscribed with hieroglyphics, first noticed by Burckhardt in 1810; the characters in cameo raised from two to four lines, not incised, as other Syrian inscriptions. The names of Thothmes III. and Amenophis I. are read by some scholars in them. Burton thinks these inscriptions form a connecting link between picture writing and alphabetic writing. Probably they were Hittite in origin.

Hamath-Zobah. Conquered by Solomon (2 Chron. viii. 3). Distinguished from "H. the great."

Hammath. A fortified city in Naphtali (Josh. xix. 35). Meaning "hot baths," viz. of Tiberias. Three *hammâm* still send up hot sulphurous waters about a mile S. of the modern town, at the extremity of the ancient ruins. In Josh. xxi. 32 it appears as the Gershonite Levite city of refuge, HAMMOTH DOR. In 1 Chron. vi. 76 HAMMON, *Hammâm Tubariyeh* (Chabas).

Hammedatha. Haman's father. Medatha with the definite article. [See ESTHER and HAMAN.] In Persian = double.

Hammelech. Jer. xxxvi. 26, xxxviii. 6. Jehoiakim at this time (the fifth year of his reign) had no grown up son. Jeconiah his successor was then but eleven (2 Kings xxiii. 36; comp. xxiv. 8). We must not then, with Smith's Bible Dict., transl. "the king," but as a proper name, Hammelech, father of Jerahmeel and Malchiah.

Hammer. Besides its ordinary sense, used for any overwhelming power, earthly (Jer. l. 23, "the hammer of the whole earth," Babylon, as Martel, "little hammer," was a title of the Frank king) or spiritual (xxiii. 29, "is not My word like a hammer that breaketh the rock in pieces"?). Comp. Nah. ii. 1 marg.

Hammoleketh. Mother of ABIEZER; meaning "the queen." She reigned, according to tradition, over part of Gilead (1 Chron. vii. 17, 18).

Hammon. 1. A city in Asher, near great Sidon (Josh. xix. 28). **2.** A Levite city of Naphtali (1 Chron. vi. 76).

Hammonah. Ezek. xxxix. 16. The place near which Gog's *multitudes* shall be buried, whence it gets its name, meaning *multitude*. Grotius makes *Jerusalem* to receive the name H. from the multitude of slain. After the cleansing of the land Jerusalem shall be known as the conqueror of multitudes.

Hamon Gog, the valley of = "the ravine (*yeey*) of Gog's multitude." After the burial of Gog and his multitude there, the ravine shall be so named, which had been called "the ravine of passengers [from Syria to Petra and Egypt] on the E. of the Dead Sea" (Ezek. xxxix. 11, 15). Gog shall find a grave where he expected spoil. The publicity of the road, and the multitude of graves, will arrest the many passers by to observe God's judgments, executed nigh the scene of judgment on Gog's prototypes, Sodom and Gomorrah.

Hamor = *a large he ass.* So (Gen. xlix. 14) Issachar. A Hivite; but Alex. MS., LXX., a Horite; prince of Shechem and the adjoining district, probably named from his son. Head of the clan named from him whilst yet alive "the children of H." (Gen. xxxiii. 19.) From them Jacob bought for 100 *kesita* (*i.e.* bars or rings of silver of a certain weight, perhaps stamped with a "lamb," see marg., all the versions transl. "lambs," which were the original representative of wealth) a parcel of a field. Abraham bought only a burying place, Jacob a dwelling place, which long after was also Joseph's burial place (Josh. xxiv. 32) referred to by Stephen (Acts vii. 16). "Jacob and our fathers were carried over into Sychem and laid in a sepulchre that Abraham bought . . . of the sons of EMMOR" (the Gr. form of H.). Stephen with elliptical brevity sums up from six chaps. of O. T. in one sentence the double purchase (by Abraham from Ephron the Hittite, Gen. xxiii.; and by Jacob from the children of H.), the double burial place (Abraham's cave of Machpelah and Jacob's

ground near Shechem), and the double burial (of Jacob in the cave of Machpelah, and of Joseph in the ground at Shechem), just because the details were familiar to both himself and the Jewish council; not, as rationalism objects, because he was ignorant of or forgot the historical facts so notorious from the O. T. In Jud. ix. 28 H.'s name is made to Shechemites the signal of revolt from Israelite rule. The cruel retaliation by Simeon and Levi of Shechem's wrong to Dinah (Gen. xxxiv.) left a lasting soreness in the minds of the Hivite remnant, who even without such ancient grudge would be ready enough to cast off Israel's yoke and revert to their original government by Hivite sheikhs. [See GAAL.]

Hamuel. 1 Chron. iv. 26.

Hamul. Gen. xlvi. 12. The HAMULITES sprang from him (Num. xxvi. 21).

Hamutal. Daughter of Jeremiah of Libnah, wife of king Josiah, mother of Jehoahaz and Mattaniah or Zedekiah (2 Kings xxiii. 31, xxiv. 18).

Hanameel. Son of Shallum, Jeremiah's cousin, from whom the prophet in prison bought a field in Anathoth whilst Jerusalem was being besieged by the Chaldæans, as a token to assure the Jews that a time of security would hereafter come when their land would once more be a safe possession (Jer. xxxii. 7–12, 44). Anathoth being a sacerdotal city with a thousand cubits of suburban fields, the land could not be alienated (Lev. xxv. 25, 34); but this did not prevent sales *within the tribe of Levi*, on the failure of the owner the next of kin could redeem the land.

Hanan. **1.** 1 Chron. viii. 23. **2.** 1 Chron. viii. 38, ix. 44. **3.** 1 Chron. xi. 43. **4.** CHILDREN OF H.: Ezra ii. 46. **5.** Neh. viii. 7, x. 10. **6.** Ezra x. 22. **7.** Ezra x. 26. **8.** Storekeeper of the tithes ("treasurer of the treasuries"), Neh. xiii. 13, where priests, scribes, Levites, and laymen are represented. **9.** Son of Igdaliah, "a man of God" (Jer. xxxv. 4), so reverenced that none would call in question what was transacted in his chamber.

Hananeel, tower of. Neh. iii. 1, 24, 32; xii. 39. Either the same as "the tower of Meeah," *i.e. the hundred*, or next it, between the sheepgate and fishgate S. of Jerusalem. A breach reaching from it to the "gate of the corner" (2 Kings xiv. 13, 2 Chron. xxvi. 9) Jeremiah foretells (xxxi. 38) shall be "rebuilt to Jehovah," and "not thrown down any more for ever." Connected with "the corner gate" (which was on the other side of the sheepgate), also in Zech. xiv. 10, where Ewald transl. "on to the corner gate *and* tower of H. on to the king's winepresses."

Hanani. **1.** 1 Chron. xxv. 4, 25. **2.** The seer who rebuked ASA [see] king of Judah, 941 B.C., for buying the alliance of Benhadad I. of Syria, to help him against Baasha of Israel, instead of "relying on the Lord his God," "whose eyes run to and fro throughout the whole earth to show Himself strong in behalf of those whose heart is perfect toward Him" (Jer. xvii. 5). So Asa lost the victory over Syria itself which faith would have secured to him. H. was imprisoned for his faithfulness (2 Chron. xvi. 1–4, 7–10; comp. Jer. xx. 2, Matt. xiv. 3). But Asa only thereby sealed his own punishment; by compromising principle to escape war he brought on himself perpetual wars (1 Kings xv. 32). Jehu his son was equally faithful in reproving Baasha and Asa's son Jehoshaphat (1 Kings xvi. 1, 7; 2 Chron. xix. 2, xx. 34). **3.** Ezra x. 19, 20. **4.** Nehemiah's brother, who returned from Jerusalem to Susa and informed him as to Jerusalem, 446 B.C.; afterwards made governor of Jerusalem under Nehemiah (i. 2, vii. 2). **5.** Neh. xii. 31, 36.

Hananiah. **1.** One of the singer Heman's 14 sons; chief of the 16th of the 24 courses into which the 288 Levite musicians were divided by king David; employed chiefly to "lift up the horn" (1 Chron. xxv. 4, 5, 23). **2.** 2 Chron. xxvi. 11. **3.** Jer. xxxvi. 12. **4.** Son of Azur, the prophet of Gibeon, a priests' city (Jer. xxviii.). In the fourth year of Zedekiah's reign H., in opposition to Jeremiah, foretold that Jeconiah and the captives at Babylon would return with all the vessels of the Lord's house within two years. This hope rested on Pharaoh Hophra (Apries). Judah already had designed a league with Edom, Ammon, Moab, Tyre, and Sidon against Babylon. Their ambassadors had therefore come to Jerusalem, but were sent back with yokes and a Divine message from Jeremiah that their several masters must submit to Nebuchadnezzar's yoke, to whom God had given these lands and the very beasts of the field, or else be punished with sword, famine, and pestilence (xxvii.). H. broke off the yokes on Jeremiah's neck, in token of God's breaking off Nebuchadnezzar's yoke. Comp. 1 Kings xxii. 11, 24, 25. Jeremiah said Amen, praying it might be so; but warned him that for the broken wooden yokes he should have iron yokes, adding "H., the Lord hath not sent thee, but thou makest this people trust in a lie . . . therefore . . . this year thou shalt die, because thou hast taught rebellion against the Lord. So H. died the same year in the 7th month." In Zedekiah's 6th year the league with Pharaoh Hophra tempted Zedekiah to open revolt in violation of his oath to Nebuchadnezzar (Ezek. xvii. 12–20). A temporary raising of the siege of Jerusalem, through the Egyptian ally, was soon followed by the return of the Chaldæan army, the capture of Jerusalem, and the blinding of Zedekiah and his removal to Babylon (xxxvii. 5). Each claimant to inspiration, as H., must stand two tests: does his prophecy accord with past revelations of God's word? does the event verify it? H. failed in both. Moreover he promised sinners peace and safety without repentance. H.'s namesake in N. T. is a similar warning instance of God's vengeance on the man "whosoever loveth and maketh a lie" (Acts v.); a foretaste of the final retribution (Rev. xxii. 15). **5.** Jer. xxxvii. 13. **6.** 1 Chron. viii. 24. **7.** [See SHADRACH, ANANIAS.] Of the house of David (Dan. i. 3, 6, 7, 11, 19; ii. 17). **8.** 1 Chron. iii. 19. Identified by some with Joanna (the Jah or Jehovah being put at the beginning instead of at the end, as in Hanan-*jah*, "graciously given by Jehovah"), Luke iii. 27. **9.** Ezra x. 28. **10.** Exod. xxx. 22–28; 1 Chron. ix. 30; Neh. iii. 8, 30, comp. xii. 41. **11.** Neh. xii. 12. **12.** Ruler of the palace (as ELIAKIM [see] "over the house" of Hezekiah) along with Hanani, Nehemiah's brother, at Jerusalem. Neh. vii. 2, 3, "a faithful man who feared God above many." Had charge concerning setting watches, and opening and shutting the city gates. Prideaux argues from this Nehemiah at this time returned to Persia; but his presence in Jerusalem some time after the wall's completion is implied in Neh. vii. 5, 65, viii. 9, x. 1. Gesenius moreover (from ii. 8) thinks *habbirah* in vii. 2 means not the *tirshatha's* (governor's) *palace*, but the *fortress of the Lord's "house"*; in this case H. was a *priest*. But the charge as to the city gates implies a *civil*, not a sacerdotal, office. The Heb. for "*over* ('*al*) Jerusalem" may mean simply "concerning." **13.** Neh. x. 23.

Hand. Symbol of skill, energy, and action. "Strength of hand." Also control. To "kiss the hand" ex-

ROMAN QUADRANS, SYMBOL OF SOVEREIGNTY.

presses *adoration* (Job xxxi. 27). "Fill one's hand" is *consecrating him a priest* (Exod. xxviii. 41 marg., Jud. xvii. 5, 1 Kings xiii. 33). To "lift up the hand" is to swear (Gen. xiv. 22), the hand being raised in appeal to God above; also the attitude of benediction (Lev. ix. 22). To "give the hand" assures of *faithfulness* and *friendship* (2 Kings x. 15); also *submission*, "she hath given her hand," *i.e. surrendered* to her conqueror (Jer. l. 15, Lam. v. 6). The hand of God is His eternal purpose and executive power (Acts iv. 28, 30); His providential bounty (Ps. civ. 28); His firm hold preserving His saints (John x. 28, 29; Deut. xxxiii. 3). His "heavy hand," affliction (Ps. xxxviii. 2). God's "right hand" denotes His *omnipotence*. "The right hand," being more efficient than the left, is *the place of honour* (Ps. cx. 1, Matt. xxv. 33), "the left" of *dishonour* (xxvi. 64).

The Hebrews in reckoning the four quarters faced the E. So "in front" or "before them" was E.; "at the back," or "behind," W.; "the right hand," S.; "the left hand," N. The accuser in a trial stood "at the right hand" of the accused, so Satan at Joshua's right hand (Zech. iii. 1, Ps. cix. 6); but the Advocate Messiah also is at the believer's "right hand," to defend his cause effectually (Ps. xvi. 8, cix. 31); therefore Paul could say (Rom. viii. 31, 33, 34), "If God be for us, who can be against us? Who shall lay anything to the charge of God's elect? It is God that justi-

fieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even *at the right hand of God, who also maketh intercession for us.*"

"The hand of the Lord on" the prophets is the Holy Spirit's extraordinary and powerful impulse, His felt impression inspiring them (1 Kings xviii. 46; 2 Kings iii. 15; Ezra i. 3, iii. 14). His "good hand upon" His people means *His gracious help* (Neh. ii. 8, Luke i. 66). "Laying on of hands" was usual in blessing; as the Lord Jesus blessing the infants (Mark x. 16), Jacob blessing Ephraim and Manasseh (Gen. xlviii. 14); also in laying guilt and punishment upon persons accused (Deut. xiii. 9, xvii. 7); also in constituting magistrates, as Moses did in appointing Joshua his successor (Num. xxvii. 18); also setting apart the Levites (Num. viii. 10). Also the offerer put his hand upon the head of his burnt offering (Lev. i. 4), thereby *identifying himself with it*, and making it his representative to bear typically the death which his sin deserved. Also in ordaining ministers (Acts vi. 6, xiii. 3; 1 Tim. iv. 14; 2 Tim. i. 6). The impartation of the Spirit was connected with the symbolical laying on of hands; "Joshua was full of the spirit of wisdom, FOR Moses had laid his hands upon him" (Deut. xxxiv. 9). The "gift" in Timothy was "BY (*dia*) the putting on of Paul's hands" as the chief *instrument* (2 Tim. i. 6), but "WITH (*meta*) the laying on of the hands of the presbytery," implying *accompaniment* rather than direct *instrumentality*. Comp. Acts viii. 17, ix. 17, xix. 1–6; the apostles and others specially appointed by God had powers of miraculously conferring spiritual gifts and qualifications, such as have not been transmitted; so in confirming those already baptized. Bishops in confirming and ordaining now can only *pray* for the gift of the Holy Spirit to be bestowed on the candidates, not *give* it.

Handicraft. [See CIVILIZATION, BRASS.] Jewish workmen, as distinguished from the heathen anciently, were not slaves, nor were their trades hereditary. After the captivity it was deemed at once honourable and necessary for a father to teach his son a trade. (Mishna, Pirke, ab. ii. 2.) Hence Joseph the carpenter taught the holy Jesus his trade; and many of His own country marvelled that works so mighty should be wrought by one like themselves, an artisan: "is not this the *carpenter*?" (Mark vi. 3.)

CARPENTERS' TOOLS.

Handkerchief: *napkin.* The two translations of the same term, *soudarion*, the Græcised Lat. *sudarium*, lit. that wherewith the *sweat* is wiped off. APRON, *simikinthion*, the Græcised Lat. *semicinctium* (wider than the *cinctus*). *Sudarium* means (1) a wrapper to fold up money in, Luke xix. 20; (2) a cloth about a corpse's head (John xi. 44, Lazarus; xx. 7, our Lord), brought from the crown under the chin; (3) a handkerchief worn on the head, as the Bedouin's *keffieh* (Acts xix. 12). The semicinctium was the artisan's linen garment for the front of the body.

Hanes. Isa. xxx. 4, the same as Tahpanhes or Daphne, a fortress on the N.E. frontier of Egypt, to which the Jews sent ambassadors with presents for the reigning Pharaoh (perhaps Zet or Sethos of the 23rd dynasty), as also to the neighbouring Zoan his capital. Gesenius, less probably, makes H. to be Heracleopolis, W. of the Nile in central Egypt.

Hanging. Criminals were usually put to death before hanging, for ignominy (Josh. x. 26). The bodies were removed before nightfall in order not to defile the land (Deut. xxi. 22, 23). Hence our Lord's body as those of the two thieves was taken from the cross before the "high day" of the approaching "sabbath" (John xix. 31).

Hangings. **1.** *Masak*, "the covering before the door (rather 'the *curtain* for the entrance,' so A. V. distinguishes the words rightly at Num. iii. 26) of the tabernacle" (Exod. xxvi. 36, 37); of variegated stuff "wrought with needlework" ("*the work of the embroiderer*"), hung on five pillars of acacia wood; the *curtain*, unlike the hangings at the sides and back of the court, could be drawn up or aside at pleasure. Another before the entrance of the court (Exod. xxvii. 16). The term also is used in connection with the veil of the holy of holies, the "vail of *the covering*" (Exod. xxxv. 12). **2.** *Quela'im*, hangings of fine twined linen for the walls of the court of the tabernacle, like our tapestry (Exod. xxvii. 9).

Haniel. 1 Chron. vii. 39, 40.

Hannah=*grace.* The favourite wife of Elkanah, a Levite of Ramathaim Zophim. His other wife Peninnah, who had sons and daughters, acted as "her adversary provoking her sore for to make her fret, because the Lord had shut up her womb"; and this "year by year when she went up to the house of Jehovah," and when her husband gave her a double portion of the flesh at the sacrificial meal (Heb. *one portion for two persons*; to show her he loved her as dearly as if she had sons), which aggravated Peninnah's enmity; "therefore (instead of joy such as a festive season usually produces) she wept and did not eat" (1 Sam. i.). Elkanah comforted her saying, "Am not I better to thee than ten sons?" Polygamy begets jealousies, and is its own punishment (Gen. xvi. 4–6). Her sorrow drove her the more closely to God; "in bitterness of soul" she "prayed unto Jehovah and wept sore, and vowed, O Lord of *hosts* (who hast therefore *all powers* at Thy command), if Thou wilt indeed look on the affliction of Thine handmaid and wilt give a man child, then I will give him unto Jehovah all his life, and no razor shall come upon his head." Her desire for a son was subordinate and subsidiary to her higher desire that he should be the instrument of a religious revival, then so much needed in Israel. As Samson, the last divinely sent deliverer, was a Nazarite from the womb so H. desired that her son should have Samson's consecration but without Samson's declension. Her vow implies how much she felt the need of some extraordinary instrument being raised to stem the tide of evil; hence instead of leaving it optional *how long* the Nazarite vow should last she destined her son to a vow *for life.* "Only her lips moved but her voice was not heard (a proof how real prayer may be, though unspoken, for the still water is often deepest whilst the shallow stream babbles loudest), therefore Eli the highpriest thought her drunken." Hasty judgments are often uncharitable, love thinketh no evil. It had been better if he had been as faultfinding where it was really needed, viz. with his own dissolute sons. To his reproach, which one already overweighted should have been spared, she meekly replied: "No, my lord; I am a woman of a sorrowful spirit, I have drunk no strong drink, but have poured out (emptying of all its contents, the definition of true prayer, Ps. lxii. 8) my soul before Jehovah." Eli's reproof was turned into blessing, "the God of Israel grant thee thy petition." So she went her way and did eat, and her countenance was no more sad, for prayer dispels care (Phil. iv. 6). In due time "Jehovah remembered her," and gave her a son whom she named SAMUEL [see], *i.e. heard of God*, "because I have asked him of the Lord." She did not go up again to the sanctuary till she had weaned him (the Hebrew weaning was not till three years of age) and could present him to the Lord for ever. The mention of Elkanah's offering "his vow" shows that *he* too had vowed for the birth of a son by his beloved H. His prayer, "only the Lord establish His word," refers to their joint hopes that their son might be an instrument of spiritual blessing to Israel. The *three* bullocks offered were, one a burnt offering whereby Samuel was consecrated to Jehovah, the other two the festal offering, *i.e.* the burnt offering and the thank offering which Elkanah presented yearly. H. in presenting the child to Eli made herself known as the woman who had prayed for him in that place years before; "Jehovah hath granted what I asked, therefore I also make him one *asked of Jehovah*, as long as he liveth he shall be *as one asked of Jehovah.*" The translation "lent" is unsuitable. Jehovah had *given*, not "lent," Samuel to her; still less could she "lend" him to Jehovah. Elkanah then "worshipped Jehovah."

H. followed with her song of praise, the prototype of the Virgin Mary's song and Zacharias' (Luke i. 46, etc., and 68, etc.), as Samuel typifies Jesus (comp. Ps. cxiii.). H. regards her case as an illustration of the eternal principle of God's moral government which was to find its highest realization in God's "Anointed," King Messiah. Joy in the Lord's salvation is the final portion of the now afflicted righteous, founded on the *holiness* of

God (ii. 2). Proud speech escapes not God's cognisance (ver. 3); Peninnah's case is a sample of the universal law, "by God actions are weighed" (Dan. v. 27). Keil transl. "to Him actions are weighed," *i.e.* His (God's) actions are just; alleging that it is men's *hearts* not their *actions* that are weighed (Prov. xvi. 2, xxi. 2, xxiv. 12). Israel's now insulting foes shall yet be brought to account; "the bows of the mighty shall be broken," and stumbling Israel shall be "girded with strength." "The barren bears seven," *i.e.* many children, seven being the sacred number indicating divinely covenanted fulness and perfection. "And she that hath many children is waxed feeble"; "Jehovah bringeth down to the grave and bringeth up": soon to be illustrated in Israel's history under Samuel (iv.—vii.). "He will keep the feet of His saints, and the wicked shall be silent in darkness": the humble saints will be "kept" finally (1 Pet. i. 5, v. 5-7), whereas the now loud boasting wicked shall be silenced (Jude 15, Matt. xxii. 12, 13) in perpetual darkness. Her prophetic anticipations have been and are being fulfilled. The Philistine oppressors have long passed into oblivion, but trodden down Israel survives, awaiting the day when "the adversaries of Jehovah shall be broken to pieces," when "He shall judge the ends of the earth, and give strength unto His King, and exalt His Anointed," in whom alone the Divine kingdom finds its culmination (Ps. ii.).

H. made and brought Samuel yearly a coat (*meil*, the term for the coat of the highpriest, which it resembled, though of simpler material and less ornament; it marked his close spiritual relation to Jehovah and His highpriest) when she accompanied Elkanah to the yearly sacrifice. Her devoting him to Jehovah was, in accordance with Eli's prayer, followed by God giving her three more sons and two daughters, for He rewards superabundantly any sacrifice we make for Him (2 Chron. xxv. 9; 2 Cor. ix. 10, 11).

Hannathon. A city on the N. boundary of Zebulun (Josh. xix. 14).

Hanniel. Num. xxxiv. 23.

Hanoch. **1.** Gen. xxv. 4. HENOCH, 1 Chron. i. 33. **2.** Gen. xlvi. 9, Exod. vi. 14, Num. xxvi. 5. From him sprung the HANOCHITES.

Hanun. **1.** Son of Nahash, king of Ammon 1037 B.C. David had in his outlawry by Saul received kindness from Nahash; naturally, as Nahash was (1 Sam. xi.) Saul's enemy and neighbour of Moab with which David's descent from the Moabitess Ruth connected him. He therefore at Nahash's death sent a message of condolence to his son H. As gratitude, kindness, and sympathy characterized David's conduct, so ingratitude, uncharitable suspiciousness, and insolent injustice characterized H. Insulting the ambassadors (by shaving half the beard, which is a foul insult in oriental estimation, and cutting off their skirts) brought on himself and his country a disastrous war which ended in the capture of Rabbah and of the royal crown, and the cruelest retaliations on their fighting men of their own cruelties to Israel (2 Sam. x., xii. 30, 31; 1 Chron xix., xx.). **2.** Neh. iii. 13. **3.** Neh. iii. 30.

Haphraim. A city of Issachar (Josh. xix. 19), meaning "the two pits." Probably now *el-Afûleh*.

Hara. 1 Chron. v. 26. Pul and Tiglath Pileser carried the men of Reuben, Gad, and half Manasseh away to H. whilst most were taken to Habor. The name may be akin to Aria and Aryans, the Gr. for Media and the Medes. Probably HARAN, the Mesopotamian city whither Abram came from Ur, where he received his *second* call from God [see ABRAHAM], and where his brother Nahor's children settled (Gen. xi. 31, xxiv. 10, xxvii. 43, xxv. 20) in Padan Aram = the low and beautiful region at the foot of the hills below mount Masius, between the Khabour and the Euphrates. Here still is a town bearing the old name *Harran*, whose people retained until lately the Chaldæan language and idols; upon the *Belîk* (anciently Bilichus), an affluent of the Euphrates. Called *Charran* Acts vii. 2, 4. The scene of Crassus' defeat. At our Lord's time in Abgarus' kingdom of Edessa.

Haran was Terah's firstborn son, eldest brother of Abram (who is named first in Gen. xi. 27, because heir of the promises), father of Lot, and Milcah who married her uncle Nahor, and Iscah or Sarai who married her uncle Abram, being "daughter (*i.e.* granddaughter) of his father not of his mother" (xx. 12). That H. was oldest brother appears from his brothers marrying his daughters, Sarai being only ten years younger than Abram (xvii. 17). H. died in Ur, his native place, before his father. In the Heb. the *country* H. begins with *ch*, the *man* H. with *h*, as also the H. the Gershonite Levite under David of Shimei's family (1 Chron. xxiii. 9). Hara begins with *h*; Caleb's son by Ephah (1 Chron. ii. 46) begins with *ch*. Jewish tradition makes H. to have been cast into Nimrod's furnace for wavering during Abram's fiery trial.

Hararite = *mountaineer.* 2 Sam. xxiii. 11, 33; comp. 1 Chron. xi. 34, 35. Kennicott would read in both Sam. and Chron. "Jonathan, *son of* Shammah (David's brother Shimei) the H."

Harbona. Third of the seven eunuchs of Ahasuerus. Suggested the hanging of Haman on his own gallows (Esth. i. 19, vii. 9).

Hare: *arnebeth.* Reckoned unclean on the ground that it "chews the cud, but divideth not the hoof" (Lev. xi. 6, Deut. xiv. 7). It brings up from the œsophagus and chews again its food; but there is no genuine rumination, neither it nor the *hyrax* ("coney") or *shaphan* have the peculiar stomach of the ruminants. Rodent animals, as the hare and the *hyrax*, keep down the undue growth of their teeth, which grow during life, by grinding with their jaws. The sacred legislator did not design the classification of a scientific naturalist or a comparative anatomist, but to furnish *a popular mode of recognising animals the flesh of which was not to be eaten.* The rule in ver. 27,

HARE.

"whatsoever goeth upon his paws" (as the dog, cat, and beasts of prey), sufficiently excludes from the clean the *hyrax* and the hare. The Parsees still abominate the hare. The hare, though having a divided foot, has not a cloven hoof, which was a requisite for legal cleanness. True ruminants have four stomachs, molar teeth, and a jawbone suited for the circular movement of chewing the cud. The hare has none of these marks, and has in the upper jaw incisor teeth, which ruminants have not. But hares retain the cropped food within the hollows of their cheeks and masticate it at leisure, which in phenomenal language is "chewing the cud," and is so described by even so close an observer of nature as the poet Cowper. The ancient Britons rejected it as food. The Palestinian hare, *Lepus Syriacus*, was of a fur buff or yellowish grey colour, the hare of the desert (*Sinaiticus*) darker and smaller. The rabbit (*Lepus cuniculus*) seems to be unknown in Syria and Palestine.

Hareph. 1 Chron. ii. 51. HARIPH, CHILDREN OF (Neh. vii. 24), called also Jorah in Ezra ii. 18; 112 returned from Babylon with Zerubbabel (Neh. x. 19).

Hareth, forest of. David's refuge when by Gad's counsel he quitted the "hold" of the cave of Adullam, or else Mizpeh of Moab (1 Sam. xxii. 5). Ganneau would identify with *Herche* (=forests) near Yalo; but LXX. and Josephus speak of "the *city* of Hareth." There could have been no *forests* in that part of Palestine. It answers to *Kharas*, a mile above Keilah, among inaccessible ravines, but easily reached from the valley of Elah. Ruined walls, cisterns, and caves are to be seen. (Conder, Pal. Expl.) [See KEILAH.]

Harhas. 2 Kings xxii. 14. HASRAH in 2 Chron. xxxiv. 22.

Harhur, children of. Ezra ii. 51, Neh. vii. 53.

Harim. **1.** 1 Chron. xxiv. 8. **2.** CHILDREN OF H.; 1017 came up with Zerubbabel from Babylon (Ezra ii. 39, x. 21; Neh. vii. 42, x. 5). **3.** Rehum or H. (by transposition of letters): Neh. xii. 3, 15. **4.** Ezra ii. 32, x. 31; Neh. vii. 35, x. 27.

Harlot. [On the spiritual "harlot" see ANTICHRIST and Isa. i. 21, Rev. xvii.; contrast Rev. xii. and BEAST.] Fornication was regarded by the unconverted Gentiles as a thing indifferent in itself, having no moral guilt intrinsically; hence in the Jerusalem decree (Acts xv.) it is classed with things which Gentile usage allowed but Jewish law forbade. The moral abomination of it is elsewhere condemned as excluding from heaven (1 Cor. vi. 9-20). The

general Heb. term *zonah* expresses any licentiousness in the married or unmarried; so the Gr. *porneia* in Matt. v. 32. *Zarah* and *nokriyah*, "the strange woman," implies that *foreign* women were those often found among the harlot class. In Prov. v. 17–20 "strange" seemingly contrasts with one's own rightful wife; another term, *quedeeshah*, "consecrated woman" (in Gen. xxxviii. 21, 22, Deut. xxiii. 17, Hos. iv. 14), refers to the abominable worship of the Syrian Astarte or Venus by prostitution. By Divine retribution in kind Israel's sin was made its punishment: "My people have gone a whoring (spiritually as well as literally) from under their God . . . therefore your daughters shall commit whoredom, and your spouses shall commit adultery." What ye do of your own will, desert your Divine Father and Husband, your daughters and wives shall do against your will, desert you and Him. The people's idolatry became the source of dishonour to those to whom their honour was dearest, their wives and daughters. "The men of Babylon made Succoth Benoth" their idol in Samaria (2 Kings xvii. 30); the idol's name means "booths for their daughters," referring to their prostitution in this detestable worship. The masculine *quadesh*, "Sodomites," implies male prostitution in the same vile worship (Deut. xxiii. 17; 1 Kings xiv. 24, xv. 12, xxii. 46; 2 Kings xxiii. 7; Job xxxvi. 14). Tamar veiled herself and sat by the wayside as a consecrated harlot (*quedeesh*) under a vow, and was so regarded by Judah. Herodotus (i. 199) mentions the impure custom in the Babylonian worship of Mylitta, so that of the Dea Syra at Byblos very anciently. Singing and harping about a city was the badge of a harlot (Isa. xxiii. 16). Male relatives exercised unlimited power in punishing unchaste women for the family dishonour (Gen. xxxviii. 24). A priest's daughter playing the whore was burnt to death (Lev. xxi. 9). The children of a harlot could not inherit with legitimate children (John viii. 41, Deut. xxiii. 2), but "bastard" means probably one born of *incest or adultery*; so the rabbins explain Jud. xi. 1, 2.

Harnepher. 1 Chron. vii. 36.

Harod, the well of. Jud. vii. 1, 3. Gideon's encampment, where the 300 who drank the water from their hands were selected. The word Harod is played upon, "whosoever is trembling (*haredi*) let him return." Now *Ain Jalud*; the hill Moreh is *Jebel Duhy*. From it two of David's 37 warriors of the body guard are called each "the HARODITE," viz. SHAMMAH and ELIKA (2 Sam. xxiii. 25).

Haroeh = *the seer*. 1 Chron. ii. 52.

Harosheth of the Gentiles. So called from the mixed races that inhabited it. A city in Naphtali W. of the lake Merom (*El Huleh*), from which the Jordan passes in an undivided stream. Sisera, captain of Jabin II. king of Canaan, resided there (Jud. iv. 2). Jabin's own residence and seat of government was Hazor, N.W. of H. To H. Barak pursued Jabin's routed army. Joshua (xi. 6, 10) had 150 years before routed the confederate kings of northern Canaan, headed by Jabin I., at the waters of Merom, the first occasion of Israel's having to encounter "chariots and horses." Joshua "houghed (hamstrung) their horses and burned their chariots with fire" in firm faith and obedience to God's prohibition against their fighting the foe with his own weapon (Deut. xvii. 16). Unbelieving fear subsequently altered Israel's policy, so that they shrank from battling with the enemy's chariots in plains such as the Jordan valley, beside which H. stood (Josh. xvii. 16–18, Jud. i. 19), and at last adopted chariots in their armies under the kings: 2 Sam. viii. 4 David, xv. 1 Absalom, 1 Kings i. 5 Adonijah, iv. 26 Solomon. Hazor was rebuilt in the interval between Jabin I. and Jabin II.; the latter of whom was the first who threw off Israel's yoke and oppressed Israel in turn (for their previous oppressors, the kings of Mesopotamia and Moab, Chushan Rishathaim and Eglon, were *outside* not within the promised land, as Jabin II.). After the defeat by Barak, Hazor and H. and northern Canaan remained permanently in Israel's hand.

Harp: *kinnor*. With ten strings, played on with a plectrum (quill), according to Josephus; but also with the hand by David (1 Sam. xvi. 23, xviii. 10, xix. 9). Jubal invented it, the simplest kind of *stringed* instrument, and the "organ" (*'ugab*), rather

ANCIENT HARPS.

the "pipe," the simplest kind of *wind* instrument; his brother Jabal was "father of such as dwell in tents and have cattle." The brotherhood accords with the fact that the leisure of a nomad life was well suited to the production and appreciation of music (Gen. iv. 20, 21). The harp was the earliest of all musical instruments, and the national instrument of the Hebrews. They used it, not as the Greeks, for expressing sorrow, but on occasions of joy and praise (Gen. xxxi. 27, 2 Chron. xx. 28, Ps. xxxiii. 2); therefore it was hung on the willows in the Babylonian captivity (cxxxvii. 2. Job xxx. 31). The words "My bowels shall sound like an harp" (Isa. xvi. 11) do not allude to the sound as lugubrious, but to *the strings vibrating* when struck. There was a smaller harp played with the hand, as by the walking prophets (1 Sam. x. 5), besides the larger, with more strings, played with the plectrum. Its music, as that of other instruments, was raised to its highest perfection under David (Amos vi. 5). It was an important adjunct to the "schools of the prophets."

Harrow: *charitz*. 2 Sam. xii. 31. Possibly a "threshing instrument." In modern Palestine no such instrument as our harrow exists, and it is unlikely it did anciently.

Harsha. Ezra ii. 52, Neh. vii. 54.

Hart: *ayyal*. The male of the stag, *Cervus Dama*. Resorting to the mountains (S. of Sol. viii. 14); sure-footed there (2 Sam. xxii. 34, Hab. iii. 19). Monogamous and constant in affection (Prov. v. 19). In Ps. xlii. 1 the verb is *feminine*; the *hind* therefore, not the hart, is meant; her weakness intensifies her thirst. The emblem of activity (Isa. xxxv. 6). So Naphtali is described by Jacob prophetically (Gen. xlix. 21), "a hind let loose." His active energy was shown against Jabin the Canaanite oppressor (Jud. iv. 6–9, v. 18). The targums say he first told Jacob that Joseph was yet alive; "he giveth goodly words." The Heb. *sheluchim*, "the apostles," answers to *shelucha* "let loose." So the prophecy hints at what Isaiah (lii. 7) more clearly unfolds, "how beautiful upon the mountains are the feet of him that bringeth good tidings." Easily agitated (S. of Sol. ii. 7, iii. 5), so that the hunter must advance on them with breathless caution if he would take them; an emblem of the resting (Zeph. iii. 17) but easily grieved Holy Spirit (Ezek. xvi. 43, Matt. xviii. 7, Eph. iv. 30). The thunder so terrifies them that they prematurely bring forth (Ps. xxix. 9). The ease of their parturition, through the instinct given them by *God's* care, stands in contrast to the shepherd's anxiety in numbering the months of the flock's pregnancy, and is an argument to convince Job (xxxix. 1–3) of God's consummate wisdom; why then should he harbour for a moment the thought that God, who cares so providentially for the humblest creature, could be capable of harshness and injustice towards His noblest creature, man? The masculine *ayyal*, LXX. *elaphos*, is the fallow deer (*Dama vulgaris*) or the Barbary deer (*Cervus Barbarus*) according to Appendix, Smith's Bible Dict. Timid and fleet especially when seeking and not able to find pasture (Lam. i. 6); emblem of Zion's captive princes at Babylon. LXX. and Vulg. read *eeylim*, "rams." *Ajalon* abounded in the *ayyal*, whence it took its name. *Aijeleth*, "the hind," in the title Ps. xxii. symbolises one shot at by the archers and persecuted to death, viz. Messiah; as the persecutors are symbolised by "bulls," "lions," "dogs." The addition "of the morning" (*shahar*) implies prosperity *dawning* after suffering. The hind is emblematic of the grace, innocence, and loveliness (S. of Sol. ii. 9) of the Antitype to Joseph (Gen. xlix. 23, 24). The hind's sure footing in the rocks typifies the believer's preservation in high places and difficulties. The Arabs call a deer by a like name to the Heb., *ijial*. The deer is represented on the slabs at Nineveh, and seems to have abounded anciently in Syria, though not there now.

HIND.

Harum. 1 Chron. iv. 8.

Harumaph. Neh. iii. 10.

T

Haruphite. 1 Chron. xii. 5.

Haruz. 2 Kings xxi. 19.

Hasadiah. Zerubbabel's son (1 Chron. iii. 20). Meaning "beloved of Jehovah," marking the hopeful spirit of the returned exiles.

Hasenuah. Senuah with the article (1 Chron. ix. 7).

Hashabiah. **1.** "Regarded by Jehovah" (1 Chron. vi. 45). **2.** 1 Chron. ix. 14. **3.** 1 Chron. xxv. 3, 19. **4.** 1 Chron. xxvi. 30, one of the Hebronites (a chief Levite family sprung from Hebron, Kohath's son). With 1700 men he had charge of all business appertaining to the Lord's and to king David's service. Called "ruler of the Levites, son of Kemuel" (1 Chron. xxvii. 17). **5.** 2 Chron. xxxv. 9. **6.** Ezra viii. 19. **7.** Ezra viii. 24. **8.** Neh. iii. 17. **9.** Neh. x. 11; the "chief" (xii. 24, 26). **10.** Neh. xi. 15. **11.** Neh. xi. 22. **12.** Neh. xii. 1, 10, 21, 26.

Hashabnah. Neh. x. 25.

Hashabniah. **1.** Neh. iii. 10. **2.** Neh. ix. 5.

Hashbadana. Neh. viii. 4.

Hashem. 1 Chron. xi. 34. JASHEN in 2 Sam. xxiii. 32.

Hashmannim. Heb. for "*princes* shall come out of Egypt" (Ps. lxviii. 31); *rich nobles*, whence the Maccabees took their name Asmonæans. The Egyptian civil name of Hermopolis Magna was Hashmen. The idol of *wisdom*, Hermes, Thoth, gave his name to the city; thus the derived term H. means *wisest Egyptian princes*. These as well as distant Ethiopians shall turn to the true God.

Hashmonah. The stage of Israel's journeyings near mount Hor, next before Moseroth (Num. xxxiii. 29, xx. 28; Deut. x. 6). Heshmon (Josh. xv. 27), an "uttermost city of Judah toward the coast of Edom southward," like Kedesh outside the natural frontier of Palestine, in the extreme N. of the desert. At *Ain Hasb*, N.W. of the Arabah, is a pool still of sweet living water, surrounded by verdure, and with traces of ruins (Robinson, Bib. Res., ii. 119).

Hashub, Hasshub. **1.** 1 Chron. ix. 14, Neh. iii. 11. **2.** Neh. iii. 23. **3.** Neh. x. 23. **4.** Neh. xi. 15.

Hashubah. See HASADIAH.

Hashum, children of. **1.** 223 in Ezra, 328 in Nehemiah, came back with Zerubbabel (Neh. vii. 22, Ezra ii. 19). Many causes which we can only conjecture may have produced the variation; some gave in their names to go who did not go; others joined the caravan subsequently (Neh. x. 18, Ezra x. 33). **2.** Neh. viii. 4.

Hashupha. Neh. vii. 46. HASUPHA more correctly (Ezra ii. 43).

Hassenaah, children of. Neh. iii. 3. Senaah with the article (Neh. vii. 38). Comp. the kindred name of a cliff, Seneh (1 Sam. xiv. 4).

Hatach. Esth. iv. 5–10.

Hathath. 1 Chron. iv. 13.

Hatipha, children of. Ezra ii. 54, Neh. vii. 56.

Hatita, children of. Ezra ii. 42, Neh. vii. 45.

Hattil, children of. "Children of Solomon's slaves" (Ezra ii. 57, 58; Neh. vii. 59, 60).

Hattush. **1.** 1 Chron. iii. 22. Lord A. Hervey identifies Shemaiah with Shimei, Zerubbabel's brother. Thus H. would be Zerubbabel's *nephew*. An H. "of the sons of David" (Ezra viii. 2). An H. in Neh. xii. 2. The one and the same H. may be meant in all the passages. But the same name in the same family may be repeated in different generations; the H. in 1 Chron. iii. 22 seems distinct from the H. of Ezra viii. 2, Neh. xii. 2. **2.** Neh. iii. 10.

Hauran. Ezek. xlvii. 16, 18. Extending from near Damascus southward as far as the Jabbok. The Gr. *Auranitis*. Derived from *hur* "a cave," as it abounds in cisterns excavated for storing water or else grain. With rugged Trachonitis (on the N.), mountainous Batanæa (on the E.), and Gaulanitis (on the W.), it formed ancient Bashan. It was N. of the plains of Moab (Jer. xlviii. 21). The country is level and among the richest in Syria, free from stones except on a few low volcanic *tells* here and there. It is still the granary of Damascus. Ruins of Roman towns abound with buildings untenanted, though perfect with walls, roofs, and doors of black basalt rock, there being no timber in the H. Besides the Roman architectural magnificence traceable in some buildings, each village has its tank and bridge. The style of building in *Um er Ruman*, in the extreme S., is not Roman but almost like that of Palmyra. *El Lejah* is a rocky plain N.W. of H. proper, and is full of deserted towns and villages. El Gebel is a mountainous region between H. and the eastern desert.

Havilah. **1.** Gen. x. 7. **2.** Descendants of H. son of Cush, probably intermingled with the descendants of H. the Joktanite H. So one people was formed, occupying Khawlan, the fertile region in the N.W. portion of Yemen or Arabia Felix. The Joktanite settlement was probably the earliest, the Arabs tracing the name Khawlan (which is another form of H. or Chavilah, with the ending *n*) to a descendant of Kahtan or Joktan. The region is fertile, abounding in myrrh, well watered, and populous. The H. bordering on the Ishmaelites "as thou goest to Assyria" (Gen. xxv. 18), also on Amalek (1 Sam. xv. 7), seems distinct. *This* H. is not as the former H. in the heart of Yemen, but on the border of Arabia Petræa towards Yemen, between the Nabathæans and the Hagarites; the country of the Chauloteans.

Havothjair. See BASHAN HAVOTH-JAIR.

Hawk: *neetz*; implying strong and rapid flight. Migratory in S. Europe and parts of Asia; so Job xxxix. 26, "doth the hawk fly by thy wisdom, and stretch her wings toward the S.?" Of the dozen lesser raptores, birds, in Palestine nearly all are summer migrants; the *Falco saker* and *lanarius*, besides the smaller *F. melanopterus*, *Hypotriorchis subbuteo* or the hobby, etc. The sacred monuments show that one kind was sacred in Egypt. The Gr. name implies sacredness, *hierax*.

HAWK.

Hay. The Heb. has no word for it, *chatzir* (Prov. xxvii. 25, Isa. xv. 6) expressing grass as well as hay. For in the hot East the grass becomes hay as it stands; comp. Matt. vi. 30. It was cut as it was used, and not stacked (Ps. xxxvii. 2, lxxii. 6, cxxix. 7). Amos vii. 1, "the latter growth," is that which springs up after mowing. *Chashash* (Isa. v. 24) is not "chaff," but *the withered grass*. In Isa. xv. 6, Prov. xxvii. 2, transl. "*the hay grass*."

Hazael. King of Damascus from 886 to 840 B.C. Sent by his master Benhadad originally to Elisha to ask if he would recover from his sickness. The prophet answered he *might* recover (the disease not being fatal), but "that he *should* surely die." Then Elisha gazing at H. burst into tears (typifying Him who wept over Jerusalem, Luke xix. 41), and said his weeping was "because I know the evil thou wilt do unto Israel . . . their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child." H. replied, expressing surprise at such a one as he being about to do so [see ELISHA for the true transl. of 2 Kings viii. 13]. Herein Elisha fulfilled Elijah's commission, that he should appoint H. king of Syria to be the Lord's scourge of His guilty people (1 Kings xix. 15). H. having murdered Benhadad became king, and fought with Ahaziah king of Judah, and Jehoram of Israel, for Ramoth Gilead (2 Kings viii. 28). The atrocities foretold (the same as in Hos. xiii. 16) were doubtless perpetrated by him when in Jehu's days "Jehovah cut Israel short, and H. smote them in all the coasts of Israel, from Jordan eastward, all . . . Gilead, the Gadites, Reubenites, Manassites, from Aroer by the Arnon, even Gilead and Bashan" (2 Kings x. 32, 33). Jehovah therefore threatened, and executed his threat, "for three transgressions of Damascus, and for four, I will not turn away the punishment thereof; because they have *threshed* Gilead with *threshing instruments* of iron; and I will send a fire into the house of H.," etc. (Amos i. 3.) The very same image is used in the independent history (an undesigned coincidence and mark of genuineness), concerning the king of Syria's oppression of Israel under Jehoahaz, Jehu's son: "he made them like the dust by threshing" (2 Kings xiii. 7).

A black marble obelisk of the central palace of Nimrud, now in the British Museum, is inscribed with the names of H. and Benhadad of Syria, and Jehu of Israel, mentioned as tributaries of Shalmanubar king of Assyria. The tribute from Jehu is mentioned, gold, pearls, precious oil, etc. The name H. means "whom God looks on," implying some connection with the true God (El). El was also in the name of El-isha, who appointed him in the name of El; probably he assumed this name because of this call. Benhadad means on the contrary "worshipper of Hadad," the Syrian idol. H. led the Syrians, we read in the Assyrian monuments, in confederacy with the Hittites, Ha-

mathites, and Phœnicians, against Assyria; at Antilibanus the Assyrians slew 16,000 of his warriors, and took 1100 chariots. Three years later H. submitted to the Assyrians when they again invaded Syria.

It was after this, when the Assyrians were prevented by internal troubles from continuing to invade, that H. assailed Gilead towards the close of Jehu's reign (about 860 B.C.), and held Israel in a kind of subjection (2 Kings xiii. 3–7, 22). He took Gath and even "set his face to go up to Jerusalem" (xii. 17) in Joash's reign (2 Chron. xxiv. 23, 24), "and destroyed all the princes of the people from among the people" (it was God's righteous retribution, for it was "the princes of Judah" who with flattering "obeisance" at Jehoiada's death persuaded Joash to "leave the house of the Lord God of their fathers, to serve groves and idols," ver. 17, 18, and stoned Zechariah son of Jehoiada, who "testified against them," ver. 19–22), and sent all the spoil to Damascus; Jehovah delivering "a very great host into the hand of a small company of Syrians, because the Jews had forsaken the Lord God of their fathers" (ver. 23, 24). Joash saved Jerusalem only by "sending to H. all the hallowed things that Jehoshaphat, Jehoram, and Ahaziah his fathers had dedicated, and his own hallowed things, and all the gold in the treasures of the house of the Lord, and in the king's house" (2 Kings xii. 18). H. died about 840 B.C., after a 46 years' reign.

Jehoash, son of Jehoahaz, recovered from Benhadad, H.'s son, the cities taken by H. Jeroboam II. still further "restored the coast of Israel from the entering in of Hamath unto the sea of the plain," according to Jonah's prophecy, through the Lord's great compassion (2 Kings xiii. 25, xiv. 25–27). H.'s cruelty and ambition failed to secure a lasting dynasty; see Jer. xvii. 11.

Hazaiah. Neh. xi. 5.

Hazar-. All the compounds of HAZER were in the wilderness or its borders. Hazer is the "court" or quadrangle of a palace; and applies to the villages of rovers, semi-permanent *collections of dwellings*, such as still exist, rough stone walls being covered with tent cloths, holding thus a middle place between the tent and the town.

HAZAR-ADDAR. Between Kadesh Barnea and Azmon (Num. xxxiv. 4). A landmark on the southern boundary of the promised land.

HAZAR-ENAN=*village of springs*. Here the northern boundary terminated (Num. xxxiv. 9, 10), and the eastern boundary began. Identified with Ayun ed Dara, a fountain in the midst of the central chain of Antilibanus; in Van de Velde's map, lat 33° 49′, long. 36° 12′. Ruins mark the spot. Thus the E. and W. declivities of the northern part of the Antilibanus range, excluding the Damascus plain and its contiguous valleys, were included in the borders of the promised land (Speaker's Comm., Num. xxxiv. 9).

HAZAR-GADDAH; probably now El Ghurra (Conder). A town on the S. of Judah (Josh. xv. 27). HAZAR-HATTICON, "the middle village"; on the boundary of Hauran (Ezek. xlvii. 16). HAZAR-SHUAL, "fox or jackal village"; in southern Judah, between Hazar-Gaddah and Beersheba (Josh. xv. 28, xix. 3; 1 Chron. iv. 28; Neh. xi. 27); now *Saweh*. HAZAR-SUSAH, "horse village"; belonging to Simeon, in southern Judah (Josh. xix. 5, 1 Chron. iv. 31); possibly made a depôt for horses in the trade with Egypt in Solomon's time; the name may be changed from some ancient name, as the import of horses was prohibited, and not practised till David's and Solomon's time. In the Quarterly Statement of the Pal. Expl. the sites of Hazar-Shual and Hazar-Gaddah are described as walled towns of flint, answering to the meaning of Hazar, an "enclosure."

Hazarmaveth = "the court of *death*." Third of Joktan's sons (Gen. x. 26). Hadramaut, a province in S.E. of Arabia, abounding in myrrh and frankincense, but *deadly* in climate, whence it derives its name. Called Atramitæ by the Romans and Greeks. The most powerful of the Arab tribes. Between the *modern* Yemen which lies on the W. and the Mahra country. *Shibám* is its capital.

Hazel: *luz*. Rather the "almond," Gen. xxx. 37 (Gesenius).

Hazelelponi. With the article, "*the* Tzelelponite" (1 Chron. iv. 3).

Hazerim. The villages or "enclosures" [see HAZAR] of the wandering Avvim, the ancient occupants of southwestern Palestine (Deut. ii. 23).

Hazeroth. The stage after Kibroth Hattaavah in Israel's wanderings (Num. xi. 35, xii. 16, xxxiii. 17; Deut. i. 1). Now *El Ain*, famed for its spring, on Israel's probable route (which *Ain el Hudherah* is not) by the *wady es Zulukah*. But Clark identifies H. with *Bir eth Themed*, many miles farther on the march northwards. Several valleys converge round *El Ain*, which with other springs make this region the oasis of the E. of the peninsula.

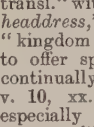
Hazezon Tamar = "pruning of palms." The old name of ENGEDI [see], famed for palms. Perhaps this was "the city of palmtrees" (Jud. i. 16) [though *Jericho* is generally called so: Deut. xxxiv. 3], from which the Kenites, the tribe of Moses' father-in-law, went into the wilderness of Judah with the children of Judah. Thus Balaam standing on a height opposite Jericho, and seeing the western shore of the Dead Sea to Engedi, appropriately speaks of the Kenite as having fixed his "nest" in the cliff there (Num. xxiv. 21).

Haziel. 1 Chron. xxiii. 9.

Hazo. Son of Nahor by Milcah (Gen. xxii. 22). There is a *Chazene* in Mesopotamia, and another in Assyria (Strabo, xvi. 736).

Hazor="enclosed." [See HAROSHETH.] **1.** In Naphtali, on a height overlooking lake Merom (Josh. xi. 1, 10, "head of all those kingdoms," *i.e.* the chief city of northern Palestine; xii. 19, xix. 36; Jud. iv. 2, 17; 1 Sam. xii. 9). Burnt by Joshua in order not to leave such a strong place in his rear; rebuilt and made the second Jabin's seat whence he oppressed Israel. Fortified by Solomon as a point of defence at the entering into Palestine from Syria and Assyria; its fortification was one among the works which necessitated a "levy" of taxes (1 Kings ix. 15). Its inhabitants were carried to Assyria by Tiglath Pileser (2 Kings xv. 29). Now *Tell Khuraibeh*, "the ruins," according to Robinson; but there are no old ruins there and no cisterns. Rather Tel Hara, where is an ancient fortress, and walls, ruins, and pottery (Our Work in Palestine, Pal. Expl. Fund). **2.** A city in the extreme S. of Judah (Josh. xv. 23). **3.** HAZOR-HADATTAH, "the new H." as distinguished from the former; also in southern Judah (Josh. xv. 25). **4.** A city N. of Jerusalem, where the Benjamites resided after the return from Babylon (Neh. xi. 33).

Headdress. The head was usually uncovered. In Lev. x. 6 the sense of "uncover (lit. *let loose*) not your heads" is "let not your hair fall loosely from your head" as in mourning. When needful the head was covered with the mantle; the *radid* and *tzaiph* were so used, the veil also. In Job xxix. 14, "my judgment (justice) was as . . . a *diadem*,"



transl. "a turban," or headdress of linen *rolled around* (*tzaniph*). It and the flowing outer "robe" characterize an oriental grandee or high-priest (Zech. iii. 5). The tzaniph was worn also by an adorned lady (Isa. iii. 23, "hoods" or mitres), also by kings, lxii. 3. The *pe-eer* was a holiday ornamental headdress; (Isa. lxi. 3) "beauty for ashes" (a play on like sounds, *pe-eer epher*), to give them the ornamental *headdress* worn on joyous occasions (Ezek. xxiv. 17) for the *ashes* cast on the head in mourning (2 Sam. xiii. 19). The highpriest's "mitre" was a twisted band of linen coiled into a cap, like a *turban*, with a plate or crown of gold in front. Instead of this the ordinary priests wore "bonnets" (rather *caps*) "for glory and for beauty." In Isa. lxi. 10, "as a bridegroom decketh himself with *ornaments*" (*pe-eer*), transl. "with the *priests' ornamental headdress*," appropriate to the "kingdom of priests," consecrated to offer spiritual sacrifices to God continually (Exod. xix. 6; Rev. v. 10, xx. 6). The *pe-eer* refers especially to the jewels and ornaments with which the turban is decorated. In Ezek. xvi. 10 "I girded thee about with fine linen" may refer to the *turban*. In Ezek. xxiii. 15 "exceeding in dyed attire," transl. "redundant in dyed turbans," *i.e.* with ample dyed turbans; the Assyrians delighted in ample richly dyed headdresses and robes. In Dan. iii. 21 for "hats" transl. "outer mantles."

Heart. Often including the *intellect* as well as the *affections* and *will*; as conversely the "mind" often includes the feeling and will as well as the intellect. Rom. i. 21, "their foolish heart was darkened." Eph. i. 18, "the eyes of your understand-

ing (Vat. MS.; but Sin. and Alex. MSS. 'heart') being enlightened." Thus the Scripture implies that the *heart* and the *head* act and react on one another; and in men's unbelief it is the *will* that perverts the *intellectual* perceptions. John vii. 17, "if any man *be willing to* (Gr.) do, he shall know." *Willingness to obey* is the key to *spiritual knowledge*. See Jer. xvii. 9, Hos. vii. 11, "Ephraim is like a silly dove without *heart*," *i.e.* moral understanding.

Heath. Heb. *'aroer*, *'ar'ar*; Arabic *arar*; the *Juniper sabina* or savin, with small scalelike leaves, close to the stem, a gloomy looking bush on a sterile soil, symbolising "the man that trusteth in man and maketh flesh his arm, and whose heart departeth from the Lord" (Jer. xvii. 6); the Heb. means "naked"; such is he whose defence is other than Jehovah, a shrub in a barren soil, contrasted with the "tree spreading out her roots by the river," *i.e.* the man that trusteth in Jehovah (ver. 7, 8; comp. xlviii. 6 marg.).

Heathen. [See GENTILES.]

Heaven. From *heaved up*; so *the heights* (Ps. cxlviii. 1). The Gr. *ouranos* and the Heb. *shamaim* are similarly derived. It is used of the surrounding *air* wherein "the fowls of heaven" fly (Gen. i. 26, comp. 20); whence the rain and hail fall (Deut. xi. 11). "I will make *your heaven* as iron," *i.e. your sky* hard and yielding no rain (Lev. xxvi. 19). "The four quarters of heaven" (Jer. xlix. 36) and "the *circuit* of heaven" (Job xxii. 14) refer to the atmospheric heaven. By metaphor it is represented as a building with foundations and pillars (2 Sam. xxii. 8, Job xxvi. 11), with an entrance gate (Gen. xxviii. 17) and windows opened to pour down rain (Gen. vii. 11, comp. 2 Kings vii. 2, Mal. iii. 10). Job xxxvii. 18, "spread out the sky . . . strong . . . as a molten looking glass," not *solid* as "firmament" would imply, whereas the "expanse" is the true meaning (Gen. i. 6, Isa. xliv. 24), but *phenomenally* like one of the ancient mirrors made of firm molten polished metal.

Matthew, who is most Hebraistic in style, uses the plural, the Heb. term for heaven being always so. "The heaven of heavens" (Deut. x. 14) is a Hebraism for *the highest heavens*. Paul's "third heaven" (2 Cor. xii. 2) to which he was caught up implies this superlatively high heaven, which he reached after passing through the first heaven the *air*, and the second the *sky* of the stars (Eph. iv. 10). Heb. vii. 26, "made higher than the heavens," for Christ "passed *through* the heavens" (Heb. iv. 14, Gr.), viz. the aerial heaven and the starry heaven, the veil through which our High-priest passed into the heaven of heavens, the immediate presence of God, as the Levitical highpriest passed through the veil into the holy of holies. The visible heavens shall pass away to give place to the abiding new heaven and earth wherein shall dwell righteousness (Ps. cii. 25-27; Isa. lxv. 17, lxvi. 22; 2 Pet. iii. 7, 13; Rev. xxi. 1; Heb. xii. 26-28). "The kingdom of the heavens" in Matthew, for "the kingdom of God" in Mark and Luke, is drawn from Dan. iv. 26, "the heavens do rule," (ii. 44) "the God of heaven shall set up a kingdom which shall never be destroyed." It consists of many *stages* and phases, issuing at last in heaven being brought down fully to earth, and the tabernacle of God being with men (Rev. xxi. 2, 3, 10, etc.). The plurality of the phases is expressed by "the kingdom of the *heavens*."

The Bible is distinguished from the sacred books of false religions in not having minute details of heavenly bliss such as men's curiosity would crave. The grand feature of its blessedness is represented as consisting in holy personal union and immediate face to face communion with God and the Lamb; secondarily, that the saints are led by the Lamb to living fountains of water, and fed with the fruit of the tree of life in the midst of the paradise of God, the antitype of the former Adamic paradise. It is no longer merely a garden as Eden, but a heavenly "city" and garden combined, nature and art no longer mutually destructive, but enhancing each the charm of the other, individuality and society realized perfectly (Rev. ii., iii., vii., xxi., xxii.). No separate temple, but the whole forming one vast "temple," finding its centre in the Lord God Almighty and the Lamb, who are the temple to each and all the king-priests reigning and serving there. This was the model Moses was shown on Sinai (Heb. vii. 1-6). The earthly tabernacle was its pattern and figure (ix. 23, 24). The "altar" (Rev. vi. 9) and the "censer," etc. (viii. 3), the "temple" in heaven (xi. 19, xiv. 17, xv. 5, 8), are preliminary to the final state when there shall be "no temple therein" (xxi. 22), for *the whole* shall be perfectly consecrated to God. Negatives of present provisional conditions and evils form a large part of the subordinate description of heaven's bliss: no marriage (Luke xx. 34-36), no meats for the belly (1 Cor. vi. 13), no death, no sorrow, crying, pain; no defilement, no curse, no night, no candle, no light of the sun, for the Lord God giveth them light (Rev. xxi. 4, 27; xxii. 3, 5).

Heaven is not merely a state but a place. For it is the place where Christ's glorified body now is; "the heaven must receive Him until the times of restitution of all things" (Acts iii. 21). Thither He will "receive His people to Himself" after He hath "prepared a place for them" (John xiv. 2-4), that where He is there His servants may be (xii. 26). From heaven, which is God's court, angels are sent down to this earth, as the multitude of *the heavenly host* (distinct from "the host of heaven," Acts vii. 42), and to which they return (Luke ii. 13-15, xxii. 43). God Himself is addressed "Our Father who art in heaven." His home is the parent home, the sacred hearth of the universe.

Heber: 'EBER means "beyond." **1.** The father of Peleg and ancestor of Abraham (Gen. x. 24, 25); marking that Arphaxad's descendants were now *crossing over* or beyond the great rivers on their way to Mesopotamia and thence to Canaan. In Luke iii. 35 Heber = Eber. **2.** Neh. xii. 20. **3.** 1 Chron. v. 13. **4.** 1 Chron. viii. 12, 22. *Abed* or *Obed* is substituted in LXX. for **2, 3, 4.**

Heber. **1.** Gen. xlvi. 17, Num. xxvi. 45. **2.** 1 Chron. iv. 18. **3.** 1 Chron. viii. 17. **4.** Heber the Kenite (Jud. iv. 11, 17, v. 24), husband of Jael, descendant of Hobab "priest of Midian," who was himself a Kenite resident in Midian. The Kenites migrated with the children of Judah into the wilderness of Judah at the time of the conquest of Canaan (Jud. i. 16). They had accompanied Israel to Canaan at Moses' request (Num. x. 29, etc.). [See HAZEZON TAMAR.] Besides this general migration Heber's family migrated to Kedesh in Naphtali, the debatable ground between northern Israel and Jabin.

Hebrew: HEBREWS. Shem is called "the father of all the children of Eber," as Ham is called "father of Canaan." The Hebrews and Canaanites were often brought into contact, and exhibited the respective characteristics of the Shemites and the Hamites. The term "Hebrews" thus is derived from Eber (Gen. x. 21, comp. Num. xxiv. 24). The LXX. transl. "passer from beyond" (*perates*), taking the name from *'eeber* "beyond." Abram in Palestine was to the inhabitants the stranger from *beyond* the river (Gen. xiv. 13). In entering Palestine he spoke *Chaldee* or *Syriac* (Gen. xxxi. 47). In Canaan he and his descendants acquired *Hebrew* from the Hamitic Canaanites, who in their turn had acquired it from an earlier Semitic race. The Moabite stone shows that Moab spoke the same Hebrew tongue as Israel, which their connection with Lot, Abraham's nephew, would lead us to expect. In the patriarchs' wanderings they never used interpreters until they went to Egypt. In Israel's bondages in the time of the judges they never lost their language; but in the 70 years' captivity in Babylon their language became in a great degree Aramaic or Chaldee, and they adopted the present Hebrew alphabet. Thus it is proved the Israelites spoke the languages of the surrounding peoples. The sense of Gen. x. 21 is: as in ver. 6-20 the three Hamite settlements are mentioned, Babylon, Egypt, Canaan, so next the Shemite races are spoken of as commencing at the most easterly point of the Hamites, viz. Babylon and the Euphrates. Shem was "father of all the children of Eber," *i.e.* of the nations settled eastward, starting from *beyond* the Euphrates. The name Hebrews, applied to them in relation to the surrounding tribes already long settled in Canaan, continued to be *their name among foreigners*; whereas "Israelite" was their name

among themselves (Gen. xxxix. 14, 17, xliii. 32; 1 Sam. iv. 6, 9). In N. T. the contrast is having "Hebrews" and those having foreign characteristics, as especially the Greek or any Gentile *language* (Acts vi. 1, Phil. iii. 5 [see GREEK, GRECIAN], 2 Cor. xi. 22, Luke xxiii. 38). The name Hebrews is found in Genesis and Exodus more than in all the other books of the Bible, for it was the international name linking Jacob's descendants with the nations; Israel is the name that separates them from the nations. After the constitution of Israel as a separate people (in Exodus) Hebrews rarely occurs; in the national poetry and in the prophets the name does not occur as a designation of the elect people among themselves. If, as seems implied in Gen. x., Eber be a patronymic, his name must be prophetical (as Peleg is) of the migrations of his descendants.

Hebrew language. Called "the language of Canaan" (Isa. xix. 18), as distinguished from that of Egypt; "the Jewish" as distinguished from Aramæan (2 Kings xviii. 26, 28). [See HEBREW above.] Internal evidence also favours its Palestinian origin; as *yam*, "the sea," in oldest documents used for the *west*. It is Semitic, as distinguished from the Indo-Germanic, Indo-European, Aryan, or Japhetic languages. The Semitic includes Aramæan or Chaldee and Syriac on the N.E., the Arabic on the S., the Ethiopic between the Heb. and Arabic, the Heb., and kindred Phœnician or Canaanitish.

In Heb. and the other Semitic languages gutturals preponderate. Consonants are not grouped round one vowel, yet a consonant always begins a syllable. The Semitic languages are less matured and polished, and more impulsive than deliberative. The roots have three letters. The conjugations of verbs are threefold: 1. Expressing intensity or repetition by a change within the root. 2. Reflexiveness or causation by addition to the root. 3. Passives by *u* or *a* in the first syllable. Modifications of the root idea are marked by changes *within* the root, not by *additions*. The *a* sound marks *activity*; the *e* and *o* sounds *rest* or *passiveness*. Intensity and repeated action are expressed by doubling the consonant. The neuter gender is unknown, because Semitic imagination endows with life every object in nature and makes it male or female. Mental qualities are represented by bodily members: *strength* by the "hand" or "arm"; *anger* by the "nostril" (*aph*); *favour* by the "shining face"; *displeasure* by the "falling of the countenance." *Go, way, walk, course* express spiritual motion. Tenses or times of verbs are twofold (not three as with us, *past, present, future*). What the mind realizes is put in the past, even though it may be future; what the mind regards as about to be, or being, realized is put in the future; so that the future may be used of the historic past, and the preterite of the prophetical future. The vowels were not originally written; latterly they were put as points under the consonants, which are read from right to left. The particles are few; hence subtle reasonings cannot be expressed. The Gr. is the language of philosophy; the Heb. of imagination and intuition. The sentences are a succession of coordinate propositions, not of propositions moulded by interdependence and mutual subordination into complete periods. The style is pictorial: "Behold!" is of frequent occurrence; and the process of doing, as well as the act, is stated, as "he arose and went," "he put forth his hand and took," "he lifted up his voice and wept." Symbolical phrases are frequent: "incline the ear"; "stiffen the neck," *i.e.* to be perverse; "to uncover the ear," *i.e.* to reveal.

Adam, Eve, Abel, etc., are pictorial names, possibly Heb. equivalents for the original names. The fall has among its evil effects caused a severance between *names* and *things*. The Bible retains some of the original connection, all the ancient names being significant of things. The choice of essentially the same language as that of commercial Sidon and Tyre for the Divine revelation was a providential arrangement for diffusing the knowledge of His law widely among the Gentiles. There may be a Hamitic element in Heb., considering that the Canaanites who spoke it when Abram entered Canaan were Hamites; even though they probably acquired it from earlier Semitic occupants of Canaan, they would infuse a Hamitic element themselves. The vocabulary of the *oldest* Babel monuments is Hamitic. The Aramaic is decidedly Semitic, and was Abraham's original tongue. The Hamites and Nimrod took the lead in building Babel, which entailed the confusion of tongues; their tongue accordingly is found more confounded into endless varieties of dialect than the Semitic and Japhetic, whose dialects bear a nearer resemblance among themselves than the Turanian and other Hamitic dialects. As Heb. sprang from the confusion of Babel, it cannot have been the language of Adam and the whole earth when there was but one speech; still, though an offshoot like the rest, it may retain most of the primitive type, a view which the Heb. Bible names favour, though these be modified from the original form. The Shemites and Japhetites have had a higher moral civilization, and so a purer language. The Heb. terms for SIN, ATONEMENT, GOD, JEHOVAH [see], and many such theological ideas, must have conveyed to the Gentiles, whithersoever fragments of the Heb. revelation reached, many fruitful germs of Divine truth. The sacred books of Moses gave a fixity to the language, so that no essential change of language is observable in the books of different ages till the Babylonish captivity; thenceforward Chaldee became largely mixed with Heb. (See Neh. viii. 8.)

Hebrews, Epistle to the. *Canonicity.*—Clement of Rome (1st century A.D.) refers to it oftener than any other canonical N. T. book, adopting its words as on a level with the rest of the N.T. As the writer of this epistle claims *authority* Clement virtually sanctions it, and this in the apostolic age. Westcott (Canon, xxii.) observes, it seems transfused into Clement's mind. Justin Martyr quotes its authority for applying the titles "apostle" and "angel" to the Son of God. Clement of Alexandria refers it to Paul, on the authority of Pantænus of Alexandria (in the middle of the second century) saying that as Jesus is called the "apostle" to the Hebrews, Paul does not in it call himself so, being apostle to the Gentiles; also that Paul prudently omitted his name at the beginning, because the Hebrews were prejudiced against him; that it was originally written in Heb. for the Hebrews, and that Luke translated it into Gr. for the Greeks, whence the style resembles that of Acts. He however quotes the Gr. epistle as Paul's, so also Origen; but in his Homilies he regards the style as more Grecian than Paul's but the thoughts as his. "The ancients who handed down the tradition of its Pauline authorship must have had good reason for doing so, though God alone knows the certainty who was the actual writer," *i.e.* probably the *transcriber* or else *interpreter* of Paul's thoughts. The Peshito old Syriac version has it. Tertullian in the beginning of the third century, in the African church, ascribes it to Barnabas. Irenæus in Eusebius quotes it. About the same time Caius the presbyter of Rome mentions only 13 epistles of Paul, whereas if epistle to Hebrews were included there would be 14. The CANON [see] fragment of Muratori omits it, in the beginning of the third century. The Latin church did not recognise it as Paul's for a long time subsequently. So Victorinus, Novatian of Rome, and Cyprian of Carthage. But in the fourth century Hilary of Poitiers (A.D. 368), Lucifer of Cagliari (A.D. 371), Ambrose of Milan (A.D. 397), and other Latins quote it as Paul's; the fifth council of Carthage (A.D. 419) formally recognises it among his 14 epistles.

EASTERN SCRIBE.

Style.—The partial resemblance of Luke's style to it is probably due to his having been companion of Paul: "each imitated his teacher; Luke imitated Paul flowing along with more than river fulness; Mark imitated Peter who studied brevity" (Chrysostom). But more familiarity with Jewish feeling, and with the peculiarities of their schools, appears in this epistle than in Luke's writings. The Alexandrian phraseology does not prove Apollos' authorship (Alford's theory). The Alexandrian church would not have so undoubtingly asserted Paul's authorship if Apollos *their own countryman* had really been the author. Paul, from his education in Hebrew at Jerusalem, and in Hellenistic at Tarsus, was familiar with Philo's modes of thought.

At Jerusalem there was an Alexandrian synagogue (Acts vi. 9). Paul knew well how to adapt himself to his readers; to the Greek Corinthians who idolized rhetoric his style is unadorned, that their attention might be fixed on the gospel alone; to the Hebrews who were in no such danger he writes to win them (1 Cor. ix. 20) in a style attractive to those imbued with Philo's Alexandrian conceptions and accustomed to the combination of Alexandrian Greek philosophy and ornament with Judaism. All the O. T. quotations except two (Heb. x. 30, xiii. 5) are from the LXX., which was framed at Alexandria. The interweaving of the LXX. peculiarities into the argument proves that the Gr. epistle is an original, not a translation. The Heb. O. T. would have been quoted, had the original epistle been Heb.

Pauline authorship.—This is further favoured by *internal evidence*. The superiority of Christianity to Judaism in that the reality exceeds the type is a favourite topic of Paul. Compare this epistle with 2 Cor. iii. 6–18, Gal. iii. 23–25, iv. 1–9, 21–31. Herein allegorical interpretation, which the Alexandrians strained unduly, is legitimately under Divine guidance employed. The Divine Son is represented as *the image of God*; comp. i. 3, etc., with Paul's undoubted epistles, Phil. ii. 6, Col. i. 15–20; His lowering Himself for man's sake (ii. 9) with 2 Cor. viii. 9, Phil. ii. 7, 8; His final exaltation (ii. 8, x. 13, xii. 2) with 1 Cor. xv. 25–27; His "mediator" (peculiar to Paul) office (viii. 6) with Gal. iii. 19, 20; His sacrifice for sin prefigured by the Jewish sacrifices (vii.—x.) with Rom. iii. 22–26, 1 Cor. v. 7. "God of peace" is a phrase peculiar to Paul (xiii. 20 with Rom. xv. 33, 1 Thess. v. 23). So "*distributed gifts* of the Holy Ghost" (ii. 4) with (Gr.) "*divisions* of gifts . . . the same Spirit" (1 Cor. xii. 4); "righteousness by faith" (x. 38, xi. 7) with the same quotation (Hab. ii. 4), Rom. i. 17, iv. 22, v. 1; Gal. iii. 11; Phil. iii. 9. "The word of God . . . the sword of the Spirit" (iv. 12) with Eph. vi. 17. Inexperienced Christians are "children needing milk," *i.e.* elementary teaching; riper Christians, as full grown *men*, require *strong meat* (v. 12, 13, vi. 1 with 1 Cor. iii. 1, 2, xiv. 20; Gal. iv. 9; Eph. iv. 13). Believers have "boldness of access to God by Christ" (x. 19 with Rom. v. 2, Eph. ii. 18, iii. 12). Afflictions are a *fight* (x. 32 with Phil. i. 30, Col. ii. 1). The Christian life is a *race* (xii. 1 with 1 Cor. ix. 24, Phil. iii. 12–14). The Jewish ritual is a *service* (ix. 1–6 with Rom. ix. 4); a "bondage," as not freeing us from consciousness of sin and fear of death (ii. 15 with Gal. v. 1). Paul's characteristic "going off at a word" into a long parenthesis, playing upon like sounding words, and repeating favourite words, quotations from the O. T. linked by "and again" (i. 5, ii. 12, 13, with Rom. xv. 9–12; ii. 8 with 1 Cor. xv. 27, Eph. i. 22; x. 30 with Rom. xii. 19).

Reception in the East before the West.—No Greek father ascribes the epistle to any but Paul, for it was to the Hebrews of Alexandria and Palestine it was mainly addressed; but in the western and Latin churches of N. Africa and Rome, which it did not reach for some time, it was long doubted owing to its anonymous form, not opening as other epistles though closing like them; its Jewish argument; and its less distinctively Pauline style. Insufficient evidence *for* it, not positive evidence *against* it, led these for the first three centuries not to accept it. The fall of Jerusalem previous to the full growth of Christianity in N. Africa curtailed intercourse between its churches and those Jews to whom this epistle is addressed. The epistle was, owing to distance, little known to the Latin churches. Muratori's Canon does not notice it. When in the fourth century at last they found it was received as Pauline and canonical (the Alexandrians only doubted its *authorship*, not its *authority*) on good grounds in the Greek churches, they universally accepted it. The churches of the East and Jerusalem their centre, the quarter to which the epistle was first sent, received it as Paul's, according to Cyril, bishop of Jerusalem (A.D. 349). Jerome, though bringing from Rome the Latin prejudice against this epistle, aggravated by its apparent sanction of the Novatian heresy (vi. 4–6), was constrained by the almost unanimous testimony of the Greek churches from the first to receive it as Paul's; after him Rome corrected its past error of rejecting it. Augustine too held its canonicity. What gives especial weight to the testimony for it of the Alexandrian church is, that church was founded by Mark, who was with Paul at Rome in his first confinement, when probably this epistle was written (Col. iv. 10), and possibly bore it to Jerusalem where his mother resided, visiting Colosse on the way, and from Jerusalem to Alexandria. Peter also (2 Pet. iii. 15, 16), the apostle of the circumcision, in addressing the *Hebrew* Christians of the dispersion in the East, says, "as our beloved brother Paul . . . hath written *unto you*," *i.e.* to the *Hebrews*. By adding "as also in *all* his epistles" he distinguishes the epistle to the Hebrews from the rest; and by classing it with the "other Scriptures" he asserts at once its Pauline authorship and Divine inspiration. A generous testimony of Christian love to one who formerly rebuked him (Gal. ii. 7–14). The apostle of the circumcision attests the gospel preached by the apostle of the uncircumcision; and the latter was chosen by God to confirm the *Hebrews*, as conversely the former was chosen to open the door to the Gentiles (Acts x.). So perfect is the unity that reigns amidst the diversity of agencies.

Rome originally received this epistle through Clement of Rome, then rejected it, until in the fourth century she saw her error: a refutation of her claim to unchangeableness and infallibility. But for the eastern churches the epistle would have been lost to the world; so it is well for Christendom Rome is not the catholic church.

Place of writing.—The writer was at the time in prison (xiii. 3, 19), had been formerly imprisoned in Palestine (x. 34, "ye had compassion on me in my bonds." So Sin. and Vat. MSS., but Alex. MS. "on the prisoners"). The salutation which he transmits from believers in Italy implies that *Rome* was the place of writing (xiii. 24). The rhetorical character of the epistle may be one cause of his waiving the usual epistolary address. The intention expressed (xiii. 23) to visit those addressed shortly with Timothy, just "set at liberty" and styled "our brother," accords with the authorship of Paul.

Design.—The superiority of the gospel over Judaism is shown in its introduction by the Son of God, infinitely higher than the angels, or Moses through whom the Hebrews received the law. The legal priesthood and sacrifices did not perfect as to salvation, but those of Christ do. He is the substance and antitype, to which they, the shadow and type, must give place. *They* kept men removed from immediate communion with God; *we* have direct access through the opened veil, Christ's flesh. Hence, as having such privileges we should incur the heavier condemnation if we apostatize (a temptation then pressing upon Hebrew Christians when they saw Christians persecuted, whilst Judaism was tolerated by the Romans and fanatically upheld by the Jewish authorities). The O. T. patterns of faith must be their encouragement to persevering endurance. The epistle ends in the Pauline manner with exhortations and prayers for them, and especially his wonted apostolic salutation, "grace be with you all," his "token (of identification) in every epistle" (2 Thess. iii. 17, 18; so 1 Cor. xvi. 21, 23, Col. iv. 18). Every one of his epistles has the same closing greeting, which is not in any epistle of the other apostles in Paul's lifetime. After his death it occurs in the last N. T. book, Revelation, and subsequently in the epistle of Clement of Rome. This proves that by whomsoever the body of the epistle was committed to writing (whether an amanuensis or else a companion of Paul, such as Luke was, transfusing Paul's inspired sentiments into his own inspired diction), Paul by his express "token" at the close sanctions the whole as his own.

Persons addressed and date of writing.—As there was no exclusively *Jewish* Christian church he does not address the *rulers*, but the Jews of the Palestinian and adjoining churches, Jerusalem, Judæa, and Alexandria, wherein Jewish Christians formed the majority. It was from Alexandria the epistle came to the knowledge of Christendom. The internal notices accord with Jerusalem being the church primarily addressed. He addresses the Jews as "the people of God" (ii. 17, iv. 9, xiii. 12), "the seed of Abraham," the stock on which Gentile Christians are grafted (comp. Rom. xi. 16–24). But they must come out from earthly Jerusalem, and realize their having "come to the heavenly Jerusalem" (xii. 18–23,

xiii. 13). Those addressed are presumed to be familiar with temple services, with discussions of Scripture (32 O. T. quotations occur, including 16 from Psalms), and with the Alexandrian philosophy. Some of them had relieved the distressed with their goods (vi. 10, x. 34; comp. Rom. xv. 26; Acts ii. 45, iv. 34, xi. 29). Anticipations of Jerusalem's doom occur (vi. 8, viii. 13, x. 25, 37, xii. 27). A reference to James's martyrdom at Jerusalem probably occurs (xiii. 7) (A.D. 62). Paul's first imprisonment at Rome ended A.D. 63, so that this epistle was probably written in A.D. 63, shortly before his release. It was certainly before Jerusalem's overthrow, for he implies the temple service was then going on (xiii. 10, viii. 4, 5; ix. 6, 7). The mode of address, hortatory not commanding, is just such as Paul would have used in addressing Jews. He enjoins obedience to church rulers (xiii. 7, 17, 24), thus meeting the possible objection that by writing this epistle he was interfering with the prerogative of Peter the apostle of the circumcision, and with the bishop of Jerusalem (James's successor, if by this time James was martyred). Hence his delicate mode of address: "I beseech you, brethren, suffer the word of exhortation" (xiii. 22).

The difference of style from that of his epistles to Gentiles was to be expected. But distinctively Pauline phrases and ideas occur, as shown above. Comp. the Gr. idiom, xiii. 5, with Rom. xii. 9; xiii. 18, "we trust we have a good conscience," with Acts xxiii. 1, xxiv. 16, 2 Cor. i. 12, iv. 2, 2 Tim. i. 3. He quotes the O. T. as a "Hebrew of the Hebrews" (Phil. iii. 5) writing to Hebrews, "God *spake* to our fathers," not "it is written." The use of Greek, not Hebrew, and the quotation of the LXX. version of O.T. prove that it was written not merely for Hebrew but for *Hellenistic* Jew converts in Palestine and the East. Many had left Jerusalem and settled in Asia Minor in the troubled times that preceded the fall of the city. The epistle comforts them, persecuted as they were by Jewish brethren, and disheartened at the prospect of soon losing their distinctive national privileges, by showing that in Christ they have a better Mediator than Moses, a better sabbath than the judaical, a better atonement than the sacrifices, and a better Jerusalem than the earthly one. He fortifies them with arguments against their unbelieving brethren. Established in the faith by this epistle they were kept from apostasy; migrating to Pella they escaped the doom of Jerusalem. Throughout the epistle no allusion occurs to the admission of Gentiles to the church, and no direction as to the proper relations of Hebrew to Gentile Christians. The comparative purity of the Greek, the periodic style, and the frequent plays upon similarly sounding words (vi. 8, xiii. 14), confirm the view that the present Greek text is the original one.

Divisions.—The doctrinal body of the epistle is divided into three parts: vii. 1–25; vii. 26—ix. 12; ix. 13—x. 18. Its theme is, Christ our High-priest for ever after the order of Melchizedek. The first part sets forth what this is, in contrast to the Aaronic priesthood. The second that He is Aaron's Antitype in the true holy place, by His previous self sacrifice on earth, and is mediator of the better covenant which the old only typified. The third part that His offering through the Eternal Spirit is of everlasting power, as contrasted with the unavailing cycle of legal offerings. The first half of this third part (ix. 13–28) shows that both our present possession of salvation and the future completion of it are as certain as that He is with God, reigning as Priest and King, once more to appear, no longer bearing our sins but bringing consummated salvation; the second half (x. 1–18) reiterates the main position, Christ's high-priesthood, grounded on His self offering, its kingly character and eternal accomplishment of its end, confirmed by Ps. xl. and cx. and Jer. xxxi. (Delitzsch.) The first main portion, i.—vi., prepares the way for the doctrinal. The third (x. 19—xiii.) resumes the exhortation of the first (comp. x. 22, 23 with iv. 14–16); its theme is, *our duty now whilst waiting for the Lord's second advent.*

Hebron. **1.** Third son of Kohath; younger brother of Amram, father of Moses and Aaron (Exod. vi. 18). The family of Hebronites sprang from him. In the 40th year of David's reign 2700 of them, at Jazer in Gilead, "mighty men of valour," superintended for the king the two and a half tribes "in matters pertaining to God and the king" (1 Chron. xxvi. 30–32); Jerijah was their chief. Also Hashabiah and 1700 Hebronites were officers "in all the Lord's business and the king's service" on the W. of Jordan. **2.** 1 Chron. ii. 42, 43.

3. A city in the hill country of Judah, originally Kirjath (the city of) Arba (Josh. xv. 13, xiv. 15). "Arba was a great man among the Anakims, father of Anak." (See xxi. 11, Jud. i. 10.) Twenty Roman miles

HEBRON.

S. of Jerusalem, and twenty N. of Beersheba. Rivalling Damascus in antiquity. Built seven years before Zoan in Egypt (Num. xiii. 22). Well known at Abram's entrance into Canaan, 3780 years ago (Gen. xiii. 18). H. was the original name, changed to Kirjath Arba during Israel's sojourn in Egypt, and restored by Caleb, to whom it was given at the conquest of Palestine (xxiii. 2; Josh. xiv. 13–15). The third resting place of Abram; Shechem was the first, Bethel the second. Near H. was the cave of Machpelah, where he and Sarah were buried. Now *El Khalil, the house of* "the friend" *of God.* Over the cave is now the mosque El Haran, from which all but Mahometans are excluded jealously (though the Prince of Wales was admitted), and in which probably lie the remains of Abraham and Isaac, and possibly Jacob's embalmed body, brought up in state from Egypt (Gen. l. 13). Near it was the oak or terebinth, a place of heathen worship. H. was called for a time also Mamre, from Abram's ally (xxiii. 19, xxxv. 27). It was made a Levite city of refuge (Josh. xxi. 11–13). Still there is an oak bearing Abraham's name, 23 ft. in girth, and covering 90 ft. space in diameter. In H. David reigned over Judah first for seven and a half years (2 Sam. v. 5). Here Absalom set up the standard of revolt. On the return from Babylon some of the children of Judah dwelt in Kirjath Arba (Neh. xi. 25). After various vicissitudes it fell into the Moslems' hands in A.D. 1187, and has continued so ever since.

It is picturesquely situated in a narrow valley running from N. to S. (probably that of Eshcol, whence the spies got the great cluster of grapes, Num. xiii. 23), surrounded by rocky hills, still famed for fine grapes. S. of the town in the bottom of the valley is a tank, 130 ft. square by 50 deep. At the western end is another, 85 ft. long by 55 broad. Over the former probably David hung Ishbosheth's murderers (2 Sam. iv. 12).

4. A town in Asher; spelt in Heb. differently from the former H. *Abdon* is read in many MSS.

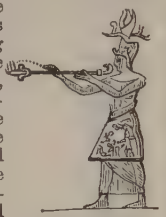
Hedge: *geder* and *mesukah.* It was customary to surround vineyards with a wall of loose stones or mud, often crowned with thorns to keep off wild beasts; so Israel fenced by God (Ps. lxxx. 12; Matt. xxi. 33). The haunt of serpents (Eccles. x. 8; "whoso breaketh an hedge a serpent shall bite him," *i.e.*, maliciously pulling down his neighbour's hedge wall he brings on himself his own punishment; Deut. xix. 14; Amos v. 19), and of locusts in cold weather (Nah. iii. 17), "which camp in the hedges in the cold day (the cold taking away their power of flight), but when the sun ariseth . . . flee away"; so the Assyrian hosts shall suddenly disappear, not leaving a trace behind. Maundrell describes the walls round the gardens of Damascus, they are built of great pieces of earth hardened in the sun, placed on one another in two rows, making a cheap, expeditious, and in that dry country a durable wall. Isaiah (v. 5) distinguishes the "hedge" (*mesukah*) and the "wall" (*geder*); the prickly tangled "hedge" being an additional fence (Mic. vii. 4). Prov. xv. 19, "the way of the slothful is as an hedge of thorns"; it seems to *him* as if a hedge of thorns were in his way (xx. 4, xxii. 13, xxvi. 13), whereas all is clear to the willing. The narrow path between the hedges of vineyards is distinct from the "highways" (Luke xiv. 23, Num. xxii. 24).

Hegai, or **Hege.** (Esth. ii. 3, 8, 15.) Eunuch, or chamberlain, in charge of the women of Ahasuerus' harem.

Akin to the Sanskrit *aja*, eunuch. Hegias is mentioned by the heathen Ctesias as of Xerxes' (=Ahasuerus) court.

Heifer: *'eglah, parah.* Used, not for ploughing, but for the easier work of treading out corn. Cattle were not yoked *together* but trod it singly, or drew a threshing sledge over it, and were free to eat of it, being unmuzzled (Deut. xxv. 4). An image of Israel's freedom and prosperity; but, saith God, "I passed over upon her fair neck," *i.e.* I will put the Assyrian yoke upon it (Hos. x. 11); in iv. 16 transl. "Israel is refractory (tossing off the yoke) as a refractory heifer." She had represented God under the calf form (1 Kings xii. 28), but it is herself who is one, refractory and untamed (Amos iv. 1). "Ye kine (*cows*, feminine, marking effeminacy) of Bashan," richly fed, *effeminate*, nobles of Israel; comp. iii. 9, 10, 12, 15. Jeremiah (xlvi. 20) says "Egypt is like a very fair heifer" appropriately, as Apis was worshipped there under the form of a fair bull with certain spots; in ver. 15 LXX. and Vulg. read "thy valiant one," viz. Apis. As the gadfly attacks the heifer so "destruction cometh" on Egypt, viz. Nebuchadnezzar the destroyer or agitator sent by Jehovah; Vulg. transl. suitably to the image of a heifer, "a *goader*," *queretz*. Harassing severely may be meant, rather than utter *destruction*. Isa. xv. 5, Moab's "fugitives shall flee unto Zoar," on the extreme boundary S. of the Dead Sea, raising their voices as "an heifer of three years old," *i.e.* one in full vigour but not yet brought under the yoke, just as Moab heretofore unsubdued is now about to be subjugated. Maurer transl. "Eglath shehshijah" the *third* Eglath, to distinguish it from two others of the name.

HEIFER, RED. Num. xix. The ordinance was for cleansing, not atonement. Contact with death, the visible penalty of sin (Gen. ii. 17), was a defilement requiring purgation before one could have communion with the congregation of the living Israel (Isa. iv. 3). The defilement being but ceremonial (though at the same time conveying instruction as to real defilement) needed only ceremonial cleansing. The victim was a female, whereas the greater offerings for sin were male. No part came on the altar; even the blood was not sprinkled there, but before the tabernacle, and not by the highpriest but by his son. No charge was given as to its being burnt in a clean place, but simply "without the camp," entire with skin and dung. The "red" pointed not so much to the blood of Christ as to the *earth colour* (*adam* meaning *red earth*), the *flesh* being the object of the purifying; also to sin, deep dyed as "scarlet," and associated with the flesh (Isa. i. 18). The Mishna, Parah iii. 2, states that the children sent to fetch water for the red heifer sacrifice from Siloam were mounted on bulls in order to have their feet off the ground, so as to escape pollution. Not the blood but the "ashes" were what purified the flesh; the blood-sprinkling before the tabernacle indicated a connection with atonement. The priest and the gatherer of the ashes remained unclean till evening, because the whole rite referred to defilement. A portion of the ashes mixed with running water was sprinkled on the unclean person, on the third and seventh days (a week, one revolution of time, being required before the cleansing was complete), with a bunch of hyssop; cedarwood and a bit of scarlet were also thrown into the fire that burnt the heifer. The hyssop's supposed detergent properties were the reason for its use; cedar from its durability and its odour counteracting corruption; scarlet, as being the life colour and used as medicine to strengthen the heart, symbolised *life*. The meaning of the rite is divinely declared in Heb. ix. 13, "if the ashes of an heifer sprinkling the unclean *sanctifieth to the purifying of the flesh*, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" The Egyptian priests, the Persians according to the Zendavesta, the Romans, and Greeks, and the modern New Zealanders, have had strict rules as to defilement by contact with the dead. The widespread deaths in the camp owing to Korah's rebellion and its sequel suggested the enactment of a ceremony presently after, relieving the people of the dread of further penalty because of the defilement contracted by the presence of so many corpses, the sad evidences of sin's awful penalty, and perpetually teaching them to look forward to a deeper purgation by a greater atonement. The sinless Antitype had to bear the reproach of associating with sinners (Luke v. 30, xv. 2). As the heifer was cast "without the camp," so Christ was cut off from fellowship with the representatives of the theocracy, and crucified between two thieves outside of Jerusalem (Heb. xiii. 11, 12).


EGYPTIAN PRIEST.

Heir. [See BIRTHRIGHT. INHERITANCE refers exclusively to *land*.] The Mosaic law enforced a strict entail; the property was divided among the sons, the eldest receiving a double portion (the father not having the right, as the patriarchs had, of giving a special portion to a favourite son: Gen. xlviii. 22), the rest equal shares (Deut. xxi. 17). If there were no sons it went to the daughters, on condition that they married in their own tribe; otherwise they forfeited the inheritance (Num. xxvii. 8, etc., xxxvi. 6, etc.). The son of an heiress, as with the Athenians, bore the name not of his father but of his maternal grandfather. If there were no daughters the property went to the brother; if no brother, to the paternal uncle; lastly, to the next of kin. The aim was to keep the land in the family and tribe. Succession thus was a matter of right, not of favour; the Heb. *yarash*, "to inherit," means *possession* and even forcible possession (Deut. ii. 12, Jud. xi. 24). A distribution of *goods* (personal, *ousia*) was sometimes made in the father's lifetime (Luke xv. 11–13); the land (real property, *kleronomia*) could only be divided after the father's death (xii. 13). If a brother died childless the surviving brother should wed his widow and raise seed to his brother. The Mosaic law herein adopted existing usages, which also prevail still in S. Africa, Arabia, among the Druses and tribes of the Caucasus (Gen. xxxviii. 8, 9; Deut. xxv. 5–10; Matt. xxii. 23–25). Childlessness was regarded as such a calamity that the ordinary laws of forbidden degrees of affinity in marriage (Lev. xviii. 16) were set aside. Moses allowed the obligation to be evaded, if the brother in law preferred the indignity of the widow *loosing his shoe off his foot*, in token of forfeiting all right over the wife and property of the deceased, as *casting the shoe over* a place implies *taking possession* of it (Ps. lx. 8, cviii. 9); also the indignity of her spitting in his face, so that his name becomes a byword as *the barefooted one*, implying abject meanness. The office then devolved on the nearest kinsman (Ruth ii. 20, iii. 9–13, iv. 1–12). Naomi being past age of marriage, Boaz takes Ruth her daughter in law, and has also to redeem the sold inheritance of Elimelech, Naomi's husband. The child born is reckoned that of Naomi and Elimelech (iv. 17), Chilion being passed over. Naomi, not Ruth, sells the land (iv. 3).

A Jew could never wholly alienate his land by sale (Lev. xxv. 23, 24). A kinsman, or the owner, could at any time redeem it at a regulated charge (Lev. xxv. 23–27). At the year of jubilee it reverted without charge (ver. 28). Jer. xxxii. 6–9: Elimelech's nearest kinsman would not exercise his right of redemption, lest he should mar his own inheritance; viz. if he should have but one son by her, that son would be Elimelech's legal son, not his; so the succession of his own name would be endangered. The inalienability of land made Naboth reject as impious Ahab's proposal (1 Kings xxi. 3); typifying Christ's inalienable inheritance of a name more excellent than that of the angels (Heb. i. 4). Houses in walled towns (not in unwalled villages, as being connected with the land) and movables could be alienated for ever; a wise law, essential to progress and marking the superiority of Jewish legislation to that of most nations. Wills were unknown among the Jews until Herod made one. The subdivision of land by the absence of the law of primogeniture, and the equal division among sons except double to the eldest, suited a country like Palestine of hills and valleys, not admitting much horse labour and agricultural machinery on the large scale which large farms require. Small farms suited the hand labour required for the terraces reaching to the tops of the hills. The numerous

towns in Galilee, moreover, had their wants best supplied by numerous petty farms. Subdivision tends also to the multiplication of population, and so to repairing the waste of life caused by wars. It attaches large numbers to their country, as proprietors, eager to defend the soil which is their own, and on which each ate of his own vine and figtree (Isa. xxxvi. 16).

Helah. 1 Chron. iv. 5.

Helam. E. of Jordan and W. of Euphrates, where Hadarezer and the Syrians were defeated by David (2 Sam. x. 16, 17).

Helbah. A town of Asher, not far from Sidon (Jud. i. 31).

Helbon=*fat*. "The wine of H. and white wool" Ezekiel (xxvii. 18) makes Damascus supply to Tyre. Not Aleppo, which is a long overland journey from Damascus, but a village still called Helbon, three hours and a half journey N. of Damascus, high up in a wild glen of Antilebanon; still famed for the finest grapes, also a depot for wool through its trade with the Bedouin shepherds.

Heldai. **1.** 1 Chron. xxvii. 15. **2.** A Jew from Babylon, from whom and Tobijah and Jedaiah the gold and silver which they presented toward building the temple were to be taken, and crowns made for Joshua's head, afterwards to be deposited in the temple as a memorial of the donors (as Cornelius' prayers and alms of faith "came up for a memorial before God," Acts x. 4), till Messiah should come. H. means *robust*; called also Helem (Zech. vi. 10, 14).

Heleb. 2 Sam. xxiii. 29. HELED in 1 Chron. xi. 30.

Helek. Num. xxvi. 30, Josh. xvii. 2.

Heleph. The place from which Naphtali's boundary commenced (Josh. xix. 33). Now the ancient site called *Beitlif* (Van de Velde).

Helez. 2 Sam. xxiii. 26; 1 Chron. xi. 27, xxvii. 10. "The Pelonite," of which "the Paltite" is a corruption.

Heli. Father of Joseph, husband of the Virgin Mary. Probably brother of Jacob, Mary's father (Luke iii. 23). [See GENEALOGY OF JESUS CHRIST.]

Helkai. Neh. xii. 3, 10, 12, 15.

Helkath. The town where the boundary of Asher began, proceeding from S. to N. (Josh. xix. 25.) Allotted to the Gershonite Levites (xxi. 31). HUKOK in 1 Chron. vi. 75.

Helkath Hazzurim=*the field of strong men* (Vulg.), *the field of swords* (Gesenius). The smooth ground near the pool of Gibeon, where Joab's men and Abner's men fought and slew one another, and so brought on a general engagement.

Hell. Representing two distinct words: *gehenna* and *hades* (Gr.), *sheol* (Heb.). Gehenna is strictly "the valley of Hinnom" (Josh. xv. 8, Neh. xi. 30); "the valley of the children of Hinnom" (2 Kings xxiii. 10); "the valley of the son of Hinnom" (2 Chron. xxviii. 3); "the valley of dead bodies," or Tophet, where malefactors' dead bodies were cast, S. of the city (Jer. xxxi. 40). A deep narrow glen S. of Jerusalem, where, after Ahaz introduced the worship of the fire gods, the sun, Baal, Moloch, the Jews under Manasseh made their children to pass through the fire (2 Chron. xxxiii. 6), and offered them as burntofferings (Jer. vii. 31, xix. 2–6). So the godly Josiah defiled the valley, making it a receptacle of carcases and criminals' corpses, in which worms were continually gendering. A perpetual fire was kept to consume this putrefying matter; hence it became the image of that awful place where all that are unfit for the holy city are cast out a prey to the ever gnawing "worm" of conscience from within and the "unquenchable fire" of torments from without. Mark ix. 42–50, "their worm dieth not," implies that not only the worm but *they* also on whom it preys die not; the language is figurative, but it represents corresponding realities never yet experienced, and therefore capable of being conveyed to us only by figures. The phrase "for ever and ever" (*eis tous aionas aionōn*) occurs 20 times in N. T.: 16 times of God, once of the saints' future blessedness, the three remaining of the punishment of the wicked and of the evil one: is it likely it is used 17 times of absolute eternity, yet three times of limited eternity? The term for "everlasting" (*aidiois*) in Jude 6, "the angels who kept not their first estate He hath reserved in everlasting chains under darkness unto the judgment of the great day," is from a word meaning absolutely "always" (*aei*). Gehenna is used by our Lord Matt. v. 29, 30, x. 28, xxiii. 15, 33, Luke xii. 5; with the addition "of fire," Matt. v. 22, xviii. 9, Mark ix. 47; and by James (iii. 6).

Our present meaning of "hell" then applies to gehenna, but not to the other word hades or sheol. "Hell" formerly did apply when the A.V. of the Bible was written; it then meant "hole," "hollow," or *unseen place*. *Sheol* comes from a root "to make hollow," the common receptacle of the dead below the earth (Num. xvi. 30, Deut. xxxii. 22), deep (Job xi. 8), insatiable (Isa. v. 14, S. of Sol. viii. 6). "Hell," *hades*, often means the "grave" (Job xiv. 13). In the O. T. time, when as yet Christ had not "abolished death and brought life and immortality to light through the gospel" (2 Tim. i. 10), death and the intermediate state represented by hades suggested thoughts of gloom (as to Hezekiah, Isa. xxxviii. 9–20), lit up however with gleams of sure hope from God's promises of the resurrection (Ps. xvi. 10, 11, xvii. 15; Isa. xxvi. 19; Hos. xiii. 14; Dan. xii. 2). Hints too occur of the spirit's being with God in peace in the intermediate state (Eccles. iii. 21, xii. 7; Ps. xxiii. 6, cxxxix. 8; Isa. lvii. 2). The passages which represent hades and the grave as a place where God can no longer be praised mean simply that the *bodily powers* are all suspended, so that God's praises can be no longer set forth *on earth among the living*. The anomalous state in which man is unclothed of the body is repulsive to the mind, and had not yet the clear gospel light to make it attractive as Paul viewed it (Phil. i. 21–23, 2 Cor. v. 6–8). To the bad hades was depicted as a place of punishment, where God's wrath reached to the depths (Deut. xxxii. 22; Amos ix. 2; Ps. ix. 17, xlix. 14; Isa. xiv.). Thus the unseen state even in O. T. was regarded as having a distinction between the godly and the ungodly; Prov. xiv. 32, "the wicked is driven away in his wickedness, but the righteous hath hope in his death"; so Ps. i. This is further confirmed by the separation of the rich man and Lazarus, the former in "hell" (hades), the latter in "Abraham's bosom" (Luke xvi. 23), and in the penitent thief's soul going to be with Jesus in "paradise," the word implying the recovery in heavenly bliss of the paradise lost by Adam (xxiii. 43). "Tartarus," the heathen Greek term for the place of enchainment of the Titans, rebels against God, occurs in 2 Pet. ii. 4 of the lost angels; the "deep," or "abyss," or "bottomless pit," Luke viii. 31, Rev. ix. 11. The firm faith and hope of an abiding heavenly city is unequivocally attributed to the patriarchs (Heb. xi. 16–35); so all the believing Israelites (Acts xxvi. 7, xxiii. 6–9). Hades, "hell," is used for *destruction* (Matt. xi. 23, xvi. 18). Jesus has its keys, and will at last consign it to the lake of fire which is the second death; implying that Christ and His people shall never again be disembodied spirits. Rev. i. 18, xx. 13, 14: I can release at will from the unseen world of spirits, the anomalous state wherein the soul is severed from the body. The "SPIRITS IN PRISON" [see] (1 Pet. iii. 19) mean the ungodly antediluvians shut up in this earth, one vast prison, and under sentence of death and awaiting execution (Isa. xxiv. 22); not the prison of hades. It is solemnly significant of the certainty of hell that He who is Love itself has most plainly and fully warned men of it, that they may flee from it. TOPHET [see], the scene of human immolations by fire to Moloch amidst sounds of drums (*toph*) to drown the cries of the victims, symbolised the funeral pyre of Sennacherib's Assyrian army, and finally the lake of fire that shall burn for ever the lost (Isa. xxx. 33). In an Assyrian tablet of the goddess Ishtar, daughter of Sin, the moon goddess, hades is described as having seven gates, "the house of the departed, the house from within which is no exit, the road the course of which never returns, the place within which they long for light, where dust is their nourishment and their food mud, light is never seen, in darkness they dwell, spirits like birds fill its vaults, over the door and its bolts is scattered dust!" What a contrast to the gospel (2 Tim. i. 10).

Helon. Father of ELIAB [see].

Helps. One class of ministrations in the early church, *antilēpseis* (1 Cor. xii. 28). A lower department, as "governments" are a higher; for instance, deacons who *helped* in relieving the poor, baptizing and preaching, subordinate to higher ministers (Acts vi. 1–10, viii. 5–17); others helped with their time and means in the Lord's cause (1 Cor. xiii. 3, Num. xi. 17). Americans similarly use

"helps" for "*helpers*." In Rom. xii. 8 "he that giveth" answers to "helps," "he that ruleth" to "governments," as *bishops* or *presbyters* (1 Tim. v. 17, Heb. xiii. 17, 24).

Hem of garment. The *beged* or outer robe was a quadrangular, plaid-like cloth, worn so that two corners hung in front. The corners were ornamented with a tassel, in which was a "riband of blue" or *dark violet thread* (so narrow was the *riband*), according to the command Num. xv. 38, 39, where for "put upon," etc., transl. "*add to* the fringes of the borders a *thread* of blue," that "looking on it they might remember all the commandments of the Lord, and do them." The blue symbolised the heavenly origin of the commandments. The Jews adjusted the threads and knots so as to represent the 613 precepts of which the law was thought to consist. The other threads were made *white* (according to tradition), to represent purity (Isa. i. 18). The Pharisees enlarged their fringes as a show of piety (Matt. xxiii. 5). Latterly the Jews have worn the *talith* or *fringed garment* of a smaller size and as an under dress. It is used especially at morning prayer in the synagogue. The *tzitzith* is the Heb. term for the fretted or fringed edge, the ordinary mode of finishing the robe, the ends of the woof thread being left that the cloth might not unravel. The supposed sanctity of the "hem" explains why the woman with the issue of blood and other sick persons touched Jesus' *hem* in particular (Matt. ix. 20, xiv. 36).

JEW WITH TALITH.

Hemam, or **Homam.** Gen. xxxvi. 22. Hence comes *Homaima*, a place to the S. of Petra.

Heman. 1. 1 Chron. ii. 6; 1 Kings iv. 31. Probably the same as **2**; though a Levite by birth he was reckoned in the family of Zerah, of Judah, as dwelling among them. **2.** Grandson of Samuel; a Kohathite (1 Chron. vi. 31-38, 44). Colleague of ASAPH and ETHAN [see both] or Jeduthun (the *praise man*) in arranging the vocal and instrumental music of the temple service, under David "after that the ark had rest" (xv. 16-22, xxv. 1-3). Lord A. Hervey makes H. 14th in descent from Levi. Called "the king's seer in the matters (words) of God, to lift up the horn," inheriting by God's gift the spirit of prophecy of his grandfather. H. had 14 sons and three daughters. The sons were each the head of one of the 24 wards of Levites, "instructed in the songs of the Lord." H. the Kohathite probably, or his father, married an heiress of the house of Zerah [see 1], and so, though by birth son of Joel, he is legally called the Ezrahite or son of Zerah in the title of Ps. lxxxviii., as Ethan is named the author in the title of Ps. lxxxix., and other psalms have Asaph in the title. Not that Ps. lxxxix. was actually by H.; it was by "sons of Korah" who attributed the authorship to H. by *way of honour* (Hengstenberg).

Hemath. 1 Chron. ii. 55.

Hemdan. Gen. xxxvi. 26. HAMRAM or AMRAM, 1 Chron. i. 41. *Humeidy* and *Hamady* are of the five families of the *Amran* tribe, S.E. of Akaba; also "the children of *Hamyde*" S. of Kerak, S.E. of the Dead Sea, and towards *el Busaireh* or Bozrah, towards Petra.

Hemlock. So Celsius and the learned Ben Melech explain *rosh* (Hos. x. 4, Amos vi. 12). [See GALL.] Gesenius explains, from the etymology, "poppy *heads*." Possibly many plants of bitter juice are meant. *Rosh* grew in cornfields rankly, and bore a berry or fruit. Deut. xxix. 18; Jer. ix. 15, xxiii. 15; Lam. iii. 19. Not necessarily poisonous.

HEMLOCK.

Hen. Zech. vi. 14 = *favour*, the same person as Josiah (*God founds* or *supports*), ver. 10.

Hen. Matt. xxiii. 37; Luke xiii. 34. As "the EAGLE [see] stirring up her nest, fluttering over her young, spreading abroad her wings, taking, bearing them on her wings," represents the O. T. aspect of Jehovah in relation to Israel under the *law* (Deut. xxxii. 11), so the "hen," Christ the lowly loving Son of God gathering God's children under His overshadowing wing, in the gospel (Ruth ii. 12; Ps. xvii. 8, xci. 4). So Jehovah "passed over" [see PASSOVER, EXODUS], or *sprang forward to overshadow* Israel from the destroying angel (Exod. xii. 13).

Hena. A city with its king subjugated by Assyria before Sennacherib's invasion of Judæa (2 Kings xix. 13). Associated with Sepharvaim or Sippara (now *Mosaib*), probably therefore in Babylonia or on the Euphrates. Near Mosaib is still an *Ana*, probably H. The Assyrian inscriptions mention *Anat*, a town on an island in the Euphrates, some distance below its union with the *Chabour*. The present *Anat* is on the right bank, but ruins lower down on the left bank are so called. On some one of the string of islands between Anat and the ruins H. seems to have been situated.

Henadad. Ezra iii. 9; comp. Neh. iii. 18, 24, x. 9.

Hepher. 1. Num. xxvi. 32, 33; xxvii. 1. **2.** 1 Chron. iv. 5, 6. **3.** 1 Chron. xi. 36; not in the catalogue 2 Sam. xxiii. 34, etc.

4. A place in ancient Canaan, whose king was conquered by Israel (Josh. xii. 17), W. of Jordan; so Solomon's commissariat district (1 Kings iv. 10), named with Socoh. Distinct from Gath-Hepher in Zebulun.

Hephzibah = *my delight is in her*. Jehovah's name for Jerusalem when restored to His favour (Isa. lxii. 4); instead of being as now "desolate" and "forsaken." As the prophets naturally mould their prophecies in a form suggested by the facts of the day, Hezekiah's marriage to Hephzibah, Manasseh's mother (2 Kings xxi. 1), would obviously suggest itself. Hence Isaiah terms restored Jerusalem both H. and Beulah, *i.e.* "married." The marriage of Hezekiah moreover was at a late period of his reign, after his sickness and recovery described in Isa. xxxviii. Indeed Hezekiah's desire of life in that sickness was mainly because, being childless then, he was leaving no successor to the kingdom (Josephus); to which God's words may refer, "set thine house in order," *i.e.* make arrangements as to the succession to the throne. That sickness was probably in the 14th year of his reign (Isa. xxxvi. 1). Manasseh was only 12 years old at his father's death; so that if Isaiah's prophecies are at all in the order of their delivery, this late prophecy, chap. lxii., concerning Hephzibah would be just at the time of Hezekiah's marriage to her; his reign in all being 29 years, the marriage was after the 14th year and before the 12th year preceding Hezekiah's death, *i.e.* between the 11th and 17th years of his reign. These undesigned coincidences accord with truth.

Herd. Cattle formed a considerable part of Israel's wealth. The full grown ox was seldom slaughtered, being more useful for ploughing, threshing, and carrying burdens. The people's act, recorded in 1 Sam. xiv. 32, was one of excess. The third year was the time for breaking to service (Isa. xv. 5). Fattening for

EGYPTIAN FARM YARD.

beef is not practised in the East. Grazing is afforded in the South region (the Negeb), Carmel, Dothan, and Sharon. The ox ate foliage too in Bashan and Gilead (Ps. l. 10). Uzziah "built towers in the desert" (waste land) to guard the pasturing cattle. When pasture failed "provender," Heb. *a mixture of various grains*, was used. Isa. xxx. 24, "clean (*chamitz*, 'salted') provender," or *well fermented maslin*, composed of grain, beans, vetches, hay, and salt, which beasts of burden in the East relish. The Arabs say, "sweet provender is as bread to camels, salted provender as confectionery." Also chopped straw (xi. 7, lxv. 25).

The sense in Mal. iv. 3 is, "Ye shall go forth, and grow up, as calves of the stall," which when set free from the stall disport with joy; the believer's future joy at the Lord's second coming (Isa. xxv. 9, lxi. 10; 1 Pet. i. 8). When harvest was over, and open pastures failed because of the heat, the ox was fed in stalls (Hab. iii. 17) until vegetation returned. Saul himself had herded cattle, and Doeg his chief herdsman was high in his favour (1 Sam. xi. 5, xxi. 7). Joseph's brethren were assigned the office as an honourable one by Pharaoh (Gen. xlvii. 6). Hezekiah and Uzziah, when the land was less disturbed by hostile inroads, revived cattle tending which had previously declined (2 Chron. xxvi. 10, xxxii. 28, 29).

Heresh=*artificer*. 1 Chron. ix. 15.

Heresy. 1 Cor. xi. 18, 19. "Schisms" meant "divisions" through differences of opinion of *recent* standing. "Heresies" meant schisms become *inveterate*. "Sect" (Gr. "heresy") Acts v. 17, xv. 5. Paul means by "there must be heresies among you," that sin must bear its natural fruit, as Christ foretold (Luke xvii. 1), and *schisms* (comp. 1 Cor. xii. 25) must eventuate in *matured secessions* or *confirmed schisms*. "Heresy" did not yet bear its present meaning, *doctrinal error*. However see its use Acts xxiv. 14.

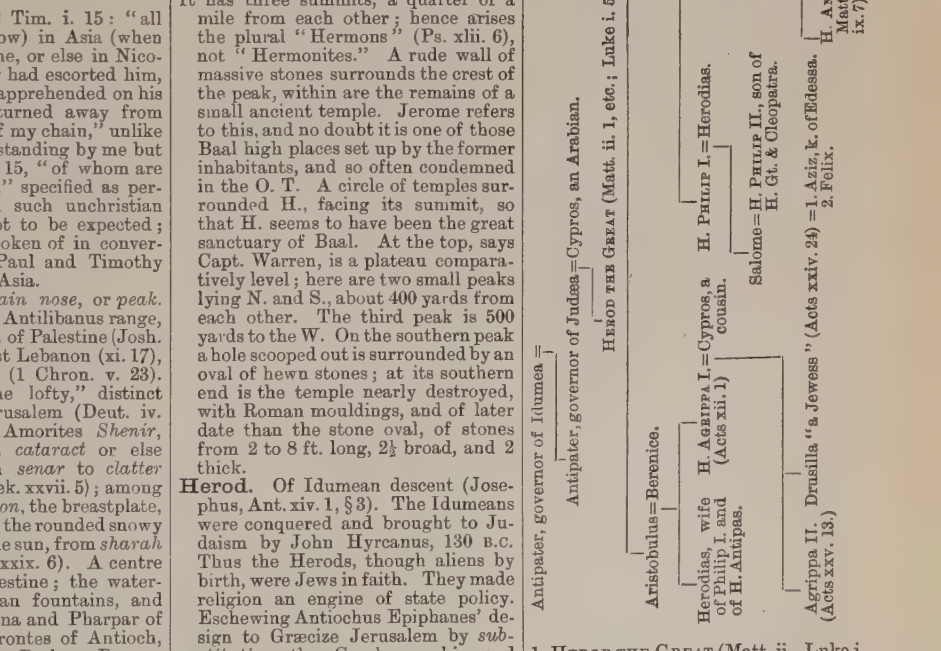
Hermas. One at Rome to whom Paul sends greeting (Rom. xvi. 14). A Greek name. Irenæus, Tertullian, and Origen attribute to him "The Shepherd," supposed by some to have been written in the episcopacy of Clement I.; others deny H. of Rom. xvi. to be the author. Its author appears from internal evidence to have been married and to have had children, and to have been a lay mystic. Originally in Gr., but now only in a Latin version entire. An inferior kind of Pilgrim's Progress in three parts: the first has four visions, the second 12 spiritual precepts, the third ten similitudes shadowing forth each some truth. Each man, according to it, has a bad and a good angel, who endeavour to influence him for evil and good respectively.

Hermes=*saluted*. Rom. xvi. 14. One of the seventy, and bishop of Dalmatia afterwards, according to tradition (?).

Hermogenes. 2 Tim. i. 15: "all they which are (now) in Asia (when they were in Rome, or else in Nicopolis whither they had escorted him, and where he was apprehended on his way to Rome) turned away from me," "ashamed of my chain," unlike Onesiphorus, not standing by me but forsaking me; iv. 15, "of whom are H. and Phygellus," specified as persons from whom such unchristian cowardice was not to be expected; often probably spoken of in conversations between Paul and Timothy when together in Asia.

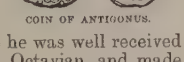
Hermon = *mountain nose*, or *peak*. The highest of the Antilibanus range, at its S. end. N.E. of Palestine (Josh. xii. 1), over against Lebanon (xi. 17), adjoining Bashan (1 Chron. v. 23). Called Sion, "the lofty," distinct from Zion at Jerusalem (Deut. iv. 48); among the Amorites *Shenir*, rather *Senir*, *i.e. cataract* or else *breastplate*, from *senar* to *clatter* (Deut. iii. 8, 9; Ezek. xxvii. 5); among the Sidonians *Sirion*, the breastplate, a name given from the rounded snowy top *glittering* in the sun, from *sharah* "to glitter" (Ps. xxix. 6). A centre to Syria and Palestine; the watershed of the Jordan fountains, and of the Syrian Abana and Pharpar of Damascus, the Orontes of Antioch, and the Leontes. Bashan, Damascus, Syria, and Israel converged there. It had numerous Baal sanctuaries, which gave it a name [see BAAL HERMON] very anciently. Rising 9500 feet, it is seen even from the Jordan valley and the shores of the Dead Sea. Lebanon means the "white" mountain, the Mont Blanc of Palestine. Now *Jebel es Sheykh*, "the old whiteheaded man's mountain," referring to the long streaks of snow remaining in the ravines radiating from the centre, when the snow has disappeared elsewhere, like an old man's scanty white locks. *Jebel esh Tilj*, "the mount of ice." Shenir and H. are mentioned distinctly, S. of Sol. iv. 8. The whole was called H. The part held by the Sidonians was "Sirion," that by the Amorites *Shenir*, infested by devouring "lions" and swift though stealthy "leopards," in contrast to "the mountain of myrrh" (v. 6), the mountain of the Lord's house (Isa. ii. 2), the good land (xxxv. 9). In Ps. lxxxix. 12 Tabor is made the western, H. the eastern landmark. Thus N., S., E., and W. represent the whole earth. "The DEW [see] of H." (Ps. cxxxiii. 3) is used proverbially of an *abundant, refreshing* dew. The distance precludes the possibility of the literal dew of H. "descending upon the mountains of Zion." But a *Hermon dew* was *a dew such as falls there*, the snow on the summit condensing the summer vapours which float in the higher air, and causing light clouds to hover round and abundant dew to fall on it, whilst the air is elsewhere without a cloud and the whole country parched. The "ointment" sets forth "how *good*" and "precious" is brotherly "unity"; the dew "how *pleasant*" it is. Zion is the mountain where this spiritual dew descends, as pleasant as the natural dew that descends on H. It has three summits, a quarter of a mile from each other; hence arises the plural "Hermons" (Ps. xlii. 6), not "Hermonites." A rude wall of massive stones surrounds the crest of the peak, within are the remains of a small ancient temple. Jerome refers to this, and no doubt it is one of those Baal high places set up by the former inhabitants, and so often condemned in the O. T. A circle of temples surrounded H., facing its summit, so that H. seems to have been the great sanctuary of Baal. At the top, says Capt. Warren, is a plateau comparatively level; here are two small peaks lying N. and S., about 400 yards from each other. The third peak is 500 yards to the W. On the southern peak a hole scooped out is surrounded by an oval of hewn stones; at its southern end is the temple nearly destroyed, with Roman mouldings, and of later date than the stone oval, of stones from 2 to 8 ft. long, 2½ broad, and 2 thick.

Herod. Of Idumean descent (Josephus, Ant. xiv. 1, § 3). The Idumeans were conquered and brought to Judaism by John Hyrcanus, 130 B.C. Thus the Herods, though aliens by birth, were Jews in faith. They made religion an engine of state policy. Eschewing Antiochus Epiphanes' design to Græcize Jerusalem by *substituting* the Greek worship and customs for the Jewish law, the Herods, whilst professing to maintain the law, as effectually set at nought its spirit by making it a lever for elevating themselves and their secular kingdom. For this end Herod adorned gorgeously the temple with more than Solomonic splendour. Thus a descendant of Esau tried still to get from Jacob the forfeited blessing (Gen. xxvii. 29, 40), in vain setting up an earthly kingdom on a professed Jewish basis, to rival Messiah's spiritual kingdom, as it was then being fore-announced by John Baptist. The "HERODIANS" probably cherished hopes of Herod's kingdom becoming ultimately, though at first necessarily leaning on Rome, an independent Judaic eastern empire. The Jewish religion thus degraded into a tool of ambition lost its spiritual power, and the theocracy becoming a lifeless carcase was the ready prey for the Roman eagles to pounce upon and destroy (Matt. xxiv. 28).


Antipater, governor of Idumea =
Antipater, governor of Judæa = Cypros, an Arabian.
HEROD THE GREAT (Matt. ii. 1, etc.; Luke i. 5) = 1. Mariamne, grandda. of Hyrcanus.
= 2. Mariamne, da. of Simon.
= 3. Malthake, a Samaritan.
Aristobulus = Berenice.
Herodias, wife of Philip I. and of H. Antipas.
H. AGRIPPA I. = Cypros, a cousin. (Acts xii. 1)
H. PHILIP I. = Herodias.
Salome = H. PHILIP II., son of H. Gt. & Cleopatra.
Agrippa II. Drusilla "a Jewess" (Acts xxiv. 24) = 1. Aziz, k. of Edessa. 2. Felix.
H. ANTIPAS ("the tetrarch") (Matt. xiv. 1; Luke iii. 1, 19, ix. 7), "King H." Mark vi. 14) = Herodias.
ARCHELAUS (Matt. ii. 22).

1. HEROD THE GREAT (Matt. ii., Luke i. 5), second son of Antipater (who was appointed by Julius Cæsar procurator of Judæa, 47 B.C.) and Cypros, a noble Arabian. At the time of Antipater's elevation, though only 15 (or as other passages of Josephus make probable, 20), he received the government of Galilee and soon afterwards

Cœlosyria. He skilfully gained the favour of Antony, who made him and his elder brother Phasael joint tetrarchs of Judæa. Forced to abandon Judæa by the Parthians, who supported Antigonus the representative of the Asmonæan dynasty, H. fled to Rome (40 B.C.), where he was well received by Antony and Octavian, and made by the senate "king of Judæa." With Roman help he took Jerusalem (37 B.C.), slew his leading adversaries there, including the whole sanhedrim except two, and established his kingly authority. Undertaking next for Antony an expedition to Arabia against Malchus, he thereby escaped taking share in the war between Antony his patron and Octavian. After the battle of Actium he gained, by a mixture of humility and boldness at Rhodes, the favour of Octavian the conqueror, who confirmed him in the kingdom, and added several cities along with the province of Trachonitis and district of Paneas. But external prosperity did not save him from internal troubles, the fruits of his own lust and insatiable cruelty. He put to death successively Hyrcanus, his wife Mariamne's grandfather, Mariamne herself to whom he had been passionately attached, his two sons by her, Alexander and Aristobulus, and just four days before his death signed the order for executing their bitter accuser, his eldest son Antipater. At last, seized with a fatal disease in the stomach and bowels, he became more cruel than ever; he ordered that the nobles whom he had called to him should be slain immediately after his decease, that there might be no lack of mourners at his death.



COIN OF ANTIGONUS.

It was at this time that he ordered the slaughter of all males, from two years old and under, in and about Bethlehem, the foretold birthplace of the expected Messiah. Josephus does not notice this, probably both because of his studied reserve as to Jesus' claims, and also because the slaughter of a comparatively few infants in a village seemed unimportant as compared with his other abounding deeds of atrocity. Macrobius long subsequently (A.D. 410) says that "when Augustus heard that among the children whom H. ordered to be killed H.'s own son (Antipater) was slain, he remarked, It would be better to be one of H.'s *swine* than H.'s *sons*," punning on the similar sounding Gr. terms for son and swine, *hus, huios*. H. being a professed Jew, his swine as unclean were safe from death, his sons were not. Josephus records what illustrates the Scripture account of the massacre of the innocents; "H. slew all those of his own family who sided with the Pharisees, *looking forward to a change in the royal line*" (Ant. xvii. 2, § 6). As Matthew says, "H. *privily* called the wise men and inquired of them *diligently* what time the star appeared." So Josephus says: "an Essene, Menahem, foretold when H. was a boy he should be king. Accordingly when he was in full power he sent for Menahem and *inquired of him how long he should reign*. Menahem did not define the time, but in answer to H.'s question whether ten years or not, replied, Yes 20, nay 30 years" (Ant. xv. 10, § 5). H.'s keenness to establish his dynasty, jealousy of any rival, craft, hypocrisy, cruelty, recklessness of any sacrifice to gain his object, appear as vividly in the Scripture narrative as in Josephus. The wise men's question, "Where is he that is *born* king of the Jews?" was precisely one to excite H.'s jealousy. For H. was not a *born Jew*, much less *born king of the Jews*, but an Idumean alien, *made* king by the anti-Jewish world power, Rome. Unimportant as the event seemed to the world, the murder of the innocents was the consummation of his guilt before God, and places him among the foremost of Satan's and the world's foretold (Jer. xxxi. 15) representative adversaries of the Lord and His church, answering to the Pharaoh who oppressed Christ's type, Israel, murdering the male children in the nation's infancy in order to stifle the nation's first beginnings; but in vain, for God secured the nation's exodus from Egypt by the tyrant's overthrow, just as subsequently He saved Jesus and destroyed H., and in due time "called His (antitypical) Son out of Egypt" (Matt. ii. 15; comp. Hos. xi. 1). H.'s death and Jesus' birth therefore must have been at least four years before the era known as A.D.

Ambition was his ruling passion. For its sake he compromised the Jewish religion which he professed, in order to conciliate Rome, by offerings to the Capitoline Jupiter at his elevation to the throne. He rebuilt the temple of Apollo at Rhodes, which had been consumed by fire, "the greatest and most illustrious of all his works" according to Josephus. He built a theatre and amphitheatre, and introduced heathen games in honour of Cæsar every fifth year at Jerusalem. He rebuilt Samaria and its temple, and called it Sebaste (Gr. for *Augusta*) in honour of Augustus; also Cæsarea on the site of Straton, and made provision at it for heathen worship. At Paneas he dedicated a temple of white marble to Augustus. The stricter Jews were so offended that ten men conspired to kill him in the theatre at Jerusalem. Being detected by a spy they were put to death, but the spy was torn to pieces afterwards by the mob. Thereupon he erected the castle of Antonia, near the temple, to overawe the disaffected.

However, he turned the tide of feeling in his favour by two acts. In the 13th year of his reign during a severe famine he spent all his resources and sold even valuable works of art to import corn from Egypt for the relief of the people. Still more did he win popularity by rebuilding the temple on a magnificent scale, to vie with that of Solomon; yet with such scrupulous care that it seemed a restoration rather than a new building. He inaugurated the work with a set speech. The building of the temple itself began in 20 B.C., and was finished in a year and a half. The surrounding buildings occupied eight years more. But still fresh additions continued to be made, so that at the beginning of Jesus' ministry the Jews said, "*Forty and six* years was this temple in building, and wilt Thou rear it up in three days?" At that time He was 30 years old, which added to 16 years (for 20 B.C., when H. began building, means only 16 before His real date of birth) makes 46. It has been thought that he used the opportunity of building the temple to destroy the authentic genealogies of the priesthood, and that the monument which he raised over the tombs of the kings was owing to superstitious fear after his sacrilegious attempt to rob them of treasures. His title "H. the Great" was given him in admiration of splendid and successful, though often awfully impious and cruel, tyranny. How vastly different it is to be "great in the sight of the Lord" (Luke i. 15).

2. HEROD THE TETRARCH (Matt. xiv. 1, etc.; Mark vii. 17, etc.; Luke iii. 1, 19, ix. 7; Acts xiii. 1). Called "King H." by courtesy, not right (Mark vi. 14). ANTIPAS contracted for Antipater; son of H. the Great by a Samaritan, Malthake. Originally H. the Great destined him to succeed to the throne, but in his last will made him tetrarch of Galilee and Peræa, which yielded him a yearly revenue of 200 talents. He married the daughter of Aretas, king of Arabia Petræa; but afterwards, meeting at Rome, he became enamoured of and took, his half-brother Herod Philip's wife, and his own niece, daughter of Aristobulus, Herodias. This sin against God became the retributive source of evil to him. Aretas in consequence invaded his land and defeated him severely. H. stood to John Baptist in the same relation that Ahab did to Elijah. H. "feared" John at first (comp. Ahab's fear of Elisha, 1 Kings xxi. 20), "knowing that he was a just man and an holy, and observed him (*preserved* him from Herodias, or else *respected, regarded* him); and when he heard him he did many things and heard him gladly." But H. when reproved for his sin by John preferred keeping his sin to gaining God's favour and the approval of God's minister. A slight breath of temptation, regard for the world's opinion, and dislike of reproof, were enough to dry up his shallow religion. His first downward step was, he cast John his faithful reprover into prison (comp. Asa, 2 Chron. xvi. 10). Herodias having gained this first step, like her prototype Jezebel, found the next step an easy one; at the first "convenient day" (*his birthday*, which he observed with the Herodian characteristic aping of Roman ways, in defiance of Jewish abhorrence of the pagan custom) when H. made a supper to his lords, and Herodias' daughter by dancing so pleased him that he promised to give whatever she might ask, Herodias prompted

her to ask for John's head. [Josephus, Ant. xix. 7, § 1, notices the Herods' magnificent celebration of their "birthdays," which became proverbial and were celebrated by the Herodians even at Rome, as noticed by the heathen Persius, v. 180.] So "she came in straightway with haste" to give him no time to repent, and though "exceeding sorry, yet for his oath's sake and for their sakes which sat with him he would not reject her." So John was beheaded in fort Machærus, facing the Dead Sea from the S. on the borders between H.'s and Aretas' dominions. How scrupulous men are as to the law of opinion among men, how reckless of the law of God! True conscientiousness would see his oath, which involved the sacrifice of an innocent life in violation of God's law, would be more honoured in its breach than in its observance. Not to let conscience have time to restrain him, he ordered the execution as "immediately" as she had demanded it.

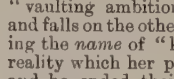
When Christ appeared conscience reasserted her supremacy; he said unto his servants, "This is John the Baptist, therefore mighty works do show forth themselves in him." In comparing Mark viii. 15 with Matt. xvi. 6 we find "the leaven *of H.*" is "the leaven *of the Sadducees*," *i.e.* disbelief of angel or spirit or resurrection. Luke (ix. 7) says, "H. was *perplexed* because it was said of some that John was risen from the dead." A Pharisee would have regarded John's reappearance in Jesus as an instance of the transmigration of the souls of good men, and would have felt no perplexity; H.'s "perplexity" is just what we might expect from a *Sadducee*, accused by a guilty conscience and trembling lest the world of spirits and the judgment should prove after all to be realities. And that he was so comes out in the most *incidental* and *undesigned* way, a clear mark of the truth of the narrative. On his lending himself, foxlike, to the Pharisees' design to get Christ out of Galilee into Judæa [see FOX] his superstitious fears were too great to admit of his repeating in Christ's case the execution which, to his own torment of conscience, he had perpetrated in John's case; but he was glad of any means to relieve himself of Christ's presence which "perplexed" him (Luke xiii. 32). Yet "he desired to see Him" (ix. 9), for he had "heard of the fame of Jesus" (Matt. xiv. 1); and so in Christ's last hours "when he saw Him he was exceeding glad, for he was desirous to see Him of a long season, because he had heard many things of Him (doubtless through Joanna, wife of Chuza, H.'s steward, and through Manaen his foster brother: Luke viii. 1–3, Acts xiii. 1), and he hoped to have seen some miracle done by Him." So "he questioned with Him in many words, but He answered him nothing." Christ would not gratify H.'s idle curiosity, but He did answer Pilate when the honour of His Messianic kingship was at stake, "Art Thou the King of the Jews?" (Luke xxiii. 3–12.) Baffled in his idle wish, H. in proud scorn "with his men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate." The Roman governor in the first instance had sent Him to H. as soon as he knew that He as a Galilean belonged unto Herod's jurisdiction. So "the same day Pilate and H. were made friends together," doubtless owing to Pilate's courtesy and recognition of H.'s jurisdiction, even as their estrangement was owing to the contrary conduct on Pilate's part towards Galileans (xiii. 1). At variance at other times and on other points, the world potentates agree in this, to insult and persecute Christ. So H. and Pilate are coupled together in their divinely foretold antichristianity (Acts iv. 25–27, Ps. ii. 1, 2, etc.).

Another incidental and therefore unstudied coincidence with truth is the implication that neither Pilate nor H. resided at Jerusalem: "H. *who himself* ALSO *was at Jerusalem at that time.*" Josephus states that the H. who slew James (Acts xii.) was "not at all like that H. who reigned before him, he took pleasure in *constantly living in Jerusalem*" (Ant. xix. 7, § 3); this proves that H. Antipas did *not* reside much at Jerusalem. So Pilate's usual residence was at Cæsarea, the abode of the Roman governors of Judæa (Ant. xviii. 4, § 1; xx. 4, § 4; Bell. Jud. ii. 9, § 2). The danger of popular outbreaks at the passover was what brought Pilate to Jerusalem for a brief time.

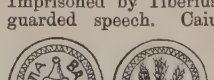
Finally Herodias, the source of H.'s sin, became his source of shame, for at her instigation he went to Rome, A.D. 38, to sue the emperor Caligula for the *title* of "king," just conferred on his nephew H. Agrippa. Instead of this, through Agrippa's influence, H. lost his kingdom and was banished to Lyons, thence to Spain, where he died. The one faithful (humanly speaking) act of her life was her preferring to share H.'s exile rather than stay at home in her own country; surely sinners "eat of the fruit of their own ways, and are filled with their own devices" (Prov. i. 31, Jer. ii. 19). H. was wicked in other respects besides adultery, and was accordingly "reproved by John for *all* the evils which he had done" (Luke iii. 19). Cruel yet cunning, like his father (xiii. 32), he was the very type of an oriental despot, sensual, capricious, yet with a sense of honour and having a respect for piety in others; but like Ahab too weak to resist a bad woman's influence, under which false scrupulosity outweighed right conscientiousness, to be succeeded by superstitious terrors. Tiberias, which he founded and named after the emperor, was one of his greatest works.

HEROD PHILIP I. Son of H. the Great and Mariamne, the highpriest Simon's daughter. Distinct from the tetrarch H. Philip II. He married Herodias, sister of Agrippa I., by whom he had Salome, the daughter who by dancing pleased H. ANTIPAS [see above], the paramour of her own mother and dishonourer of her father! Owing to his own mother Mariamne's treachery, H. Philip I. was excluded from all share in his father's dominions, and lived privately. His being without a kingdom was doubtless a cause of the ambitious Herodias deserting him for his brother the tetrarch. But "vaulting ambition o'erleaps itself and falls on the other side"; and seeking the *name* of "king" besides the reality which her paramour had, she and he ended their days in shame and exile.

HEROD PHILIP II. Son of H. the Great and Cleopatra. Advocated Archelaus' claims before Augustus, on the death of his father. His own kingdom was Batanæa, Trachonitis, Auranitis, and some parts about Jamnia, with the title "tetrarch." He ruled justly, without taking part in the intrigues which rent his family asunder. He built Cæsarea Philippi at the site of Paneas, near the sources of the Jordan (Matt. xvi. 13). His wife was Salome, daughter of H. Philip I. and Herodias. He died at Julias, the city which he raised Bethsaida into, A.D. 34. As he died childless his dominions were added to the Roman province, Syria.


COIN OF CLEOPATRA.

HEROD AGRIPPA I. Son of Aristobulus (H. the Great's son) and Berenice. Imprisoned by Tiberius for an unguarded speech. Caius Caligula, A.D. 37, on his accession set him free, and gave him the governments formerly held by the tetrarchs Philip and Lysanias, Abilene, etc., with the title of "king" (Acts xii. 1). Galilee and Peræa were added to his dominions on the exile of H. ANTIPAS (see above), whom, notwithstanding the kindnesses he formerly when in difficulties received from him, Agrippa supplanted by intrigues at Rome. By services to Claudius, Caligula's successor, he secured in return the addition of Judæa and Samaria, so that now his kingdom equalled that of H. the Great. Unlike his predecessors he strictly kept the law. A legend states that once he burst into tears on reading in a public service Deut. xvii. 15, on which the Jews exclaimed, "Be not distressed, thou art our brother," viz. by half descent from the Hasmonæans. It was on his entreaty at the risk of his interest and life that Caligula desisted from his attempt to set up his statue in the temple, which so engrossed the Jews that for a time they let the Christians alone (Acts ix. 31). To "please the Jews" he slew James the brother of John, and imprisoned Peter with the intention of bringing him forth to the people for execution after the passover ("Easter"). Love of popularity was his ruling principle, to which his ordinary humanity was made to give way. Self seeking vanity led him to design Peter's death, but the issue was his own death. The church's "prayer


COIN OF AGRIPPA.

without ceasing" (Isa. lxii. 6, 7; Luke xviii. 7) saved Peter, whereas the church's Lord avenged His own and her cause on the church's persecutor. In the fourth year of his reign over the *whole* kingdom (A.D. 44) he attended games at Cæsarea "in behalf of the emperor's safety" (possibly on his return from Britain), according to Josephus (Ant. xix. 8). When he appeared in the theatre *in a robe all of silver stuff which shone in the morning light*, his flatterers saluted him as a god, and suddenly he was afflicted with a terrible pain in the bowels, of which he died in five days, in the 54th year of his age. The sacred writer unveils the unseen world in his account, which Josephus so remarkably confirms. The authorities of Tyre and Sidon offended him, "but came with one accord and, having made Blastus the king's chamberlain their friend, desired peace because their country" was dependent on the king's country for corn, etc. (1 Kings v. 9, 11; Ezek. xxvii. 17.) Then upon a set day "H. *arrayed in royal apparel* sat upon his throne and made an oration. And the people gave a shout, saying It is the voice of a god and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms and gave up the ghost. But the word of God (which he had thought to stifle) grew and multiplied." So Belshazzar (Dan. v.); "pride goeth before destruction" (Prov. xvi. 18). Josephus states that H. said in his pain, "I whom you call a god am ordered to depart this life immediately. Providence thus instantly reproves the lying words you just now addressed to me, and I who was by you called immortal am immediately to be hurried away by death." Thus fell he whom the world called Agrippa the Great! a monument to warn proud men, "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth" (Isa. xlv. 9).

HEROD AGRIPPA II. Son of H. Agrippa I. and Cypros, grandniece of H. the Great. Being but 17 at his father's death (A.D. 44), he was thought too young to succeed his father in the kingdom, but six years later (A.D. 50) the emperor Claudius conferred on him Chalcis which had been under his uncle, shortly before deceased (A.D. 48). Then (A.D. 52) he was transferred to the tetrarchies formerly held by Philip and Lysanias with the title "king." Accurately he is called so in Acts xxv. 13, xxvi. 2, 7. Nero added several cities of Galilee and Peræa to his kingdom (A.D. 55). Five years later Paul pleaded before him [see FESTUS, who naturally consulted him on a question of Jewish law]. The great pomp with which he and his sister Berenice (whose connection with him caused grave suspicion) "entered into the place of hearing with the chief captains and principal men of the city" accorded with his character, fond of show. In the last Roman war he took part with the Romans in the destruction of his nation in the same spirit of cold cynicism with which he met the impassioned appeal of the apostle. After the fall of Jerusalem he retired with Berenice to Rome, where he died in the third year of Trajan (A.D. 100). He was the last of the race of H. commemorated in history. Acts xxv. 13 represents his losing no time in going to Cæsarea to salute the new Roman governor. In exact consonance with this Josephus (Bell. Jud., ii. 15, § 1; Life, § 11) records his anxiety to stand well with the Roman governors, Alexander in Egypt, and Gessius Florus *in Judæa*, in the latter case *Berenice accompanying him*.

Herodians. Matt. xxii. 15, etc.; Mark xii. 13, etc. Upholders of the Herodian dynasty, regarding it as the safeguard against direct heathen rule which the Jews loathed, and also as the best compromise between the ancient faith and heathen civilization. Hence they were said to look upon Herod the Great, Antipas, and Agrippa successively as Messiah. Thus the Herods were forerunners of the coming antichrist, and like the O. T. antichrist, Antiochus Epiphanes (Dan. viii., xi.), they paved the way to apostasy by an introduction of Greek refinements, theatres, etc., and a blending of honours to heathen gods along with the recognition of Jehovah and the law. (See above the HERODS, and 1 Macc. i. 10–16.) A falsely presumed political necessity was their plea for supporting the Herods, however unfaithful to God, and even for supporting the Roman government, in so far as the Herodian dynasty leant on it. Thus on the side of maintaining the Jewish polity they coincided with the Pharisees; on the side of their lax and scarcely orthodox views and means for maintaining it, they had common ground with the Sadducees. Hence what is termed "the leaven of Herod" (Mark viii. 15) is "the leaven of the Sadducees" (Matt. xvi. 6). After Christ's miracle on the sabbath "the Pharisees went forth and straightway took counsel with the H. against Him how they might destroy Him" (Mark iii. 6). The legal zealots joined with the Jewish politicians, adherents of the ruling dynasty, in getting rid of One who thwarted the views of both alike by setting up a spiritual kingdom adverse both to legalism and to the temporal kingdom of Herodianism. The same coalition appears at the close of Christ's ministry: "the Pharisees sent unto Him their disciples with the H." as "spies, feigning themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor" (Matt. xxii. 15, 16; Mark xii. 13; Luke xx. 20). With flattering words to Him as "not accepting the person of any" (by which compliment they "tempted" Him to pronounce *against Cæsar*) they asked "Is it lawful for us to give tribute to Cæsar?" designing if He said "no" to give Him up to the Roman governor, if "yes" to stir up the people against Him as violating the law (Deut. xvii. 15). "He perceived their craftiness, and said, Why tempt ye Me? show Me a penny." Their acceptance of Cæsar's currency showed they accepted as a *fact* Cæsar's rule: "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." Man as made in the image of God owes himself to God (Gen. i. 27, ix. 6; Acts xvii. 29; Jas. iii. 9; Luke xv. 8, 9). Because Judah had not given herself to God, she was now under Cæsar. "Their question therefore was as if an adulterer were to ask, was it lawful for him to pay the penalty of his adultery" (Claudius). 2 Chron. xii. 8; Jer. xxvii. 4–18; Rom. xiii. 1; 1 Pet. ii. 13, 14; John xix. 11. Obedience to Cæsar is an application of the higher principle of obedience to God, from whom all power is; Christ's reply unites rather than separates the Christian's political and religious duties. Yet, such is man's perversity, they had the impudence soon after at Jesus' trial before Pilate to say, "We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that He Himself is Christ a king" (Luke xxiii. 2).

Herodion. Rom. xvi. 11. Whom Paul sends greetings to, calling him "my kinsman."

Heron: *anaphah*. An unclean bird (Lev. xi. 19, Deut. xiv. 18). Rather "the great plover," thick kneed, *Charadrius œdicnemus*, widely spread in Europe, Asia, and N. Africa. It lives on slugs, worms, frogs, and toads (Speaker's Comm.). But Gesenius derives it from *anaph* "to snort angrily," which applies well to the *heron*, an irritable, voracious bird, frequenting marshes. The addition "after her kind" implies that a genus is meant.

HERON.

Hesed, the son of. *Benhased*: 1 Kings iv. 10.

Heshbon. The Amorite king Sihon's capital (Num. xxi. 26, etc.). On the western border of the high plain, *mishor* (Josh. xiii. 17), on the boundary between Reuben and Gad. Now *Hesban*, 20 miles E. of Jordan, on a line with the N. of the Dead Sea. In the poem, "there is a fire gone out of H., . . . it hath consumed Ar of Moab. . . . Woe unto thee, Moab: he hath given his sons . . . and his daughters . . . unto Sihon," the poet paints H.'s triumph over Moab, and Moab's misery; but suddenly the scene changes, and Israel is introduced as conquering the conqueror: "*We* have shot at them, H. is perished," etc. At Jahaz, a little S. of H., Israel overthrew Sihon (Deut. ii. 32, 33). H. was rebuilt by Reuben (Num. xxxii. 37), but assigned to the Levites in connection with Gad (Josh. xxi. 39). It passed from Israel into the hands of its former masters the Moabites before the captivity. It is included accordingly in Isaiah's (xv. 4) and Jeremiah's (xlviii. 2, 34, 45) denunciations of Moab. Playing upon the meaning of H. (a place of *devising*

counsel) Jeremiah says, "in H. they (the Chaldæans) have *devised* evil against Moab." The old proverb shall hold good again; as anciently Sihon seized H., and issued forth thence as a devouring flame against Moab, so now the Chaldæans shall seize H. and make it their starting point to destroy Moab.

The ruins stand on a low hill, and are a mile in circuit, but do not include a single entire building. On the southern base of the hill is an ancient *reservoir*; comp. S. of Sol. vii. 4, "thine eyes are like the fishpools in H. (deep, quiet, full, reflecting the bridegroom's image) by the gate of Bathrabbim" (*daughter of a multitude*; a crowded thoroughfare of H.). The bride is calm amidst the crowd.

Heshmon. Near Beersheba (Josh. xv. 27). Probably Azmon on the southern boundary of Judah (Num. xxxiv. 4); but according to Conder El Meshash.

Heth. Son of Canaan, Ham's son; whence sprung the Hittites, occupying the hill country of Judah near Hebron. But the race enlarged its borders so that they with the Amorites represent *all Canaan* (Josh. i. 4; Ezek. xvi. 3, "thy father was an Amorite, thy mother an Hittite"). See Gen. xxiii. 3-20. Esau's marriage to one of the daughters of H. "grieved the mind" of Isaac and Rebekah, for their morals were lax and their worship idolatrous (Gen. xxvi. 34, 35; xxvii. 46). In Solomon's and in Joram's times there were independent Hittite kings (1 Kings x. 29, 2 Kings vii. 6). In the Egyptian monuments they are called the Kheta, who made themselves masters of Syria.

Hethlon. On the northern border of the promised land (Ezek. xlvii. 15, xlviii. 1). "The way of H." is the pass at the N. end of Lebanon from the Mediterranean coast to the plain of Hamath, *i.e.* the entrance of Hamath (Num. xxxiv. 8).

Hezeki: *i.e.* Hizkiah shortened= "strength of Jehovah" (1 Chron. viii. 17).

Hezekiah="strength of Jehovah." **1.** Twelfth king of Judah; son of the unbelieving Ahaz and Abi or Abijah; ascended the throne at the age of 25, 726 B.C. Of his faithfulness it is written (2 Kings xviii. 5) "he trusted in the Lord God of Israel, so that after him was none like him among all the kings of Judah, nor any that were before him, for he clave to the Lord, and departed not from following Him but kept His commandments." Probably his mother, being daughter of Zechariah "who had understanding in the visions of God" (2 Chron. xxvi. 5), was pious, and her influence counteracted the bad example of his father. In the very first year and first month of his reign the Lord put it "in his heart to make a covenant with the Lord God of Israel" (2 Chron. xxix.), so he opened and repaired the doors of the Lord's house which had been "shut up," and charged the Levites not to be negligent but to "sanctify" the house and "carry forth the filthiness out of the holy place," and to light the lamps, to burn incense, and to offer burnt offerings as in former times; all which, to the shame and disaster of Judah, had latterly been neglected. They did so, and moreover sanctified all the vessels which Ahaz had "cast away in his transgression." Then an atonement was made for the kingdom, the sanctuary, and Judah, with a sin offering of seven bullocks, seven rams, seven lambs, and seven hegoats; then followed the burnt offering, whilst "the Levite singers sang with the words of Da id and Asaph the seer, and the trumpets sounded." The priests were too few to flay the burnt offerings which the congregation "of a free heart" brought in; therefore the Levites helped them "until the other priests had sanctified themselves, for the Levites were more upright in heart to sanctify themselves than the priests." So "H. rejoiced that God had prepared the people, for the thing was done suddenly." Then followed the passover, in *the second month*, "because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Jerusalem," so as to keep it in the regular month (Num. ix. 10, 11; comp. Exod. xii. 6, 18). H. by letter invited not only Judah, but also Ephraim and Manasseh, to it: "Ye children of Israel, turn again unto the Lord God of Abraham, Isaac, and Israel, and He will return to the remnant of you, escaped out of the hand of the king of Assyria." The majority "laughed the messengers to scorn; nevertheless, divers of Asher, Manasseh, and Zebulun [Ephraim and Issachar also] humbled themselves and came to Jerusalem." Also "in Judah the hand of God was to give them one heart to do the commandment of the king by the word of the Lord" (2 Chron. xxx. 2, 12, 18, 23; Jer. xxxii. 39). Owing to the want of priests several were not duly cleansed and sanctified, yet did eat the passover; but H. prayed for them, "the good Lord pardon every one that prepareth his heart to seek God, though he be not cleansed according to the purification of the sanctuary." So "the Lord hearkened to H. and healed the people." "And H. spake comfortably unto all the Levites that taught the good knowledge of the Lord," assuring them of God's pardon upon their "making confession to the Lord God" for the people, so that "the whole assembly took counsel and kept other seven days with gladness." "So there was great joy in Jerusalem, for since Solomon's time there was not the like . . . and the priests blessed the people . . . and their prayer came up to the Lord's holy place, even unto heaven."

Next, all Israel present went out to break the images, cut down the groves [see ASHTOREETH, *Asheerah*], and throw down the high places and altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. "H. also brake in pieces the brazen serpent that Moses made," for previously "Israel did burn incense to it, and he called it Nehushtan" (*piece of brass*, nothing better: 2 Kings xviii. 4); a practical condemnation of "relics" when superstitiously venerated. Yet in spite of the warning the brazen serpent was reverenced by professing Christians in the church of Ambrose at Milan! (Prideaux, Connex., i. 19.) The passover must have been five or six years later than the purification of the temple, which was in H.'s first year; for it was not till the sixth year of H. that the king of Assyria took Samaria (ver. 9, 10); its fall prepared many in Israel to accept humbly H.'s invitation (2 Chron. xxx. 6, 9). H. also provided for the maintenance of the priests and Levites by commanding the payment of tithes; he ordered also their courses of service, and "in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart and prospered": a good motto for Christians (Col. iii. 23).

Isaiah the prophet was the great supporter of H. in his pious efforts; but not without opposition from drunken scoffers, who asked "whom shall he (Isaiah) teach knowledge? them that are weaned from the milk?" *i.e.*, does he take us for babes just weaned, that he presumes to teach us? (Isa. xxviii. 9) "for precept upon precept, line upon line, here a little and there a little," *i.e.*, for he is constantly repeating the same thing as if to little children, and as one teaching young beginners how to make the strokes of a letter and join line to line; the scorners imitated Isaiah's stammering like repetitions, in Heb. *tzav latzav, quav laquav*. The simplicity of Divine teaching offends proud scorners (2 Kings v. 11, 12; 1 Cor. i. 23); but children in knowledge needed to be spoken to in children's language (Matt. xiii. 13). Isaiah replies, You will have a sterner teacher with stammering and foreign speech to convict you of unbelief (Isa. xxviii.). Ahaz the former king's counsellors recommended worldly alliances and compromises of principle for political expediency, instead of Isaiah's counsel to rest on Jehovah alone. Shebna was one of these half hearted, self indulgent, and ostentatious officers at court. His father's name is not given, though his office is, "the scribe" (2 Kings xviii. 18, xix. 2); whereas the fathers of Eliakim and Joah, with Shebna, are named. The reason appears quite incidentally in Isa. xxii. 15, "Say unto Shebna . . . this treasurer over the house (prefect of the palace), What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here?" *i.e.* as being a *foreigner* (his name is un-Hebrew like, he was probably a Syrian brought from abroad to Ahaz's court) thou hast no paternal burying place or kindred here. He was degraded; but (probably upon his repentance) the lower yet honourable office of "scribe" or secretary of state was given him, and in that office he is mentioned as if faithful (Isa. xxxvii. 2, etc.), so that the sentence of exile and humiliation, "tossed like a ball into a large country, and there

the chariots of his glory becoming the shame of his lord's house," was apparently reversed, though Jewish tradition says he was tied to the horses' tails by the enemy to whom he designed to betray Jerusalem, but who thought he mocked them. [See ELIAKIM.] It is possible that, unwarned by the past, he relapsed into treachery, and then were fulfilled Isaiah's prophetical threats, which but for his relapse would have been averted, and which were temporarily suspended.

H. recovered from the Philistines all the cities which his father Ahaz had lost, viz. of "the low country and the S. of Judah, Bethshemesh, Ajalon, Gederoth, Shocho, Timnah, Gimzo" with their dependent villages, "the Lord having brought Judah low because Ahaz had made Judah naked, and transgressed sore against the Lord" (2 Chron. xxviii. 18, 19). "H. smote them even unto Gaza (Gaza and Gath alone remained to them: Josephus, Ant. ix. 13, § 3), from the tower of the watchmen to the fenced city" (2 Kings xviii. 8). This was foretold by Isaiah (Isa. xiv. 29, 30): "Rejoice not thou, whole Palestina, because the God of him that smote thee (Uzziah, 2 Chron. xxvi. 6) is broken (viz. under Ahaz), for out of the serpent's (as Uzziah was regarded by the Philistines) root shall come forth a cockatrice," an adder, to the Philistines, H.; "and the firstborn of the poor (the poorest) shall feed" in safety, instead of constant alarms of Philistine invasions.

H. bore for a time the yoke of tribute imposed by the Assyrian Tiglath Pileser on Ahaz (2 Kings xvi. 7); but having spent much on the Philistine war, trusting in the aid of Egypt, he now ventured to withhold payment from Assyria. Shalmaneser had begun, and Sargon had just terminated, the siege of Samaria (Isa. xx. 1, 4, 6; 2 Kings xvii. 6, 24; xviii. 7, 7, 9, 10 "THEY took it," 11). Sargon moreover removed some of the Israelites to "the cities of the Medes"; the Scripture herein being confirmed by Assyrian monuments which mention his seizing and annexing several *Median* cities, to which Assyrian policy would of course transplant distant colonists. Eight years subsequent to Samaria's fall, in H.'s fourteenth year, Sennacherib, in the third year of his reign according to Assyrian records, undertook his first expedition against Judah. In the interval between Samaria's fall and this invasion Tyre's gallant resistance under their king Elulæus had forced the Assyrians to retire after a five years' siege. H. had used this interval to "stop the waters of the fountains without the city, stopping the upper watercourse (rather 'spring head') of Gihon (*i.e.* the spring source of the *Kedron* stream, *Nachal* being the valley E. of the city, *Ge* the valley W. and S. of the city), and bringing it straight down to the W. side of the city of David" (*i.e* into the valley separating mount Moriah and Zion from the upper city (2 Chron. xxxii. 3, 4, 13, 30): Zion must therefore have lain on the N. not on the S.W. of the city, so that the water brought to the W. of it should be *inside* not outside the city); also building up the broken wall (using the materials of the houses which they broke down for the purpose), and raising it up to the towers, and another wall without, and repairing Millo in the city of David, and making darts and shields in abundance. H. also "gathered together the waters of the lower pool," *i.e.* brought into the city by subterranean passages in Zion rock the waters from the fountain which supplied the lower pool (Isa. xxii. 9–11, vii. 3; 2 Kings xx. 20). "He also made a ditch between the two walls for the water of the old pool," *i.e. the lower pool's* water he diverted to a new tank in the city between the two walls. His words too cheered the hearts of his captains and people, being the language of faith: "there be more with us than with him; with him is an arm of flesh, but with us is the Lord our God to fight our battles." So "the people rested themselves upon his words." [See JERUSALEM.]

Sennacherib undertook two expeditions against Judah. In the first he took all Judah's fenced cities, and H.

BABYLONIAN COIN: A FENCED CITY.

sent saying, "I have offended; return from me, that which thou puttest upon me I will bear"; and "the king of Assyria appointed 300 talents of silver, and 30 talents of gold." The monuments confirm this Scripture statement: "because H. king of Judah would not submit, *I took* 46 *of his strong* fenced cities . . . and from these, as spoil, 200,150 people, with horses, asses, camels, oxen, and sheep; and H. himself I shut up in Jerusalem, like a bird in a cage, building towers round the city to hem him in, and raising banks of earth against the gates. . . . Then H. sent out to me the chiefs *with* 30 *talents of gold* and 800 talents of silver . . . *by way of tribute*." The patriotism of the Hebrew historian (2 Kings xviii.) suppresses the ravages, advance on the capital, and the siege; but Isaiah (x. 28–32, xxii. 1–14, xxiv., xxix.) more vividly than even Sennacherib's annalist notices all. In the main facts there is a singular agreement between the sacred and the secular records, the variation in the number of talents of silver being probably due to the Hebrew recording the number *appointed as permanent tribute*, the Assyrian *the whole that was actually carried off*. The inscriptions record that Ekron had submitted to H. and delivered their king Padi up to him because of his adherence to Assyria. Sennacherib recovered Padi from Jerusalem and seated him again on the throne.

H.'s sickness must have occurred just before Sennacherib's expedition, for God assures him (Isa. xxxviii. 6), "I will deliver thee and this city out of the hand of the king of Assyria, and I will defend this city," in the 14th year of H.'s reign. Moreover, 15 years was the addition promised by God to his life, which added to the 14 would give 29, the actual number of years in all that he reigned. His sickness was owing to an inflammatory carbuncle and abscess. Having then no heir, he shrank from death with a fear scarcely worthy of a believer. God granted his earnest prayer; "afore Isaiah had gone out into the middle court the word of the Lord came to him," *i.e.* when he had just left H. and H. was in the act of praying, after having heard God's message, "thou shalt die." God hears whilst His children are yet speaking (Isa. lxv. 24, Ps. xxxii. 5, Dan. ix. 21). Our wishes, when gratified, often prove curses. Three years afterwards H. had a son, Manasseh, the chief cause of God's wrath against Judah and of the overthrow of the kingdom (2 Kings xxiii. 26, 27). God gave H. as a sign of recovery the recession of the shadow ten degrees on Ahaz's DIAL [see], an obelisk in the midst of the court, the shadow of which could be seen by H. from his sick chamber, falling on the successive steps ascending to his palace.

H. composed a thanksgiving hymn for his recovery, based on the psalms of David, which he had restored to liturgical use in the temple. The beginning rests on Ps. cii. 2, the first half of ver. 11 on Ps. xxvii. 13 (*chedel*, "the world" or *age* soon *ceasing*, is from *chadal* "to cease"; usually written *cheled*, this transitory world, Ps. xlix. 1); ver. 18 on Ps. vi. 5, xxx. 9; the beginning of ver. 20 on Ps. lxx. 1. [See HEPHZIBAH.] H. did not disbelieve in a future state, but regarded the *disembodied* state as one wherein men cannot declare the praises of God *before men*, it is *as to this world* an unseen land of stillness, the *living* alone can praise God *on earth*. That the true view was at the time held of the blessedness of the sleeping saints Isa. lvii. 1, 2 proves. A cake of figs was the instrument used for the cure; God can make effectual the simplest means.

Sennacherib's object in his *second expedition* was Egypt, H.'s ally. Hence with the great body of his army he advanced towards Egypt by S.W. Palestine, and did not himself approach Jerusalem; this was two years after the former invasion. The Assyrian annals are silent as to Sennacherib's *second* expedition in the fifth year of his reign, which began by his "treacherously" (Isa. xxxiii. 1) attacking LACHISH [see], and which ended in the destruction recorded in 2 Kings xix. 35; for, unlike the faithful Jewish historians, they never record any of their monarch's disasters. But the disaster is tacitly deducible in the Assyrian records from the discontinuance subsequently of expeditions by Sennacherib westward farther than Cilicia. The Assyrians did not resume aggression upon southern Syria and Egypt till the close of Esarhaddon's reign. Moreover the Egyptian priests told Herodotus, from their records, that, a century and a half before Cambyses, Sennacherib led a host of Assyrians and Arabs to the Egyptian border where king Sethos met them near Pelusium on the E. of the Nile;

and that swarms of field mice ate the Assyrians' quivers, bowstrings, and shield thongs *in the night*, so *in the morning* they fled, and multitudes fell, having no arms to defend themselves. Sethos erected a monument, a man in stone with a mouse in his hand, and the inscription, "Look on me and learn to reverence the gods." The mouse symbolised *ruin* (1 Sam. vi. 4, 5); the story arose out of this symbolical statue, not the statue out of the literal story. Sennacherib, according to Assyrian inscriptions, which mention the 22nd year of his reign, lived about 17 years after the invasion and was slain by his two sons.

Isaiah, whilst disapproving of trust in Egypt, regarded the voluntarily offered aid of the tall and warlike Ethiopians as providential (xviii. 1, 2, 7). "Ho (not Woe!) to the land of the winged bark," or else "to the land of the clanging sound of wings" (*i.e.* armies). To *Ethiopia* Isaiah announces the overthrow of Sennacherib the common foe, and desires the Ethiopian ambassadors, then at Jerusalem, to carry the tidings to their people. TIRHAKAH'S [see] coming forth to encounter Sennacherib created a diversion in favour of Judæa. In the former invasion Sennacherib in his first expedition inflicted a decisive blow on the united forces of Egypt and Ethiopia at *Altagu* (possibly the Eltekon of Josh. xv. 59); but now he was forced to raise the siege of Pelusium by Tirhakah, and send an imperious letter to H. by Rabshakeh, whose sneers at his religious reforms in removing the high places (2 Kings xviii. 22–32) and flattering promises in fluent Hebrew to the people favour the idea that he was a renegade Jew. H.'s simple childlike faith appears in his spreading the foe's insolent letter before the Lord. His faith received an immediate answer of peace; 185,000 were slain by the angel of the Lord in the "night," perhaps by "the plague that walketh in darkness" (2 Kings xix. 35, with which Isa. xxxvii. 36 undesignedly accords, "when they arose early *in the morning*"). In this second expedition, according to Jehovah's word, Sennacherib did not "come before the city with shields, nor cast a bank against it" (Isa. xxxvii. 33); whereas in the first he shut H. up as a "bird in a cage" also "raising banks of earth against the gates." It is possible Rabshakeh took the army with him from Jerusalem to Libnah on the borders of Egypt (ver. 8), and that the destruction occurred there, which accords with the Egyptian story to Herodotus above; the Lord's words "he shall not shoot an arrow *there*, nor come before it with *shields*" seem corrupted into the Egyptian legend of the mice gnawing the *bowstrings* and *shield straps*. In Sennacherib's account of his wars with H., inscribed with cuneiform characters in the hall of the palace of Koyunjik built by him (140 ft. long by 120 broad), wherein the Jewish physi-

FROM KOYUNJIK.

ognomy of the captives is discernible, after mentioning the capture of the 200,150 Jews he adds, "then I prayed unto God," the only instance of God's name in an inscription without a heathen adjunct. On returning to Nineveh Sennacherib, according to Tobit i. 18, revenged himself on the Jews then in his power; but that apocryphal book makes him die 55 days afterwards, whereas 17 years elapsed: see above.

TIRHAKAH.

In Isa. xxxix. an embassy from Merodach Baladan to H. is recorded. He congratulated H. on his recovery, and sent also a present. About this time precisely it was that Babylon had revolted from Assyria, and set up an independent kingdom. Scripture calls him "king of Babylon," though both before and after him Babylon was subject to Assyria. This is an undesigned coincidence of Scripture with secular history, confirming the truth of the former. The Assyrian inscriptions say he reigned twice, and that Sennacherib in his first year expelled him and set up Belib in his stead. Probably he recovered the Babylonian kingdom when Sennacherib was weakened by his disaster in Judæa, and sent the embassy not merely to congratulate H. on his recovery but mainly to court H.'s alliance, as having like himself cast off the Assyrian yoke. Hence arose H.'s excessive attention to his ambassadors. But how had H. such a store of precious things? Either the transaction was *before* H.'s straits when he had to cut off the gold from the doors and pillars of the temple, to give to the Assyrian king. [Then Merodach Baladan's embassy would be during his earlier reign at Babylon, in Sargon's time, 713 B.C.; whereas his second reign fell in 703 B.C., five or six years before the date of H.'s death (these dates are deduced from the *Assyrian* records, if they be trustworthy). The chronology favours the view that H.'s sickness and Merodach Baladan's embassy were some years before Sennacherib, in the first reign of Merodach Baladan.] Or the more probable (though the *dates* cause difficulty) explanation is in 2 Chron. xxxii. 22, 23: "thus the Lord saved H. from Sennacherib. . . . And many brought gifts unto the *Lord* (doubtless impressed with His great majesty and power in the *miraculous* destruction of the Assyrians) to Jerusalem, and presents to H. king of Judah; so that he was magnified in the sight of all nations from thence-forth." The spoils of the Assyrian host left in panic, as on a different occasion (2 Kings vii. 15), would add to H.'s wealth. The sending of the embassy so long after his recovery is accounted for by Babylon being then regarded in respect to Judah as "a far country" (Isa. xxxix. 3), also by the impossibility of sending sooner during Sennacherib's invasion; moreover another object of the princes of Babylon, which was famed for astronomy, was "to enquire of the wonder that was done in the land" (2 Chron. xxxii. 25, 26, 31), *i.e.* the recession of the shadow on Ahaz's dial. H. was "glad"; it was not the act but the ostentatious spirit, and the unbelief tempting him to rest on Babylon, proud of its alliance, instead of on Jehovah, which called forth God's retributive threat that Babylon, the instrument of his and Judah's sin, should be the instrument of their punishment (Isa. xxxix. 5–7); fulfilled 120 years afterwards. Ingratitude to God, and pride, were his fault in this affair; "H. rendered not again according to the benefit done unto him, for his heart was lifted up," "God leaving him to try him, that He might know all that was in his heart" (Deut. viii. 2). But when the believer's foot slides, it slides the deeper into humility. First, H. frankly confessed "all"; unlike Saul and Asa, submitting to God's servant though his subject (Isa. xxxix. 4; 2 Chron. xvi. 7–10; 1 Sam. xv. 20, 21), and "humbling himself for the pride of his heart," and "accepting the punishment of his iniquity" (Lev. xxvi. 41) meekly, and even finding cause for thanksgiving in the mitigating fact foretold by implication, "there shall be peace and truth in my days." Not the language of mere selfishness, but of one feeling that the national corruption must at last lead to the threatened judgment, and thanking God for the stroke being deferred yet for a time. The prophecy of the carrying away to Babylon, in the form of a rebuke, forms the connecting link between the former portion of Isaiah's prophecies (i.—xxxix.), which relate to the deliverance from Assyria, and the latter (xl.—lxvi.) as to the deliverance from Babylon, more than a century and a half later.

Ps. xlvi. and lxxvi. commemorate Sennacherib's overthrow. Two coincidences in Ps. xlvi. occur: "the city of God" (ver. 4) is that wherein "God is in the midst," so that "she shall not be moved," just as history states that the mother city Jerusalem alone escaped, whereas "all the defenced cities of Judah" fell before Sennacherib (Isa. xxxvi. 1); also in ver. 10, "Be still and know that I am God, I will be exalted in the earth," is God's reply to H.'s prayer, "O Lord our God save us, that all the kingdoms of the earth may know that Thou art the Lord" (Isa. xxxvii. 20). Also ver. 5, "God shall help her . . . *right early*," Heb. *at the turning of the morning* (Ps. xxx. 5 end). On the previous night the cause of the city of God seemed desperate and the Assyrian triumphant, but "when they (the Jews) arose early in the morn-

ing, behold they (the Assyrians) were all dead corpses" (Isa. xxxvii. 36). In ver. 8-10 Sennacherib's overthrow is made the earnest of the final cessation of wars throughout the earth under the Prince of Peace, after He shall have made "desolations" of the adversary.

Ps. lxxvi. 3, "*there* brake He the arrows of the bow . . . shield . . . sword . . . battle," implies that by one stroke *at Jerusalem* (which opposes the view that Libnah was the scene of the Assyrian overthrow) God ended completely the war. Ver. 6, 8 imply that it was by Jehovah's direct interposition. The "death sleep" of the host at God's rebuke is described vividly (ver. 5, 6), the camp so recently full of life now lying still as death. "The stout hearted are spoiled, they have slept their sleep. . . . At Thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep." God's "cutting off the breath (spirit) of princes" (ver. 12) implies probably that Rabshakeh and other leaders fell on the same night. "Let all that be round about Him bring presents unto Him that ought to be feared" (ver. 11) accords with the fact recorded 2 Chron. xxxii. 22, 23. The assurance of God's help in Ps. lxxv. accords with Isa. xxxvii. 21-35; also the omission of the N. among the quarters whence help is expected accords with the Assyrian attack being from the N.

H. died in his 56th year after a 29 years' reign, 697 B.C. He was buried "in the chiefest (or highest) of the sepulchres of the sons of David, and all Judah and Jerusalem did him honour at his death" (Prov. x. 7). His "acts and goodness were written in the vision of Isaiah . . . and in the book of the kings of Judah and Israel" (2 Chron. xxxii. 32, 33). A fitting accompaniment of the religious reformation he wrought was his setting "the men of H." (Isaiah, Micah, Joah, etc.) to "copy out" some of the 3000 proverbs which Solomon spake 300 years before: thus he brought forth the word of God from its obscurity (1 Kings iv. 32, Eccles. xii. 9, Prov. xxv. 1).

2. Son of Neariah, of Judah (1 Chron. iii. 23, Zeph. i. 1).

Hezion. King of Syria, father of Tabrimon; grandfather of Benhadad. Possibly = Rezon, Solomon's contemporary (1 Kings xv. 18, xi. 23).

Hezir. 1. 1 Chron. xxiv. 15. **2.** Neh. x. 20.

Hezrai, in the keri or Heb. marg.; HEZRO in the Heb. text, kethib (2 Sam. xxiii. 35): "the Carmelite." Once perhaps an adherent of Nabal (1 Chron. xi. 37).

Hezron. 1. Gen. xlvi. 9, Exod. vi. 14, Num. xxvi. 6. **2.** Gen. xlvi. 12, Ruth iv. 18; ESROM Matt. i. 3.

Hiddai. 2 Sam. xxiii. 30, "of the brooks (torrents) of Gaash." HURAI 1 Chron. xi. 32.

Hiddekel. Tigris. A river of EDEN [see], going "eastward to Assyria" (Gen. ii. 14). "The great river" (Dan. x. 4). From *haï* "lively," and *digla* "an arrow," in early Babylonian; equivalent to *Tigra* in Aryan. Now called by the Arabs *Dijleh*.

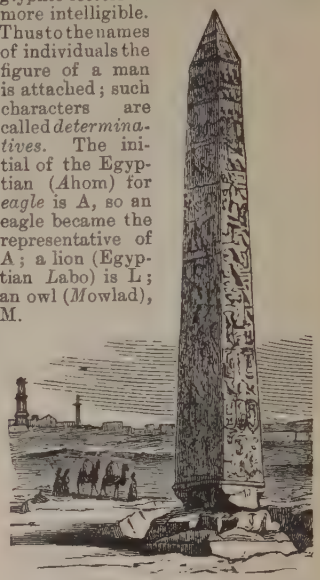
Hiel = *God liveth.* Native of Bethel. Rebuilt, *i.e. restored as a fortified town*, Jericho in Ahab's reign, who hoped through fortifying it (for H. was Ahab's profane and reckless tool) to have on his borders a city securing to himself the passage of Jordan. In H. was fulfilled Joshua's curse on the rebuilder of Jericho (vi. 26), "he shall lay the foundation in (*i.e.* at the price of) his firstborn (Abiram), and in (*i.e.* at the price of) his youngest son (Segub) shall he set up the gates of it." The builder paid for its restoration by the loss of all his sons, from the firstborn to the youngest. The Benjamites, by Joshua's allotment (xviii. 21), inhabited it, and it is called "the city of palms" (Jud. iii. 13, 2 Sam. x. 5); but not till Ahab's time, when men cast off all fear of Jehovah, was Joshua's curse fulfilled, when H. presumed to *fortify* it (1 Kings xvi. 34). The walls had been miraculously cast down, and it was against *their* being rebuilt that the curse was levelled. The sin marks how deeply Israel had fallen; the curse how God will not let His word be transgressed with impunity.

Hierapolis. Col. iv. 13. Associated as the seat of a church with the neighbouring Colossæ and Laodicea; on a height between the rivers Lycus and Meander, within a few miles of one another; the three churches were probably all founded by Epaphras. Now *Pambouk Kalessi*. Hot calcareous springs are near, which have deposited curious incrustations. There is a frozen cascade, the surface wavy, as of water suddenly petrified. A mephitic cavern, Plutonium, was anciently connected with the worship of Cybele, whence the city was designated *Hierapolis*, "the sacred city."

Hieroglyphics. One of the earliest modes of representing visibly the words or ideas already orally expressed. For many centuries the key to these representations was altogether unknown; but a piece of granite found near Rosetta by the French army in 1798, and now in the British Museum, contains a decree in honour of Ptolemy Epiphanes (204 B.C.) written in hieroglyphics with a Gr. translation alongside. Also the shaft of an obelisk brought to England from Philæ in the S. of Egypt contains a hieroglyphic inscription of its dedication to the gods by Ptolemy Physcon and Cleopatra (146 B.C.) and at the base a Gr. inscription. Champollion, by comparing the Gr. names Ptolemy and Cleopatra with the hieroglyphics corresponding, made out letter by letter. Young and others have perfected the transcription of Heb. and the Egyptian hieroglyphic. Thus the derivation from Egyptian of many of the Hebraised words in Exodus is proved, confirming its having been written by one in such circumstances as Moses was.

ROSETTA STONE.

The hieroglyphics originally were picture writing, but in the form handed down to us on oldest monuments they are phonetic with occasionally an accompanying picture of the object in order to make the group of hieroglyphic letters which form the word more intelligible. Thus to the names of individuals the figure of a man is attached; such characters are called *determinatives*. The initial of the Egyptian (*Ahom*) for *eagle* is A, so an eagle became the representative of A; a lion (Egyptian *Labo*) is L; an owl (*Mowlad*), M.



CLEOPATRA'S NEEDLE.

Higgaion = *meditation*, from *hagah* "to meditate." Found Ps. ix. 16, xix. 14, xcii. 3 marg. "upon the harp *with musing*" (Lam. iii. 61). A call to solemn reflection on God's dealings. The Selah (a *pause* in the music) follows to give time for meditation.

High places. Archæological and scientific researches have made it evident that in the varying forms of early religions, and in lands far distant from each other, high places were selected for worship of a sacrificial character. This was so especially among the Moabites (Isa. xv. 2, xvi. 12; Num. xxiii. 28). The three altars built by Abraham at Shechem, between Bethel and Ai, and at Mamre, were on heights. Such sites consecrated of old would naturally be resorted to in after times as sanctuaries. Not only these, but heights originally dedicated to idols (Num. xxxiii. 52, Lev. xxvi. 30). The law forbad sacrificial worship elsewhere save at the one national sanctuary. Old usage however strove against the law, and too frequently reasserted itself. The high places polluted by idol worship (2 Kings xxiii. 9) were condemned by all the kings that worshipped Jehovah. But those sacred to Jehovah (2 Chron. xxxii. 12, xxxiii. 17) were tolerated by less thoroughly reforming kings; and sacrifices and burnt incense were offered on them (1 Kings xii. 3, xiv. 4, xv. 35). Hezekiah and Josiah removed them utterly, as opposed to the letter of the law and mostly to the spirit of it too (2 Kings xviii. 4, xxiii. 5 marg.; 2 Chron. xxxiv. 3). In the time of the judges (Jud. vi. 25, 26, xiii. 16-23; 1 Sam. vii. 10, xvi. 5), and whilst the

temple was yet unbuilt (1 Kings iii. 2), and in the Israelite northern kingdom where religious order could not be preserved, owing to the severance from Judah (1 Kings xviii. 30), greater latitude was allowed. But the strict rule was against it, except where God specially (1 Chron. xxi. 26) sanctioned sacrifice on some one occasion at a place (Deut. xii. 4-11, Lev. xvii. 3, 4, John iv. 20). The priests whom the kings of Judah ordained to burn incense in the high places were called Chemarim; comp. Hos. x. 5, Zeph. i. 4, idol priests not having reached the age of puberty, meaning "ministers of the gods," the Tyrian *camilli*, (*black attired* ministers, *subordinate* to the priests, they felled the victim,) from *chamar* "to be black." The high places of Dan and Bethel were already sacred by usage; so Jeroboam found it easy to induce the people to forsake the temple and cherubim at Jerusalem for his calves in Dan and Bethel. *Bamoth*, the Heb. for "high places," became so common that the term was used for a shrine in a valley or a city (2 Kings xvii. 9, Ezek. xvi. 31, Jer. vii. 31). In Ezek. xx. 29, "I said . . . what is the high place whereunto ye go? And the name thereof is called Bamah unto this day," the sense is, You ought to have long since put away the name, and the high place which it expresses; the very name implies it is not sanctioned by Me; therefore your sacrifice even to ME in it (much more to idols) is only a "provocation" to Me (ver. 28). In Ezek. xvi. 16, "of thy garments thou didst take and deckedst thy high places with divers colours," the sense is: as a harlot spreading her tent of divers colours to lure victims, so Israel set up on the high places, not stone chapels, but *tents hung with coloured tapestry*, as the "woven hangings of (*Asherah*) Astarte" (the right transl. for "grove") (2 Kings xxiii. 7).

Asa in one place is said to have taken away the high places, in another *not* so; also Jehoshaphat similarly. The *seeming* discrepancy occurs not only between Kings and Chronicles, but even between different passages of the same chronicler. Doubtless the godly kings *at first* tried to put down entirely the high places, but *afterwards* yielded to the general usage of the people in cases where the high place was to *Jehovah*; where it was to idols they put them down utterly. "They opposed impiety but winked at error" (Bp. Hall). So rooted was the practice that the removal of the high places was made by Rabshakeh a taunt against Hezekiah as if it were an impious innovation against Jehovah's honour; evidently he knew that the act had provoked the enmity of a considerable party among the Jews.

Highpriest. In Heb. "THE priest," and in books after the pentateuch "*the great* priest," "the *head* priest," or "*chief* priest" (2 Kings xxv. 18). In Lev. iv. 3 and elsewhere "the priest that is anointed," for he alone of the priests was anointed on the head in consecration, "the crown of the anointing oil of his God" (Lev. xxi. 12), *i.e.* the holy oil was poured on his head like a crown (Exod. xxix. 7), a peculiarly compounded ointment (xxx. 22-33) which it was death to imitate or to put upon a stranger. Certain priests, "apothecaries," manufactured it (Neh. iii. 8); this oil was wanting in the second temple. The anointing of the ordinary priests was limited to sprinkling their *garments* with the anointing oil (Exod. xxviii. 41, etc., xxix. 21; Lev. viii. 30), which does not sanction the Jewish tradition that the oil was smeared on the *forehead* of the ordinary priests with the finger. The highpriest's special designation, "the priest that is anointed" (iv. 3), implies a marked distinction between his anointing and theirs, besides what was common to both, viz. the "sprinkling." Love is compared to it, streaming down from Aaron's head upon his beard, then to his skirts (Ps. cxxxii. 2). Christ the antitypical Highpriest was anointed with the fulness of the Spirit (Dan. ix. 24, Acts x. 38, John iii. 34); from Him the Spirit in measure streams on His members who touch by faith the hem of His garment (Matt. ix. 20, John i. 16).

Besides the girdle common to all the priests the highpriest wore also the curious girdle of the ephod. Of eight articles of priestly dress the coat or tunic, girdle, breeches, and bonnet or turban belonged also to the common priests; the breastplate, ephod with the curious girdle, mitre (instead of the ordinary priest's turban) and robe of the ephod were peculiar to the highpriest. The breastplate (*choshen*, "ornament," literally) was two spans long by one broad, but doubled it became a square, fastened by rings and chains of gold to the two onyx stones on the shoulders, and beneath with two other rings and a lace of blue to two rings in the ephod above the curious girdle. On it were the 12 stones in four rows, with the 12 tribes engraven in the order of the encampment; just as the names of the 12 tribes were on the 12 pearl gates, and in the 12 foundations (of precious stones) of the New Jerusalem wall the names of the 12 apostles of the Lamb.

He represented the whole chosen nation as "a kingdom of priests" (Exod. xix. 6). In other nations the priesthood was dissevered from every other class, but in Israel Levi held the priesthood rightfully belonging to all, and only delegated to one tribe and family as representing the whole; as Num. viii. 10 proves. This trust was delegated to Levi only until all the children of God could exercise it suitably. Christianity restores the suspended relation of God's people as all king-priests unto God (1 Pet. ii. 9, Rev. i. 6). In the Jewish church there was a delegation of the priesthood to one tribe and family; not so in the Christian church, which unites under the antitypical Melchizedek the kingdom and priesthood which were distinct in Israel. United to Messiah, the spiritual Israel the church shall form one grand heavenly king-priesthood as literal Israel shall be the earthly king-priesthood among the nations (Isa. lxi. 6, lxvi. 21). Christian ministers as distinct from laymen are never called in N. T. *hiereis*, "sacerdotal priests," as the Jewish priests were. The highpriest alone entered the holy of holies once a year; but we have "boldness to enter" it through the rent veil of Christ's flesh continually (Heb. x. 19, 20). He alone consulted God by the mysterious Urim and Thummim; we have truly our fellowship with the Father of lights (1 John i. 3, ii. 20; Jas. i. 17, 18), having our "unction from the Holy One" and knowing all things. The highpriest's death prefigured Christ's who sets the blood-stained captive free (Num. xxxv. 25).

The first separation of Aaron to the priesthood, which previously belonged to the firstborn, occurs in Exod xxviii., after the directions for the tabernacle and its furniture. Previously Moses bidding him lay up the pot of manna before the Lord implied that the ark would, when made, be under his charge. His being taken up with Nadab and Abihu to see the glory of the God of Israel foreshadowed his hereditary priesthood; also xxvii. 21, xxix. 9, 24.

Josephus, LXX., and Scripture favour the view that the 12 breastplate stones were the Urim and Thummim. Answers were given by Jehovah to the highpriest (John xi. 51) whilst wearing them and the ephod (1 Sam. xiv. 3, 18, 19, xxiii. 2, 4, 9, 11, 12, xxviii. 6; 2 Sam. v. 23; Jud. xx. 28). "Judgment" was the breastplate's chief significance (Exod. xxviii. 30), "Aaron shall bear the judgment of . . . Israel upon his heart before the Lord continually," viz. the judicial sentence of *justification*, often represented by a particular kind of robe (Isa. lxi. 10, lxii. 3). So the white linen robe expresses the righteousness or justification of the saints (Rev. iii. 4, 5; xix. 14). Joshua the highpriest represented the nation on its trial before God, at first in filthy garments to represent its guilt, Satan accusing; then by Messiah's intercession *justified*; therefore the filthy garments are removed and a change of raiment is given and a fair mitre put on his head (Zech. iii.). Thus "the breastplate of *righteousness*" or "*judgment*" symbolises Israel's 12 tribes *accepted* on the ground of the highpriest's sacrificial intercession before God (Num. xxiii. 21). Thummim expresses *perfections*, Urim *lights*. Israel's perfect *justification* in "the Lord her righteousness" and her consequent ultimate *prosperity* are thus symbolised (Isa. lx. 1, lxii. 1, 2). Levi the priest tribe is called "God's holy one," privileged to bear the Urim and Thummim because of proved faithfulness (Deut. xxxiii. 8). Israel's justification in the person of her highpriest is the ground of her receiving through him communications of God's will. Her children's being "taught of Jehovah" is so connected with "His laying her *stones* with fair colours" (Isa. liv. 11-17). S. Clark (Speaker's Comm.) thinks that some means of casting lots were kept in the bag formed by the doubled fold of the *choshen* or breastplate, and that these were the Urim and

Thummim: Exod. xxviii. 15–30, "thou shalt put in the breastplate of judgment the Urim and Thummim." But this passage suits at least as well the view that the Urim and Thummim were the 12 precious stones put into the piece of cunning (*skilled weaver's*) work, and representing Israel "perfected" and "shining with light" because justified before God, as the view that they were some distinct means of lot casting, inside the fold of the choshen. [See URIM AND THUMMIM.]

The ephod consisted of blue, purple, and scarlet yarn and "fine twined linen," wrought in "work of the skilled weaver"; the highpriest's distinctive vestment (1 Sam. ii. 28, xiv. 3, xxi. 9, xxiii. 6, 9, xxx. 7) to which "the breastplate of judgment" was attached (Exod. xxviii. 6–12, 25–28; xxxix. 2–7). It consisted of a back piece and a front piece joined by shoulder straps; ver. 28 transl. "two rings of gold shalt thou make, and put them on the *two shoulder pieces* of the ephod, *low down* in the front of it, near the joining, above *the band for fastening it*" (Speaker's Comm.). Below the arms the two pieces were kept in place by *a band attached to one of the pieces* ("the curious girdle of the ephod"), "of the same work, of one piece with it" (ver. 8). Two onyx stones, each inscribed with the names of six tribes, clasped together on the shoulders the back and front pieces. An ordinary linen ephod was worn by other priests (1 Sam. xxii. 18); by Samuel, only a Levite (2 Sam. ii. 18); and by David (vi. 14).

The robe of the ephod (*meil*). A simple, skyblue frock, without seam or sleeves, drawn over the head, visible above and below the ephod, the elaborate texture of which it set off as a ground work; transl. Exod. xxviii. 32, "its opening for the head shall be in the middle of it," a round hole not connected with any slit before or behind. The skirt was ornamented with pomegranates of blue, purple, and scarlet, a small golden bell being attached between each two of the pomegranates (ver. 33–35). The bells' sound heard from within the veil by those outside assured them that the highpriest, though out of sight, was ministering in their behalf, and acceptably before God, for otherwise he would have been smitten with death, which the sounding bells showed he was not.

The *mitre* or turban, a twisted band of linen coiled into a cap, with the gold plate in front fastened to a blue lace or band (which went round the mitre) and engraved with *Holiness to the Lord*. Rabbi Eliezer in Hadrian's reign saw it at Rome, probably with the other temple spoils deposited in the Temple of Peace.

Four garments were common to all priests. "*The coat of fine linen embroidered*," rather "woven in diaper work," the threads of one colour being diapered in checkers by the ordinary weaver (xxviii. 39, xxxix. 27): a long tunic worn next the skin, the sleeves of which appeared from under the ephod. "*The girdle* (*abnet*) *of needlework*" ("of the work of the embroiderer," Speaker's Comm.) was of three colours, the texture loose, wound several times round the body, the ends hanging to the feet but thrown over the shoulder in active work. *The breeches* or drawers, of linen. The *bonnet* or *turban*, of linen, for the head, but not in cone shape as the highpriest's mitre. The highpriest's successors were inaugurated by wearing these eight articles of dress seven successive days. They were kept in the Baris built by Hyrcanus for the purpose, and called Antonia by Herod, to be along with the highpriesthood at the king's disposal. The highpriest in his robes of glory and beauty in Josephus' time entered the temple before all the people on the great DAY OF ATONEMENT [see], then in secret in obedience to the law (Lev. xvi. 4, 24) assumed his *linen* garments alone and made expiation; afterwards resuming his splendid robes, he appeared before the people (Bell. Jud. v. 5, 7).

DRESS OF PRIEST.

A sagan or deputy, next in dignity to the highpriest, was often appointed; "the second priest" (2 Kings xxiii. 4, xxv. 18). He was *memunneh*, "prefect of the temple," and officiated in the absence of the highpriest. Annas was deposed by Valerius Gratus (A. U. C. 779), and Joseph or Caiaphas, his son-in-law, was made highpriest (John xviii. 13). Annas retained in the Jews' feeling the lawful highpriesthood, and had influence enough to get his five sons successively appointed; as sagan he evaded the Roman deposition and kept his power.

Any blemish or illegitimate birth debarred from the highpriesthood. So Christ (Heb. vii. 26). The epistle to the Hebrews explains the antitypical meaning of the highpriesthood, realized in Christ. He was "appointed" and "called of God" (Heb. iii. 1, 2; v. 4, 5), "after the order of Melchizedek" (v. 6; vi. 20; vii. 15, 17; Ps. cx. 4). Superior to the Aaronic priests (Heb. vii. 11, 16, 22; viii. 1, 2, 6) in that He was "consecrated with an oath" (vii. 20, 21), has an intransmissible priesthood (marg. vii. 23, 28), was "holy, harmless, and undefiled," and without "infirmity" (26–28), "faithful to Him that appointed Him" as the "Son," whereas Moses the lawgiver was but a "servant"; needed no sacrifice for Himself (ver. 27); Himself the sacrifice, purifying "the heavenly things" (ix. 14, 26), "better" than the sacrifices which "purified the patterns of things in the heavens" (23); not often, but offered once for all (vii. 27; ix. 25, 26, 28; x. 1, 2, 12, 9, 10–14, 17, 18); "making him that did the service perfect, as pertaining to the conscience," which the law sacrifices could not (ix. 9; x. 1, 2, 16–22). "A merciful and faithful highpriest, to make reconciliation for the sins of the people" (ii. 17). "Obtained eternal redemption for us" (ix. 12). "Passed into the heavens" (iv. 14) "to appear in the presence of God for us," as our advocating highpriest within the heavenly veil (ix. 24, vii. 25). "Tempted Himself in all points like as we are, yet without sin," He is able to succour the tempted (ii. 18); "touched with the feeling of our infirmities," and so having the needful qualification of a priest, that He "can have compassion on the ignorant, and on them that are out of the way" (iv. 15, v. 2). "Blesses in turning men from their iniquities" (Acts iii. 26, Num. vi. 23–26). At once the King and the Priest upon His throne (Zech. vi. 13). As the priests' genealogy had to be traced, so Christ's Divine sonship and human descent from David. Their bodily soundness typifies His faultless perfection without blemish or spot (Heb. vii. 26). The highpriest's obligation to marry a wife in her virginity answers to the bride of the Lamb (2 Cor. xi. 2, Rev. xiv. 4). The highpriest's ephod of gold, blue, and purple represents the lovely graces of His manhood. The firm and orderly setting of the precious stones in the breastplate answers to the firm union of Christ's people, His jewels, to Himself; earth and hell cannot sever them (Mal. iii. 17). The highpriest's consecration at the tabernacle door with washing in water, arraying in priestly vestments, anointing with costly oil, and sanctifying with sacrifices, answer to Christ's baptism with water, anointing with the Holy Ghost, and clothing with His curiously wrought body (Heb. x. 5, Ps. cxxxix. 15). Like the highpriest Christ sacrificed for, prays for, blesses, instructs, oversees the service of His people in the spiritual temple, blows the gospel trumpet, judges. Having such a "highpriest passed into the heavens," "over the house of God," we ought to "hold fast our profession," "without wavering," ever "drawing near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience" (Heb. iv. 14, x. 21–23). The epistle to the Hebrews is the N. T. Leviticus, unfolding the spiritual and everlasting meaning of the legal priestly types fulfilled in Christ. His true sphere of priesthood is in heaven, for "if He were on earth He would not even be a priest" (viii. 4, vii. 13, 14), being of Judah, not Levi the priestly tribe, whose functions He never assumed on earth because His was an infinitely better priesthood. His sacrifice on the cross on earth was a priestly act "without the gate"; but the crowning work, the bringing of the blood into the holy of holies, He could not do on earth, but could and did bring it into the better holy of holies above. He appeared to John in His highpriestly long white garment and golden girdle (Rev. i. 13). The gold, purple, etc., of the ephod typify the unsearchable riches of Christ. His robes are "for glory and beauty" to His saints; what He is, they are by union with Him (Isa. xxviii. 5, lxii. 3). The names of Israel's twelve tribes on the highpriest's shoulders and breast, as a memorial before the Lord continually, imply that the weight of our salvation is upon His shoulders, and our names on His

heart before God (S. of Sol. viii. 6), not one name is wanting (Isa. xlix. 16; John x. 3; Rev. ii. 17, iii. 12). His are the Urim and Thummim, "lights and perfections," whilst He bears the judgment of His Israel before the Lord continually (Ps. lxxii. 1). The curious girdle typifies His *alacrity* in ministering as our Highpriest, as one girding up the loins for action (Heb. x. 7, Luke ix. 51). Faithfulness and righteousness were His girdle (Isa. xi. 5). The bells on the hem sweetly sounding from within the veil typify the gospel joyful sound (Ps. lxxxix. 15); the pomegranates represent the fruits which accompany the gospel preaching. The plate with "Holiness to the Lord" implies "He is made unto us sanctification" (1 Cor. i. 30). Aaron was washed because sinful, Jesus was baptized "to fulfil all righteousness." Aaron was anointed with oil, Jesus with the Holy Ghost without measure (Acts x. 38, John iii. 34). Aaron was consecrated with the blood of beasts, Christ with His own blood. The highpriest could only marry a virgin or a priest's widow, typifying Christ's wedding to His Godhead our manhood in purity, and also wedding to Him the church and its members individually as "a chaste virgin" (Rev. xiv. 4, 2 Cor. xi. 2). His not going out of the sanctuary to mourn for the dead typifies that death and mourning shall be abolished by Christ, that where He is they cannot come (Rev. xxi. 4; Isa. xxxv. 10, xxv. 8). To draw nigh to God by any other highpriest, or to say self-sufficiently "all the congregation are holy," incurs Korah's guilt and penalty (Num. xvi.).

Phinehas, son of Eleazar, is the last of Eleazar's line before Eli (Jud. xx. 28). Eli in 1 Sam. i. 3, the next, is of Ithamar's line. Josephus supplies the interval by stating that Joseph Abiezer, *i.e.* Abishua, was the last highpriest of Phinehas' line before Zadok. How the transfer to Ithamar's line occurred we do not know; possibly by Abishua's son at his death being under age, and Eli so succeeding. Down to David the highpriests officiated in Shiloh in Ephraim, Joshua's tribe; under David and thenceforth in Jerusalem of Judah, David's tribe: the secular power from the first influencing the ecclesiastical. During the captivity of the ark and its neglect in Saul's days Samuel the prophet stands prominent as the interpreter of God's will, and Ahiah the highpriest is more in the background (Jud. xx. 27, 28; 1 Chron. xiii. 3; 1 Sam. vii. 2, xiv. 18). [See ABIATHAR in relation to Zadok.] The highpriest at Solomon's dedication of the temple in the 11th year of his reign was probably Zadok's grandson, Azariah, son of Ahimaaz, for Zadok was old at Solomon's accession (1 Kings iv. 2; 1 Chron. vi. 9, 10); the notice that he executed the priest's office in Solomon's temple must refer to the Azariah of ver. 9, not of ver. 10. The non-mention of his name at the dedication shows how the royal power overshadowed the priestly. From David to Jeconiah there are twenty kings, but from Zadok to Jehozadak but 13 highpriests, in 1 Chron. vi. 8–15. The six first tally well to the six first kings, Amariah the sixth priest answering to Jehoshaphat the sixth king from David; also the five last tally to the five last kings, Hilkiah son of Shallum, fourth from the end, tallying to Josiah, the fourth king from the end. There are but two names for the intervening 240 years, Ahitub and Zadok. The histories supply four or five for the interval. Jehoiada in Athaliah's and Joash's reigns, Zechariah, his son AZARIAH [see] in Uzziah's reign, Urijah in AHAZ' [see] reign, and AZARIAH [see] under Hezekiah. Josephus (Ant., xx. 10) brings up the number to 18. Seraiah ends the series, taken by Nebuzaradan and slain by Nebuchadnezzar, along with Zephaniah, the second priest or sagan (2 Kings xxv. 18). Seraiah's son, Jehozadak or Josedech, was carried captive (1 Chron. vi. 15). Excepting Jehoiada, who overthrew Athaliah, and Azariah who withstood Uzziah, the kings took the lead in great religious movements. David arranged the temple service and 24 priest courses; Solomon dedicated the temple; Jehoshaphat directed Amariah and the priests as to teaching the people; Hezekiah led the reformation, and urged on Azariah; Josiah encouraged the priests in the service of the Lord's house. On the other hand the priests truckled to the idolatrous Manasseh; the highpriest Urijah was Ahaz' ready tool in copying the Damascus altar, supplanting Jehovah's brazen altar (2 Kings xvi. 10–16). No instance is recorded of consulting the Lord by Urim and Thummim after David. The prophets seem to have superseded the highpriests as media of revealing God's will (2 Chron. xv., xviii., xx. 14; 2 Kings xix. 2, xxii. 12–14; Jer. xxi. 1, 2). Yet Nehemiah seems to have expected the return of a "priest with Urim and Thummim" (vii. 65). The early cessation of responses proved by this favours the view that consultation was not the essential but the incidental use of "the breastplate of judgment."

Josedech died in Babylon. His son Jeshua co-operated zealously with Zerubbabel in the restoration of Israel's temple and polity along with Haggai and Zechariah. His successors were Joiakim, ELIASHIB [see], Joiada, Johanan (Jonathan), and Jaddua [see ALEXANDER] (Neh. xiii. 4–7, xii. 10, 11).

Josephus (Ant., xi. 8, § 5, etc.) states that Jaddua's brother Manasseh was at Sanballat's request made the first highpriest of the Samaritan temple by Alexander the Great. Simon the Just, second after Jaddua, was reputed the last of the Great Synagogue and the finisher of the O. T. canon. Jesus and Onias adopted the Gr. names Jason and Menelaus, and to gain the Syro-Greek kings' favour began to forsake the Jewish laws for Greek customs. A gymnasium at Jerusalem was built for the apostate Jews, and they endeavoured to conceal their circumcision when stripped at the games. This paved the way for the attack on Jehovah's worship by Antiochus Epiphanes the O. T. Antichrist (1 Macc. i., 2 Macc. iv. 12–15). This attack roused the national zeal for their religion, and a brilliant succession of highpriests arose in the Asmonæan family who combined civil rule and independent sovereignty with the highpriesthood. Judas Maccabæus (Josephus, Ant. xii. 10, § 6) was highpriest of the nation, but more probably Jonathan his brother was "the first of the sons of Asamoneus who was highpriest" (Life, § 1). They were of the course of Joiarib, the first of the 24 courses, (1 Chron. xxiv. 7). The Asmonæan dynasty lasted from 153 B.C. down to Aristobulus, Mariamne's brother, murdered by Herod 35 B.C. The independence of the Asmonæan priest kings lasted till Pompey took Jerusalem and removed the diadem from Hyrcanus. Herod deposed and substituted highpriests at will. In the N. T. we see Annas highpriest at the beginning of John Baptist's ministry with Caiaphas second priest, but Caiaphas chief and Annas second at our Lord's crucifixion. Ananias, the same perhaps as Ananus murdered by the Zealots before Jerusalem's fall, was the one to whom Paul hastily said, "God shall smite thee, thou whited wall!" (Acts xxiii.) Theophilus, son of Ananus, was the highpriest from whom Saul received the letters of authority, for persecution, to the Damascus synagogue (ix.). Phannias was the last, dragged reluctantly by the Zealots and chosen by lot, "a mere rustic who scarcely knew what the highpriesthood meant." This shocking impiety, to them a subject of sport, drew tears from the other priests who beheld their law turned into ridicule (Josephus, B. J. iv. 3, § 8). So ended the highpriesthood, which had lasted for at least 14 centuries and comprised upwards of 76 highpriests! But One in whom the priesthood found its perfection had come, and the types in spite of Jewish resistance must withdraw before the Antitype who abideth for ever.

Hilen. A city of Judah allotted to the priests (1 Chron. vi. 58). Holon in Josh. xxi. 15.

Hilkiah=*Jehovah is my portion.* **1.** 2 Kings xviii. 37. **2.** Highpriest (2 Kings xxii. 4, etc.; 2 Chron. xxxiv. 9, etc.; 1 Chron. vi. 13, Ezra vii. 1). In the 18th year of Josiah's reign the king directed him to have the Lord's house repaired out of the money contributed by the people. So faithfully did the workmen execute their task that no reckoning was made with them of the money entrusted to them. H. in the course of the repairs "found the book of the law of the Lord, given by the hand of Moses," and being not able to read it himself gave it to Shaphan to read (2 Kings xxii. 8, etc., marg. 2 Chron. xxxiv. 14). Possibly Moses' own autograph copy, but "by the hand of Moses" *may* mean only that God gave it *by means* of him (xxxv. 6, John i. 17, Gal. iii. 19, Exod. ix. 35 marg., xxxv. 29, Neh. x. 29). Still the place where it was found, the temple, and its not having been found before but only brought to light during the

repairs, and that by the highpriest, identify it with *the original temple copy* deposited by Moses' command by the side of the ark within the veil (Deut. xxxi. 9, 26). The two tables of the decalogue were *in* the ark (1 Kings viii. 9); the book of the law *by* the ark, probably in a chest, securing its safety, attesting its Divine authority, and witnessing against Israel's breach of the covenant of which the ark was the symbol. The expression "*the* book of *the* law," not *a* book of laws, must refer to the well known book, the pentateuch, not to some book then coming to light for the first time. H. "found" it, not "forged" it under the name of Moses, as rationalists in despite of the text conjecture. Shaphan "read therein" (not the *whole*, which would require a different phrase, 2 Kings xxiii. 2) to the king. The threats and curses of the law against transgressors (Lev. xxvi.; Deut. xxviii., xxix.) were prominent in the passages read, and so overwhelmed the king that he rent his clothes. Probably Josiah, owing to the neglect of the law in Manasseh's and Amon's ungodly reigns, had never heard the law read from before. The intimate acquaintance with both its words and truths which the psalmists and prophets long before Josiah's time display establishes the certainty of the pentateuch's prior existence and of its being the basis of their inspired utterances. Deuteronomy, the repetition of the law in a summary, was the leading portion read, just as at the reading in the feast of tabernacles every seventh year, the year of release, not the *whole* pentateuch but *lessons from it* day by day were read (Neh. viii. 18, ix. 3–5, etc.; Deut. i. 5, xxxi. 9–13). "The covenant," and the words "with all their heart and soul" (2 Kings xxiii. 2, 3), answer to the same in Deut. xxix. 1, xxx. 2; comp. also 2 Chron. xxxv. 3 with Deut. xxxiii. 10. Josiah's final and utter destruction of idolatrous symbols, removal of wizards, and keeping of the passover were the fruits of his hearing Deut. xvi., xviii. Allusions also occur to Lev. xxiii. 5, xxii. 1, 5, iii. 2–5, Num. viii. 20–22, ix. 3, in 2 Chron. xxxv. 1, 6, 11, 12. Jeremiah's frequent references to Deuteronomy are well known; comp. xi. 3–5, where he quotes Deut. xxvii. 26. This correspondence is doubtless due to the prominence given to Deuteronomy in reading the book of the law just then found; the finding and the reading would naturally interest Jeremiah deeply and tinge his prophecies. Josiah read (*i.e. caused to be read*) "all the words of the book of the covenant found in the house of the Lord," *i.e. all* the essential parts, "the commandments, statutes, and rights," without the reasons and exhortations, narratives, etc.; just as Joshua (viii. 32–35) did at Ebal and Gerizim. The directions for the reading of the law every seventh year or year of release, also the direction (Deut. xvii. 18, 19) that a copy of the law should be made for the king distinct from that of the priests and Levites, imply a paucity of readers and of copies (comp. 2 Chron. xvii. 9, 2 Kings xiv. 6, xviii. 5, 6). Shaphan the professional "scribe" read it to Josiah, who as well as H. probably could not read, for reading and writing were confined to the "scribes," excepting a few who like Moses had learned in Egypt (Acts vii. 22). The ignorance of the law which this narrative implies accords with the prevalence of idolatry and of a low state of education ever since Jehoshaphat's alliance with Ahab, except in Hezekiah's reign.

H. was employed by Josiah also to consult Huldah the prophetess for him, and to help with Zechariah and Jehiel, "rulers of the house of God," in celebrating the passover (2 Chron. xxxiv. 20–22, xxxv. 2, 8).

3. 1 Chron. vi. 45. **4.** 1 Chron. xxvi. 11. **5.** Neh. viii. 4; perhaps the same as the H. in xii. 7, 21. **6.** Jer. i. 1. **7.** Jer. xxix. 3.

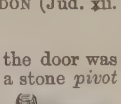
Hill. Heb. *gibeah*, a carved, rounded hill; frequent in the Holy Land. *Har*, mistranslated "hill," means a *mountain range* or *district* (Exod. xxiv. 4, 12, 13, 18; Num. xiv. 40, 44, 45). The "hill" in Josh. xv. 9, comp. 8, is the mount of Olives. "The hills," Deut. i. 7, Josh. ix. 1, is the *mountain* district of Judah, Benjamin, and Ephraim (Num. xiii. 29). The "holy hill," "hill of Jehovah," etc., Ps. iii. 4, xxiv. 3, is *mount* Zion. Carmel should be called *the mount*, not "*a* hill" (2 Kings i. 9, iv. 27; comp. 1 Kings xviii. 19). *Ma'aleh* should be "ascent," not *hill* (1 Sam. ix. 11 marg.).

In Luke ix. 28, 37, "the hill" (*oros*) is the *mountain* of transfiguration. In i. 39 "the hill country" ought to be transl. "the mountain country" of Judah.

Hillel. Of Pirathon in mount Ephraim, father of the judge ABDON (Jud. xii. 13, 15).

Hind. [See HART.]

Hinge. In the Hauran the door was often a stone slab with a stone *pivot* above and below of the same piece, fitting into corresponding sockets. (Prov. xxvi. 14). As the door moves round the same centre, and cannot be separated from it, it moves indeed, but not forward; so the slothful man lies now on this side now on that, but will not be torn from his bed.


HINGES.

Hinnom, valley of. [See HELL.] "The son of H." was some ancient hero who encamped there (Stanley, Sin. and Pal., 172). S.W. and S. of Jerusalem; from 50 to 100 yards wide at the sweep round the S.W. corner of the so called mount Zion. An aqueduct on nine low arches, 290 yards from the Jaffa gate, crosses the valley, and conveys water from "the pools of Solomon" to the temple mount, below which is "the lower pool." The reservoir, supposed by some to be "the upper pool," or GIHON [see], is 700 yards from the Jaffa gate. The valley where it runs between the "hill of evil counsel" and the S.W. corner of Jerusalem is pierced with many sepulchral recesses. It opens out into an oblong space, the site of Tophet, where now are gardens watered by Siloam, before it meets the valley of Jehoshaphat or Kedron on the S.E. At the E. end of it is a bed of clay worked still by potters, the probable site of "the potters' field," Aceldama.

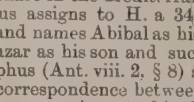
Hirah. Gen. xxxviii. 1, 12.

Hiram (HURAM in Chronicles usually, except 1 Chron. xiv. 1, in the ketib, original Heb. text). **1.** King of Tyre. Sent carpenters, masons, and cedars to David to build his palace (2 Sam. v. 11). Eupolemon (see Polyhistor, Fragm. Hist. Gr., iii. fr. 18), apparently on the authority of Dius and Menander of Ephesus in the time of Alexander the Great, states, "David reduced the Syrians near the Euphrates, *and Commagene, the Assyrians, and Phœnicians* in Gilead, Edom, Ammon, Moab, Ituræans, and Nabathæans; and *made an expedition against Suron* (Huram?) *king of Tyre and Phœnicia*, and compelled them all to pay tribute to the Jews." This confirms 2 Sam. viii., ix., and adds particulars drawn probably from Phœnician or other non-Israelite sources.

H. was "ever a lover of David" (1 Kings v. 1, 10–12). So he made a "league" with his son Solomon (*berith*, "a covenant," recognising Jehovah, and guaranteeing to Jewish sojourners at Tyre religious liberty). The mention that "there was peace between H. and Solomon" may hint at there having been once war between H. and David, before H. became "a lover of David." H. gave Solomon for the temple cedars and firs, and gold, six score talents, according to all his desire, and Solomon in return gave H. 20,000 measures of wheat and 20 measures of pure oil yearly; the mercantile coast cities being dependent on the corn and olive abounding region of Palestine (Acts xii. 20 end). Solomon also gave H. 20 cities in Galilee, which did not satisfy him, and which therefore he called CABUL [see] (1 Kings ix. 11–14, 27–32). Tyre is threatened with punishment for delivering the Jewish captives to Edom, and not remembering "the brotherly covenant," viz. between H. and David and Solomon. H. sent also in the navy expert shipmen to OPHIR [see] from Ezion-Gaber, with Solomon's servants; and a navy with Solomon's navy of Tharshish (1 Kings x. 22) to share in the Mediterranean trade.

Dius assigns to H. a 34 years' reign, and names Abibal as his father, Balezazar as his son and successor. Josephus (Ant. viii. 2, § 8) states that the correspondence between H. and Solomon was kept in his day among the Tyrian archives.

2. King H. sent to Solomon an overseer of workmen skilled in working gold, silver, brass, iron, stone, wood, purple, linen, etc. Bezaleel similarly (Exod. xxxi. 25), but by supernatural endowment, combined weaving with metallurgy. He cast the two great brass pillars of the temple, and made the lavers, shovels and basons (1 Kings vii. 13, 14–40). He is called "my father," *i.e.* a title of honour, *counsellor*,


METAL WORKING.

master workman (Gen. xlv. 8). "Son of a widow of Naphtali," but in 2 Chron. ii. 13, 14, of one "of the daughters of Dan," *i.e.* she was by birth a Danite, and married into Naphtali. When her husband died she married again, as widow of a Naphtalite, a Tyrian to whom she bore H. Blunt (Undes. Coinc.) makes her of the colony Dan or Laish in Naphtali, bordering on Sidonian or Tyrian territory.

Hittites. Descended from Cheth or HETH [see], second son of Canaan. A peaceable and commercial people when first brought before us at Kirjath Arba or Hebron (Gen. xxiii. 19. xxv. 9). Their courteous dignity of bearing towards Abraham is conspicuous throughout. As he took the Amorites as his allies in warfare, so he sought from the H. a tomb.

The Amalekites' advance necessitated their withdrawal to the mountains (Num. xiii. 29). In Joshua (i. 4; ix. 1; xi. 3, 4; xii. 8) they appear as the principal power occupying upper Syria, between Palestine and the Euphrates. The Egyptian monuments represent them (Sheta) as forming a confederacy of chiefs, Egypt's opponents in the valley of the Orontes, during the 19th and 20th dynasties of Manetho, including Joshua's time. Sethos I. took their capital Ketesh near Emesa, 1340 B.C. Two or three centuries later the Assyrian inscription of Tiglath Pileser (1125 B.C.) mentions them. As the Philistines appear in Joshua (xiii. 3; Jud. iii. 3) predominant in S. Canaan towards Egypt, so the H. in the N. Their military power is represented in Joshua as consisting in chariots (1 Kings x. 29, 2 Kings vii. 6). A hieroglyphic inscription of Rameses II. mentions Astert (Ashtoreth) as their god. Uriah, the unsuspicious, self denying patriot, whom David so wronged though of his own bodyguard "the thirty," was a Hittite, and showed the chivalrous bearing which Ephron the Hittite and his people had showed of old. The names of H. mentioned in Scripture, Adah, Ahimelech, etc., seem akin to HEBREW [see]. G. Smith has just discovered their capital lying about half way between the mighty cities of the Euphrates valley and those of the Nile. Their art forms the connecting link between Egyptian and Assyrian art. The name of their capital is identical with that of the Etruscans. This implies a connection of the H. with that people.

Hivites. Heb. always in the singular="midlanders" (Ewald), "villagers" (Gesenius). Their abode was about Hermon and Lebanon (Josh. xi. 3, "under Hermon in the land of Mizpeh"; Jud. iii. 3, "from mount Baal-hermon unto the entering in of Hamath"); towards Tyre (2 Sam. xxiv. 7), and Sichem or Shechem (Gen. xxxiv. 11), and Gibeon (Josh. ix. 1, 7). Descended from Ham (Gen. x. 17). [See AVIM, with whom LXX. identify them.] A warm, impulsive, unsuspicious people, as their readiness to accept the cunning proposition of Simeon and Levi shows; peaceful and commercial, more keen to gain cattle and wealth than to wage war, as the same story shows; as also that of Abimelech (Jud. viii. 33—ix. 53). The Shechemite idol Baalberith, "Baal of the covenant," was a god of peace not war. Their not revenging themselves on Jacob's family, as he feared, is another proof of their quiet spirit. The Gibeonite H. showed the same unwarlike spirit, with the additional element of craft wherewith they in their turn deceived Israel, as Jacob's sons had deceived their forefathers.

Hizkiah. 1. Zeph. i. 1. 2. HIZKIJAH, Neh. x. 17.

Hobab = *beloved.* Only in Num. x. 29, Jud. iv. 11. Not probably "father in law," but as the Heb. *chathan* often means, "brother in law," of Moses. Son of Raguel= Reuel (as *Gazah*=Azzah), Exod. ii. 18. Moses' entreaty, "Leave us not, I pray thee, forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes," implies that H. was younger than Moses' father in law could now have been. Reuel had seven grown daughters when Moses first went into the wilderness at 40, and now Moses was 80. It is therefore probable that by this time Reuel's son Jethro had succeeded him in his hereditary priesthood.

Moreover, H. is not Jethro (Exod. xviii. 27), for Jethro left the Israelites for his own land Midian before they reached Sinai, whereas H. accompanied them and settled in Canaan (Jud. i. 16, iv. 11). H. and Jethro (="excellency") were probably brothers of Zipporah, Moses' wife, and sons of Reuel; H. the *younger*, and therefore not bound, as Jethro the elder, to his own tribe by the duties of an hereditary priesthood. We do not hear of Jethro after his departure from Israel before Sinai. As Jethro helped Moses in counsel as a judicious administrator, so H. helped him as the experienced Arab sheikh familiar with the tracks, passes, and suitable places of the wilderness for an encampment, quick eyed in descrying the far off shrubs which betoken the presence of water, and knowing well where there was danger of hostile attacks. The ark of the covenant was their main guide (Num. x. 33). But Divine guidance does not preclude human; nay, the God of ordinary providence works by natural means and is the same as the God of special grace.

Moses' words to H., "We are journeying unto the place of which the Lord said, I will give it you," imply Israel's assured faith in God's promise; as sure as if it were in their hands. So the believer answers every allurement to make this pilgrimage world his rest (Heb. xiii. 14, xi. 13-16). He is no longer in the Egypt of the world in spirit, nor is he yet in the heavenly Canaan; he is on the way, and has no doubt of the end (2 Tim. i. 12). He tries to persuade all others to join him, for, whereas other riches are diminished by sharing, these are increased: "Come thou with us, and we will do thee good; for the Lord hath spoken good concerning Israel." Holy importunity succeeds at last. H. said: "I will not go, but I will depart to mine own land and kindred." Moses replied: "Leave us not, I pray thee . . . and it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee." The Kenite complied, and in due time shared in Israel's blessing in Canaan. So Zech. viii. 23. Going with those with whom God is, we shall share in their blessing from God (1 John i. 3). So Ruth experienced, who did not need to be entreated, but entreated to go with her godly mother in law (i. 16, 17). H.'s family by joining Israel escaped Amalek's doom (1 Sam. xv. 6). If we suffer with Israel in the wilderness, we shall reign with Israel in Canaan (2 Tim. ii. 12; Luke xxii. 28, 29).

Hobah. N. of Damascus. To it Abram pursued Chedorlaomer (Gen. xiv. 15). It means a *hiding place.* Tradition makes *Masjad Ibrahim*, "the prayer place of Damascus," at the village of *Burzeh*, three miles N. of Damascus, the scene of his thanksgiving to God after routing the kings. Nicolaus of Damascus makes him to have reigned there (Josephus, Ant. i. 7, § 2). The Jews make *Jôbar* near *Burzeh* to be H.

Hod. 1 Chron. vii. 37.

Hodaiah. Among the latest mentioned of Judah's royal line (1 Chron. iii. 24).

Hodaviah. 1. 1 Chron. v. 24. 2. 1 Chron. ix. 7. 3. Head of "the children of H." or Hodevah (who returned with Zerubbabel); akin to the name *Judah* (Ezra ii. 40, iii. 9 marg; Neh. vii. 43).

Hodesh. Possibly a second name of one of Shaharaim's two wives, Hushim and Baara (1 Chron. viii. 9).

Hodiah. 1. One of Mered's two wives. Mother to the fathers or founders of Keilah and Eshtemoa (1 Chron. iv. 19). The same as Jehudijah (but Keil gives reason for Hodiah being a man [see JEHUDIJAH]) "the Jewess" (ver. 18), to distinguish her from his other wife Bithiah ("worshipper of Jehovah"), an Egyptian princess, daughter of Pharaoh, a convert from idolatry. 2. HODIJAH. Neh. viii. 7, ix. 5, x. 10, 13, 18.

Hoglah. Third of Zelophehad's five daughters, in whose case a daughter's right of inheritance was decided, in the absence of sons (Num. xxvi. 33, xxvii. 1, xxxvi. 11; Josh. xvii. 3).

Hoham. King of Hebron (Josh. x. 3). One of the five kings pursued down the pass of Bethhoron, and taken in the cave of Makkedah and slain.

Holon. 1. A town in the mountains of Judah; allotted to the priests (Josh. xv. 51, xxi. 15); HILEN in 1 Chron. vi. 2. A city of Moab, in "the plain country" or level downs (*mishor*) E. of Jordan.

Holy Ghost. In the N. T. used in the A. V. In the O. T. "the Holy Spirit" (Ps. li. 11; Isa. lxiii. 10, 11). The Heb. *ruach*, and Gr. *pneuma*, is the same for both "Spirit" and "Ghost." His personality is proved by attributes and acts being attributed to Him peculiarly. Gen. i. 2, "the Spirit of God moved upon the face of the waters" at creation, as distinct from the Word's operation (ver. 3). He "strove with man" be-

fore the flood (vi. 3). He "came upon" Saul (1 Sam. x. 10) and "upon David," and then "the Spirit of Jehovah departed from Saul" (xvi. 13, 14). David prays "take not Thy Holy Spirit from me" (Ps. li. 11). Israel "vexed God's Holy Spirit," though He had "put His Holy Spirit within" Moses, Israel's leader, and "the Spirit of Jehovah" had "caused Israel to rest" in the promised land after his wilderness wanderings (Isa. lxiii. 11, 12, 14). He is invoked in prayer to revive Israel long dead spiritually and politically (Ezek. xxxvii. 9): "Come, O Life breath, and breathe upon these slain, that they may live." S. of Sol. iv. 16, the Heavenly Bridegroom calls for (John xiv. 16) the Holy Spirit first as the "N. wind" to "awake," *i.e.* arise strongly as a Reprover (John xvi. 8–11), then like the S. wind to "come" gently as the Comforter (John xiv. 16). He first clears away the mists of gloom, error, unbelief, and sin, which intercept the light of the Sun of righteousness; then He infuses spiritual warmth, causing the "spices" (*i.e.* graces) to "flow out" (2 Cor. iv. 6). The coming renewal or "regeneration" of the earth shall be through God's "sending forth His creating Spirit" (Ps. civ. 30, Isa. xxxii. 15). The restorations after the flood, and on a smaller scale every spring after winter's deadness, are an earnest of it (Matt. xix. 28, Rev. xxi. 5).

At the opening of N. T. it is written respecting our Lord's body "that which is conceived in her is of the Holy Ghost" (Matt. i. 20); and to Mary herself the angel said, "the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee" (Luke i. 35). His personal agency is marked by His "descending in a bodily shape like a dove" upon Christ at His baptism (Luke iii. 22; John i. 32, 33). His office is distinguished from that of Christ, and yet identified with it: "I will pray the Father, and He shall give you ANOTHER Comforter . . . the Spirit of truth. . . . I will not leave you comfortless, *I* will come to you." The Father "sends the Holy Ghost the Comforter *in Christ's name*," (*i.e. representing Christ*: Christ absent in the flesh, that He may be more than ever present in Spirit): John xiv. 16–18, 26. The Father gives, promises, and sends Him, but is not sent. The Son must go that He may come (xvi. 7–14), so that "it is expedient" for the church that Christ should go away, in order that Christ's finished work may be applied to the soul by the Holy Spirit (John vii. 39). "He shall receive . . . take of Mine, and show it unto you." The Son "sends" forth "the Spirit of truth which proceedeth from the Father" (xv. 26). The Constantinopolitan council (A.D. 381) therefore added to the Nicene Creed "who proceedeth from the Father." The western churches added "and from the Son," which Scripture sanctions, though originally inserted by Reccared, king of a portion of Spain, A.D. 589, at the third council of Toledo; opposed by Leo III., bishop of Rome; accepted by Pope Nicholas I.; but always rejected by the eastern churches.

His Godhead, distinct personality, and oneness with the Father and the Son, are implied in the baptismal formula enjoined by Christ (Matt. xxviii. 19). As Christ intercedes *for* us in heaven, so the Holy Spirit intercedes *in* us on earth, "for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God" (Rom. viii. 26); thus He "helpeth our infirmities," and is the Paraclete in both senses, as Intercessor and Comforter. He calls and qualifies ministers for their work. Acts xiii. 1, 2, the *Holy Ghost said*, "Separate Me Barnabas and Saul for the work whereunto I have called them." He makes them "overseers over the flock" (xx. 28). He "hears," "speaks," "teaches," "guides into all truth," "glorifies Christ," "receives of Christ's things," viz. from the Father and Son, "and shows them," "brings all Christ's words to His people's remembrance," "shows things to come," "knoweth the things of God," "searcheth all things, yea the deep things of God," and "reveals them" to the Spirit taught (1 Cor. ii. 9–15); therefore is Divine. Ananias' "lying" to Him is called "lying unto God" (Acts v. 3, 4, 9), and "tempting (putting to the proof) the Spirit of the Lord." "Where He is, there is liberty" (2 Cor. iii. 17). The writers of Holy Scripture "spake as they were moved by the Holy Ghost," "not by the will of man" (2 Pet. i. 21). "The Spirit of Jehovah spake by David" (2 Sam. xxiii. 2), and "God testified against Israel by His Spirit in His prophets," and "gave His good Spirit to instruct them" (Neh. ix. 30, 20). The sin against Him is unpardonable, whereas sin against the Son is pardonable; because the former is against Him who alone can make the Son's work effectual to each soul (Matt. xii. 31, 32). "Except a man be born of the Spirit he cannot enter the kingdom of God" (John iii. 5). "God sends," in the case of His sons by adoption, "the Spirit of His Son into their hearts crying, Abba, Father" (Gal. iv. 6; Rom. viii. 15, 17). They are "led by the Spirit of God" who "beareth witness with their spirit, that they are the children of God." "After they have believed, they are sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the (final) redemption of the purchased possession" (Eph. i. 13, 14; also 2 Cor. i. 21, 22). The sanctification of believers is His especial work (2 Thess. ii. 13, 1 Pet. i. 2). We are warned not to "grieve" or "quench" Him (Eph. iv. 30, 1 Thess. v. 19). Between Christ's ascension and return continues the dispensation of the Spirit; the true church is now "the temple of the Holy Ghost," in which believers are "living stones" "builded together for an habitation of God through the Spirit" (Eph. ii. 22); "living in the Spirit and walking in the Spirit" (Gal. v. 25); "by one Spirit baptized into one body . . . and made to drink into one Spirit," for "no man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. xii. 3, 13; vi. 19; iii. 16, 17; 2 Cor. iii. 8; Acts xix. 1–5). All the various spiritual gifts and graces "that one and the selfsame Spirit worketh, dividing to every man severally as He will" (1 Cor. xii. 11, Gal. v. 22).

In O. T. the law was in the foreground, the Holy Spirit less prominent; in N. T. the Holy Spirit is prominent, the law in the background. Jesus was anointed with the Spirit without measure; *we* receive a measure out "of His fulness" (John i. 16, iii. 34). Jesus by His unction became Messiah or Christ (Isa. lxi. 1). We receive a share of this "unction," whereby "we know all things" needful for salvation (1 John ii. 20). The full outpouring of the Holy Spirit on Israel and on the nations is yet future (Isa. xliv. 3, xxxvi. 25–27; Zech. xii. 10; Joel ii. 28), of which the earnest was given on pentecost (Acts ii. 16, 21); the law of God, which is love, being written on the heart, instead of on stone as the decalogue (Jer. xxxi. 33, 34; Heb. viii. 8, 12, x. 16, 17; 2 Cor. iii. 3).

The triune benediction puts the Holy Ghost on a level with the Father and the Son, one God. So Rev. i. 4, 5, where "the Seven Spirits before God's throne," coming between God "who is, was, and is to come," and Jesus Christ, can only mean the ONE sevenfold Divine Spirit (Isa. xi. 2, 3).

Homam (1 Chron. i. 39); HEMAM, Gen. xxxvi. *Homaima* now, in ruins, between Petra and Ailath, on the ancient road behind the mountain.

Honey. [See BEE.] Bees deposit it in the crevices of rocks (Ps. lxxxi. 16) and in hollow trees. Its "dropping" symbolises speech, sweet, loving, and profitable (S. of Sol. iv. 11). The word of God (Ps. xix. 10). As wine and meat express strong spiritual nourishment in faith, so honey and milk sometimes symbolise incipient faith (S. of Sol. v. 1). The vegetable honey exuded from trees, as the *Tamarix mannifera*, and is found only in small globules which must be carefully collected and strained, so that it cannot be what Jonathan ate in the wood (1 Sam. xiv. 25), or the "wild honey" which John Baptist ate (Matt. iii. 4).

Honey was forbidden in meat offerings, for it soon turns sour and was used for making vinegar (Pliny, xxi. 48). It produces *fermentation*, which is a symbol of the working of *corruption in the heart* (Lev. ii. 11, 12; 1 Cor. v. 7).

Hook. For fishing (Amos iv. 2). In Job xli. 2 transl., "canst thou put a *rush rope* into his nose? or bore his jaw through with a *hook*?" or *ring* attached by a cord to a stake; such rings were put through the mouth of a fish to keep it secure, yet alive, in the water. Wild beasts were led about by the same means. Ezek. xix. 4, "they brought him with

chains," rather *hooks* such as were fastened in a wild beast's nose. So in the Assyrian remains at Khorsabad captives are represented with a hook in the nose or upper lip, and a cord attached in the king's hand. So God threatens the Assyrian king himself with retribution in kind, "I will put My hook in thy nose" (Isa. xxxvii. 29), as thou didst to others. So the last antichrist shall fare, of whom Sennacherib is type (Ezek. xxxviii. 4). So 2 Chron. xxxiii. 11, "in the thorns," rather perhaps "the captains of the host of the king of Assyria took Manasseh *with hooks*" or "rings" passed through his lips (Maurer). Might not the "thorns" be the instrument of chastising him, just as it was that used by Gideon upon the elders of Succoth (Jud. viii. 7, 16)? In Ezek. xl. 43 the "hooks" are "fastened" in the walls to hang the meat from for roasting, or else to hang up animals to flay them.

FISHING WITH HOOK.

Hophni and Phinehas. "Sons of Belial," who, though knowing externally and professionally, "knew not the Lord" experimentally and practically (1 Sam. ii. 12, comp. Jer. xxii. 16, Tit. i. 16). Greediness, violent rapacity, wherewith they made themselves fat with the chiefest of the offerings of God's people, (and this in the sanctuary itself, so that "men abhorred the offering of the Lord,") and even lust indulged with the women assembling at the door of the tabernacle, were their crying sins. These in accordance with the prophecies of a man of God, and of Samuel, brought on both a violent death in one day. In vain Israel relied on the ark of God when H. and P. were its escort. If Eli had "restrained them" firmly when "they made themselves vile," and had Israel thoroughly amended their ways, the ark, so far from falling into the foe's hands, would have been the pledge of victory over the foe (Jer. vii. 4, Isa. xlviii. 2). [See ELI.] (1 Sam. ii., iii., iv.)

Hor. 1. The mount in which Aaron died (Num. xx. 22, 23, 25-28). An archaic form of *har*, "mountain." The only instance in which the proper name comes first, "Hor the mountain," the mount upon the mountain. It "rises like a huge castellated building from a lower base" (Stanley, S. and P., 86). Now *Jebel Harun*, "by the coast (or 'edge') of the land of Edom" (xxxiii. 37, 38). On the E. side of the Arabah, close to Petra. The white chalk summit rises on a dark red sandstone bare rock, 5300 feet above the Mediterranean. On the northernmost of its two summits is shown a square building with dome, called the tomb of Aaron. A flight of steps cut in the rock leads up a precipice to it. The roof is decorated with ostrich shells and such like ornaments. It is an ordinary Moslem weli; over the door is an inscription stating that the building was restored by Es Shimani, son of Mohammed Calain, sultan of Egypt, by his father's orders, in the year 739 of the Hegira; square almost, 28 ft. by 33, having two chambers one above the other. The host encamped in the Arabah below at Moseroth (xxxiii. 30), or Mosera (Deut. x. 6). [See AARON.] His death resembled Moses' in being on a mountain, but differed from it in being in the presence of Moses and Eleazar on the mount to which they ascended "in the sight of all the congregation." Moses' death was in solitude, but with Gilead's heights, and Benjamin's hills, and the rich Jordan valley in view; whereas Aaron's last looks rested on rugged Edom, and chalky mount Seir, and the red sandstone rocks round Petra, and the dreary Arabah.

2. The name H. is applied to the whole western crest of Lebanon, 80 miles long from the E. of Sidon to the entering in of Hamath (*Kalat el Husn* close to *Hums*, *i.e.* ancient Hamath); the northern boundary appointed to Israel (Num. xxxiv. 8).

Hor Hagidgad. A desert stage in Israel's journey (Num. xxxiii. 32). Gudgodah in Deut. x. 7: "the cavern" or else "the summit" of Gidgad, according as the first letter in Heb. be *ch* (as in received text and Syr.) or *h* (as LXX. and Vulg. and Samaritan text read). The Arabic *jedjad* means a *hard level tract* such as the summit of a mountain range would be.

Horam. King of Gezer, who helped Lachish, but fell before Joshua (Josh. x. 33).

Horeb=*dry, dried up.* The designation of the northern part of the Sinaitic range, so Rephidim is made to be situated in it (Exod. xvii. 6). Sinai was the central mass of mountains including the *particular peak* from which the law was given. So the name "Sinai" is most used from Exod. xix. 11 to Num. iii. 1, where Israel is described as *at or about the scene of the giving of the law.* But in Deut. where Israel appears no longer in that region, "H." is used. Sinai means "sharp pointed," "toothed" (Knobel), the point Ras Sufsafeh. [See EXODUS and SINAI.]

Horem. A fortified place of Naphtali. Now *Hurah*, near *Yarûn*, the ancient Iron.

Hori. 1. Son of Lotan, son of Seir, brother to Hemam (Gen. xxxvi. 22, 30). The HORITES (troglodytes or *inhabitants of caves*, probably excavators of the remarkable ones near Petra) inhabited mount Seir (the *thickly bushy*, or *rugged, shaggy*) before Esau's invasion (Gen. xiv. 6; Deut. ii. 12, 22; Job xxx. 6, 7). **2.** Num. xiii. 5.

Hormah. Joshua (xii. 14) smote its king. Anciently Zephath (Jud. i. 17). Capital of a Canaanite tribe in S. Palestine. Taken by Judah and Simeon (Jud. i. 17). Judah appropriated it (Josh. xv. 30, 1 Sam. xxvi. 30). But Simeon's territory was so blended with that of Judah that elsewhere it is enumerated among Simeon's towns (1 Chron. iv. 30). In Num. xiv. 45 it is called Hormah by anticipation. After Israel's unbelief, consequent on the spies' report, and subsequent presumptuous advance toward Canaan, in defiance of the Lord who no longer would go with them since they had refused to go when He invited them, the Amalekites from the hill "smote them and discomfited them even unto *H.*" Then followed the wandering in the wilderness for 38 years. Then they came again to H. (xxi. 3), *i.e.* the place *under the ban* (Lev. xxvii. 28, 29), devoted to destruction. "Zephath" is compared with *es Safâh* on the S.E. frontier of Canaan, the pass by which Israel probably ascended from the Et Tih desert and the Arabah. Rowlands however identifies it with *Sebâtah* where are extensive ruins, and near is a ruined fortress *El Meshrifeh*, the presumed site of the "watchtower." The site suggested in the Speaker's Comm. is some miles E. of Sebâtah, viz. Rakhmah, an anagram of *H.*, the more permanent name. Israel marching N.N.W. from the Arabah, past Rakhmah or H., would come to the wide plain, *es Sir*, the "Seir" of Deut. i. 44. Twenty miles' farther march would have brought them to Arad royal city (Num. xxi. 1); but before they could reach it the king drove them back to H. Num. xv., xvi., xvii., xviii., xix. belong to the dreary period of the 38 years' wandering after a year spent at Sinai; xx. presents them at the same point they started from 38 years before, Kadesh, in the 40th year; xxi. introduces Arad assailing Israel and taking prisoners, then defeated by Israel in answer to prayer, and H. utterly destroyed. Israel not wishing to remain there marched S.E. The Canaanites reoccupied the place and restored it under the old name Zephath. Not till northern Canaan was subdued did Israel reach it again in the extreme S., and Joshua conquered the king. Finally under the judges Judah and Simeon consummated the ban of Moses and his contemporaries on it, so that henceforth its name was permanently H. This sets aside the objection to Num. xiv. 45 and xxi. 3 as if these passages were post-Mosaic because of Jud. i. 17.

Horn: *queren.* Trumpets were perhaps at first merely horns perforated at the tip. In Josh. vi. 4, 5, instead of "trumpets *of rams' horns*," transl. "*jubilee* trumpets." Rams' horns would scarcely have been effective enough. *Hajobeel*, from *jabal* "to stream violently with noise," is the name for a long wind instrument like a horn. Used for summoning to war, or for public proclamations (Jud. iii. 27, vii. 18). The horn was also used for a *flask* to contain oil (1 Sam. xvi. 1); also to contain stibium or antimony to beautify the eyelashes and eyelids of women; whence Job's daughter drew her name Keren-happuch, "horn of stibium," in contrast to Job's "horn defiled in the dust" formerly (Job xvi. 15).

The "horn" being the instrument of the oxen's strength is the symbol of *power* (1 Kings xxii. 11). The "horns of the ALTAR" [see] were simply projections from the four corners. The *peak* of a hill is called a horn. Isa. v. 1, "a very fruitful hill," Heb. "a *horn* of the son of oil," as

the Swiss *Shreckhorn*, *Wetterhorn*, Celtic *cairn*. In Hab. iii. 4, "He had horns coming out of His hand" means, He had *the emblems of power* wielded by His hand (L. de Dieu), or else "rays" (*i.e.* lightnings): Ps. xviii. 8 (Maurer). So Exod. xxxiv. 29, 30, 35, *quaran*, "to horn," is used in the sense *to emit rays*. Livingstone mentions a horn-shaped cap as worn by Africans; married Druse women wear on the head silver horns.

ORIENTAL HORNS

The ram with two horns (Dan. viii. 3) represents the Medo-Persian double *power*. The "notable horn" of the "he goat" (ver. 5) is Alexander the Great who on coins is represented with horns. The four horns in Zech. i. 18 represent the four ruling powers of the world, to be superseded finally by Messiah's kingdom: Babylon, Medo-Persia, Greece, and Rome. [On "the little horn" of the third and of the fourth world powers (Dan. vii. 8, viii. 9) see ANTICHRIST.] On Egyptian and Roman coins, and in Assyrian sculptures, are figures of gods with horns, symbolical of power. "A horn of salvation" means *a mighty instrument of salvation* (Luke i. 69).

Hornet: *tsire'ah*. Whence Zoreah is named (Josh. xv. 33). In Exod. xxiii. 28, "I will send hornets before thee, which shall drive out the Hivite," etc., is perhaps figurative for I will send *terror* on them (Josh. ii. 11, Deut. ii. 25), so that they will flee as if before a swarm of hornets. So "bees" (Deut. i. 44, Ps. cxviii. 12).

Horonaim = *two caverns*. Gave their name to a town of Moab (Isa. xv. 5; Jer. xlviii. 3, 5, 34). On an eminence from which there was a "descent." Ptolemy's "Avara" is identified with H. Sanballat, the opponent of the rebuilding of the Jerusalem wall (Neh. iv. 7, ii. 10), was an Horonite.

Horse. In Scripture used for warlike purposes, not agriculture (except in treading out corn for threshing, Isa. xxviii. 28, where for "horsemen" transl. "horses"). Job's magnificent description refers to the *war horse* (xxxix. 19–25), "hast thou clothed his neck with thunder?" *i.e.* with the power of inspiring *terror*. Rather "with majesty" (Umbreit), "with quivering mane" (Maurer). The Gr. connection between *mane* (*phobe*) and *terror* (*phobos*) favours A. V. which is more poetic. "Canst thou *make* him *afraid* (rather 'make him *spring*') as a grasshopper?" So in Joel ii. 4 *war horses* are compared to *locusts*. Their heads are so like that the Italian for "locust" is *cavaletta*, "little horse." "The glory of his nostrils is terrible: he paweth in the valley and rejoiceth in strength, he goeth on," etc.; "he swalloweth the ground with fierceness," *i.e.* draws it in fierce impatience towards him with his hoof, as if he would "swallow" it. "Neither *believeth* he (for joy) that it is the sound of the trumpet," rather "he will not *stand still* at the sound." "He *saith* among the trumpets, Ha, ha!" his mettlesome neighing *expressing* his eagerness for battle, which "he smelleth," snuffeth, *i.e.* discerneth, "the thunder (*i.e.* thundering voice) of the captains." [See CHARIOT.] The *ass* is the emblem of peace.

ASSYRIAN HORSE TRAPPINGS.

The bride is compared to "a company of horses in Pharaoh's chariots" (S. of Sol. i. 9), viz. in *ardour* and *beauty* (ver. 4, "run"; 5, "comely"), and in forming "a company" *militant*, orderly, and numerous (Rev. xix. 7, 14). The qualities which seemed preeminent in the enemy Pharaoh's hosts at the Red Sea really belonged to Israel. Maurer transl. "I compare thee to *my mare* in chariots of (*i.e.* received from) Pharaoh," but the plural "chariots" requires the collective sense "a company of horses." The "cutting off of the horse from Jerusalem" prophetically symbolises the *cessation of war* (Zech. ix. 10). Not the horse's speed or utility but his "strength" is his characteristic in Scripture (Ps. xxxiii. 17).

Two names are used in Heb., both Persian in origin: *sus* from Susa, and *parash* from Pares. The *sus* was of stronger make, used for the *war chariot*; the *parash* more for *riding*. Perhaps in Exod. xiv. 9 "horsemen" mean "chariot riders."

EGYPTIAN CHARIOT.

Certainly no Egyptian monument represents *horsemen*. Transl. 1 Kings iv. 26, "forty (rather 'four,' a copyist's error, as 2 Chron. ix. 25 proves. Also 1400 chariots suit 4000 horses, two horses for each chariot and a reserve horse: i. 14, 1 Kings x. 26) thousand *chariot* horses and twelve thousand riding (*i.e.* cavalry) horses"; Ezek. xxvii. 14, "with (chariot) horses and riding horses" (A. V. "horsemen").

Isa. xxi. 7, "a chariot with a couple of horsemen"; rather "a cavalcade of horsemen riding in pairs." In 1 Kings iv. 28, Esth. viii. 14, Mic. i. 13, *rekesh* "dromedary"; rather "a courser," a "racehorse," for such purposes as the royal post. In 1 Kings x. 28, 29, the sense seems that the Egyptians regularly brought horses to a mart in S. Palestine (LXX. and Vulg. name the mart in their transl. of the Heb. *Koa*. In A. V. *Mi-Kveh* is transl. "linen yarn") and handed them to the king's dealers at a fixed price, 150 shekels for one horse, 600 for a chariot, including its two draught horses and one reserve horse.

In Gen. xii. 15 horses are not mentioned among the possessions which Abram acquired during his sojourn in Egypt. But in xlvii. 17 they stand foremost among the Egyptians' possessions. The greater intercourse latterly of Egypt with Canaanite and Arab nomads accounts for the introduction of horses. The camel, one of Abram's possessions in Egypt, is not mentioned in Joseph's time nor on the Egyptian monuments. Their early possession of the desert of Sinai makes it certain they knew and must have used the camel there, "the ship of the desert," but they avoid mentioning it as being unclean. Saddles were not used till a late period. Horses' hoofs hard "as flint" were a good point in days when shoeing was unknown (Isa. v. 28). White horses were emblematic of victory (Rev. vi. 2, xix. 11, 14). Horses were consecrated to the sun, since that luminary was supposed to drive a fiery chariot through the sky (2 Kings xxiii. 11). They were driven in procession to meet the rising sun.

Horseleach (Prov. xxx. 15). Typifying rapacious and cruel *covetousness*. The "two daughters" who come out of her are the two words "give," "give" (see ver. 14). *'Aluquah*, from an unused Heb. root, "adhere."

Hosah. **1.** A city of Asher (Josh. xix. 29) on Israel's border next Tyre. **2.** One of David's first doorkeepers ("porters") to the ark on its reaching Jerusalem (1 Chron. xvi. 38). A Merarite Levite (xxvi. 10, 11, 16) having charge at the "gate Shallecheth" and the ascending causeway.

Hosanna. "Save we pray": the multitude's cry at Christ's triumphal entry into Jerusalem (Matt. xxi. 9, 15; Mark xi. 9, 10; John xii. 13). Taken from Ps. cxviii. which they were wont to recite at the feast of tabernacles in "the great Hallel" (Ps. cxiii.—cxviii.), in responses with the priest, whilst they waved willow and palm branches with rejoicings. The seventh or last day of the feast was called "the Great Hosanna." The boughs too were called hosannas. They often transferred the joyous usages of this feast to other occasions of gladness, as that of our Lord's approach in triumph to His capital. [See FEASTS, on the prophetical significance of the Hosanna cry and the feast of tabernacles which is especially associated with consummated *salvation*.] Heb. ix. 28, Rev. vii. 9, 10: Israel shall join the Hosanna cry and say, "Blessed be the King that cometh in the name of the Lord" (Luke xix. 38, xiii. 35; Ps. cxviii. 25, 26; Isa. xii. 1–3).

Hosea. Placed first of the minor prophets in the canon (one collective whole "the book of the prophets," Acts vii. 42), probably because of the length, vivid earnestness, and patriotism of his prophecies, as well as their resemblance to those of the greater prophets. Chronologically Jonah was before him, 862 B.C., Joel about 810 B.C., Amos 790 B.C., H. 784 to 722 B.C., more or less contemporary with Isaiah and Amos. Began prophesying in the last years of Jeroboam II., contemporary with Uzziah; ended at the beginning of Hezekiah's reign. The prophecies of his extant are only those portions of

his public teachings which the Holy Spirit preserved, as designed for the benefit of the universal church. His name means *salvation*. Son of Beeri, of Issachar; born in Bethshemesh. His pictures of Israelite life, the rival factions calling in Egypt and Assyria, mostly apply to the interreign after Jeroboam's death and to the succeeding reigns, rather than to his able government. In ii. 8 he makes no allusion to Jehovah's restoration of Israel's coasts under Jeroboam among Jehovah's mercies to Israel. He mentions in the inscription, besides the reign of Jeroboam in Israel, the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, though his prophecies are addressed *primarily* to Israel and only incidentally to Judah; for all the prophets whether in Judah or Israel regarded Israel's separation from Judah, *civil* as well as religious, as an apostasy from God who promised the kingship of the theocracy to the line of David. Hence Elijah in Israel took *twelve* stones to represent Judah as well as Israel (1 Kings xviii. 31). Eichhorn sees a Samaritanism in the masc. suffix of the second person (*ak*).

STYLE AND SUBJECT. Abrupt, sententious, and unperiodic, he is the more weighty and impressive. Brevity causes obscurity, the obscurity being designed by the Spirit to call forth prayerful study. Connecting particles are few. Changes of person, and anomalies of gender, number, and construction, abound. Horsley points out the excessively *local* and *individual tone* of his prophecies. He specifies Ephraim, Mizpah, Tabor, Gilgal, Bethel or Bethaven, Jezreel, Gibeah, Ramah, Gilead, Shechem, Lebanon, Arbela. Israel's sin, chastisement, and restoration are his theme. His first prophecy announces the coming overthrow of Jehu's house, fulfilled after Jeroboam's death, which the prophecy precedes, in Zachariah, Jeroboam's son, who was the fourth and last in descent from Jehu, and conspired against by Shallum after a six months' reign (2 Kings xv. 12). The allusion to Shalmaneser's expedition against Israel as past, *i.e.* the *first* inroad against Hoshea whose reign began only four years before Hezekiah's, accords with the inscription which extends his prophesying to the reign of Hezekiah (2 Kings xvii. 1, 3, xviii. 9). He declares throughout that a return to Jehovah is the only remedy for the evils existing and impending: the calf worship at Bethel, established by Jeroboam, must be given up (viii. 5, 6; x. 5; xiii. 2); unrighteousness towards men, the necessary consequence of impiety towards God, must cease, or sacrifices are worthless (iv. 2, vi. 6, based on Samuel's original maxim, 1 Sam. xv. 22). The pentateuch is the foundation of his prophecies. Here as there God's past favours to Israel are made the incentive to loving obedience (ii. 8, xi. 1, xii. 9, xiii. 4, comp. Exod. xx. 2). Literal fornication and adultery follow close upon spiritual (iv. 12–14). Assyria, the great northern power, which Israel foolishly regards as her friend to save her from her acknowledged calamities, H. foresees will be her destroyer (v. 13, vii. 11, viii. 9, xii. 1, xiv. 3, iii. 4, x. 6, xi. 11). Political makeshifts to remedy moral corruption only hasten the disaster which they seek to avert; when the church leans on the world in her distress, instead of turning to God, the world the instrument of her sin is made the instrument of her punishment. H. is driven by the nation's evils, present and in prospect, to cling the more closely to God. Amidst his rugged abruptness soft and exquisite touches occur, where God's loving-kindness, balmy as the morning sun and genial as the rain, stands in contrast to Israel's goodness, evanescent as the cloud and the early dew (vi. 3, 4; comp. also xiii. 3, xiv. 5–7).

DIVISIONS. There are two leading ones: i.—iii., iv.—xiv. Chaps. i., ii., iii., form three separate cantos or parts, for chaps. i. and iii. are more *prose* than poetry. Probably H. himself under the Spirit combined his scattered prophecies into one collection. Chaps. iv.—xiv. are an expansion of iii.

On his marriage to GOMER [see] Henderson thinks that there is no hint of its being in vision, and that she fell into lewdness *after* her union with H., thus fitly symbolising Israel who lapsed into spiritual whoredom *after* the marriage contract with God on Sinai. But an act revolting to a pure mind would hardly be ordained by God save in vision, which serves all the purposes of a vivid and as it were acted prophecy. So the command to Ezekiel (iv. 4–15). Moreover it would require years for the birth of three children, which would weaken the force of the symbol. In order effectively to teach others H. must experimentally realize it himself (xii. 10). Gomer, daughter of Diblaim, was probably one associated with the lascivious rites of the prevalent idolatries. H.'s union in vision with such an one in spite of his natural repugnance would vividly impress the people with God's amazing love in uniting Himself to so polluted a nation. H.'s taking her back after adultery (chap. iii.), at the price of a slave, marks Israel's extreme degradation and Jehovah's unchangeable love yet about to restore her. The truth expressed by prophetical act in vision was Israel's idolatry (spiritual impurity, "*a wife of whoredoms*") *before* her call in Egypt and in Ur of the Chaldees (Josh. xxiv. 14) as well as *after* it. So also the Saviour took out of an unholy world the church, that He might unite her in holiness to Himself.

No more remarkable prophecy exists of Israel's anomalous and extraordinary state for thousands of years, and of her future restoration, than iii. 4, 5: "Israel shall abide many days without a king (which they so craved for originally), without a sacrifice (which their law requires as essential to their religion), without an image . . . ephod . . . teraphim (which they were in H.'s days so mad after). Afterward shall Israel return and seek the Lord their God, and David their king . . . in the latter days." But first must come her spiritual probation in the wilderness of trial (ii. 14) and her return to the Egypt of affliction (viii. 13, ix. 3), not *literal* "Egypt" (xi. 5).

N. T. references: xi. 1, Matt. ii. 15; vi. 6, Matt. ix. 13; xii. 7, i. 10, ii. 1, 23, Rom. ix. 25, 26; xiii. 14, 1 Cor. xv. 55; i. 9, 10, ii. 23, 1 Pet. ii. 10; x. 8, Luke xxiii. 30, Rev. vi. 16; vi. 2, 1 Cor. xv. 4; xiv. 2, Heb. xiii. 15. The later prophets also stamp with their inspired sanction H.'s prophecies, which they quote. Comp. i. 11 with Isa. xi. 12, 13; iv. 3 with Zeph. i. 3; iv. 6 with Isa. v. 13; vii. 10 with Isa. ix. 12, 13; x. 12 with Jer. iv. 3.

Hoshaiah. 1. Neh. xii. 32. 2. Jer. xlii. 1, xliii. 2.

Hoshama. Son of Jehoiachin, or Jeconiah (1 Chron. iii. 18). In Jehoiachin's capture by Nebuchadnezzar his mother and wives are mentioned, but not his sons (2 Kings xxiv. 12, 15), and he is doomed to be "childless" in Jer. xxii. 30. Either there is confusion of the genealogies in 1 Chron. iii., or, as Matt. i. 12 says "Jeconias begat Salathiel," by "childless" Jeremiah means he should have *no lineal heir to the throne*, as Jeremiah adds, "no man of his seed shall prosper . . . *sitting upon the throne of David*."

Hoshea. Nineteenth and last king of Israel. Succeeded Pekah, whom he conspired against and slew, (fulfilling Isa. vii. 16,) 737 B.C., "in the 20th year of Jotham," *i.e.* 20th after Jotham became *sole king* (2 Kings xv. 30, 33). An interreign elapsed of eight years before H. mounted the throne, 729 B.C., the 12th year of Ahaz (2 Kings xvii. 1-3, xviii. 9). "He did evil in the sight of Jehovah, but not as the kings of Israel before him." Tiglath Pileser had carried off the golden calf from Dan, and Shalmaneser from Bethel, in his first invasion (xv. 29, Hos. x. 14). So he had not the same temptation to calf worship as his predecessors. Hezekiah's piety probably in the last years of his reign influenced him.

Shalmaneser cruelly stormed Beth-arbel, and made H. tributary. But H. secretly made alliance with So or Sabacho, king of Egypt (of an Ethiopian dynasty, the 25th of Manetho, Shebek I. in the hieroglyphics, 725 B.C.), and ceased to bring tribute. "Shalmaneser" therefore invaded Israel and shut up H. in Samaria, and after a siege of upwards of two years (not "three" *full* years, for it began in H.'s seventh and ended in his ninth year of reign) "the king of Assyria," *Sargon*, Shalmaneser's successor, who usurped the throne (according to the Assyrian monuments), took him and "bound him in prison" (2 Kings xvii. 4–6), the sixth year of Hezekiah's reign, 722 B.C. H.'s imprisonment was not *before* the capture of Samaria, but the sacred writer first records the *eventual* fate of H. himself, then details the invasion as it affected Samaria and Israel. His speedy removal is graphically depicted (Hos. x. 7); "as for Samaria her king is cut off as the foam upon the water." Sargon in the Assyrian inscriptions thus writes: "Samaria I looked at, I captured; 27,280 men (or

families) who dwelt in it I carried away; I appointed a governor over them, and continued the tribute of the former people": like Julius Cæsar's memorable "I came, I saw, I conquered." So exactly Isa. xxviii. 4 describes the eager absorption of Samaria by Shalmaneser and Sargon "as the hasty fruit (the early fig, *bikkurah*, a great delicacy) before the summer, which when he that looketh upon it seeth, while it is yet in his hand, he eateth it up." Sargon in the inscriptions describes his transporting prisoners from *Babylon* to "the land of the Hittites" (Samaria), exactly as 2 Kings xvii. 24.

Hoshea=Joshua. **1.** Deut. xxxii. 44, Num. xiii. 8. Oshea=*salvation.* JAH added makes it *Joshua, i.e. Jehovah's salvation.* **2.** 1 Chron. xxvii. 20. **3.** Neh. x. 23.

Hospitality. The law as to strangers and the poor encouraged it (Lev. xix. 33, 34, xxv. 14, 15, 23, etc.; Deut. xv. 7). Exemplified in Abraham, Gen. xviii.; Lot, xix.; Reuel, Exod. ii. 20; Manoah, Jud. xiii. 15; the old man of Gibeah (its inhospitality is instanced as a sign of how lost to all right feeling its people were), xix. 17–21. The Lord Jesus illustrates it in the good Samaritan, promises to reward it, and regards its exercise towards His disciples as being towards Himself, and will count it as one proof of the love whose crowning joy shall be the invitation, "Come ye blessed of My Father," etc. (Luke x. 30–37; Matt. x. 42, xxv. 43.) The apostles urge the duty (Rom. xii. 13; 1 Tim. v. 10, iii. 2; Tit. i. 8; Heb. xiii. 2; 1 Pet. iv. 9).

Hotham. 1 Chron. vii. 32.

Hothan. 1 Chron. xi. 44.

Hothir. 1 Chron. xxv. 4, 28.

Hour. [See DAY.] Ahaz's sun dial implies the Jews' acquaintance with *hours* before the Babylonian captivity. During it, they would certainly meet with that division of time which prevailed for ages at Babylon.

SUN DIAL.

The Egyptians too in early times knew it, Lepsius says as far back as the 5th dynasty. Astronomers knew anciently the "hour," that is the 24th part of a *civil* day; its use in common life is said not to have begun till the fourth century A.D. The hour which is the 12th part of the *natural* day, between sunrise and sunset, is of the same length as the astronomical hour only at the equinoxes. In our Lord's days the Jews must have had dials, and clepsydræ or water hourglasses, as these were long known to the Persians with whom they had been so closely connected. Christ alludes to the day hours, John xi. 9, "are there not twelve hours in the day?" The 3rd, 6th, and 9th are mentioned often as the regular hours of prayer (Acts ii. 15, iii. 1, x. 9).

House. Known to man as early at least as Cain; the *tent* not till Jabal, the fifth in descent from Cain (Gen. iv. 7, 17, 20). The rude wigwam and the natural cave were the abodes of those who, being scattered abroad, subsequently *degenerated* from the primitive civilization implied in the elaborate structure of Babel (Gen. xi. 3, 31). It was from a land of houses that Abram, at God's call, became a dweller in tents (Gen. xii. 1, Heb. xi. 9). At times he still lived in a house (Gen. xvii. 27); so also Isaac (xxvii. 15), and Jacob (xxxiii. 15). In Egypt the Israelites resumed a fixed life in permanent houses, and must have learned architectural skill in that land of stately edifices. After their wilderness sojourn in tents they entered into possession of the Canaanite goodly cities.

The parts of the eastern house are (1) The porch; not referred to in the O. T. save in the temple and Solomon's palace (1 Kings vii. 6, 7; 2 Chron. xv. 8; Ezek. xl. 7, 16); in Egypt (whence he derived it) often it consisted of a double row of pillars; in Jud. iii. 23 the Heb. word (the front hall) is different. The porch of the high-priest's palace (Matt. xxvi. 71; *pulon*, which is transl. "gate" in Acts x. 17, xii. 14, xiv. 13, Rev. xxi. 12) means simply *the gate.* The five porches of Bethesda (John v. 2) were *cloisters* or a *colonnade* for the use of the sick. (2) The *court* is the chief feature of every eastern house. The passage into it is so contrived that the court cannot be seen from the street outside. An awning from one wall to the opposite shelters from the heat; this is the image, Ps. civ. 2, "who stretchest out the heavens like a curtain."

At the side of the court opposite the entrance was the (3) guest chamber (Luke xxii. 11, 12), Heb. *lishkah*, from *lashak* to recline; where Samuel received his guests (1 Sam. ix. 22). Often open in front, and supported by a pillar; on the ground floor, but raised above the level. A low divan goes round it, used for sitting or reclining by day, and for placing beds on by night. In the court the palm and olive were planted, whence the psalmist writes, "I am like a green olive tree in the house of God"; *an olive tree in a house* would be a strange image to *us*, but suggestive to an eastern of a home with refreshing shade and air. So Ps. xcii. 13, "those that be planted in the house of the Lord shall flourish in the courts of our God." Contrast the picture of Edom's desolation, "thorns in the palaces, nettles and brambles in the fortresses . . . a court for owls" (Isa. xxxiv. 13).

(4) The *stairs.* *Outside* the house, so that Ehud could readily escape after slaying Eglon (Jud. iii. 23), and the bearers of the paralytic, unable to get to the door, could easily mount by the outside stairs to the roof, and, breaking an opening in it, let him down in the midst of the room where Jesus was (Mark ii. 4). The Israelite captains placed Jehu upon their garments on the top of the stairs, as the most public place, and from them proclaimed "Jehu is king" (2 Kings ix. 13).

(5) The *roof* is often of a material which could easily be broken up, as it was by the paralytic's friends: sticks, thorn bushes (*bellan*), with mortar, and marl or earth. A stone roller is kept on the top to harden the flat roof that rain may not enter. Amusement, business, conversation (1 Sam. ix. 25), and worship (Acts x. 9) are carried on here, especially in the evening, as a pleasant and cool retreat (2 Sam. xi. 2) from the narrow filthy streets of an eastern town. Transl. 1 Sam. ix. 26, "about daybreak Samuel called (from below, within the house, up) to Saul upon the top (or roof) of the house (where Saul was sleeping upon the balcony, comp. 2 Kings iv. 10), Rise up," etc. On the flat roof it was that Rahab spread the flax to dry, hiding the spies (Josh. ii. 6). Here, in national calamities, the people retired to bewail their state (Isa. xv. 3, Jer. xlviii. 38); here in times of danger they watched the foe advancing (Isa. xxii. 1, "thou art wholly gone up to the housetops"), or the bearer of tidings approaching (2 Sam. xviii. 24, 33). On the top of the upper chamber, as the highest point of the house, the kings of Judah made idolatrous altars to the sun and heavenly hosts (2 Kings xxiii. 12; Jer. xix. 13, xxxii. 29). Retributively in kind, as they burnt incense to Baal the god of *fire*, the Chaldæans should burn the houses, the scene of his worship, with *fire* (Zeph. i. 5). On the top of the house the tent was spread for Absalom's incestuous act with his father's concubines, to show the breach with David was irreparable (2 Sam. xvi. 21, 22). On the housetop publicly the disciples should proclaim what Jesus privately taught them (Matt. x. 27, Luke xii. 3). Here Peter in prayer saw the vision (Acts x. 9). From the balustraded vast roof of Dagon's temple the 3000 Philistines witnessed Samson's feats (Jud. xvi. 27). By pulling down the two central pillars on which in front the roof rested, he pulled down the whole edifice. Here the people erected their booths for the feast of tabernacles (Neh. viii. 16). The partly earth materials gave soil for grass to spring in rain, speedily about to wither, because of the shallowness of soil, under the sun's heat like the sinner's evanescent prosperity (2 Kings xix. 26; Ps. cxxix. 6). Though pleasant in the cool evening and night, at other times the housetop would be anything but pleasant; so "it is better to dwell in a corner of the housetop (though there exposed to wind, rain, heat, and cold) than with a brawling woman in a wide house" (*a house of community, i.e.* shared with her) (Prov. xxi. 9).

PRAYING ON THE HOUSETOP.

(6) The "inner chamber." 1 Kings xx. 30, xxii. 25 should be transl. (fleeing) "from chamber to chamber." The "*guest chamber*" was often the uppermost room (Gr. *huperoon*, Heb. *'alliyeh*), a loft upon the roof (Acts i. 13, ix. 37, xx. 8, 9), the pleasantest room in the house. Eutychus from "the third loft" fell down into the court. Little chambers surround the courtyard, piled upon one another,

the half roof of the lower forming a walking terrace of the higher, to which the ascent is by a ladder or flight of steps. Such "a little chamber" the Shunammite woman made (built) "on the wall" of the house for Elisha (2 Kings iv. 10, comp. 1 Kings xvii. 19). Ahaziah fell down from such an "upper chamber" with a projecting latticed window (2 Kings i. 2). The "summer house" was generally the upper room, the "winter house" was the lower room of the same house (Jer. xxxvi. 22, Amos iii. 15); or if both were on the same floor the "summer house" was the outer, the "winter house" the inner apartment. An upper room was generally over gateways (2 Sam. xviii. 33). Poetically, "God layeth the beams of His upper chambers (Heb.) in the waters," whence "He watereth the hills" (Ps. civ. 3, 13).

(7) *Fireplaces* are seldom in the houses; but firepans in winter heated the apartment. Jer. xxxvi. 22 transl. "the stove (a brazen vessel, with charcoal) was burning before him." Chimneys were few (Hos. xiii. 3), simple orifices in the wall, both admitting the light and emitting the smoke. Kitchens are first mentioned in Ezek. xlvi. 23, 24. A fire was sometimes burned in the open court (Luke xxii. 55, 56, 61); Peter warmed himself at such a fire, when Jesus on His trial in the large hall, open in front to the court, with arches and a pillar to support the wall above, "turned and looked" on him. Cellars often were made under the ground floor for storage, "secret chambers" (Matt. xxiv. 20). Sometimes the granary was "in the midst of the house" (2 Sam. iv. 6).

(8) The *cisterns* cut in the limestone rock are a leading feature in the houses at Jerusalem, varying from 4 to 30 ft. in breadth, 8 to 30 in length, 12 to 20 in depth. Almost every house has one, and some as many as four. The rain water is conducted from the roofs into them. Hence the inhabitants within Jerusalem never suffered from want of water in the longest sieges, whereas the besiegers have often suffered. So Neh. ix. 25, "cisterns hewn" marg., comp. 2 Kings xviii. 31, 2 Chron. xxvi. 10 marg., "Uzziah cut out many cisterns." Israel's forsaking God for earthly trusts is called a "forsaking of the fountain of living waters" for "broken cisterns that can hold no water" (Jer. ii. 13). Prov. v. 15, "drink waters out of thine own cistern," means, enjoy thine own wife's love, seek none else. So the heavenly spouse is called "a fountain sealed" (S. of Sol. iv. 12).

(9) The *foundation* was an object of great care. "Great stones" were brought for that of the temple. Often they dug down to the rock and by *arches* (though not mentioned in Scripture, Ezek. xl. 16 should be transl. "porches") built up to the surface. Metaphorically, man's foundation is in the dust (Job iv. 10). The wise man digs down to *the rock* (Luke vi. 48), hearing and doing *Christ's* sayings. Christ is the only foundation (1 Cor. iii. 11, etc.). The apostles become "foundations" only by identification with Him, confessing and building themselves and others on Him (Eph. ii. 20). Simon became the "rock" by identifying himself with Him; but when he identified himself with "Satan" in his dislike of the cross, Jesus called him so (Matt. xvi. 16-19, 22, 23).

(10) The *windows* were small and latticed, in the absence of glass. Metaphorically *the eyes*, looking out from the eyelids which open and shut like the casement of a window (Eccles. xii. 3). Christ "looketh forth at the windows . . . showing Himself through the lattice," the types and prophecies were lattice glimpses of Him to the O. T. church (S. of Sol. ii. 9, John viii. 56). The legal "*wall* of partition" was only removed by Christ's death (Heb. x. 20). Even still He shows Himself only to *faith*, through the windows of His word and the lattice of ordinances and sacraments (John xiv. 21), not full vision (1 Cor. xiii. 12); an incentive to our looking for His coming in person (Isa. xxxiii. 17).

ORIENTAL WINDOWS.

(11) The *walls* being often of mud can be easily dug through by a robber (Job iv. 19, xxiv. 16, xv. 28). When deserted they soon become "heaps." So hopes of peace with God which rest on no scriptural promises are like walls built with untempered mortar (*tapheel*) (Ezek. xiii. 10-16). The mortar with which the leper's house was to be replastered is appropriately (as leprosy would mostly appear among the poor) called "mud mortar" (*aphar*) (Lev. xiv. 42). In many houses the cattle are in a lower part of the same dwelling (Gen. xxiv. 32, 1 Sam. xxviii. 24, Luke ii. 7).

Drafted or bevelled stones with a rustic boss are not, as was supposed, peculiar to Jewish architecture; but stones of enormous *length* (as in the Haram wall, and in the base of the tower of David) compared to their *height* generally are. Roman work on the contrary has often the height greater than the length.

Hukkok. On the boundary of Naphtali (Josh. xix. 34). Now *Yakuk*, a village W. of the upper end of the sea of Galilee. Tradition places here Habakkuk's tomb.

Hul. Aram's second son (Gen. x. 23). Cœlosyria may have come from Chul or Hul. Else, *Ard el Hhuleh* near the Jordan's source. Else Golan, *Djaulan*.

Huldah. The prophetess consulted by JOSIAH [see] when HILKIAH [see] found the law. Wife of Shallum, keeper of the wardrobe; living in the suburbs [see COLLEGE] of Jerusalem.

Humtah. A city of Judah in the mountain district (Josh. xv. 54).

Hupham: HUPPIM. Gen. xlvi. 21; 1 Chron. vii. 12, 15; Num. xxvi. 38, 39.

Huppah. 1 Chron. xxiv. 13.

Hur=*hole*. **1.** Exod. xxxi. 2-5; 1 Chron. ii. 5, 19, 20, 50, 51; iv. 1, 4. Josephus makes him husband of Miriam (?), Ant. iii. 3, § 4. With Aaron H. held up Moses' hands in the battle with Amalek (Exod. xvii. 10-12). Again with Aaron had charge of the people in Moses' absence on mount Sinai, as his representative (xxiv. 14). "The father (founder) of Bethlehem," which as late as the 13th century A.D. was famed for tapestry weaving, the art for which Bezaleel his grandson was famed. Jesse was said to have woven veils of the sanctuary.

2. Fourth of the five Midianite kings slain with Balaam after the affair of Peor (Num. xxxi. 8). These "princes" were "dukes (*i.e.* vassals) of Sihon king of the Amorites" (Josh. xiii. 21). Sihon "had fought against the former king of Moab, and taken all his land" (Num. xxi. 26). So Balak was not hereditary king, but probably a Midianite; as Zippor, *i.e. a bird*, is like the Midianite names Oreb "crow," Zeeb "wolf"; imposed upon Moab as king by Sihon. **3.** 1 Kings iv. 8, marg. Benhur. **4.** Neh. iii. 9.

Huram. 1 Chron. viii. 5. [See HIRAM.]

Huri. 1 Chron. v. 14.

Hushah. 1 Chron. iv. 4. Of Judah.

Hushai. "The Archite" (Josh. xvi. 2; Archi, or Erech, belonging to the children of Joseph, on the S. bound of Ephraim, between Bethel and Ataroth). "Friend," "companion" or privy councillor of David. Probably aged, as David says (2 Sam. xv. 32-34, 37; xvi. 16; 1 Chron. xxvii. 33) "if thou passest on with me, thou shalt be a *burden* unto me" (comp. xix. 35). By DAVID'S [see] suggestion he returned to the city, and feigned to be now ABSALOM'S [see] friend, as he had been that of his father. The policy was crooked and dishonourable; but it was overruled to Absalom's ruin by adopting H.'s sinister counsel, rather than AHITHOPHEL'S [see] satanically wise advice. He veiled his treachery with religious hypocrisy, saluting Absalom twice with "God save the king," and justifying his seeming desertion of "his friend" David, which surprised even Absalom, with the pretence so flattering to Absalom's vanity, "nay, but *whom Jehovah and this people and all Israel choose*, his will I be"; *i.e.*, Jehovah's choice and the whole people's is so clear, that I had no alternative left but to accept it as a matter of duty (!); and inspiring confidence by reminding him how faithfully he had served his father, and that "as I have served in thy father's presence, so will I be in thy presence." How little usurpers can trust the sincerity of their courtiers! God punished Absalom's own treachery to his father, and religious hypocrisy, in kind (2 Sam. xv. 7, 8). God does not sanction evil, and condemns those who "do evil that good may come," but allows evil to be punished by evil. H. spoke in hyperboles, as suited to the shallow man he was addressing, of the irresistible might with which the whole nation would light upon David "as the dew falleth on the ground," so that "of the men with him there should not be left so much as one." Fear of his

father's valour, indecision, and vanity were all acted on by H.'s plausible counsel that, instead of pursuing David at once, Absalom should wait to collect all Israel, and lead them to battle in person. The counsel seemed safe, and at the same time gratified Absalom's boasting spirit. H. artfully *assumed* that all Israel "from Dan to Beersheba" would follow him; whereas it was much more likely that after the first surprise of the rebellion gave place to greater deliberation, a large force would gather round the rightful king. H. communicated Absalom's decision to Zadok and Abiathar, and these through Jonathan and Ahimaaz to David. H. probably died before Solomon's reign, for Zabud son of Nathan was "the king's friend" under Solomon. But Baanah son of H. was a commissariat officer of Solomon in Asher and Aloth (1 Kings iv. 5, 16).

Husham. Gen. xxxvi. 34, 35.

Hushim. **1.** "Children of Dan" (Gen. xlvi. 23); a clan, for the word is plural. In Num. xxvi. 42 SHUHAM. **2.** 1 Chron. vii. 12. **3.** 1 Chron. viii. 8, 11.

Husks. Gr. *keratia* ("horns"), the *horn*like pods of the carob tree, abounding in Syria and Egypt, *Ceratonia siliqua* (Luke xv. 16). The sweet pithy pulp affords food for pigs, and also for very poor men. Tradition makes it the Baptist's food in the wilderness; whence it is called also St. John's bread. It is exported to England for feeding cattle.

Huz. UZ (Gen. xxii. 21).

Huzzab. Commonly represented as queen of Nineveh. Rather *the Zab country*, E. of the Tigris, watered by the upper and lower rivers, *Zab Ala* and *Zab Asfal*. *A-diab-ene*, the best part of Assyria representing the whole. The "Zab" is named in the inscription of Tiglath Pileser I. in the 12th century B.C. (Nah. ii. 7.) Gesenius connects it with ver. 6, "the palace shall be dissolved, *and shall flow away*" (Henderson) "... *though firmly established*" (see marg.).

Hyæna. Jer. xii. 9, "speckled bird." But LXX. "the hyæna," in parallelism to the "lion" in ver. 8; *tzabua'* the Arabic word for hyæna corresponds. Zeboim (1 Sam. xiii. 18) means "the valley of hyænas." But the Heb. *ait* joined to it always means *a bird*; and "speckled" symbolises

HYÆNA.

the blending of paganism with the utterly diverse, divinely ordained, law.

Hymenæus. "Having put away a good conscience," and so "concerning faith having made shipwreck" (for when one's faith does not better his morals, his moral defects will corrupt his faith), therefore "delivered (by Paul) to Satan to learn not to blaspheme" (1 Tim. i. 20). "Erred concerning the truth, saying that the resurrection is past already, overthrowing the faith of some" (2 Tim. ii. 17, 18). Satan is lord of all outside the church (Acts xxvi. 18); he, by God's permission, afflicts saints and executes wrath on the disobedient (1 Cor. v. 5, 2 Cor. xii. 7, Eph. iv. 27, Job i., ii.). Paul, as an infallible apostle, had powers not transmitted to fallible successors (2 Cor. x. 8; Matt. xviii. 17, 18). His sentence pronounced at Rome took effect on H. at Ephesus, in the form of some bodily sickness (so Acts v. 5, 10, xiii. 11; 1 Cor. xi. 30), that he should learn not to blaspheme. [See EXCOMMUNICATION.] H. after excommunication was probably restored in the interim between 1 and 2 Tim., and troubled the church again.

Gnosticism, or the pretension to extraordinary spiritual knowledge above what is written, was H.'s heresy, in concert first with Alexander, afterwards with Philetus. The gnostics (2 Pet. iii. 16) "wrested Paul's words" (Rom. vi. 4, Eph. ii 6, Col. ii. 12) as though the resurrection was *merely* the *spiritual* raising of souls from the death of sin (John v. 24, 25). The difficulties of the resurrection (Acts xvii. 32, xxvi. 8), the supposed evil inherent in matter, and the disparagement of the body, tended to this error (Col. ii. 23). Paul confutes this by showing that, besides the raising of the soul now from the death of sin, there shall be also hereafter a raising of the saint's body from the grave (John v. 28, 29), as the fruit of JESUS' bodily resurrection (1 Cor. xv.).

Hymns. Heb. *tehillim*: in direct praise to God (Acts xvi. 25, Jas. v. 13). Not restricted to church worship; but used to exhilarate Christians in social parties. "Psalms," *mizmor*, were accompanied with an instrument, carefully arranged. "Songs," Gr. *odai*, Heb. *shir*, were *joyous* lyric pieces on sacred subjects; contrast the revelling, licentious songs of heathen feasts (Amos viii. 10). The accompaniment is the "melody of the heart," not the lyre. Tertullian (Apology, 39) records that at the lovefeasts (agapæ), after the water was furnished for the hands and the lights lit, according as any remembered Scripture or could compose (comp. 1 Cor. xiv. 26, *improvised* psalms), he was invited to sing praises to God for the general good. The heart is the seat of true psalmody, "singing with grace in your hearts to the Lord" (Col. iii. 16, Eph. v. 19). Some generally accepted confession, in the form of a hymn, appears in 1 Tim. iii. 16; the short unconnected sentences, with words similarly arranged, almost in the same number of syllables, the clauses in parallelism (the principle of Heb. versification) antithetically arranged, each two forming a pair which contrasts heaven and earth, the order reversed in each new pair, *flesh* and *spirit*, *angels* and *Gentiles*, *world* and *glory*; the first and the last clauses correspond, "manifested in the flesh ... received up into glory." So Pliny, i. 10, ep. 97: "the Christians are wont on a fixed day, before dawn, to meet and sing a hymn in alternate responses to Christ *as God*." Christ and His disciples sang a hymn after the passover and the Lord's supper (Matt. xxvi. 30, Mark xiv. 26). Probably it was the Great Hallel or paschal hymn, usually sung after the passover by the Jews, viz. Ps. cxiii.—cxviii.

Hyssop: *ezob*. Not our "hyssop," the *Hyssopus officinalis*, which is not found in Syria or Arabia. "The hyssop that springeth out of the wall," being the smallest of plants, can hardly be the one used for sprinkling, but is a tufty wall fern, a miniature hyssop with lance-shaped leaves (1 Kings iv. 33). Maimonides makes the sprinkling hyssop to be the *marjoram* (origanum) with long, straight stalk, downy leaf, and white blossom (Exod. xii. 22); common in Palestine and near mount Sinai; an aromatic plant. J. F. Royle thought that the caper plant (*Capparis spinosa*) meets all the requirements of Scripture: 1. It is found in Egypt, the desert, and Palestine. 2. It grows among stones and upon walls, and trails like a bramble, in contrast to the stately cedar of Lebanon (comp. Jud. ix. 15). 3. It has a long stick or stem (John xix. 29, comp. Matt. xxvii. 48) wherewith the sponge of vinegar might be lifted to our Lord. 4. It has the requisites needed for purifying. Its Arab name *asuf* is akin to *ezob*. It is "a bright green creeper which climbs out of the fissures of the rocks" (Stanley). It is used medicinally for cleansing, as in ulcers, leprosy, etc. (Pliny H. N., 20, § 59). However, the "scarlet" band may have tied the hyssop on the cedar to make it convenient for sprinkling. LXX. and Heb. ix. 19 transl. *ezob* "hyssop." Maimonides says the legal hyssop was used as a condiment. Porphyry (De Abstin., iv. 7) says the Egyptian priests ate it mixed with their bread; so the marjoram (*zaatar*) is used in a mixture, *dukkah*, a food of the poorer classes (Lane, Mod. Eg., i. 200; Exod. xii. 22; Lev. xiv. 4, 51; Num. xix. 6, 18; Ps. li. 7). The reason why the soldiers presented to Christ a sponge attached to the end of a "reed" (calamus), with hyssop, was, as the vinegar would quench His *thirst*, so the aromatic *scent* of the hyssop would refresh Him. So it is associated with the fragrant "cedar wood" in Lev. xiv. 4, 6, 51. So that the Greek "hyssop" and the origanum or marjoram of the Jewish tradition seem the plant intended. Gesenius includes under *ezob* the hyssop of the shops, and other aromatic plants, mint, wild marjoram, etc.; so that a suitable sprinkler could be always found, whether in Jerusalem or the desert.

HYSSOP.

I

Ibhar. David's next son after Solomon (2 Sam. v. 15; 1 Chron. iii. 6, xiv. 5); born in Jerusalem.

Ibleam. A city with dependent villages, belonging to Manasseh, yet situated in Asher or Issachar (probably the latter). [See GUR.] Near *Jenin* (Jud. i. 27, Josh. xvii. 11, 2 Kings ix. 27). Perhaps the BILEAM of 1 Chron. vi. 70 [which see, and GATHRIMMON].

Ibneiah. 1 Chron. ix. 2, 3, 8, 9. A chief man in Benjamin at their first settlement in Jerusalem.

Ibri. 1 Chron. xxiv. 27. Elsewhere transl. "Hebrew."

Ibzan. Of Bethlehem (probably in *Zebulun*, as "Ephratah" or "Judah" is not added, Josh. xix. 15). Judged Israel for seven years after Jephthah (Jud. xii. 8, 10). He took in 30 daughters in law from abroad for his 30 sons, and sent abroad (*i.e* gave away in marriage) his 30 daughters, which is an additional reason for Phœnicians not Philistines having been his neighbours.

Ichabod = *where is the glory?* (1 Sam. iv. 19-22.) Born at the time of Israel's defeat by the Philistines, and his father Phinehas' death; named accordingly by his dying mother. "When she heard that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed." In vain did the women by her cheer her, "Fear not, for thou hast borne a son." "She answered not, neither did she regard it." As in the case of her pious and patriotic father in law, Eli, the overwhelming sorrow that caused her death was "because the ark of God was taken," hence *this* is thrice repeated. She felt God's presence is a nation's only true "glory" (Jer. ii. 11; Ps. lxxviii. 61, cvi. 20; Hos. ix. 12).

Iconium. Now *Konieh*, N. of mount Taurus, in the central table land of Asia Minor, Lycaonia. On the route between western Asia and Ephesus on one side, and Tarsus, Antioch, and Euphrates on the other. An admirable centre for missionary labours, as several great roads intersected one another here. Paul with Barnabas first visited it from Antioch in Pisidia which lay on the W. (Acts xiii. 50, 51; xiv. 1, 21, 22.) They preached in the synagogue first, as was Paul's wont, and with such power of the Holy Spirit "that a great multitude both of Jews and also of Greeks believed." The Lord attested "the word of His grace," moreover, with "signs and wonders done by their hands," whilst "they abode long time speaking boldly in the Lord." But the unbelieving Jews stirred up the Gentiles so as to be "evil affected against the brethren." An assault of Jews and Gentiles with their rulers, to stone them, being threatened, they withdrew to Lystra and Derbe in the eastern and wilder parts of Lycaonia. Paul revisited I. to "confirm their souls in the faith," and to remind them as a motive to continuing endurance that "we must through much tribulation enter into the kingdom of God." In undesigned coincidence Paul incidentally alludes (2 Tim. iii. 11) to "persecutions, afflictions, which came unto me at Antioch, at *I.*, at Lystra, what (how grievous) persecutions I endured . . . but out of them all the Lord delivered me." On his *second* missionary circuit Paul with Silas came from Syrian Antioch through Cilicia, and up through the Taurus passes into Lycaonia, and by Derbe and Lystra proceeded westward to I. (Acts xvi. 1-3.) In this neighbourhood he took Timothy as his associate, on the recommendation of the brethren at Lystra and I., and here probably took place Timothy's circumcision and ordination (1 Tim. i. 18, iv. 14, vi. 12; 2 Tim. i. 6).

Idalah. A city of Zebulun (Josh. xix. 15).

Iddo. 1. 1 Kings iv. 14. **2.** 1 Chron. vi. 21. ADAIAH in ver. 41, 39. **3.** 1 Chron. xxvii. 21. **4.** *Yedoi* or *Yedo.* A "seer" whose "visions against Jeroboam the son of Nebat" contained notices of Solomon's life (2 Chron. ix. 29). His work "concerning genealogies" recorded "acts of Rehoboam" (xii. 15). His "story" or *commentary* recorded the "acts, ways, and sayings of Abijah" (xiii. 22). His writings doubtless are embodied in Chronicles, so far as the Spirit of God saw them suited to form part of the inspired word. Tradition identifies him with the "man of God" who denounced Jeroboam's calf altar at Bethel (1 Kings xiii.), which 2 Chron. ix. 29 favours; also with Oded which resembles his name (xv. 1). **5.** Grandfather of Zechariah (i. 1, 7; Ezra v. 1, vi. 14, "son" here means *grandson*). Returned from Babylon with Zerubbabel (Neh. xii. 4, 12, 16). **6.** Chief of those who met at Casiphia to join in the second caravan returning under Ezra (viii. 17, 20) in the reign of Artaxerxes Longimanus, 458 B.C. Iddo was one of the 220 Nethinims who joined in the return.

Idol: idolatry. Of the 19 Heb. words for it and IMAGE many express the abhorrence which idolatry deserves and the shame and sorrow of the idolater. (1) *Aven*, "vanity," "nothingness," "wickedness," "sorrow" (Isa. lxvi. 3, xli. 29; Deut. xxxii. 21; 1 Kings xvi. 13; Ps. xxxi. 6; Jer. viii. 19, x. 8; Zech. x. 2; 1 Sam. xv. 23). "Beth-el," the house of God, is named "Beth-aven," house of vanity, because of the calf worship. (2) *Elil*, either a contemptuous diminutive of El, God, *godling*; or from *al* "not," a "thing of naught." There is a designed contrast between the contemptible *elilim* and the Divine *Elohim* (Ps. xcvii. 7; Isa. xix. 3, "nonentities" marg. Ezek. xxx. 13). (3) *Eemah*, "terror," (Jer. l. 38) "they are mad after their idols," hideous forms more fitted to *frighten* than to attract, bugbears to frighten children with. (4) *Miphletzeth*, "a fright": Maachah's idol which Asa cut down (1 Kings xv. 13, 2 Chron. xv. 16); the phallus, symbol of the generative organ, the nature goddess Asherah's productive power. Jer. x. 2-5 graphically describes the making of an idol and its impotence. (5) *Bosheth*, "shame"; not merely *shameful*, but the *essence of shame*, bringing shame on its votaries and especially expressing the obscenity of Baal's and Baal Peor's worship (Jer. xi. 13, Hos. ix. 10). (6) *Gillulim*, from *gal* "a heap of stones" (Gesenius): Ezek. xxx. 13, xvi. 36; Deut. xxix. 17, "dungy gods" marg. (7) *Shiqquqtz*, ceremonial "uncleanness" (Ezek. xxxvii. 23). The worshippers "became loathsome like their love," for men never rise above their object of worship; "they that make them are like unto them, so is every one that trusteth in them" (Ps. cxv. 4-8).

(8) *Seemel*, a "likeness" (Deut. iv. 16). (9) *Tzelem*, from *tzel* "a shadow" (Dan. iii. 1, 1 Sam. vi. 5), "the image" as distinguished from the *demuth*, "likeness," the *exact counterpart* (Gr. *eikōn*, Col. i. 15, Gen. i. 27). The "image" presupposes a *prototype*. "Likeness" (Gr. *homoiosis*) implies mere *resemblance*, not the exact counterpart and derivation, hence the Son is never called the "likeness" of the Father but the "Image" (1 Cor. xi. 7; John i. 18, xiv. 9; 2 Cor. iv. 4; 1 Tim. iii. 16, vi. 16; Heb. i. 3). The idol is supposed to be an "image" exactly representing some person or object. (10) *Temunah*, "similitude," "form" (Deut. iv. 12-19, where Moses forbids successively *the several forms of Gentile idolatry*: *ancestor worship*, as that of Terah (Josh. xxiv. 2), Laban (Gen. xxxi. 19, 30, 32), and Jacob's household (xxxv. 2-4), to guard against which Moses' sepulchre was hidden; *hero worship* and *relic worship* (Jud. viii. 27, xvii. 4; 2 Kings xviii. 4); *nature worship*, whether of the lower animals as in Egypt, or of the heavenly bodies, the sun, moon, and stars, as among the Persians). (11) *'Atzab, 'etzeb, 'otzeb*, "a figure," from *atzab* "to fashion"; with the additional idea of *sorrowful labour* (Isa. xlviii. 5, Ps. cxxxix. 24), "see if there be any *wicked* way (way of *pain*, way of an *idol*, Isa. xlviii. 5) in me, and lead me in the way everlasting." The way of idolatry, however refined, proves to be a *way of pain*, and shuts out from *the way everlasting* (1 John v. 21, Rev. xxi. 8, 1 Cor. x. 20, 21).

Tacitus the Roman historian (Hist. v. 4) notices the contrast between Judaism and the whole heathen world, which disproves the notion that it borrowed from the latter and consecrated several of their rites. "The Jews conceive the Divinity as One, and to be understood only by the mind; they deem those profane who form any image of the gods, of perishable materials and after the likeness of men; the Divinity they describe as supreme, eternal, unchangeable, imperishable; hence there are no images in their cities or their temples, with these they would not flatter kings nor honour Cæsars." (12) *Tzir*, "a pang," also "a mould" or "shape" (Isa. xlv. 16). (13) *Matztzeebah*, a "statue" set up (Jer. xliii. 13 marg.). Obelisks to the sun god at the city (house) of the sun, as Beth-shemesh or Heliopolis mean; "On" in Gen. xli. 45, 2 Kings iii. 2, x. 26, 27 marg. The "images" or *standing columns of wood* (subordinate gods worshipped at the same altar with Baal) are distinct from the *standing column of* stone or "image" of Baal himself, *i.e.* a conical stone sacred to him. The

Phœnicians anointed stones (often aerolites, as that "which fell down from Jupiter," sacred to Diana of Ephesus, Acts xix. 35) to various gods, like the stone anointed by Jacob (Gen. xxviii. 18, 22) at Bethel, called therefore Bætylia (comp. also xxxi. 45). The black pyramidal stone in Juggernaut's temple, that of Cybele at Pessinus in Galatia, the black stone in the Kaaba at Mecca reported to have been brought from heaven by the angel Gabriel, all illustrate the wide diffusion of this form of idolatry. So the Lingams in daily use in the worship of Siva in Bengal, and the black stone daily anointed with perfumed oil in Benares. (14) *Chammanim*, "sun images." The Arabic *Chunnas* is the planet Mercury or Venus. The symbol of the Persian sun god was the sacred fire, Amanus or Omanus, Sanskrit *homa* (2 Chron. xxxiv. 4, 7, xiv. 3, 5). *Chamman* is a synonym of Baal the sun god in the Phœnician and Palmyrene inscriptions, and so is applied to his statues or lofty, obelisk like, columns (Isa. xvii. 8, xxvii. 9 marg.). These "statues" are associated with the Asherim ("groves" A. V.), just as Baal is associated with Asherah or Astarte (1 Kings xiv. 23, marg. 2 Kings xxiii. 14). The Palmyrene inscription at Oxford is, "this *chammana* the sons of Malchu have dedicated to the sun." Ezek. vi. 4, 6: sun worship and Sabeanism or worship of the heavenly hosts (*sabaoth*) was the oldest idolatry. Job, one of the oldest books in the Bible, alludes to it (xxxi. 26), "if I beheld the sun when it shined or the moon . . . and my heart hath been secretly enticed, or my mouth hath kissed my hand, this were an iniquity," etc. In opposition to this error God is called "Lord God of Sabaoth." The tower of Babel was probably built so that its *top should be sacred to the heavens* (not that its top should *reach* heaven, Gen. xi. 4), the common temple and idolatrous centre of union. The dispersion defeated the purpose of the builders, but still they carried with them the idolatrous tendency, attributing their harvests, etc., to the visible material causes, the sun, moon, air, etc. (Jer. xliv. 17.) Soon a further step was deifying men, or else attributing every human vice, lust, and passion to the gods. Cicero ridicules this grovelling anthropomorphic worship, yet was himself a priest and worshipper! These *sun columns* towering high above Baal's altars (2 Chron. xxxiv. 4, 7) were sometimes of wood, which could be "cut down" (Lev. xxvi. 30). The Phœnician Adon or Adonis, the Ammonite Moloch or Milcom, the Moabite Chemosh, the Assyrian and Babylonian Bel, and the Syrian Hadad, the Egyptian Ra, are essentially the same sun god. Adrammelech was the male, and Anammelech the female, power of the sun. Gad was the sun, or Jupiter, representing fortune, Meni the moon or Venus, representing fate (Isa. lxv. 11). As the sun represents the active, so the moon the passive powers of nature. The two combined are represented as at once male and female, whence in the LXX. Baal occurs with masculine and feminine articles, and men worshipped in women's clothes, and women in men's clothes, which explains the prohibition Deut. xxii. 5. Magic influences were attributed to sowing mingled seed in a field and to wearing garments of mixed material; hence the prohibition Lev. xix. 19. In Ezek. viii. 17, "they put the branch to their nose" alludes to the idolatrous usage of holding up a branch of tamarisk (called *barsom*) to the nose at daybreak whilst they sang hymns to the rising sun (Strabo, 15, § 733). Baal or sun worship appears indicated in the names Bethshemesh, Baal Hermon, Mount Heres ("sun"), Belshazzar, Hadadezer, Hadad Rimmon (the Syrian god).

(15) *Maskith* (Lev. xxvi. 1, Num. xxxiii. 52): "devices"; with *eben* "stones of device," viz. with figures or hieroglyphics sacred to the several deities on them; "effigied stones" (Minucius Felix, 3). Like "the chambers of imagery" or priests' chambers with idolatrous pictures on the walls as seen in vision (Ezek. viii. 12), answering to their own *perverse imaginations*. Gesenius, "a stone with an idol's image, Baal or Astarte." (16) TERAPHIM [see]. (17) *Pesel*. The process by which stone, metal, or wood was made into a *graven* or *carved image* (lit. one trimmed into shape and having had the finishing stroke) is described Isa. xliv. 10–20. It was overlaid with gold or silver, and adorned with chains of silver (worn lavishly by rich orientals) and embroidered robes (Jer. x. 8, 9). "Fastened with nails that it should not be moved" (Isa. xli. 7), to keep the god steady! and that his influence might be secured to the spot (xl. 19, 20, xlv. 20; Ezek. xvi. 16–18; marg. Jud. iii. 19, 26 [see EGLON, EHUD]; Deut. vii. 25.) (18) *Pesilim*. (19) *Nesek*, *massecah* (Isa. xli. 29). "Molten images" (Deut. xxvii. 15). In Exod. xxxii. 4 "Aaron fashioned it with a graving tool (*cheret*) after he had made it a golden calf." The sense is, he formed it first of a wooden centre, then covered it with a coating of gold, the image so formed being called *massecah*. The mode of its destruction shows this; the wooden centre was first burnt, then the golden covering was beaten or rubbed to pieces (Deut. ix. 20, 21). So LXX., Keil, etc. The rendering "he bound it (the gold) up in a bag" is less probable.

TERAPHIM.

EGYPTIAN WOODEN GODS.

In Gen. xxxv. 2, Jacob's charge to "his household and to all that were with him, Put away the strange gods ('the gods of *the foreigner*,' the Canaanites) among you, and be clean and change your raiment," it seems surprising that idols should have had place in his household. The explanation is gathered from what went before, but the connection is so little obvious that it can only be the result of truth not contrivance. Rachel had stolen Laban's images (teraphim) without Jacob's knowledge (xxxi. 32); *perhaps* not for worship but for their gold and silver, to balance what was withheld by him from her. Laban had divined by them, as xxx. 27, "I have learned by experience," ought to be transl. "I have *learned by divination*," lit. *I have hissed*, "I have divined by omens from serpents." Moreover the sons of Jacob had just before (xxxiv.) carried away all the spoils of Shechem's city, and among them doubtless their gold and silver idols. The words "all that were with him" point to the captured wives and women, etc. "Change your raiment" was a charge needed for all who had taken part in the slaughter, and so were ceremonially defiled.

There are two degrees in idolatry. Against the worst, that of having other gods besides Jehovah the one only God, the first commandment is directed. Against the less flagrant degree, worshipping the true God under the form of an image or symbolic likeness, representing any of His attributes, the second is directed. The Baal and Asheerah ("groves") worship violated the first commandment; Aaron's calf worship and Jeroboam's violated the second. Comp. 1 Kings xvi. 30; 2 Kings x. 26–28, 31, xvii. 7–23. So the Roman and Greek catholics violate the second commandment in the adoration of the eucharistic mass, the bowing before images, etc., and go perilously near violating the first in the Divine titles wherewith they invoke the Virgin Mary. Jeroboam's calves paved the way for Baal worship. Transl. Exod. xx. 3, "thou shalt have no other gods *before My face*." Polytheism ancient and modern is willing to grant Jehovah the first place among deities; but He will have none "*in His presence*" which is *everywhere* (Ps. cxxxix. 7). Again no outward form can image God, it only debases instead of helping the worshipper. The principle involved is stated by Paul on Mars' hill, surrounded by the choicest works of genius representing deity (Acts xvii. 29), "forasmuch as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." Once that the first visible representation of God is made, or adopted, it entails another and another endlessly, no one or more idols or symbols ever adequately representing all the countless attributes of God. Hence a female deity was added to the male; an Apollo, Venus, Mercury, Diana, etc., etc., must be added to Jupiter; and, instead of one omnipresent God, deities whose power was restricted to localities were worshipped (1 Kings xx. 23, 28; 2 Kings xvii. 26).

Like all deviations from truth, the first lie necessitates countless others. "The express image of the Father's person" is the incarnate God Jesus. He alone (not visible images and pictures of Him), as represented in the written word, is the appointed revealer of

the unseen God (John i. 18). Israel was God's representative and "peculiar treasure above all people, a kingdom of priests and an holy nation"; the same relation Christ's church now holds (1 Pet. ii. 5, 9).

Israel's kings (when Israel had chosen a visible head instead of the invisible King alone) were under God as their feudal superior (1 Kings iii. 14, xi. 11). The penalty of overt idolatry, as being treason against the Divine King, was death. The offender's nearest relatives must denounce him, and even be first to stone him (Exod. xxii. 20; Deut. xiii. 2-10, xvii. 2-5). Especially Moloch's worship with human sacrifices and passing through the fire entailed death as the penalty. The Canaanites were exterminated for it (Exod. xxxiv. 15, 16; Deut. vii., xii. 29-31, xx. 17). Israel's disasters were the punishment of their idolatry (Jer. ii. 17). Saul lost his throne, Achan his life, and Hiel his family, for retaining or restoring aught of a people doomed for idolatry (1 Sam. xv., Josh. vii., 1 Kings xvi. 34). God works out His ends, even His judgments, in the way of natural consequence. The calves of Jeroboam and Baal's groves were the sin. The disgust of all godly Israelites, intestine divisions, a perpetual conflict between the Mosaic law, still in force, and the established national idolatry, and the immorality which results from idolatry, were the natural and penal consequence, bringing ruin finally on the state. Israel, foremost in the offence under Jeroboam and then Ahab, is first to have prophets sent as censors and seers to counteract the evil, but proving refractory is the first to be carried into captivity. Judah, following the bad example in her turn, has prophets sent whom she rejects and even kills, and at nearly the same interval between the sin and the punishment follows Israel into captivity. Idolatry on the part of the O. T. Israel, and the spiritual Israel, is *high treason* against the heavenly King (1 Sam. viii. 7) whose direct subjects we avowedly are. The punishments were then temporal (Deut. xvii. 2-13). Israel's original contract of government is in Exod. xix. 3-8, xx. 2-5; Deut. xxviii., xxix., xxx. Often Israel fell from the covenant, and at intervals renewed it. The remarkable confirmation of the Divine authority of the law is, it was only in prosperity Israel neglected it, in distress they always cried to God and returned to the law, and invariably received deliverance (Jud. x. 10, 2 Chron. xv. 12, 13); especially at the return from Babylon (Neh. ix. 38). Israel's idolatry was not merely an abomination in God's sight, as that of the Gentiles, but spiritual "adultery" against Jehovah her Husband (Isa. liv. 5, Jer. iii. 14, Ezek. xvi.). Hos. ii. 16, 17: "thou shalt call Me Ishi (my Husband, the term of affection), no more Baali" (my Lord, the term of *rule*, defiled by its application to Baal, whose name ought never to be on their lips: Exod. xxiii. 13, Zech. xiii. 2), etc. Fornication formed part of the abominable worship of the idols, especially Baal Peor and Ashtoreth or Astarte, who represented nature's generative powers and (Num. xxv. 1, 2) to whom *quedeeshim* and *quedeeshoth*, public male and female prostitutes, were "consecrated" (as the Heb. means: Deut. xxiii. 17, etc.; 2 Kings xxiii. 7; Hos. iv. 14), "separated with whores (withdrawn from the assembly of worshippers for carnal connection with them) . . . sacrifice with *the* harlots" (so Heb.) (Herod. i. 199). This horrid consecrated pollution prevailed in Phœnicia, Syria, Phrygia, Assyria, and Babylonia, and still in Hindoo idolatry. Man making lust a sacred duty! This is the force of the phrase, "Israel *joined himself unto* Baal Peor," as appears in 1 Cor. vi. 16, 17, "He which . . . is joined to an harlot is one body; for two, saith He, shall be one flesh. But he that is joined unto the Lord is one spirit."

God chose Egypt as Israel's place of training, though an idolatrous country, but took every precaution, if they would only have heeded Him, to save them from the contagion. He placed them in a separate province; as shepherds they were an abomination to Egyptians, and sacrificed to God the very animals Egypt worshipped (Exod. viii. 26). Finally, the Egyptians bitterly oppressed them. Yet the fascinations of idolatry spellbound Israel during their long stay in Egypt (Josh. xxiv. 14, Ezek. xx. 7), and led them to relapse into the sin from which Abram had been rescued by his call from Ur. God by Moses smote the symbols of Egyptian idolatry with the ten plagues, "executing judgment against all the gods of Egypt" (Exod. xii. 12), the *river*, the *wind* bringing locusts, the dust of the *earth*, the *cattle*, the symbol of Apis (Num. xxxiii. 4). [See EGYPT.] Yet Israel in all their history showed a continual tendency to adopt the idols of the neighbouring nations; in the desert they "sacrificed unto devils" (*sa'eer, a shaggy goat*, worshipped with the foulest rites at Mendes in Lower Egypt. Speaker's Comm. transl. "to the evil spirits of the desert": Lev. xvii. 7, comp. Isa. xiii. 21, xxxiv. 14; 2 Chron. xi. 15). Behind the idols, though nonentities in themselves, lurk real *demons*, to whom consciously or unconsciously the worship is paid, as inspiration declares (Deut. xxxii. 17), "devils" *lasheedim*, "destroyers"; as Satan's name Apollyon means; slavish fear being the prompting motive, not love, the idol feaster has his fellowship with demons (1 Cor. x. 20), even as the communicant in the Lord's supper has by faith real fellowship with the Lord's body once for all sacrificed, and now exalted as the Head of redeemed mankind. In the northern kingdom of Israel, from Jeroboam down to Hoshea whom Shalmaneser dethroned, no one royal reformer appeared. In Judah several arose, Asa, Jehoshaphat, Hezekiah, Josiah. The Babylonian captivity almost thoroughly purged the Jews from their proneness to idols (Jer. xliv. 17, 18, contrast Hos. iii. 4). But traces appeared still in their partially adopting Greek idolatry and usages for worldly compromise, just before Antiochus Epiphanes' attempt to overthrow Jehovah's worship (1 Macc. i. 43-54). The heroic resistance of the Maccabees, besides their contact with the Persians who rejected images, and especially the erection of synagogues and the reading the law every sabbath in them, gave them the abhorrence of idols which now characterizes them.

In the Christian church "the deadly wound" that was given to "the beast" (the God-opposed world) by Christianity (Minucius Felix, A.D. 180, and Arnobius adv. Gent. iv. 1, mention that the Romans were shocked to find among Christians "no altars, no temples, no images") was speedily "healed" by image worship being revived in the Roman and Greek churches (Dan. vii. 8, 11, 24, 25; 1 Tim. iv. 1-3), so that "the beast that was, and is not (during the brief continuance of the deadly wound), yet is" (Rev. xvii. 8); and in spite of God's judicial plagues "men repented not of the works of their hands, that they should not worship devils, and idols of gold and silver and brass and stone and wood, which neither can see, nor hear, nor walk" (Rev. ix. 20). The deadly wound is healed also by the prevalence of "covetousness which is idolatry" (Eph. v. 5, Col. iii. 5) in all Christendom, reformed and unreformed, and the "form of godliness without the power"; culminating in *the wilful king* of the third kingdom (Dan. viii. 11, 12, xi. 36; 2 Tim. iii. 1-9 describes the hotbed from which the last antichristianity shall spring). Probably the second beast is the same, the false prophet who causes an image to be made to the first beast (Dan. vii. 8-26), and all who will not worship it to be killed, after the harlot has been unseated and judged (Rev. xiii. 14-18, xvi. 13-16, xvii.). The Lord will come "utterly to abolish the idols," and all "idolaters shall have their part in the lake which burneth with fire and brimstone" (Rev. xxi. 8; Isa. ii. 18, 19; Zech. xiii. 2, 3). Self idolatry, self will, and self sufficiency must be subdued, if God is to be our God. 1 Sam. xv. 23 implies that "conscious disobedience is idolatry, because it makes self will, the human I, into a god" (Keil).

Idumea. [See EDOM.]

Igal. **1.** Num. xiii. 7. **2.** Son of Nathan of Zobah (2 Sam. xxiii. 36); in 1 Chron. xi. 38 "Joel, the brother of Nathan."

Igdaliah. The "man of God" (*i.e.* a prophet, one not his own; having parted with all right in himself, to be wholly God's: Deut. xxxiii. 1, Moses; Elisha, 2 Kings iv. 7; Timothy, 2 Tim. iii. 17). Father of Hanan, in the chamber of whose sons Jeremiah (xxxv. 4) met the Rechabites; as consecrated by its association with his name, it was a fit scene for the Divine communication.

Igeal. 1 Chron. iii. 22. Fourth in descent from Zerubbabel; but, according to Lord A. Hervey, son of Shimei, brother to Zerubbabel.

Iim. **1.** Contracted fr m *Ije Abarim*, a late stage of Israel's wilderness journey (Num. xxxiii. 45, xxi. 11),

= *ruinous heaps*. On the S.E. border of Moab, in the midbar or "wilderness," unenclosed uncultivated land, verdant in spring, but parched and dreary in summer. The "Abarim" distinguishes it from (2.) Another I. in S.W. Canaan (Josh. xv. 29). Abarim = *farther regions* or *coast regions*, viz. the hills facing Jericho, the whole upland E. of Jordan, the Gr. "Peræa." Between Ije Abarim and Dibon Gad were the rivers Zared and Arnon. Comp. Deut. ii. 9–12; 13, "rise up," implies the Israelites remained at I. some time; they were forbidden to assail Moab.

Ijon=*ruin*. A store city of Naphtali in N. Palestine. Captured by Benhadad's captains, at Asa's request for help against Baasha, king of Israel (1 Kings xv. 20, 2 Chron. xvi. 4). Taken also by Tiglath Pileser (2 Kings xv. 29). The lovely little plain N.W. of Dan, at the foot of the hills of Naphtali, *Merj Ayun*, is probably the site.

Ikkesh. 2 Sam. xxiii. 26; 1 Chron. xxvii. 1, 9.

Ilai. 1 Chron. xi. 29. In 2 Sam. xxiii. 28 Zalmon.

Illyricum. The region stretching from Italy to Epirus, along the N.E. of the Adriatic. The extreme limit (probably about Dyrrachium) unto which Paul had preached the gospel, towards Rome, when he wrote the epistle to Romans (xv. 19). "Dalmatia" is applied to the same region.

Image. [See FORM and IDOL.]

Imla, Imlah. 2 Chron. xviii. 7, 8; 1 Kings xxii. 8, 9.

Immanuel = *God with us*. Isa. vii. 10–16, viii. 8; Matt. i. 23. "Behold (arresting attention to the extraordinary prophecy) a (Heb. *the*) virgin (primarily the woman [the foreappointed mother of Messiah is ultimately meant by the Spirit]; then a virgin, soon to become the prophet's second wife) shall conceive and bear a son, and shall call his name Immanuel. . . . Before the child (Isaiah's) shall know to refuse the evil and choose the good (*i.e.* before he reaches the age of discrimination, three years), the land (Syria and Israel then leagued in one) that thou abhorrest," etc. (rather, "the land before the face of whose two kings thou shrinkest shall be forsaken" or "desolate"). Ahaz, king of Judah, received this as a sign given by the Lord Himself, when the king refused to ask one, that Pekah of Israel and Rezin of Damascus, who had already "smitten him with a great slaughter," so that "his and his people's heart was moved as the trees of the wood with the wind" (2 Chron. xxviii., Isa. vii. 1, 2), should nevertheless not subdue Jerusalem, but be themselves and their land subdued. Just two years after Pekah of Israel was slain by Hoshea, and Rezin of Damascus by Tiglath Pileser king of Assyria. Like many typical prophecies, having a primary and an ulterior fulfilment (the one mainly aimed at), this has only a partial realization in the circumstances of Isaiah's age; these are only suggestive of those which form the consummation of all prophecy (Rev. xix. 10), Messiah's advent. Thus "the virgin" has its full meaning only in the virgin mother of whom Jesus was born, having been conceived by the Holy Ghost. Jer. xxxi. 21, 22: "O virgin of Israel . . . the Lord hath created a new thing in the earth, a woman shall compass a man." Mic. v. 3: Israel's and Judah's deliverance is ensured by the birth of Immanuel, "He will give them up, until . . . she which travaileth hath brought forth." The N. T. application is not an "accommodation," for Matthew (i. 23) expressly states that Jesus' birth of the virgin "was done *that it might be fulfilled* which was spoken of the Lord by the prophet, saying, Behold," etc., "and *they* (no longer *she*) shall call His name Emmanuel." When the prophecy received its full and exhaustive accomplishment, no longer is the sense of Immanuel restricted to the *prophetess's* view of it, in its partial fulfilment in her son; *all* then call or regard Him as peculiarly and exclusively characterized by the name "Immanuel." 1 Tim. iii. 16: "God was manifest in the flesh" (Col. ii. 9). Matt. xxviii. 20: "Lo, I am *with you* alway, even unto the end of the world." John i. 14, 18: His full manifestation as "God with us" shall be in the "new heavens and new earth." Rev. xxi. 3: "behold the tabernacle of God is with men, and He will dwell with them . . . and God Himself shall be with them, and be their God." Immanuel cannot in the strict sense apply to Isaiah's son, but only to the "CHILD . . . SON . . . Wonderful, the mighty *God*," as Isaiah expressly says ix. 6, declaring moreover that his children (vii. 3, 14, etc.) are types of Him. Isa. viii. 18: "behold, I and the children whom the Lord hath given me are *for signs* . . . in Israel from the Lord of hosts," which Heb. ii. 13 quotes to prove *the manhood* of Messiah. Isaiah (*i.e. Jehovah's salvation*) typically represents Messiah as "the mighty (Hero) God," "the everlasting *Father*"; Isaiah's children represent Him as "Child" and "Son." Local and temporary features (as Isa. vii. 15, 16) are added in every type, otherwise it would be no type, but the Antitype itself.

"Call His name Immanuel" means not mere appellation, for this was not the designation by which men ordinarily named Him, but *His revealed character shall be* what Immanuel means. Sin destroyed the faculty of intuitively perceiving, as Adam once did, the characteristics; hence the name is now generally arbitrary, and not expressive of the nature. In the case of Jesus Christ, and many in Scripture, the Holy Ghost supplies this want. The promised birth of Messiah involved the preservation of Judah and of David's line, from which God said He should be sprung. Others explain Isa. vii. 14 to refer to the *Messiah Immanuel*, strictly born of the virgin. "The child" in ver. 15, 16, refers to *the child Shear-jashub at Isaiah's side* (ver. 3). The purpose of the two smoking firebrands (ver. 4) shall come to nought, for before *this child* shall grow up, the two shall be extinguished. But God's purpose concerning the house of David shall stand, for the virgin shall bring forth Immanuel.

Immer. **1.** 1 Chron. ix. 12, Neh. xi. 13, 1 Chron. xxiv. 14, Ezra ii. 37, Neh. vii. 40. **2.** A place in Babylonia from which went, with the first caravan, men who could not prove their Israelite birth (Ezra ii. 59, Neh. vii. 61).

Imna. 1 Chron. vii. 35, 40. IMNAH: Asher's firstborn (1 Chron. vii. 30).

Impute. Heb. *chashab*, Gr. *logizomai*; to *count, reckon* (Rom. iv. 2–8), viz. unrighteousness (whether one's own or another's) to one's discredit; or righteousness (whether one's own or another's) to one's credit whether in man's account or in the judgment book of God (Rev. xx. 12, Num. xviii. 27). Philem. 18: "if *Onesimus* hath wronged thee, or oweth thee aught, *put* that *on mine account*." In Rom. iv. 6 *righteousness imputed without works* must mean a righteousness *not our own, yet reckoned as ours*, viz. "the righteousness of (Him who is both) God and Saviour Jesus Christ" (the Gr. 2 Pet. i. 1). The gospel sets forth God's righteousness which is Christ's. Christ's is imputed to us; so that God is at once "just and the justifier of him that believeth in Jesus" (Rom. iii. 25, 26). God in accepting the believer is therefore not only merciful but just. Our advocate is not merely the gracious but "Jesus Christ the *righteous*" (1 John ii. 1). "God is well pleased," not merely for mercy's sake, but "for His *righteousness sake*" (Isa. xlii. 21, xlv. 21 end; Jer. xxiii. 6). "The righteousness of God, by faith of Jesus Christ, is unto all and upon all them that believe" (Rom. iii. 22; iv. 5, 6), "faith (not for its own worthiness, but for that of *Him on whom it rests*) is counted for righteousness" (x. 4; 1 Cor. i. 30).

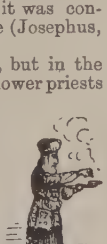
There is a threefold imputation: I. That of Adam's sin to all his posterity; that it is so, Paul proves by the *fact* of all, even infants who have never actually sinned, suffering its *penalty* death (Rom. v. 12–14, 19), even as all inherit his *corrupt nature*. God, *in fact*, deals with us all as a guilty race; for we are all liable to suffering and death; the doctrine of imputation of Adam's sin accounts for it. Yet imputation is not *infusion*; Adam's sin is not ours in the same sense as our own personal sin; nor is imputation the transfer of his *character* to us. II. That of our sins to Christ (Isa. liii. 6). III. That of Christ's righteousness to us (Rom. v. 19; 2 Cor. v. 19, 21). Instead of "imputing their trespasses to men," God "hath made Him to be sin for us who knew no sin, that we might be made (Gr. *that we may become*) the righteousness of God in Him," *i.e.* in union with Him by faith. "Such are we in the sight of God the Father as is the very Son of God Himself" (Hooker). In JUSTIFICATION [see] Christ's righteousness is *imputed* to us; in sanctification Christ's righteousness is *imparted* to us, in vital union with Him the Head from whom the life flows into the members.

Imrah. 1 Chron. vii. 36, 40.

Imri. **1.** 1 Chron. ix. 4. **2.** Neh. iii. 2.

Incense. Exod. xxx. 1, 9, 34, etc. *The altar of incense* was more closely connected with the holiest place than the other things in the holy place, the shewbread table and the candlestick. The incense consisted of four aromatic ingredients (representing God's perfections diffused throughout the four quarters of the world): stacte (Heb. *nataph*, "a drop," the gum that *drops* from the storax tree, *Styrax officinalis*, found in Syria; the benzoin, or gum benjamin, is from Java and Sumatra; the liquid storax of commerce is from a different tree, the *Liquidambar Syraciflua*), onycha (Heb. *shecheleth*, probably the *cap of the wing shell, strombus*, abounding in the Red Sea, used for making perfumes), galbanum (a yellowish brown gum, imported from Persia, India, and Africa), and pure frankincense (the chief of the aromatic gums: S. of Sol. iii. 6, Matt. ii. 11; obtained from India through the Sabeans of S. Arabia; the tree is *Boswellia thurifera*, the native *salai*; the gum is called *oliban*, Arabic *looban*, whence Heb. *lebonah* comes). These were "tempered together," Heb. "salted"; comp. Lev. ii. 13, but that was in the case of offering what was used as food, and salt is not used in compounding the incense of any other people; still God might herein designedly distinguish Israel from other peoples. *Salt* symbolised *incorruptness*; the wine of drink offerings, the blood, and the wood, were the only offerings without it. A portion beaten small was to be "put before the testimony in the tabernacle," *i.e.* outside the veil, before the golden altar of incense; from its relation to the ark thus it became "most holy," as was also the altar of incense (Lev. xxx. 10). This incense was to be kept exclusively for Jehovah; the penalty of making like incense for ordinary perfume was "cutting off." Incense of other ingredients ("strange," xxx. 9) was forbidden to be offered. A store of it was constantly kept in the temple (Josephus, B. J., vi. 8, § 3).

Aaron originally offered it, but in the second temple one of the lower priests was chosen by lot to offer it daily morning and evening (Luke i. 9). King Uzziah for usurping the office was smitten with leprosy (2 Chron. xxvi. 16-21). The morning incense was offered when the lamps were trimmed in the holy place, before the sacrifice. Between the earlier and later evenings, after the evening sacrifice and before the drink offerings, the evening incense was burnt (marg. Exod. xxx. 7, 8; Rev. viii. 1, 3-5). A part of the temple was devoted to a family, "the house of Abtines," whose duty it was to compound the incense, according to the rabbins. One of the *memunnim*, or 16 prefects of the temple, had charge of the incense, that it might be always ready.



When the priest entered the holy place with the incense, the people were all put out of the temple, and from between the porch and the altar (Maimonides); Luke i. 10, "the whole multitude . . . were praying *without, at the time of incense*," *silently*, which accords with Rev. viii. 1, 3. The priest avoided lengthening his stay within, lest the people outside should fear he had been struck dead for some defect in his offering (Lev. xvi. 13). This gives point to Luke i. 21, "the people waited for Zacharias, and *marvelled that he tarried so long in the temple*." On coming forth he pronounced the blessing (Num. vi. 24-26); the Levites broke forth into sacred song, accompanied by the temple music (Mishna); comp. Rev. viii. 5.

On the day of atonement the highpriest, after offering the bullock for himself, took incense in his left hand and a golden shovel full of live coals from the western side of the brazen altar in his right, and went into the most holy place, his *first* entrance there (Lev. xvi. 12, 13). "He shall take a (Heb. *the*) censer (see Heb. ix. 4) full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil; and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercyseat that is upon the testimony, that he die not." In the second temple, where there was no ark, a stone was substituted.

The truth symbolised by "incense" is *the merit of Christ's obedience and atoning death*. It is this, when it is by faith made the accompanying foundation of our prayers, which makes them *rise up* to God as a *sweet and acceptable perfume* [see CENSER] (Rev. viii. 1-5). The incense of the golden altar of incense within the sanctuary had to be lighted from the fire of the atoning altar of burnt offering outside, otherwise the fire was "strange fire" [see ALTAR, ABIHU, NADAB]. So Christ intercedes now *in* the heavenly sanctuary as He died for us *outside*; and the believer's prayer ascends from his inner heart to God *within* the heavenly veil, because it rests on Christ's atoning sacrifice once for all offered "*without* the gate" (Heb. xiii. 12). The altar of incense was connected with the altar of burnt offering by its horns being sprinkled with the blood of the sin offering on the altar of burnt offering on the day of atonement (Lev. xvi. 16, 18; Exod. xxx. 10). Incense symbolises not merely prayer, but *prayer accepted before God because of atonement*: "let my prayer be set forth before Thee as incense, and the lifting up (answering to *the rising up* of the incense smoke) of my hands as the evening *sacrifice*" (Ps. cxli. 2). For prayer was offered by the pious Jews at the times of the morning and evening sacrifices on the altar of burnt offering, which were accompanied with the incense on the altar of incense, thus marking that prayer rests upon propitiation by sacrifice.

In Mal. i. 11 there is no "shall be" in Heb. Probably then the ellipse is to be filled up with *is* as much as *shall be*. By the Jews' wide dispersion already some knowledge of Jehovah was being imparted to the Gentiles, and an earnest existed of the future magnifying of Jehovah's name among the Gentiles "from the rising of the sun unto the going down of the same." The Gentiles already were having glimmerings of the true light, and in every nation a few were heartily trying to serve God so far as they knew. Their worship, as yet imperfect but sincere, is "pure" in comparison with your "polluted bread" (ver. 7, 12-15; Acts x. 34, 35, xvii. 23; Rom. ii. 14, 15, 27-29). The incense which shall yet be offered "in every place" is *prayer accepted through Christ* (1 Tim. ii. 8). This shall be consummated at Christ's appearing (Zech. xiv. 9, Zeph. iii. 9). The "pure offering" is the "body, a living sacrifice, holy, acceptable unto God" (Rom. xii. 1); the "broken and contrite heart" (Ps. li. 17); "praise, the fruit of the lips"; "doing good," and imparting to the needy (Heb. xiii. 10, 15, 16; 1 Pet. ii. 5, 12).

In Rev. v. 8 it is the golden *vials* not the incense odours (not *thumiamata* but *phialas, hai) which* are the prayers of saints. In Rev. viii. 3, 4 the incense is distinct from, yet offered with, their prayers, the angel presenting them before God. It is not said he *intercedes* for us, still less that we should pray to him to do so; nay this is expressly forbidden (Rev. xix. 10, xxii. 8, 9).

India. (Esth. i. 1, viii. 9.) Ahasuerus' (Xerxes') easternmost dominion, as Ethiopia was the westernmost. The country round the Indus, the *Punjab*, and Scinde, which Alexander the Great afterwards conquered. Heb. *Hoddu, i.e.* Honadu, Hindu; occurring in the Persepolitan inscriptions. Solomon imported through the Red Sea from Ophir Indian articles, of which some have Indian names; *algummim* "sandal wood," *kophim* "apes," *thucciim* "peacocks," *pitdah* "topaz," Sanskrit *pîta*.

Inn. Heb. *lin*. A lodging place for the night. Khans or caravanserais, the halting places of caravans or travelling companies, are places where men and cattle have room to rest, but no food is provided in them. In the times of the pentateuch they were not buildings but resting places where tents might be spread near water and pasture (Exod. iv. 24, Gen. xlii. 27). The caravanserai, a square building enclosing an open court, with arcades around and a terrace over them, is alluded to in Jer. ix. 2. Though lonely and often filthy, the terrace is tolerably clean, but the court and stabling littered with chopped straw

CARAVANSERAI.

and dirt. The prophet would prefer even it to the comforts of Jerusalem, so as to be away from its pollutions. Christian *hospitals* (whence came *hostel*, *hotel*) were originally halting places built for pilgrims. Paula, Jerome's friend, built several on the way to Bethlehem; the Scotch and Irish built some for pilgrims of their nation going to Rome.

The "manger" in Luke ii. 7 was a crib in a stable attached to a khan (*kataluma*, having cells or apartments above for travellers as well as stalls below for the cattle) where there was no host. The inn (*pandokeion*) in Luke x. 34, 35 had a "host," and so resembled our "inn" with its "innkeeper"; the women connected with such lodging places were often of a loose character (Josh. ii. 1). However, Justin Martyr (Tryph. 78, A.D. 103), who was born only 40 miles off, says Jesus was born *in a cave* near Bethlehem, one of the caverns in the narrow long grey hill on which it stands, for caves in rocky countries are often used as stables; in the manger in it Jesus was laid.

"The habitation of Chimham by Bethlehem" (*geruth Chimham*) (Jer. xli. 17) was a halting place or station in or at the patrimony of David, made over to Barzillai's son Chimham for his father's loyalty (2 Sam. xix. 34–40).

Inspiration. *The supernatural action of the Holy Spirit on the mind of the sacred writers whereby the Scriptures were not merely their own but the word of God.* Scripture not merely contains but is the word of God. As the whole Godhead was joined to the whole manhood, and became the Incarnate Word, so the written word is at once perfectly Divine and perfectly human; infallibly authoritative because it is the word of God, intelligible because in the language of men. If it were not human we should not understand it; if it were not Divine it would not be an unerring guide. The term "scriptures" is attached to them exclusively in the word of God itself, as having an authority no other *writings* have (John v. 39, x. 34–36). They are called "the *oracles* of God" (Rom. iii. 2), *i.e. Divine* utterances. If Scripture were not plenarily and verbally sanctioned by God, its practical utility as a sure guide in all questions directly or indirectly affecting doctrine and practice would be materially impaired, for what means would there be of distinguishing the false in it from the true?

Inspiration does not divest the writers of their several individualities of *style*, just as the inspired teachers in the early church were not passive machines in prophesying (1 Cor. xiv. 32). "Where the Spirit of the Lord is there is liberty" (2 Cor. iii. 17). Their will became one with God's will; His Spirit acted on their spirit, so that their individuality had free play in the sphere of His inspiration. As to *religious truths* the collective Scriptures have *unity* of authorship; as to other matters their authorship is palpably as manifold as the writers. The variety is human, the unity Divine. If the four evangelists were mere machines narrating the same events in the same order and words, they would cease to be independent witnesses. Their very discrepancies (only *seeming* ones) disprove collusion. The solutions proposed in Harmonies, being necessarily conjectural, may or may not be the true ones; but they at least prove that the differences are *not irreconcileable* and would be cleared up if we knew *all* the facts. They test our faith, whether on reasonable evidence we will unreservedly believe His word in spite of some difficulties, designedly permitted for our probation. The slight variations in the decalogue between Exod. xx. and its repetition Deut. v., and in Ps xviii. compared with 2 Sam. xxii., in Ps. xiv. compared with Ps. liii., and in N. T. quotations of O. T., (sometimes from LXX. which varies from Heb., sometimes from neither in every word,) all prove the Spirit-produced independence of the sacred writers who under Divine guidance and sanction presented on different occasions the same substantial truths under different aspects, the one complementing the other. One or two instances occur where the errors of transcribers cause a *real* discrepancy (2 Kings viii. 26, compared with 2 Chron. xxii. 2). A perpetual miracle alone could have prevented such very exceptional and palpable copyists' mistakes. But in *seeming* discrepancies, as between the accounts of the same event in different Gospels, each account presents some fresh aspect of Divine truth; none containing the whole, but all together presenting the complete exhibition of the truth. Origen profoundly says: "in revelation as in nature we see a self concealing, self revealing God, who makes Himself known only to those who earnestly seek Him; in both we find stimulants to faith and occasions for unbelief."

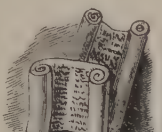
The assaults of adversaries on seemingly weak points have resulted in the eliciting of beautiful and delicate harmonies unperceived before; the gospel defences have been proved the more impregnable, and the things meant to injure "have fallen out rather unto the furtherance of the gospel." When once it is admitted that the N. T. writers were neither fanatics nor enthusiasts, (and infidelity has never yet produced a satisfactory theory to show them to have been either,) their miracles and their Divine commission must also be admitted, for *they expressly claim these*. Thus Paul (1 Cor. xiv. 37), "if any man think himself a prophet, let him acknowledge that the things that I write unto you are the commandments of the Lord." And not only the *things* but the *words*; (ii. 13) "we speak not in the *words* which man's wisdom teacheth, but which the Holy Ghost teacheth." The "discerning of spirits" was one of the miraculous gifts in the apostolic churches. His appeal *on the ground of miracles* (ii. 4) which are *taken for granted* as notorious rather than asserted, (the *incidental* mention being a clear mark of truth because it excludes suspicion of *design*,) and to persons whose miraculous discernment of spirits enabled them to test such claims, is the strongest proof of the Divine authority of his writings. Peter (2 Pet. iii. 16) classes Paul's epistles with "the other Scriptures"; therefore whatever inspiration is in the latter is in the former also.

That inspiration excludes error from Scripture *words*, so far as these affect doctrine and morals, appears from Ps. xii. 6, "the words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times." As our Lord promised the disciples His Holy Spirit, to teach them *how* and *what* they should *say* before magistrates (Matt. x. 19, 20), much more did the Spirit "abiding" with the church "for ever" (John xiv. 16) secure for the *written word*, the only surviving infallible oracle, the inspiration of the *manner* as well as the *matter*. So (xvi. 13) "the Spirit of truth will guide you into all (*the*) truth," viz. not truth in general but *Christian* truth. Also (xiv. 26) "the Holy Ghost shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." "He shall testify of Me" (xv. 26). "He will show you things to come . . . He shall receive of Mine and shall show it unto you" (xvi. 13, 14).

Paul (2 Tim. iii. 16) declares that no part of the written word is uninspired, but "ALL" (lit. "every scripture," *i.e. every portion*) is "profitable" for the ends of a revelation, "doctrine, reproof (*conjuting error*: the two comprehending *speculative* divinity; then follows *practical*), correction (*setting* one *right*, 1 Cor. x. 1–10), instruction (*disciplinary training*: Deut. xiii. 5, 1 Cor. v. 13) in righteousness, that the man of God may be *perfect, throughly furnished* unto all good works"; as it makes him "perfect" it must be perfect itself.

Some parts were immediately communicated by God, and are called "apocalypse" or "revelation," as that to John, and to Paul (2 Cor. xii. 1, Rom. xvi. 25). Others, as the *historical parts*, are matter of human testimony. But inspiration was as much needed to write known facts *authoritatively* as to communicate new truths; else why should certain facts be *selected* and others be passed by? Inspired *prohibition* is as miraculous as inspired utterance. Had the evangelists been left to themselves, they doubtless would have given many details of Jesus' early life which our curiosity would have desired, but which Divine wisdom withheld, in order to concentrate all our attention on Christ's ministry and death. The *historical* parts are quoted by Paul as God's "law," because they have His sanction and contain covert lessons of God's truth and His principles of governing the world and the church (Gal. iv. 21). Considering the vast amount of Mariolatry and idolatry which subsequently sprang up, the hand of God is marked in the absence from the Gospel histories of aught to countenance these errors.

Sacred history is like "a dial in which the shadow, as well as the light, informs us" (Trench). The Spirit was needed to qualify the writers for giving what they have given, a condensed yet full and clear portraiture of Messiah, calculated to affect all hearts in every nation, and to sow in them seeds of faith, hope, and love. The minor *details*, such as Paul's direction to Timothy to "bring his cloth and parchments," and to "drink a little wine for his stomach's sake and his infirmities," are vivid touches which give life and nature to the picture, making us realize the circumstances and personality of the apostle and his disciple, and have their place in the inspired record, as each leaf has in the *tree*. The *genealogies*, as in Gen. x., Matt. i., form most important links between the progressive stages in the sacred history, and are anything but dry and profitless to the diligent student. There is a *progress* in the manifestation of the eternal and unchangeable principles of *morality*, in the N. T. as compared with the O. T. God never sanctioned evil, but dealt with the *nonage* of the world as to REVENGE, DIVORCE, etc. [see] as its case required, less strictly marking sin than under the clear light of N. T.



ANCIENT SCROLLS.

The *mode* of God's inspiring the writers it is not essential for us to know; the *result* is what momentously concerns us, viz. that their writings are *our sure guide*; for (2 Pet. i. 21) "the prophecy of Scripture (the written word of *men inspired*, as 'prophet' means 1 Cor. xiv. 29, not merely a *foreteller*) came not by the will of man, but holy men spake as they were moved (lit. borne along, Acts ii. 2; rapt out of themselves, yet not losing self control, 1 Cor. xiv. 32) by the Holy Ghost." Every word of inspiration is equally the word of God; but there is a progress in the mode of revelation, and there are degrees in the importance of the words uttered. With the prophets God spoke in vision, but with Moses "face to face" and "mouth to mouth" (Exod. xxxiii. 11, Num. xii. 6-8). The highest revelation of all is that of God manifest in the flesh. But, however varied the *mode*, the *result* is that all Scripture alike is sanctioned as the word of God.

Caiaphas is an instance showing that the *words* were sanctioned as divinely inspired; whilst the speaker himself did not know the deep significance of his own words (John xi. 50), "he spake not of himself." So (1 Pet. i. 11) the O. T. prophets "searched what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory, . . . unto whom it was revealed, that not unto themselves but unto us they did minister," etc. They too knew not the full meaning of their own *words*. For "no prophecy of Scripture proves to be of *private solution*" (Gr. 2 Pet. i. 20), *i.e.* it is not the utterance of the mere *individual*, and so to be *solved* or interpreted by him, but of "the Holy Ghost" by whom the writer was "moved"; Scripture is not restricted to the immediate sense in the mind of the *individual* writer, but has in view "the testimony of Jesus," which is "the spirit of prophecy" in the "holy men moved by the Holy Ghost." The *words* of one compared with those of another from whom the former may be separated in age and in country often bring forth some truth evidently not contemplated by the writer, but designed by the ONE MIND who inspired, overruled, and sanctioned both. There is throughout the whole a consistently developed scheme, too grand for the mind of any one writer.

Our Lord and His apostles make vital truths hinge on *single* words. The force of Jesus' three answers, "It is written," to Satan's three temptations lies in single words (Matt. iv.). So in chap. xix. 4. Also He confutes the Sadducees and proves the *resurrection of the body* from *words* which otherwise *we* should scarcely have regarded as proving it (Matt. xxii. 32), "I *am* (not I *was*) the God of *Abraham*" (viz. the man in his integrity, *body*, soul, and spirit). The one word *My* is Christ's proof of His Godhead (Matt. xxii. 43), "the Lord said unto MY Lord (Ps. xc. 1): if David call Him Lord, how is He His Son?" David could not have understood the full force of his own words (Ps. xxii.) as to the "gall," the "vinegar," the "parting of His garments," and "casting lots for the vesture," and other minute details fulfilled in Messiah. He who, working through means, creates the minute leaf as well as the mighty forest, saith of *all* His word, "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. v. 18; "law" means the *whole O. T.*, as John (x. 35) uses "law" of the psalms). Christ's argument, "if He called them *gods*, unto whom the word of God came, say ye of Him whom the Father hath sanctified and sent, Thou blasphemest, because I said, I am the Son of God?" rests on the *one word* "gods" being applied to *rulers*, as *types* of the Son of God, therefore still more applicable to the *Antitype* Himself. Our Lord makes it a fundamental principle "the Scripture cannot be broken," even as to one word (John x. 35). So also Paul shows unhesitating confidence in the Divine authority of special words, as "seed" not "seeds" (Gal. iii. 16), "all" (Heb. ii. 8), "brethren" (11), "to-day," and "My rest" (iv. 1-11). To crown all, Revelation (xxii. 19) at its close declares, "if any man shall take away from the *words* of the book of this prophecy, God shall take away his part out of the book of life."

Often it is a single verse that, by the same Spirit as inspired the word, has breathed new life into the sinner. The diligent student too is often struck by the unexpected light which one expression on examination affords, as in some masterpiece of art a single touch can impart life and meaning to the whole.

Verbal inspiration does not require that every saying reported in Scripture should be a literal transcript of the speaker's words, but that it should be substantially a true statement, and such a one as the Spirit of God sanctions for the ends of the revelation. Moreover, in recording wicked men's sayings or doings, Scripture does not sanction but simply *records* them. So in the case of merely human utterances. In 1 Cor. vii. 5, 6, Paul distinguishes his words "by permission" from those "of commandment"; and in ver. 25-38 he gives his "judgment" as one faithful, but as having on the point "no commandment of the Lord." Here his inspiration appears in his expressly declining to command as divinely authoritative a certain course as an apostle, and merely advising it as a Christian friend. How important it was to make this distinction appears from the subsequent error of the church in imposing vows of perpetual celibacy. So in ver. 12-15 (contrast 10) he says on a particular case, "I, not the Lord," whereas he had on the main point said, "not I, but the Lord." Every word employed by the sacred writer in all cases is sanctioned as suited in its place for the Holy Spirit's purpose.

Various readings in MSS. do not invalidate verbal inspiration. It is the *original* Scriptures whose words have inspired authority, not the subsequent copies or versions. The words of the decalogue were written by the finger of God, though the MSS. transmitting them to us contain variations. Like other gifts of God, this may be lost in whole or part by man's carelessness. Yet a remarkable providence has watched over Scripture, keeping the Jews from mutilating the O. T. and the Roman and Greek Catholics from mutilating the N. T. though witnessing against themselves [see CANON]. Moreover God has preserved by human means a multitude of MSS., patristic quotations, and ancient versions, enabling us to restore the original text almost perfectly for all practical purposes. The range of doubt remaining is confined within narrow limits. Exemption from all transcriptional errors would have needed a perpetual miracle, which is not God's mode of dealing with us. Whilst some passages affecting vital doctrines are on examination rejected as not in the original, the doctrines themselves stand firm as ever, because they rest on the agreeing testimony of the *whole* of God's word; in other passages the orthodox truths are confirmed more fully by restoring the original text. Irenæus (Adv. Hæres., ii. 47) says, "in the many voiced tones of Scripture expressions there is one symphonious melody"; Origen (Hom. 39), "as among plants there is not one without its peculiar virtue . . . so the spiritual botanist will find there is nothing, in all that is written, superfluous."

The prophets preface their prophecies with "thus saith the Lord," "the burden (weighty utterance) of the

word of the Lord" (Zech. ix. 1, xii. 1; Mal. i. 1). The apostles declare of them, "the Scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake," "God showed by the mouth of all His prophets that," etc. (Acts i. 16; iii. 18, 21; iv. 25.) They rest the truth of the Holy Spirit's outpouring, Christ's resurrection, and the mystery of the admission of the Gentiles to be fellow heirs in the gospel, on the *O. T. as infallible* (Acts ii. 16, 25-33; 1 Cor. xv. 3, 4; Rom. xvi. 26). If then the O. T. prophets were infallible, much more the *apostles* in their N. T. Scriptures; as these and even the least in the gospel kingdom rank above those (Matt. xi. 11; Eph. iii. 5; 1 Cor. ii. 9, 10). Paul received the gospel which he preached, by extraordinary revelation; therefore he claims for it Divine authority (Gal. i. 11, 12; Eph. iii. 3). His word is "the word of God" which "he speaks in Christ," also "Christ speaking in Him" (2 Cor. ii. 17, xiii. 3). Just as Haggai was "the Lord's messenger in the Lord's message" (i. 13), *i.e. invested with* His commission; and Neh. ix. 30, "by Thy Spirit in Thy prophets"; and David (2 Sam. xxiii. 2), "the Spirit of the Lord spake by me, and His word was in my tongue."

Intercession. I. *Christ's*: (1) In a general sense, for transgressors: Isa. liii. 12; Luke xxiii. 34, for His murderers. (2) In a special sense, for His believing people alone: "I pray not for the world, but for them which Thou hast given Me" (John xvii. 9). His prayer of compassion is for self destroying sinners. His pleading as *Advocate* is for His believing people, claiming their justification as a matter of right, on the ground of His righteousness. "*We* (who walk in the light as He is in the light) have an Advocate with the Father, Jesus Christ, *the righteous*" (1 John ii. 1, comp. i. 7; Rom. viii. 33, 34; Heb. vii. 25). He died once for all, atoning for all sin; but "He ever liveth to make intercession *for them that come unto God by Him*," and for them alone. As examples of His intercession comp. Isa. lxii. 1, for Zion; Zech. i. 12, 14; Ps. lxix. 6, 7, "let not them that wait on Thee, O Lord God of hosts, be ashamed, for My sake," etc. II. *The Holy Spirit's*: Rom. viii. 26, 27. Christ intercedes *for* us *above*; the Holy Spirit, in Christ's personal absence, intercedes on earth in us. Hence the Holy Spirit has the same title as Christ, the *Paraclete* (which in A. V. is transl. "Advocate" in the case of Christ, "Comforter" in the case of the Holy Spirit; the original word is the same for both). The Holy Spirit is the Spirit of prayer in every one below for whom Christ pleads above. The Holy Spirit is said to intercede for us with *groanings*, because He *makes us to* "*groan*" or "sigh." Knowing our needs better than we, He breathes in our prayers spiritual desires which find utterance in inarticulate sighings; these the Searcher of hearts knoweth, and interprets and answers accordingly; for whatever aspirations the Holy Spirit breathes in us are "according to the will of God." III. *Man's*: Rom. xi. 2, Elijah interceding *against* Israel, as elsewhere *for* the people (Jas. v. 17, 18). Paul often asks the prayers of Christians in behalf of himself and other ministers, and the extension of Christ's kingdom (2 Thess. iii. 1; Eph. vi. 18, 19).

Iphedeiah. 1 Chron. viii. 25, 28.

Ira. **1.** The Jairite (2 Sam. xx. 26). **2.** "Ira the Ithrite," *i.e.* of Jattir, a town in the mountainous region of Judah, which David haunted in the time of Saul's persecution, and to which he sent presents for his friends from the Amalekite spoil (1 Sam. xxx. 27). One of David's guard (2 Sam. xxiii. 38). **3.** 2 Sam. xxiii. 26. Sixth captain of the sixth month of the 12 courses, 2400 in each (1 Chron. xxvii. 9).

Irad. Son of Enoch, grandson of Cain, father of Mehujael (Gen. iv. 18). The similarity of the names to those in Seth's line, Enoch, Cainan, Jared, Mahalaleel, arose from the paucity of names at first, the relationship of Seth's and Cain's families, and their occasional intercourse. Still there is difference enough in the names to distinguish them.

Iram. Gen. xxxvii. 43. The "kings" of Edom there enumerated (ver. 31-39) did not precede the "dukes" (40-43), but reigned contemporaneously with them, and were elected by them at every vacancy in the throne. The names (31-39) are probably those of the *cities* where the "dukes" named before (15-19) had their seat of government; so that we should transl. "duke of Magdiel, duke of Iram," etc. Timnah and Kenaz called their cities after their own names. The Horites were probably not finally destroyed immediately after Esau's settlement in their land, if we judge by the analogy of the conquest of Canaan (Deut. ii. 12, 22).

Ir-ha-heres. "The city of destruction" (Isa. xix. 18). Smitten with "terror" at Jehovah's judgments, Egypt shall be converted to Him. "Five cities shall speak the language of Canaan, and swear to the Lord of hosts." Some think the five are Heliopolis, Leontopolis, Migdol, Daphne (Tahpanhes), and Memphis. Leontopolis is perhaps "the city of destruction," so called in disparagement, because here Onias, who had failed to get the high priesthood at Jerusalem, built a temple in rivalry of that at Jerusalem which was the only lawful one. Onias read "city of the sun" (*ha-hheres*), *i.e.* On or Heliopolis, in the nome (prefecture) of which he persuaded Ptolemy Philometer (149 B.C.) to let him build the temple, in order to tempt the Jews to reside there. He alleged that this site was foreappointed by Isaiah's prophecy 600 years before. So 16 MSS., also Vulg. The conversion (through the Jewish settlement in Egypt and the Gr. LXX. transl. of O. T.) of many Ethiopians to the God of the Jews (Acts ii. 6, 10, 11), *e.g.* Queen Candace's chamberlain whom Philip met on his return from worshipping at Jerusalem, is an earnest of a fuller conversion to come (Zeph. iii. 9; Zech. xiv. 9; Rev. vii. 9). The "altar" and "pillar" foretold (Isa. xix. 19, 20) are *memorial* and *spiritual* (Josh. xxii. 22-26; Gen. xxviii. 18; Mal. i. 11); for one only sacrificial altar was lawful, viz. that at Jerusalem. Alexander the Great, the temporal "saviour" of Egypt from the Persians, was a type of the true Saviour. Onion, a Jewish city in Egypt, is supposed in Smith's Bible Dict. to be "the city of destruction"; its destruction by Titus being thus foretold.

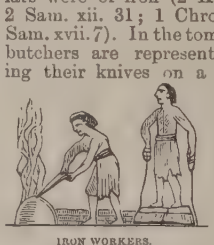
Iri. 1 Chron. vii. 7, 12.

Irijah. Son of Shelemiah, "captain of the ward"; met Jeremiah at the Jerusalem "gate of Benjamin," accused him of deserting to the Chaldees, and brought him to the princes (Jer. xxxvii. 13, 14). The death of Hananiah, I.'s grandfather, for false prophecy, was foretold by Jeremiah; the grandson now takes his revenge (xxviii. 16).

Irnahash=*serpent city*. **1.** Perhaps a trace of primitive serpent worship. Jerome thought I. to be Bethlehem, *Nahash* being Jesse. **2.** One of Eshton's sons, descended from Chelub (1 Chron. iv. 11, 12).

Iron. City of Naphtali (Josh. xix. 38).

Iron. [See CIVILIZATION.] Tubalcain, 500 years after Adam according to Heb. chronology, 1000 according to LXX., was the first "instructer of every artificer in brass and iron." Previously flint, bone, and wood had been used for instruments and weapons. When nations by isolation from the centres of civilization retrograded, they fell back to a flint age, then ascended to bronze, so lastly to iron; as we trace in antiquarian relics in many European countries. The use of iron is of extreme antiquity. The Hindoos have had for ages a process of smelting, simple and rude but effective. Canaan is described as "a land whose stones are iron" (Deut. viii. 9). Traces of iron-works are found on Lebanon. Argob contains abundant ironstone. Iron was among the spoils taken from Midian (Num. xxxi. 22), and was common in Egypt centuries before the exodus. Axes, harrows, saws, nails, weapons, bars, gates, rods, pillars were of iron (2 Kings vi. 5, 6; 2 Sam. xii. 31; 1 Chron. xxii. 3; 1 Sam. xvii. 7). In the tombs of Thebes butchers are represented sharpening their knives on a blue bar of metal. The blue blades and the red bronze in the tomb of Rameses III. imply that iron and steel were very anciently known in Egypt. The Philistines allowed no iron smiths in the land of the Hebrews, just as Porsena forbad iron, except for agriculture (Pliny, 34, 39), to the Romans when subject to him (1 Sam. xiii. 19-22). Merchants of Dan and Javan (perhaps rather *Vedan*, now *Aden*, a Greek settlement in Arabia) supplied Tyre with polished or "bright iron." "Dan and Javan" may mean all peoples, whether near, as the Israelite Dan, or far off; as the Greeks or



IRON WORKERS.

"Javan" conveyed these products to Tyre's markets. [See DAN.]

In Jer. xv. 12 "shall iron break the northern *iron and the steel?*" Rather "can common iron break the northern *iron and copper* combined into the hardest metal?" The northern Chalybes near the Euxine Pontus made this mixture like our steel. Jeremiah means, can the Jews, hardy though they be, break the still hardier Chaldees of the N.? The smith's work is described Isa. xliv. 12. A "rod of iron" symbolises the holy sternness with which the coming Judge and the saints with Him shall punish the wicked (Ps. ii. 9, Rev. ii. 27). Job xxviii. 2 marg. saith, "iron is taken out of the earth" or "dust," for ore looks like mere "earth."

Iron symbolises the fourth kingdom in Nebuchadnezzar's vision (Dan. ii.), viz. Rome. The metals of the image lessen in *specific gravity* as they go downwards. Silver (Medo-Persia) is not so heavy as gold (Babylon), brass (Greece) not so heavy as silver, and iron not so heavy as brass; the *weight* being arranged in the reverse of *stability*. Like iron, Rome was strongest and hardiest in treading down the nations, but less kingly, the government depending on popular choice. As it "breaketh in pieces," so, in righteous retribution, itself will be "broken in pieces" at last by the kingdom of the Stone, Messiah the Rock (ver. 40, 44; Rev. xiii. 10).

Irpeel=*restored by God.* A city of Benjamin (Josh. xviii. 27). (*? Ra-fit.*)

Irshemesh=*city of the sun.* In Dan (Josh. xix. 41). Afterwards Beth-shemesh; connected with mount Heres (sun) (Jud. i. 35).

Iru. Caleb's eldest son. Others read *Ir* with conjunction "and" at the end.

Isaac [see ABRAHAM and ISHMAEL] =*laughter*, because Abraham *laughed* in joy at the promise of his birth, type of the annunciation of Messiah's birth (Gen. xvii. 17); and Sarah too, with some degree of incredulity because of the improbability at her age (xviii. 12), but at his birth with thankful joy towards God, saying "God hath made me to laugh, so that all that hear will laugh with me" (xxi. 6, 7; comp. Isa. liv. 1). His miraculous conception and naming before birth typify Messiah (Luke i., Matt. i.). Born at Gerar when Abraham was 100 years old. "Mocked" by Ishmael (who was "born after the flesh") at the weaning feast; the *mocking*, as Paul implies, containing the germ and spirit of *persecution*, profanely sneering at the object of the promise. The child of the bondwoman must therefore give place to the child of the free-woman born "by promise." Whilst the believing parents "laughed" Ishmael "mocked" with the laugh of derision and spite. I. is type of the believing "children of the promise," "born after the Spirit," therefore "children of the free" church, "heirs according to the promise," persecuted by the children of legal and carnal bondage, but ultimately about to "inherit all things" to the exclusion of the carnal (Gal. iv. 22-31, v. 1, iii. 29; Rev. xxi. 7, 8). I.'s submission (at 25 years of age: Josephus, Ant. i. 13, § 2) to his father's will when binding him, and his bearing the wood for his own intended sacrifice, make him a lively type of Him who bore His own cross to Calvary (John xix. 17), and whose language was, "Lo I come to do Thy will O God" (Ps. xl. 7, 8; Heb. x. 7). His living still after the three days (Gen. xxii. 4) in which he was dead in Abraham's purpose prefigures Messiah's resurrection on the third day. The scene of the sacrifice, mount Moriah, was probably that of Christ's suffering. What I.'s sacrifice wanted to perfect the type was actual death and vicarious substitution; the offering of the ram's life instead of the human life, hereby saved, supplied the defect; the ram and I. jointly complete the type. I. typifies Christ's Godhead, the ram His manhood (Theodoret) "caught in a thicket by his horns" as Jesus was crowned with thorns. I. was of too excellent a nature to be slain, for God's law gives no sanction to human sacrifices. The Father, in love to us, prepared a human body (Heb. x. 5) for His Son, which can suffer death, the penalty which Divine righteousness required for our sin; Christ's Godhead could not suffer. The manhood and Godhead formed one Christ, at once the Son of man and the Son of God, as I. and the ram formed one joint type. Thus Abraham had the wonderful honour of representing the Father, and I., the only son of the promise, was the most remarkable of all the types of the Son Messiah. Abraham herein had the *glimpse* which he had desired of Messiah's day "and was glad" (I. meaning *laughter* flowing from *gladness*) (John viii. 56); not that he *fully* comprehended the antitypical meaning. So Heb. xi. 19, "from whence (from the jaws of death, comp. 2 Cor. i. 9, 10) he received him back *in a parable*," *i.e.* in the way of *a typical representation* of Christ's death and resurrection. So the slain goat and the scapegoat jointly on the day of atonement represented Christ's death and resurrection. By this work "Abraham's faith was made perfect" (Jas. ii. 21-23), not was *vivified*, but attained its *crowning development*. His "faith" alone was "counted for righteousness" long before, and he was justified before God (Gen. xv. 6). By this work he was also "justified" evidentially before men. Philo Byblius preserves from Sanchoniatho the Phœnician tradition, "Cronus, whom the Phœnicians call Israel, being king, having an only son by a nymph, Anobret, called *Jahoud* (Heb. *Jahid*), even now the Phœnician name for *only begotten*, when perils from wars were impending, having clothed his son in royal apparel, offered him upon an altar which he built" (Euseb. Præp. Evang., i. 10). This corruption of the Scripture history of I.'s sacrifice was based on the heathen idea of the most precious human sacrifice being needed to appease the gods in times of calamity. So the king of Moab sacrificed his son to Chemosh when sore pressed by Israel, Judah, and Edom (2 Kings iii. 27). The idea, though wrong in its application, rested on a primeval tradition of God's justice having appointed the sacrifice of precious life as the atonement for sin. Abraham's trustful loving obedience to the true God, at the cost of the greatest self sacrifice, was by the test shown to be at least equal to that of idolaters to their false gods. The angel's intervention, the ram's substitution, and the prohibition of the human sacrifice prevent the possibility of supposing God sanctions any human sacrifice save that of the Antitype. Not in blind credulity, for Abraham had now long experience that God can order nothing wrong or harsh to His people, but in faith "accounting that God was able to raise His son even from the dead," he obeyed.

At 40 I. married his cousin Rebekah, daughter of Bethuel, Nahor's son, by whom at 60 he had twin sons, Esau and Jacob. His contemplative character appears in his "going out to meditate" or *pray* "in the field at the eventide." The death of his mother Sarah just before (Gen. xxiii.) naturally pressed upon his spirit, and his resource in affliction was prayerful meditation, a type of Him who "went out into a mountain apart to pray" (Matt. xiv. 23), his calm and submissive temper also prefiguring the meek and lowly Lamb of God (Isa. liii. 7). Solitude and prayer suit best the wounded spirit. That Sarah's death was uppermost in his meditation is implied most artlessly in what follows: I. "brought Rebekah into *his mother Sarah's tent*, and he loved her, and was *comforted after his mother's death.*" Rebekah supplied the void in his heart and home.

Weakness and partiality for Esau, probably owing to the contrast which Esau's bold spirit presented to his own gentle unadventurous character, were his failings; his partaking of his favourite dish, venison, the produce of his son's hunting, confirmed his selfish partiality. The mother loved the steady, quiet Jacob. The gift from God of the twin sons was the answer to I.'s prayer, after 20 years of childless marriage; for God in giving the greatest blessings delays fulfilling His promise in order to call forth His people's persevering, waiting, prayerful faith (Gen. xxv. 21). When I. was 137, the age at which Ishmael died 14 years before, the thought of his brother's death at that age suggested thoughts of his own, and the desire to bless his favourite before dying. As he lived 43 years afterwards, to see Jacob return from Mesopotamia, he probably was now dangerously sick; hence, loathing ordinary food, he longed to have "savoury meat such as he loved." Esau invited him to "arise and sit" to eat of his venison; implying that he was laid in his bed. Moreover "he trembled exceedingly" when Esau came in. Esau's words imply his thinking I. near death, "the days of mourning for my father are at hand." I.'s unexpected prolongation of life probably deterred Esau from his murderous purpose against Jacob for having stolen his blessing. He reverenced his father amidst all his wildness, and finally joined with Jacob in paying the last mark of respect at his father's grave, even as I. and

Ishmael had met at Abraham's burial. I.'s carnal partiality and Rebekah's tortuous policy eventuated in their being left in their old age by both children, Esau disappointed and disinherited, Jacob banished to a long and distant servitude; the idols of God's children becoming their scourges, in order to bring them back to Himself (1 Cor. xi. 32, Jer. ii. 19). His equivocation as to his wife, as if she were his sister, through fear of Abimelech's people at Gerar, was another blemish in I. (Gen. xxvi.) So Abram had erred in Egypt and in this same Philistine kingdom (xx.) under a king also bearing the common title ABIMELECH [see], *i.e. my father a king*. I. had obeyed God's vision in not going down to Egypt, a place of spiritual danger though abundant in food, but sojourning in Gerar during the famine. Want of godly and manly firmness betrayed him into the untruth. His wife was not taken into Abimelech's house, as Sarah had been. Abimelech discovering the real state of the case reproved him, and warned his people not to touch him or Rebekah. His meek, peaceable, and non-self-assertive character appears in his successively yielding to the grasping herdmen of Gerar the wells Esek (*strife*) and Sitnah (*hatred*). So the Lord who had given him a hundredfold increase in his harvests made *room* for him at last; and he retained the well Rehoboth (*room*) without further contention, and made a covenant with Abimelech; comp. Rom. xii. 18–21, Matt. v. 5, 25, Prov. xvi. 7. I. lived to see Jacob whom he had sent with his blessing (for faith at last prevailed over his partiality, and he gave Jacob the blessing of Abraham, Gen. xxviii. 1, 4) to seek a wife in Padanaram return with a large family to him at Hebron (xxxv. 27), before he died at 180; the longest lived of the three patriarchs, the least migratory, the least prolific, and the least favoured with revelations. He

MOSQUE OF HEBRON.

was buried in the cave of Machpelah. His blessing Jacob and Esau "*even* (Gr.) concerning *things to come*," as if they were actually present, and not merely concerning things *present*, is quoted (Heb. xi. 20) as evidencing his faith; as similar dying charges evidenced Jacob's and Joseph's faith. A faithful husband of one wife (comp. Eph. v. 23, etc.), unlike Abraham and Jacob, of tender affections, he was a man of suffering rather than action; having the Divine favour so markedly that Abimelech and his officers said, "we saw certainly that the Lord was with thee" (Gen. xxvi. 28). As Abraham foreshadows the unsettled early history of the nation, and Jacob their commercial unwarlike later course, so I. their intermediate days of peace and separation from the nations in their fertile land of promise. As Abraham is associated with morning prayer, and Jacob with night prayer, so I. with evening prayer (xix. 27, xxviii. 11, xxxii., xxiv. 63). God is still "the God of I.," who is one of the triad with whom the children of the kingdom shall sit down at the resurrection of the just (Luke xx. 37, 38, etc.; Matt. viii. 11, etc.).

Isaiah: *Isaiahu*, Heb. "*the salvation of Jehovah*," his favourite expression, which means the same as the name *Jesus*, who is the grand subject of his prophecies, and in whom in the N. T. the name Jehovah merges, being never found in Scripture after the O. T. The *Jahu* in *Isajahu* shows that *Jahveh* is the more correct form than *Jehovah*. Son of Amoz (not Amos), a younger contemporary of Jonah, Amos, and Hosea in Israel, and of Micah in Judah. His call to the full exercise of the prophetical office (vi.) was in the same year that king Uzziah died, probably before his death, 754 B.C., the time of the building of Rome, Judah's destined scourge, whose kingdom was to stretch on to the Messianic times which form the grand subject of I.'s prophecies. Whatever prophecies were delivered by I. previously were oral, and not recorded because not designed for all ages.

(1) Chaps. i.—vi. are all that were written for the church universal of the prophecies of the first 20 years of his ministry. New epochs in the relations of the church to the world were fittingly marked by revelations to and through prophets. God had given Judah abundant prosperity during Uzziah's reign of 52 years, that His goodness might lead the people to loving obedience, just as in northern Israel He had restored prosperity during the brilliant reign of Jeroboam II. with the same gracious design. Israel was only hardened in pride by prosperity, so was soon given over to ruin. I. comes forward at this point to warn Judah of a like danger. Moreover, in the reigns of AHAZ and HEZEKIAH [see both] Israel and Judah came into conflict with the Asiatic empires. The prophets were now needed to interpret Jehovah's dealings, that the people might recognise His righteous judgments as well as His merciful long-suffering. (2) Chaps. vii.—x. 4 relate to Ahaz' reign. (3) Chap. x. 5—xii. to the first 15 years of Hezekiah's reign probably. As also (4) chaps. xiii.—xxiii. as to foreign nations. (5) Chaps. xxiv.—xxvii. on the last times of the world, and of Judah, the representative and future head of the churches. (6) Chaps. xxviii.—xxxiii. concern Ephraim's overthrow, Judah's impious folly, the danger of the league with Egypt, their straits and deliverance from Assyria; chap. xxviii. before the sixth year of Hezekiah, when Israel fell; the rest before his 14th year of reign. (7) Chaps. xxxiv., xxxv., denounce God's judgments against His people's enemies of whom Edom is representative, and the blessed state that shall follow.

The historical section (chap. xxxvi.—xxxix.) as to Sennacherib, Assyria, and Babylon, forms the fitting *appendix* to the prophecies concerning Assyria mainly, and the *preface* to the latter portion of the book, concerning the deliverance from Babylon. I.'s generation had before their eyes the historical fact of the Assyrian invasion, and the extraordinary deliverance from it, as recorded by I. The prophet further announced to Hezekiah that all his treasures which he had ostentatiously shown to the Babylonian ambassadors should be carried off to that very land, and his descendants be made eunuchs in the Babylonian king's palace, the world on which Judah rested instead of on God being made her scourger. Fittingly then followed the cheering prophecy, "Comfort ye My people," etc. Ages should elapse before the realization of this comforting assurance of deliverance. The history of the deliverance from Assyria, accomplished according to the previous prophecy, was the pledge that the far off deliverance from Babylon also, because foretold, would surely come to pass. Thus the historical section, midway between the earlier and later parts of I.'s book, forms the connecting link spiritually and historically between the two; it closes the one epoch, and introduces the other, so combining all I.'s prophecies in one unity. The fulfilment of his past prophecies constituted the prophet's credentials to the unborn generation on which the Babylonian captivity should fall, that they might securely trust his word foretelling the future deliverance by Cyrus. "It is incredible that the latter chapters, if not I.'s but of a later date, should have been tacked on to his existing prophecies with the interval of the four historical chapters thrown in as a connecting link to complete the unity of his alleged writings as a whole" (Stanley Leathes). The "comfort" applies mainly to ages subsequent to his own; this accords with the principle stated 1 Pet. i. 10–12, 2 Pet. i. 20, 21. But it also applied to his own and all ages before Christ's consummated kingdom. For the law of prophetical suggestion carried him on to the greater deliverance from the spiritual Babylon and the God-opposed world power and Satan, by Cyrus' Antitype, Messiah, the Saviour of the present elect church gathered from Jews and Gentiles, and the Restorer of Israel and Head of the worldwide kingdom yet to come. Even in the former part Babylon's downfall through Elamite and Persian assailants is twice foretold (xiii. and xxi.). The mellowness of tone in the second part implies that it was the ripe fruit of his old age, some time after the beginning of Hezekiah's last 15 years. He is no longer the godly politician taking part in public life in vindication of the truth, but is far away in the spirit amidst the Babylonian exiles whom he cheers. More contemplative and ideal in this part, he soars aloft in glorious visions of the future, no longer tied down to the existing political circumstances of his people, as in the former part.

The threefold theme of this latter part is stated at the outset (xl. 2). (1)

Jerusalem's warfare is accomplished; (2) her iniquity is pardoned; (3) she hath received of the Lord's hand double for all her sins. The divisions are marked by the ending twice [the "salvation" foretold is not for the unfaithful, but for the believing and waiting true Israelites; for] "there is no peace, saith my God, to the wicked" (1) xl.—xlviii. 22; (2) xlix.—lvii.; (3) lviii.—lxvi., which exchanges the previous refrain for the awful one that with moving pathos describes the apostates' final doom, "their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring to all flesh!" The first of the three concerns *the outward deliverance from Babylon by Cyrus*. The second, *Messiah's advent prefigured by Cyrus*. The third, *the coming glory of God's kingdom on earth, along with judgments on the ungodly*. The contemporary Micah (iv. 8-10) foretells the same exile in Babylon and the return from it, so that it is no objection to the genuineness of xl.—lxvi. that herein I. passes from Assyria to the restoration from Babylon much more than a century later. Moses' general prophecy (Lev. xxvi. 33, Deut. xxviii. 64) had assumed more definiteness in Ahijah's specification of the *direction* of the exile, "beyond the river," in Jeroboam's time (1 Kings xiv. 15), and Amos v. 27, "beyond Damascus"; and now the *place* is defined, Babylon. Moreover, I.'s reproof of the prevailing neglect of the *temple* worship, and his allusion to *the slaying of children in the valleys* (Isa. lvii. 5), and mention of *Hephzibah* (Hezekiah's wife) in lxii. 4, all accord with the times of I. The former part ends with the Babylonian exile (xxxix. 6); the latter part begins with the deliverance from it, to remove the deep gloom which the prophecy of the captivity caused to all who looked for redemption in Israel. The portion xl.—lxvi. has no heading of its own, which is accounted for best by *its connection with the previous part*, bringing it under the same heading, i. 1.

The whole book falls into the sacred seven divisions: (1) i.—xii.; (2) xiii.—xxvii., the burdens and their sequel; (3) xxviii.—xxxv.; (4) xxxvi.—xxxix.; and the three divisions (a sacred ternary) of xl.—lxvi. The former part itself also, before the historic, may be divided into seven; see above. The return of the Lord's ransomed with everlasting joy in the last chapter of the former part (xxxv. 10) is the starting-point of and the text expanded in the latter part; comp. li. 11. Josephus (Ant. xi. 1, § 1, 2) says that Cyrus was induced by I.'s prophecies (xliv. 38, xlv. 1, 13) to help the Jews to return and rebuild their temple. Ezra i. confirms this. Cyrus in his edict refers to the prophecies of the latter portion, which assign him the kingdoms from Jehovah and the duty of rebuilding His temple. Probably he adopted from them his historical name Cyrus (Coresh). Subsequent prophets imitate the latter portion (Jer. l. 34, comp. Isa. xlvii. 4; Jer. li. 6, 45 with Isa. xlviii. 20). "The Holy One of Israel" is a characteristic phrase in the latter as in the former parts, and occurs but three times elsewhere in O.T. It marks God's holy faithfulness to His covenanted promises. Jeremiah borrows it. Luke (iv. 17) quotes lxi. as I.'s, the passage read by Jesus Christ in the Nazareth synagogue.

The definiteness of the prophecies makes it impossible that they were shrewd political guesses from probabilities. Thus I. foretells Judah's deliverance from the Assyrian invasion, not by Egyptian aid (the only seeming possible deliverer), but by the Lord directly. On the other hand I. announces the captivity in Babylon when as yet it was but a secondrate power and moreover in alliance with Judah, and further the return of the exiles. Eichhorn admits that they are not vague poetical fancies, but "veiled historical descriptions." Blunt (Undesigned Coinc.) notices the absence of such allusions as one in the Babylonish captivity would have made and the presence of allusions to *idolatry* which had almost no place in Judah *after* the captivity. This and such allusions as that to the stopping of the water fountains outside the city, the display of Hezekiah's treasure, all accord with I.'s prophesying under Hezekiah. Chap. liii. minutely depicts Messiah's sufferings *ages before the event*, as Jews, unwilling witnesses, admit, whilst evading the acceptance of Jesus by various makeshifts. Its testimony convinced the Ethiopian eunuch (Acts viii.) and must convince all who seek the truth. Israel in the Babylonian exile, suffering as God's representative amidst heathen conquerors, is viewed as "the servant of Jehovah"; but as the mass of Jews were suffering for their sins the idea of "servant of Jehovah" limited itself to *the elect*, the holy seed of Israel's future. Then in the fullest sense Israel, the "elect servant of Jehovah," becomes concentrated in MESSIAH, the innocent sufferer atoning for the guilty, the seed of an everlasting and holy generation (xlii. 1-7, xliv. 1, xlix. 3-25, lii., liii.). Messiah appears as *Prophet* xlii. 4, as *Priest* liii., as *King* xlix. 7, lii. 15. His *sufferings* are the appointed path to His *glory* (liii. 11, 12). They are borne as a *vicarious penalty for us*: "the chastisement of our peace was upon Him; . . . the Lord hath laid on Him the iniquity of us all" (4-6). The mystical union of Messiah the Head and the members is implied in His being called "Israel," just as the *N. T. church* is called "Christ" (1 Cor. xii. 12, Rom. xvi. 7). He is the topmost "Branch" of which Israel is the body of the tree. He is also "the Root of David" as well as the "rod out of the stem of Jesse" (xi. 1, Rev. xxii. 16), "a tender plant, a root out of a dry ground" (liii. 2). Prophecy is not soothsaying at random. It rests on law, and that law the character of God. Having deep insight into the eternal principles on which God governs the world, that sin entails judgment but that God's covenant mercy to His people is unchangeable, the prophets speak accordingly. Babylon was then under Assyria. It had revolted unsuccessfully, but the elements of its subsequent greatness were existing. The Holy Spirit enlightened I.'s natural powers to foresee its rise and his spiritual faculties to foresee its fall, the sure result, in God's ways, of the pride which pagan success generates; also Judah's restoration as the covenant people with whom God according to His immutable faithfulness would not be wroth for ever. I.'s politics consisted in insisting on conversion as the only remedy for the nation's disorders. Rebuke, threatening, invitation, and promise succeed in regular order. The fundamental idea is in xxvi. 7-9; comp. Lev. x. 3, Amos iii. 2.

His wife is called "the prophetess," and must therefore have had the prophetic gifts. His children "were for signs" [see IMMANUEL]. Shearjashub, "the remnant shall return," and Maher-shalal-hash-baz, "speeding to the spoil he hasteth to the prey," intimate the two chief points of his prophecies, Jehovah's judgments on the world yet His mercy to the elect. I.'s garment of sackcloth was a silent preaching by action, he embodied the repentance he taught. *History* as written by the prophets is retroverted *prophecy*. Spiritual insight into the past, inspired by God, implies insight into the future and *vice versâ*. Hence the O.T. histories (1 and 2 Sam. and 1 and 2 Kings) were written by contemporary prophets, Samuel, Nathan, Iddo, I., etc., and are classed with the prophetical books. The CHRONICLES [see] are not classed so, and therefore can hardly be their composition, but probably Ezra's, gathered from the public records and historical monographs of the prophets (as I.'s life of Uzziah and of Hezekiah: 2 Chron. xxvi. 22, xxxii. 32). The historical books from Joshua onwards and the prophetic books from I. form a bipartite whole of prophetic writings called "the prophets"; for the history of the past in the former part is as prophetic as the history of the future in the latter part.

His ministry was exercised at Jerusalem. "The valley of vision" (xxii. 1) may imply that it was in "the *lower* city" he resided and saw visions, though "valley" may refer to *Jerusalem* generally, surrounded by hills higher than Zion and Moriah. The Talmud, from an old genealogical roll found in Jerusalem, and from the Palestinian Targum on 2 Kings xxi. 16, states that king Manasseh "sawed I. asunder" with a wooden saw, to which the allusion may be in Heb. xi. 37. Chap. i. 1 shows that none of the collection of prophecies of which that is the heading were written under Manasseh. They were *collected by I. himself* in the close of Hezekiah's reign. Then at the beginning of Manasseh's reign I. fell a victim to the persecuting idolatry which superseded Jehovah's worship. The pretext was that I. had said he had seen Jehovah (vi.), in opposition to Exod. xxxiii. 20. This accords with 2 Kings xxi. 16, "Manasseh shed innocent blood very much." That I. served Hezekiah appears implied in 2 Chron. xxxii. 32.

The *chronological arrangement* favours

the view that I. himself collected his prophecies into one volume. Excepting a few of similar contents grouped together, the several portions are placed according to their dates. The former part ending with the historical section was more for the public in general; the latter part is his prophetic legacy to the faithful few, analogous to Moses' last speech and our Lord's closing discourses to His chosen disciples.

The *Messianic hopes* in I. are so vivid that Jerome (Ad Paulinum) calls his book not a prophecy but the "Gospel," "he is not so much a prophet as an evangelist." The "Shiloh" (*tranquilliser*) of Gen. xlix. 10 appears in I. as "the Prince of peace" (Isa. ix. 6). He is represented as "King" in Ps. ii., xlv., lxxii., cx. I. develops most His priestly and prophetical offices; Ps. cx. His *royal* priesthood, I. His *suffering* priesthood; this last, especially in the latter portion, addressed to the faithful elect, whereas in the former part, addressed to the *whole people*, he dwells on Messiah's *glory*, the antidote to the fears of the people and the pledge to assure *them* that the kingdom of God, represented by Judah, would not be overwhelmed by Syria, Israel, and Assyria; so that they should trust wholly in Him and not in Egypt.

His style is simple and sublime, intermediate between the lowly tenderness of Jeremiah and the bold exuberance of Ezekiel. The variation of style in the latter portion proves, not its spuriousness, but I.'s power to vary his style with his subject. In it he is tender, and abounds in repetitions such as suit comforting exhortations. The many epithets attached to God's name are designed as so many stays whereon faith may rest and repel despair. Peculiarities characteristic of I. occur in the latter portion as in the former, *e.g.* "to be called," *i.e. to be*; instead of synonyms the same words repeated in the parallel members of verses; hymns interspersed; "the remnant of olive trees," etc., for the remnant of people who escape judgments. Comp. also lxv. 25 with xi. 6, li. 11 with xxxv. 10. The *form* is Heb. *poetical parallelism*, varied however according to the subject. Judah and Jerusalem, not the more apostate and doomed Israel, are the people addressed. No prophet is quoted so frequently by our Lord and His apostles.

His *sacred songs* are a prominent feature. Thus chap. xii., closing the section vii.—xii., aptly called "the book of Immanuel," is the future song of redeemed Israel, answering to that at the Red Sea (Exod. xv.; comp. Rev. xv. 2, 3). Again xxv.—xxvii. is the lyric prophecy of the downfall of the world city, the coming blessed personal epiphany of the Lord to His people, and the destruction of the foe (xxv.), Judah's and Israel's resurrection politically and spiritually (xxvi.), the church vineyard ever kept by Jehovah (xxvii.); it forms the finale to xiii.—xxiii. concerning the heathen foes of Israel. The frequent alliteration of like sounds in xxv.—xxvii. effectively realizes to the ear, as well as the eye and the understanding, the deeply moving finale. His elegiac power appears in xv., xvi., concerning Moab.

Iscah. Daughter of Haran, Abram's brother; sister of Milcah and Lot. Same as SARAI [see, and ABRAHAM], according to Jewish tradition (Josephus, Ant. i. 6, § 5).

Ishbah. (1 Chron. iv. 17.) Thought to be one of Mered's sons by BITHIAH [see].

Ishbak=*leaving behind.* Son of Abraham and Keturah (Gen. xxv. 2, 1 Chron. i. 32). From him sprang the N. Arabians. There is a valley "Sabak" akin to the name. The Keturahites extended from the borders of Palestine to the Persian gulf. I., as his name implies, *left behind* his brethren, having gone forth first. His dwelling was probably far away towards the Persian gulf, and also reaching into the peninsula.

Ishbi-benob. Son of Rapha. A Philistine giant, who attacked David and was slain by Abishai (2 Sam. xxi. 16, 17).

Ishbosheth=*man of shame*; substituted for his original name *Esh-baal* (1 Chron. viii. 33, ix. 39) in contempt of Baal, from some connection of the family with whom he had been named; so Jerub-baal, Jerub-besheth (Jud. viii. 35, Hos. ix. 10). [See ABNER and DAVID.] Youngest of Saul's four sons, and his successor according to eastern usage, though Mephibosheth (whose name was similarly changed from Meribbaal), son of his eldest brother Jonathan, was alive. At Mahanaim, the ancient sanctuary E. of Jordan, beyond the reach of the Philistine conquerors, he was raised to the throne by Abner his valiant kinsman (2 Sam. ii. 8). This was after a five years' interregnum during which the Philistines and David had the country divided between them; for David had reigned according to 2 Sam. ii. 10, 11 "seven years and six months" over Judah in the old capital Hebron, whilst I. reigned only "two years." Even northern and eastern Israel, but for Abner, was inclined to have accepted David (ii. 7, iii. 17). I. was 35 at the battle of Gilboa, and 40 when, by Abner's influence, after a five years' effort he ascended the throne "over all Israel" except Judah. His charge against Abner of connection with his father Saul's concubine Rizpah was, in eastern usage, tantamount to a charge of treasonously aspiring to the throne (iii. 7; comp. 1 Kings ii. 13-22). Abner in a passion vowed to transfer the kingdom to David. I. durst not answer; and when David, sending the message to I. direct, required him to restore his former wife Michal, I., constrained by Abner, forced his sister to leave her weeping husband Phaltiel and accompany Abner to David (13-16), for her restoration was demanded by David as the first preliminary in treating with Abner. Abner's death deprived I. of the last prop of his throne; "his hands were feeble, and all the Israelites were troubled" (iv. 1). Two sons of Rimmon of Beeroth, formerly a Canaanite city leagued with Gibeon (Josh. ix. 17), Baana and Rechab, captains of marauding "bands" which used to make raids on Judah (iii. 22, iv. 2), took this opportunity of revenging Saul's slaughter of their kinsmen the Gibeonites (2 Sam. xxi.) on I. Pretending to fetch wheat from the inner court for their men, in the still noon when I. was taking his midday sleep on his bed, they smote and took away his head, making their escape all that night through the valley of the Jordan. Presenting it to David, as though it would be a welcome gift because Saul the father had been David's "enemy who sought his life," and suppressing mention of their own murderous treachery, they with hypocritical profanation of God's name said: "Behold . . . *the Lord* hath avenged my lord the king this day of Saul and his seed." But David reproached them with their wicked murder of "a righteous person in his own house upon his bed," and commanded his young men to slay them, and to hang up over the pool in Hebron their severed hands and feet. The head of I. was duly buried in the sepulchre of Abner in Hebron.

Ishi. **1.** 1 Chron. ii. 31, ii. 9-13, 31. **2.** 1 Chron. iv. 20. **3.** 1 Chron. iv. 42. **4.** 1 Chron. v. 24.

Ishiah. 1 Chron. vii. 3.

Ishijah. Ezra x. 31.

Ishma. 1 Chron. iv. 3, 4.

Ishmael [see HAGAR, ISAAC, ABRAHAM]=*God hears*; the name of God is *El*, the God of might, in relation to the world at large; not *Jehovah*, His name in relation to His covenant people. **1.** Born of Hagar when Abraham was 86 (Gen. xvi. 15, 16), dwelling at Mamre. "Jehovah," in covenant with Abraham her husband, "heard her affliction" in the wilderness whither she had fled from Sarah. The angel of Jehovah described I. in a prophecy which history is continually verifying, "he will be a wild man," Heb. *a wild ass man, i.e.* fierce and wild as the ass of the desert, the type of restless unbridled lawlessness. Job xi. 12, xxiv. 5: "behold, as wild asses in the desert, go they forth to their work, rising betimes for a prey [for travelling in the East is at an early hour, to be before the heat]: the wilderness yieldeth food for them and for their children"; *i.e.*, these Bedouin robbers, with the unbridled wildness of the ass of the desert, go thither. Robbery is "their work"; the wilderness which yields no food to other men "yieldeth food for them" by the plunder of caravans. "His hand will be against every man, and every man's hand against him"; an exact picture of Bedouin life." Many conquerors have marched into the Arabian wilderness, but they have never been able to catch this wild ass and to tame him" (Baumgarten). "And he shall dwell in the presence of (in front of) his brethren," in close proximity to their kindred races, hovering round, but never mingling with them, never disappearing by withdrawal to some remote region, but remaining in that high table

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land S.E. of Judæa to which Judæa may be said to look. Or else "to the E. (for as the orientals faced towards the E. in taking the points of the compass, *the front* meant the E.) of his brethren." In Job i. 3 the Arabs are called "the sons of the East."

I. was circumcised at 13 (Gen. xvii. 25), at which age Arabs and Mahometans therefore still circumcise. Abraham's love for him appears in his exclaiming, upon God's giving the promise of seed by Sarah, then 90, Abraham himself being 100, "Oh that I. might live before Thee!" whether the words mean that he desires that I. (instead of the seed promised to Sarah) might be *heir of the promises*, or, as is more consonant with Abraham's faith, that I. might be accepted before God so as to share in blessings. Then God promised: "I have blessed him, . . . twelve princes shall he beget, and I will make him a great nation" (comp. xxv. 12–17). [See ISAAC on I.'s expulsion for "mocking," and HAGAR on I. being called a "child," or "lad" (ver. 14, 15, 17), being at the time 15 or 16; the bread and bottle, but not the child, were "put on her shoulder."] After God's saving them they "dwelt in the wilderness of Paran," the El Tih, the desert of Israel's wanderings; stretching from the wady Arabah on the E. to the gulf of Suez on the W., and from Sinai on the S. to Palestine on the N. According to eastern usage she, as a parent, chose a wife for her son, an Egyptian, possibly the mother of his 12 sons; rabbinical and Arab tradition give him a second wife; the daughter being termed "sister of Nebaioth" implies probably that the other brothers had a different mother. Esau married his daughter Mahalath before I.'s death, for it is written "Esau went unto I." (xxviii. 9.) At 137 I. "died in the presence of all his brethren" (xxv. 17, 18); *i.e.*, fulfilling the prediction of the angel of Jehovah to Hagar (see above), I. died, his nomad descendants stretching from Havilah S.E. and Shur S.W. towards the N.E., *i.e.* Assyria, in fact traversing the whole Arabian desert from the Euphrates to the Red Sea. I. himself cannot have settled far from Abraham's neighbourhood, for he joined with Isaac in the burial of his father (xxv. 9), and burial in the East follows a few hours after death. I. first went into the wilderness of Beersheba, then into that of Paran. "The East country" unto which Abraham sent away his sons by concubines, not to be in the way of Isaac, must therefore have been in those regions (Gen. xxv. 6, 18). The people of Arabia are called "children of the East," Bene Kedem (Jud. vi. 3, Job i. 3), in modern times Saracens, *i.e.* "Easterns" [see EAST]. I.'s 12 sons enumerated Gen. xxv. 13–15 were fathers of tribes, as "their towns and their castles," or rather "hamlets," called after them, imply (Num. xxxi. 10). These "hamlets" were collections of rude dwellings of stones piled on one another and covered with tent cloths, often ranged in a circle [see HAZEROTH].

The Bible does not, as scepticism asserts, state that *all* the Arabs sprang from I. Nay, Joktanites and even Cushites in the S. and S.E. form a large element in Arab blood. In all the northern tribes which are of Ishmaelite descent, the characteristics foretold appear, they are "wild . . . their hand against every man, and every man's hand against them"; but in S. Arabia, where Joktanite and other blood exists, these characteristics are less seen. The Ishmaelite element is the chief one of the Arab nation, as the native traditions before Mahomet and the language concur with the Bible in proving. The pagan law of blood revenge necessitates every Arab's knowing the names of his ancestors for four generations, so that the *race* is well defined. The term "Ishmaelites" was applied in course of time to the Midianites, sprung from Abraham and Keturah, and not from I., because the Ishmaelites being the more powerful tribe gave their name as a general one to neighbouring associated tribes (Gen. xxxvii. 25, 28, 36; Ps. lxxxiii. 6), the nomad tribes of Arabia (Jud. viii. 24). Before Mahomet, religion in the middle and S. of Arabia was fetish and cosmic worship, but in the N. relics of the primitive faith of I. survived, and numbers became Karaite Jews or held the corrupt form of Christianity which was all they knew of it. The dissatisfaction felt with both of these creeds pioneered the way for Mahomet's success. The Arab conquerors have won a hundred thrones and established their Mahometanism from the Senegal to the Indus, from the Euphrates to the Indian Ocean.

2. 1 Chron. viii. 38, ix. 44. 3. 2 Chron. xix. 11. 4. 2 Chron. xxiii. 1. 5. 2 Chron. x. 22.

6. Son of Nethaniah, son of Elishama of the seed royal of Judah (Jer. xl. 7—xli. 15; 2 Kings xxv. 23-25). Possibly descended from Elishama, David's son (2 Sam. v. 16). During the siege of Jerusalem I. had fled to Baalis, king of Ammon, E. of Jordan. Probably I. was of Ammonite blood on the mother's side, as some Jewish kings had Ammonite women in their harem (1 Kings xi. 1). Baalis (called from the idol Baal) his host urged him to slay Gedaliah who under the Babylonian king governed Judæa and the population which had not been carried away. I.'s royal descent fired his envy and ambition; hence he lent a ready ear to the plot proposed by the ancient foe of Judah. I. as well as the brothers Johanan and Jonathan, sons of Kareah, had commanded separate bands which watched the issue of the siege from the S.E. side of Jordan; "the forces in the fields," *i.e.* the pasture grounds of Moab (Jer. xl. 7, 13), the modern Belka. These captains crossed the Jordan to pay their respects to Gedaliah at Mizpah, N. of Jerusalem, upon his appointment. In spite of Johanan's open warning of I.'s intention, and even private offer to slay I. in order to avert the death of Gedaliah and its evil consequences to the Jewish remnant, the latter in generous unsuspiciousness refused to believe the statement. Thirty days after, in the seventh month I. and "ten men, princes of the king," at an hospitable entertainment given them by Gedaliah slew him with such secrecy that no alarm was given (comp. Ps. xli. 9), and then slew the Jews and Chaldæans, the men of war immediately about his person (not the rest, Jer. xl. 16), with him. Jeremiah, who usually was residing there, was providentially elsewhere. No man knew it outside Mizpah for a time. So on the second day fourscore devotees with shaven beards, rent clothes, having cut themselves with heathen mutilations (see Lev. xix. 27, 28; Deut. xiv. 1), were seen by I. from the higher ground on which he was, advancing from the N. with offerings and incense in their hand, to bring them to "the house of the Lord," *i.e.* to *the place* where the temple had stood, and which was still sacred. They came from Shechem, Shiloh, and Samaria, where such heathen usages prevailed, expressive of sorrow; they hereby indicated their grief at the destruction of the temple and city. I. met them, pretending to weep like themselves, and said, "Come to Gedaliah," as if he were one of his retinue. When they came into the midst of the city, or of the courtyard (Josephus), he closed the entrances and butchered all, except ten who promised, if spared, to show him treasures of wheat, barley, oil, and honey. His greediness and needs overcame his cruelty, or he would not have spared even the ten. The 70 corpses he threw into the pit or cistern made by Asa to have a water supply when Baasha was about to besiege the city (1 Kings xv. 22); as Jehu did to Ahaziah's 42 relatives, and as Nana Sahib did in our own times at Cawnpore. Next he carried off king Zedekiah's daughters, with their eunuchs and Chaldæan guard; and, doubtless being largely reinforced, carried away all the remaining people at Mizpah by way of Gibeon on the N. (Josephus says by Hebron round the S. end of the Dead Sea) towards Ammon, where probably he meant to sell them as slaves (Jer. xli. 10, 16). Johanan pursued and overtook him at the great waters in Gibeon (2 Sam. ii. 13). His captives gladly "cast about," *i.e. came round* and joined Johanan, who slew two of the ten princes (Jer. xli. 1, 2, 15), leaving I. with but eight to escape to Ammon. The result was a panic among the Jewish remnant in Judæa, as Johanan had foreseen when he warned Gedaliah. But now, in spite of Jeremiah's remonstrance from the Lord, he, instead of checking, promoted the panic, and led all the recovered captives, Jeremiah included, into Egypt (xli. 16, 17; xlii.; xliii. 5-7). The calamity, Gedaliah's murder and the consequent dispersion of the Jews, was and is commemorated by the fast of the seventh month (Zech. vii. 5, viii. 19), the third of Tisri. Ammon's share in this tragedy was avenged in accordance with the Lord's word (Jer. xlix. 1-6, Ezek. xxv. 1-7).

The lessons from the history are, so long as pride, ambition, and revenge are harboured, men will ever scheme afresh to their own hurt. Scarcely

had Jerusalem paid the awful penalty of her sin than her princes began new plots of violence and bloodshed. Zedekiah's perfidious rebellion had hardly been crushed when I. devised a fresh conspiracy. Nothing short of God's grace can correct the desperate depravity of man. The mystery that men of guileless simplicity fall victims to murderous treachery is one of many proofs that there is an enemy disordering the present world course. Faith looks above the cloud, and sees God ordering all things for the good of His people and for the punishment of the transgressors at the last. The coming judgment will vindicate God's ways, glorify the saints with Christ their King, deliver the earth from the ungodly and Satan their prince, who shall be cast out for ever. Even now one bad man is made the scourge of another. The nemesis of crime is sure to overtake the guilty at last. However cunningly and laboriously he weaves iniquity, the web which was on the point of success is in a moment scattered to the winds by the breath of God, and the victims escape. The only fruit I. derived from his crimes was being forced to flee as an outlaw, bearing about, Cain like, the murderer's brand, and a self torturing conscience, the earnest of the worm that never dieth.

Ishmaiah. 1 Chron. xxvii. 19.

Ishmerai. 1 Chron. viii. 18.

Ishod. Son of HAMMOLEKETH [see], *i.e.* the queen, sister of Gilead (1 Chron. vii. 18).

Ishpan. 1 Chron. viii. 22.

Ishtob. A petty kingdom, part of Aram (2 Sam. x. 6, 8). Omitted in 1 Chron. xix. The sense probably is "the men of Tob" (Jud. xi. 3).

Ishuah. Gen. xlvi. 17, 1 Chron. vii. 30.

Ishuai. Num. xxvi. 44.

Ishui. Saul's second son by Ahinoam (1 Sam. xiv. 49, 50). The same as Abinadab, since his name does not appear in 1 Chron. viii. 33, ix. 39, nor in the battle of Gilboa (1 Sam. xxxi. 2), where Abinadab takes his place.

Isles. Heb. *iyim*, from *avah* "to inhabit." *Shore land* as opposed to *sea*, *dry land* as opposed to *rivers*. Isa. xlii. 15, "I will make the rivers islands." God will *dry up* the fountains of the heathen idolatry and oracles, *i.e.* their schools, doctrines, and institutions, the symbol of which is *water* (Vitringa). So the word is applied to all lands reached from Palestine by sea. Jer. xxv. 22, "the isles which are beyond the sea." Gen. x. 5, "the isles of the Gentiles" (Ps. lxxii. 10, Isa. xli. 5, Zeph. ii. 11). Also Chittim, *i.e.* Cyprus and Mediterranean coasts (Jer. ii. 10; Num. xxiv. 24; Jer. xlvii. 4 marg., "the isle of Caphtor," *i.e.* Crete).

Ismachiah. 2 Chron. xxxi. 13.

Ismaiah. A Gibeonite chief of the men who left Saul, the head of their tribe, to join David at Ziklag (1 Chron. xii. 1–4); "a mighty man among the 30 and over the 30."

Ispah. 1 Chron. viii. 16.

Israel="soldier of," or "contender with, God." **1.** The name given by the angel of Jehovah to *Jacob*, after by wrestling he had prevailed and won the blessing (Gen. xxxii. 26–28), "for thou hast *contended* with God and with men, and hast prevailed" (Hos. xii. 4). *Sarah* and *Sur* mean also *to be a prince*. A. V. combines *both* meanings: "as a prince hast thou power with God and with men," etc. **2.** The name of the nation, including the whole 12 tribes. **3.** The northern kingdom, including the majority of the whole nation, viz. ten tribes; or else all except Judah, Benjamin, Levi, Dan, and Simeon (1 Sam. xi. 8; 2 Sam. xx. 1; 1 Kings xii. 16). In 1 Kings xi. 13, 31, 32 Jeroboam was appointed by God to have ten tribes, Solomon's seed *one*; but *two* were left for David's line when Ahijah gave ten out of the 12 pieces of his garment to Jeroboam. The numbers therefore must be understood in a *symbolical* rather than in a strictly *arithmetical* sense. *Ten* expresses completeness and totality in contrast with *one*, "the tribe of *Judah only*" (xii. 20); but "Benjamin" is included also (21; 2 Chron. xi. 3, 23). Levi was not counted in the political classification, it mainly joined Judah. Ephraim and Manasseh were counted as *two*. Judah included also Simeon, which was so far S. and surrounded by Judah's territory (Josh. xix. 1–9) that it could not have well formed part of the northern kingdom. Moreover several cities of Dan were included in "Judah," viz. Ziklag, which Achish gave David, Zorea, and Ajalon (2 Chron. xi. 10, xxviii. 18). These counterbalanced the loss to Judah of the northern part of Benjamin, including Bethel, Ramah, and Jericho, which fell to "I." (1 Kings xii. 29, xv. 17, 21, xvi. 34.) Thus only nine tribes, and not all these, wholly remained to the northern kingdom. The sea coast was in the hands of I. from Accho to Japho, S. of this the Philistines held the coast. It is estimated Judah's extent was somewhat less than Northumberland, Durham, and Westmoreland; I.'s as large as Yorkshire, Lancashire, and Cumberland; and I.'s population in 957 B.C. 3,500,000 (2 Chron. xiii. 3).

The division was appointed by God as the chastisement of the house of David for the idolatries imported by Solomon's wives. The spreading of the contagion to the whole mass of the people was thus mercifully guarded against. Jeroboam's continued tenure of the throne was made dependent on his loyalty to God. Rehoboam's attempt to reduce the revolting tribes was divinely forbidden. JEROBOAM [see] recognised the general obligation of the law whilst he violated its details. His innovation was in the *place* of worship (Bethel and Dan instead of Jerusalem), and in the *persons* by whom it was to be performed (priests taken from the masses instead of from Levi), also in the *time* of the feast of tabernacles (the eighth instead of the seventh month). In the *symbols*, the calves, he followed Aaron's pattern at Sinai, which he himself had been familiarized to in Egypt; at the same time recognising the reality of God's deliverance of Israel out of Egypt in saying like Aaron, "Behold thy gods, O Israel, which brought thee up out of Egypt" (1 Kings xii. 28; Exod. xxxii. 4, 8). His own miraculous punishment (1 Kings xiii.), the death of his son, the overthrow of the three royal dynasties, Jeroboam's, Baasha's, and Ahab's, as foretold by the prophets (Isa. viii., ix., xxviii.; Hosea; and Amos), the permanent removal of I. by Assyria, all attested God's abhorrence of idolatry. The wise design of God in appointing the separation between I. and Judah appears in its effect on Judah. It became her political interest to adhere to the Mosaic law. This was the ground of confidence to Abijah in battle with Jeroboam (2 Chron. xiii. 9–11). The Levites being cast out of office by Jeroboam left their suburbs and came to Judah. Rehoboam's chastisement for forsaking God's law, Judah also making high places, images, and groves (2 Kings xiv. 22, 23; 2 Chron. xii. 1, etc.), had a salutary effect on Asa and Jehoshaphat in succession. Excepting the period of apostasy resulting in the first instance from Jehoshaphat's unfortunate alliance with Ahab's family, a majority of Judah's kings were observers of the law, whereas there was not one king faithful to Jehovah in I.'s line of kings.

Shechem, the original place of meeting of the nation under Joshua (xxiv. 1), was the first capital (1 Kings xii. 25); then Tirzah, famed for its loveliness (S. of Sol. vi. 4; 1 Kings xiv. 17, xv. 33, xvi. 8, 17, 23). Omri chose Samaria for its beauty, fertility, and commanding position (24); after a three years' siege it fell before the Assyrian king. Jezreel was the residence of some kings. Shiloh in Ephraim was the original seat of the sanctuary (Jud. xxi. 19, Josh. xviii. 1) before it was removed to Jerusalem. The removal was a source of jealousy to Ephraim, to obviate which the Maschil (*instruction*) of Asaph (Ps. lxxviii.) was written (see ver. 60, 67–69).

Jealousy and pride, which were old failings of Ephraim, the leading tribe of the N. (Jud. viii. 1, xii.), were the real moving causes of the revolt from Judah, the heavy taxation was the ostensible cause. Joshua and Caleb represented Ephraim and Judah respectively in the wilderness, and Joshua took the lead in Canaan. It galled Ephraim now to be made subordinate. Hence flowed the readiness with which they hearkened to Absalom and their jealousy of Judah at David's restoration (2 Sam. xix. 41–43) and their revolting at the call of Sheba (xx. 1). The idolatry of Solomon alienated the godly; his despotic grandeur at the cost of the people diminished his general popularity (1 Kings xi. 14–40). The moment that God withdrew the influence that restrained the spirit of disunion, the disruption took place. Jeroboam adopted the calf idolatry for state policy, but it eventuated in state ruin. God made I.'s sin her punishment. Degradation of morality followed apostasy in religion and debasement of the priesthood. God's national code of laws, still in force, and the established idolatry were in perpetual conflict. The springs of national life were thereby poisoned.

Eight houses occupied the throne, revolution ushering in each successively. The kingdom's duration was 254 years, from 975 to 721 B.C. I.'s doom acted in some degree as a salutary warning to Judah, so that for more than a century (133½ years) subsequently its national existence survived. The prophets, extraordinarily raised up, were the only salt in I. to counteract her desperate corruption: Ahijah, Elijah, Micaiah, Elisha, and Jonah, the earliest of the prophets who were writers of Holy Scripture. In the time of this last prophet God gave one last long season of prosperity, the long reign of Jeroboam II., if haply His goodness would lead the nation to repentance. This day of grace being neglected, judgment only remained. Revolts of Edom, Moab, and Ammon, the assaults of Syria under Benhadad and Hazael, and finally Assyria, executed God's wrath against the apostate people. Pul, Tiglath Pileser, Shalmaneser, Sargon, and Esarhaddon were the instruments (2 Kings xv., xvi., xvii.; Ezra iv. 2, 10; Isa. xx. 1). Ahijah first foretold to Jeroboam at the beginning of the kingdom, "Jehovah shall root up I. and scatter them beyond the river" (1 Kings xiv. 15, Amos v. 27).

Duration of reign in years.	Kings of Israel.	*Date B.C. (Usher.)*	Kings of Judah.
22 . .	Jeroboam I.	975	Rehoboam.
I.		958	Abijah.
		955	Asa.
2 . .	Nadab . .	954	
24 . II.	Baasha . .	953	
2 .	Elah . . .	930	
7 da. III.	Zimri . . .	929	
12 . .	Omri . . .	929	
22 . .	Ahab . . .	918	
IV.		914	Jehoshaphat.
2 . .	Ahaziah . .	898	
12 . .	Jehoram . .	896	
		892	Jehoram.
		845	Ahaziah.
28 . .	Jehu . . .	884	
		878	Jehoash.
17 . .	Jehoahaz .	856	
16 . .	Jehoash . .	841	
V.		839	Amaziah.
41 . .	Jeroboam II.	825	
		810	Azariah or Uzziah.
6 mo.	Zachariah .	773	
1 mo. VI.	Shallum . .	772	
10 VII.	Menahem .	772	
2	Pekahiah .	761	
20 VIII.	Pekah . .	759	
		758	Jotham.
		742	Ahaz.
9 IX.	Hoshea . .	730	
		726	Hezekiah.
241 yrs. 7 mo. 7 da.	Samaria taken	721	
		698	Manasseh.
		643	Amon.
		641	Josiah.
		610	Jehoahaz.
		610	Jehoiachim.
		599	Jehoiakin.
		599	Zedekiah.
		588 or 587	Jerusalem taken.

(Judah, from the first foundation of the kingdom, lasted 487 years. The discrepancy between the sum of the dates 254 and that of the reigns 241 odd (Clinton) is due probably to *round numbers being used by the writers for exact ones, not specifying the months.* Interreigns too must have taken place, *e.g.* eight years between Pekah and Hoshea [see].)

This kingdom was sometimes also designated "Ephraim" from its leading tribe (Isa. xvii. 3, Hos. iv. 17), as the southern kingdom "Judah" was so designated from the prominent tribe. Under Messiah in the last days Ephraim shall be joined to Judah; "the envy of Ephraim shall depart, and Judah shall not vex Ephraim" (Isa. xi. 13, Ezek. xxxvii. 16-22).

4. After the return from Babylon the *nation* was called "I.," the people "Jews," by which designation they are called in Esther. The ideal name for the twelve tribes regarded as one whole even after the division (1 Kings xviii. 30, 31). The spiritual I., the church of the redeemed (Rom. ix. 6, Gal. vi. 16). What became of the scattered people is hard to discover. Many joined Judah, as Anna of Asher is found in Luke ii. 36. The majority were "scattered abroad" with the Jews, as James addresses "the *twelve* tribes." The Jews in Bokhara told Jos. Wolff "when the God of I. stirred up the spirit of Pul, king of Assyria, and Tiglath Pileser, they were carried away . . . even the Reubenites, Gadites, and half Manasseh, to Halah (now Balkh) and Habor (now Samarcand) and Hara (now Bokhara), and to the river Gozan (the Ammos, Jehron, or Oxus). They were expelled by the Tahagatay, the people of Genghis Khan; then they settled in Sabr Awar and Nishapoor (except some who went to China), in Khorassan. Centuries afterwards most returned to Bokhara, Samarcand, and Balkh. Timoor Koorckan (Tamerlane) gave them many privileges. The Jews of Bokhara said that many of Naphtali wander on the Aral mountains, and that the Kafir Secahpoosh on the Hindoo Koosh or Indian Caucasus are their brethren."

The Affghans style themselves the Bani Israel, "the sons of Israel," and by universal tradition among themselves claim descent from Saul, or Malik Twalut, through Afghana, son of *Jeremiah*, Saul's second son. When Bakht-u-nasr (Nebuchadnezzar) took Israel into captivity, the tribe of Afghana, on account of their clinging to the Jewish religion, were driven into the mountains about Herat, whence they spread into the Cabool valley along the right bank of the Indus to the borders of Scinde and Beloochistan. Subsequently they fell into idolatry, and then Mahometanism. But they have a tradition that the Kyber hills were inhabited till recently by Jews. Similarly the Santhals on the W. frontier of lower Bengal derive themselves from the *Horites* who were driven out of mount Seir by the Edomites. Their traditions point to the Punjaub, the land of the five rivers, as the home of their race. They say their fathers worshipped God alone before entering the Himalayan region; but when in danger of perishing on those snowy heights they followed the direction whence the sun rose daily, and were guided safe; so they hold a feast every five years to the sun god, and also worship devils. They alone of the Hindoo races have negro features, and the lightheartedness and also the improvidence of the race of Ham.

God will yet restore I.; He alone can discriminate them among the Gentiles. "*Ye shall be gathered one by one, O ye children of I.* . . . In that day the great trumpet shall be blown, and they shall come which were ready to perish . . . and the outcasts . . . and shall worship the Lord in the holy mount at Jerusalem" (Isa. xxvii. 13). Jer. iii. 14-18: "I will take you *one of a city and two of a family*, and I will bring you to Zion." The rabbins ordain that when one builds a new house he should leave part unfinished "in memory of the desolation" (*zecher lachorchan*); and when a marriage takes place the bridegroom ends the ceremony by trampling the glass to pieces out of which he has drunk. Yet still they look for the restoration promised in Deut. xxx. 1-6, Isa. xi. 10-16. David Levi infers from Isaiah (1) God's coming vengeance on I.'s foes; (2) especially on Edom, *i.e.* Rome; (3) I.'s restoration; (4) that of the ten tribes; (5) like the deliverance from Egypt (but exceeding it in the greatness of God's interposition: Jer. xxiii. 5-8); (6) not to be prevented by the Jewish sinners who shall be cut off; (7) not till after a long time; (8) the shekinah and spirit of prophecy will return (Ezek. xi. 23, xliii. 2); (9) the apostatized from the nation will be restored to it; (10) a king of David's line and name will reign (Ezek. xxxiv. 23, 24); (11) they will never go into captivity again [see for the permanence and full bliss of their restoration Isa. xxxv. 12, liv. 7-11]; (12) the nations will generally acknowledge one God and desire to know His law (Isa. ii. 3, lx. 3, lxvi. 23; Zech. viii. 21-23, xiv. 16-19); (13) peace will prevail (Isa. ii. 4, Zech. ix. 10); (14) a resurrection of those prominent for piety or wickedness (Dan. xii. 2). See Isa. xi., lx. 8-10, xlii. 13-16, lxi. 1-8, where "the desolations of *many generations*" cannot be merely the 70 years' captivity. After abiding many days without king, priest, sacrifice, altar, ephod, and teraphim, I. shall seek the Lord their God and David their king (Hos. iii. 4, 5). The blessing to all nations through I. will fulfil the original promises to Adam (Gen. iii. 15) and Abraham (xxii. 18; Rom. xi. 25, 26, etc.). Providential preparations for their restoration are already patent: the waning of Turkish power; the Holy Land unoccupied in a great measure and open to their return; their mercantile character, to the exclusion of agriculture, causing their not taking root in any other land, and connecting them with such mercantile peoples as the English and Americans, who may help in their recovering their own land (Isa. lx. 9, lxvi. 19, 20); their avoidance of intermarriage with Christians. The Israelites when converted will be the best gospel preachers to the world (Zech. viii. 13, 23; Mic. v. 7), for they are dispersed everywhere, familiar with the language and manners of all lands, and holding constant correspondence with one another (comp. the type, Acts ii. 11); and as during their alienation they have been unimpeachable, because hostile, witnesses of the Divine origin of the Messianic prophecies to which Christ-

ianity appeals, so when converted from hostility they would be resistless preachers of those truths which they had rejected (Rom. xi. 15). Our age is that of the 42 months during which the court without the temple is given unto the Gentiles, and they tread under foot the holy city (Rev. xi. 2, 3), and God scatters the power of the holy people (Dan. xii. 7, Luke xxi. 24). At its close I.'s times begin. The 1260 years may date from A.D. 754, when Pepin granted temporal dominion to the popes; this would bring its close to 2014. The event alone will clear all (Dan. vii. 25, viii. 14, xii. 11, 12; Rev. xii. 6, 14; Lev. xxvi. 14, etc.). (Graves, Pentateuch, closing lecture.)

Issachar. Heb. text *Isascar*, "*he is hire*"; but the Masorets as A.V. Issachar, "the hired one." **1.** Leah's eldest son, Reuben, by presenting to Rachel MANDRAKES [see] (supposed to produce fertility), *hired* Jacob for Leah, the fruit of which intercourse was a fifth son by her, the first born after the interval from Gen. xxix. 35 to xxx. 17; the ninth son of Jacob. Two reasons for his name are assigned: first, because she *hired* Jacob by the self denying gift of the mandrakes; secondly, as she says "God hath given me my *hire*, because *I have given my maiden* (Zilpah, ver. 9) *to my husband*." Both, in her view, were successive parts of one self denial (her aim being the multiplication of offspring) and the ground for naming him I. His sons Tola, Phuvah, Job (or Jashub, Num. xxvi. 24), and Shimron, were heads of the four chief families of the tribe (Gen. xlvi. 13).

Jacob prophetically describes the tribe, "I. is a strong ass crouching down between two burdens (*the cattle pens* or *sheepfolds*, Speaker's Comm.; 'the hurdles,' Keil; found only in Jud. v. 16); and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant (slave) unto tribute" (Gen. xlix. 14, 15), viz. unto the tribute imposed by the various invaders attracted to his land by the abundant crops. The strong boned he-ass used for field work (not the lighter and swifter she-ass for riding), crouching down between panniers or amidst sheepfolds, symbolises a race content with agricultural labours instead of aspiring to political rule; a robust race, with a pleasant inheritance inviting to ease, as not requiring such toil as less fertile lands; ease at the cost of liberty. Pleasant serfdom, however suitable to Canaanites, was unworthy of Israelites, called of God to rule not serve (Deut. xx. 11, 1 Kings ix. 21, Isa. x. 27). The name I. is akin to the Heb. "daily labourer." But in the conflict with Jabin and Sisera "the princes of I. were with Deborah, even I. and also Barak"; indeed the battle was perhaps on I.'s territory, "by Taanach at the waters of Megiddo" (Jud. v. 15, 19). Conder however suggests that the whole scene of the battle was near Tabor, within a radius of five or six miles. The kings assembled at Taanach, by the waters of Megiddo; but their fall was at Endor, according to Ps. lxxxiii. 10. Barak would not be likely to desert the fastnesses of Tabor and march 15 miles over the boggy plain to attack the Canaanites strongly placed on the sides of the low hills at Taanach. Scripture says, "I will *draw* unto thee Sisera . . . unto the river Kishon." From Endor the kings ventured into the open plain S.W. of Tabor. Megiddo thus answers to Mujedda, a mound with ruins in the Jordan valley. From it flowed "the waters of Megiddo" in the valley of Jezreel. The defeat of Sisera drove his host into "that river of battles (so Gesenius transl. for 'ancient'), the river Kishon." Haroshethof the Gentiles answers to *El Harathiyeh*. The "wooded country" answers to the oak woods on the hills W. of Kishon, to which those Canaanites who went through the swamps fled. The Kedesh in Jud. iv. 9 is not that of Naphtali 30 miles off, but that on the sea of Galilee 16 miles from Tabor, a place suited for a gathering of the tribes, and within Naphtali's boundaries. Between this Kedesh and Tabor there is a broad plain in which is a place called *Bessum* = Bitzanaim, the plain to which Sisera fled (Pal. Expl. Qy. Stat., Oct. 1877, p. 191).

On the march in the desert I. was on the E. with Judah and Zebulun his brothers, the foremost in the march (Num. ii. 5, x. 14, 15); Nethaneel was their commander. Igal represented I. among the spies (xiii. 7). Paltiel, I.'s representative, was divinely appointed to take part in dividing Canaan (xxxiv. 26). I. was appointed to stand on Gerizim to bless (Deut. xxvii. 12). The tribe's number at Sinai was 54,400 (Num. i. 29); at the close of the wilderness march it reached 64,300, inferior to Judah and Dan alone. In Canaan I.'s proximity to Zebulun continued. "Of Zebulun Moses said, Rejoice, Zebulun in thy going out (enterprise), and Issachar in thy tents" (comfortable enjoyment): *i.e.*, not merely Zebulun was to be noted for "going out" in *maritime* traffic and I. for *nomad* life "in tents," and grazing, and agriculture; but, according to poetical parallelism, the whole is meant of *both* tribes, Rejoice Zebulun and I. in your labour and your rest, in your undertakings at home and abroad, both alike successful. The thought is individualized by its distribution into parallel members. "They shall call the people unto the mountain (they will not make their riches into selfish mammon, but will invite the nations to 'the mountain of the Lord's inheritance': Exod xv. 17; a moral not physical elevation, the Holy Land and its sanctuary), there they shall offer sacrifices of righteousness (not merely outwardly legal sacrifices, but also in a right spirit of faith and loving obedience: Ps. iv. 6, li. 21; inviting all men to the sacrificial feast, and to join them in the happy worship of Jehovah: Ps. xxii. 28–31; Isa. lx. 5, 6, 16, lxvi. 11, 12), for they shall suck of the abundance of the seas, and of treasures hid in the sand" (not merely the fish, purple dye, sponges, and glass; but the richest treasures of sea and land shall flow into Israel, of which Zebulun and I. were to be flourishing tribes. Here in Galilee Jesus imparted the spiritual riches, to which the Galilean apostles in due time "called" all "peoples"): Deut. xxxiii. 18, 19; Matt. iv. 13–16. Its inheritance extended in length from Carmel to the Jordan; in breadth to mount Tabor on the N. (Josephus, Ant. v. 1, § 22); it consisted of the very rich plain of Jezreel or Esdraelon. Jezreel (whose name = "the seed plot of God" implies fertility) stood in the centre, with mount Gilboa on one hand and Little Hermon (Ed Duhy) on the other (Josh. xix. 17–23). It is the thoroughfare from E. to W. and from N. to S. Here Ahab had his palace, selecting the site doubtless for its beauty. D. Kerr thinks that I. lay to the E. of Manasseh and Ephraim, along the entire line of the Jordan from the sea of Chinneroth on the N. to nearly the Salt Sea on the S. Its lot thus was of a triangular form, having its apex at Jericho and its base to the N. of the plain of Jezreel, where it was met by Zebulun (Pal. Expl. Qy. Stat., Jan. 1877, p. 47).

Tola the judge was of I., though his abode was at Shamir in mount Ephraim. The nomadic character of I. appears in 1 Chron. vii. 1–5; no less than 36,000 of its men were marauding mercenary "bands (*gedudim*) of soldiers for war," a term applied elsewhere only to Gad's "troops" and to the irregular bodies of Bedouin-like tribes round Israel. Two hundred "heads" (not as A. V. "bands," for it is *roshee* not *gedudim*) of I. came to Hebron to help in "turning the kingdom of Saul to David"; they were "men that had understanding of the times, to know what Israel ought to do . . . and all their brethren were at their commandment" (1 Chron. x. 14 end; xii. 23, 32). Spiritually, Christians are men "knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed" (Rom. xiii. 11, Eph. v. 16; see 1 Pet. iv. 1–4). We should help to transfer the kingdom from Satan to its coming rightful Lord (Luke xix. 12–27, 44). Jerusalem fell "because she knew not the time of her visitation." They are truly "wise" who "turn many from the power of Satan unto God" (Dan. xii. 3, Acts xxvi. 18).

Omri of the great family of Michael ruled I. in David's time; possibly forefather of Omri who usurped the Israelite throne (1 Chron. xxvii. 18), and built Samaria (perhaps on the same hill Shamir on which Tola of I. judged). Baasha son of Ahijah, another usurper, was also of I. (1 Kings xv. 27–29, xvi. 2, 11), of lowest birth; his son Elah and all his kindred were murdered by Zimri, even as Baasha had slain Jeroboam's house, "not leaving to him any that breathed." Retributive justice pays blood with blood (Rev. xvi. 6). The last glimpse of I. we have is, when many of the tribe joined in Hezekiah's passover and religious revival (2 Chron. xxx. 18), though unavoidably not cleansed in legal order; for these Hezekiah prayed "the good Lord pardon every one that prepareth his

heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary." But I. shall again come forth with his 12,000 sealed ones, when the Lord shall restore again the kingdom to Israel (Acts i. 6; Rev. vii. 7, xiv. 1). **2.** Obed Edom's seventh son, doorkeeper of the sanctuary (1 Chron. xxvi. 5), one of the eight sons given Obed Edom, "for God blessed him."

Isshiah, or **Jeshaiah. 1.** 1 Chron. xxiv. 21, xxiii. 17, xxvi. 35. **2.** 1Chron. xxiv. 25.

Issue out of the flesh: *i.e.* from the generative organ; the result of undue indulgence of lust, enervating the organs (Lev. xv. 1–15, xxii. 4; Num. v. 2). For seven days after its cessation the man was unclean, and then must bathe, wash his clothes, and offer sacrifice. The severe form of the disease is modern, appearing first in the 15th century and more virulently in the West than the East.

Italy. The peninsula from the Alps to the straits of Messina (Acts xviii. 2, xxvii. 1; Heb. xiii. 24).

Ithai. 1 Chron. xi. 31. ITTAI 2 Sam. xxiii. 29. [See ITTAI.]

Ithamar. Aaron's youngest son (Exod. vi. 23). With Eleazar the elder he succeeded to the priestly offices vacated by the death of Nadab and Abihu, which he and Eleazar were forbidden to mourn (Exod. xxviii. 1, 40, 43; Lev. x. 1, 2, 6, 7; Num. iii. 3, 4; 1 Chron. xxiv. 2). I. superintended the Gershonites who had charge of the curtains and hangings, and Merari who had charge of the pillars, cords, and boards, on the march (Exod. xxxviii. 21, Num iv. 21–33). Eleazar's family and chief men were more numerous than those of I. The highpriesthood in Eli's person (probably on account of the high qualities for which he was made judge) passed to the line of I., but reverted to Eleazar's line in Zadok, because of ABIATHAR'S [see] share in Adonijah's rebellion; thus the prophecy against ELI [see] was fulfilled (1 Sam. ii. 31–35, iii. 12–14; 1 Kings ii. 26, 27, 35).

Ithiel. 1. Neh. xi. 7. **2.** One of the two to whom AGUR [see] spake by inspiration (Prov. xxx. 1), meaning "God with me"; perhaps a symbolical name [see UCAL].

Ithmah. A Moabite of David's guard (1 Chron. xi. 46). Probably joined David during his sojourn in Moab (1 Sam. xxii. 3, 4).

Ithnan. A town in the far S. of Judah, bordering on the desert (Josh. xv. 23, 24; 1 Sam. xv. 4).

Ithra. Father of AMASA [see] by ABIGAIL [see], David's sister (2 Sam. xvii. 25, 1 Chron. ii. 17). "An Ishmaelite" is the true reading; for why state that he was an "Israelite"? That he was an Ishmaelite would be something exceptional, and fitly mentioned in the genealogy. Jether or Ithra had "gone in to," *i.e.* seduced, Abigail, daughter of Nahash and sister of Zeruiah, Joab's mother [see ABSALOM], probably during the sojourn of David's family with the king of Moab (1 Sam. xxii, 3, 4).

Ithran. 1. Gen. xxxvi. 25, 26, 30. **2.** 1 Chron. vii. 30–40, 37.

Ithream. Sixth son of David; by Eglah, whom Jewish tradition identifies with Michal (since she is emphatically designated "David's wife"), adding that she died at I.'s birth (2 Sam. iii. 5).

Ithrite. Designation of two of David's guard, Ira and Gareb (2 Sam. xxiii. 38; 1 Chron. xi. 40, ii. 53). Jattir was in the mountains of Judah, one of David's "haunts," where he had "friends" to whom he sent of the Amalekite spoils (1 Sam. xxx. 26, 27, 31).

Ittah Kazin. On Zebulun's boundary (Josh. xix. 13). Meaning "time," or "people, of a judge."

Ittai. 1. "The Gittite" of the Philistine Gath. Last in the host that defiled past David, while standing beneath the olive tree below Jerusalem (2 Sam. xv. 18, LXX.) on the morning of his flight from Absalom, were 600 Gathites who had emigrated with him to Gath (1 Sam. xxvii. 2, 3, 8; xxx. 9, 10), and returned thence. Possibly vacancies in the body had been filled up with men of Gath, who had joined him with I. their countryman. This accounts for the command being given to a Gittite, I., which would be strange if he had no tie of connection with the 600 veterans of the body guard (xviii. 2, where I. appears in command of a third of the army). The reading *gibborim* (heroes) for Gittim, "Gittites," is therefore needless. David with characteristic generosity said to I.: "Wherefore goest thou also with me? return to thy place, and abide with *the king* (not that David recognises Absalom as *king*, but he means 'with whoever shall prove king,' with the king *de facto*; whether he be *rightful* king you as a recent settler here are not called on to decide), for thou art a stranger (not an Israelite) and also an exile (not yet having a fixed fatherland) . . . Seeing I go whither I may (not yet knowing where it shall be: 1 Sam. xxiii. 13) . . . return and take back thy brethren," implying that I. as a Philistine general brought with him a body of his fellow countrymen. I. with unflinching loyalty, which David's misfortunes could not shake, replied: "As the Lord liveth . . . surely in what place my lord the king shall be, whether in death or life, even there also will thy servant (slave Heb.) be." So David desired him to pass forward over the Kedron, and I. the Gittite, and all his men, and all the little ones with him (for he and his men brought their whole families: 1 Sam. xxvii. 3, xxx. 3, 6), passed on.

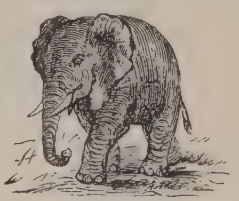
His resolution foreshadows the like resolution, though not so faithfully kept, of the disciples of the Son of David almost on the same spot (Matt. xxvi. 30, 35). At the battle of Mahanaim I. had equal rank with Joab and Abishai (2 Sam. xviii. 2, 5, 12). I. typifies the gospel truth that from the Gentile world some of the most devoted heroes of the cross should join the Son of David, and so share in His triumphs (Mark x. 29, 30; Matt. viii. 11, 12).

2. I. or Ithai, of the heroes of David's body guard; from the Benjamite Gibeah, son of Ribai (2 Sam. xxiii. 29, 1 Chron. xi. 31).

Ituræa. The region N. of Palestine. With Trachonitis I. formed the tetrarchy of Philip (Luke iii. 1). Stretching from mount Hermon towards the N.E., *i.e.* towards Hauran, and from Damascus to northern Bashan. Called from Jetur, Ishmael's son (Gen. xxv. 15, 16). The tribe of Manasseh wrested it from the Hagarites (Ishmaelites), Jetur, Nephish, and Nodab, and "increased from Bashan unto Baal Hermon and Senir, and unto mount Hermon"; *i.e.*, they added I. to Bashan, Gaulonitis, and Trachonitis, which they already possessed (1 Chron. v. 19 23). Rome gave I. to Herod the Great, 20 B.C., who bequeathed it to his son Philip. Now *Jedûr*, with 38 towns and villages, of which ten are desolate and the rest very poor. Trachonitis was on its E., Gaulonitis on its S., Hermon on its W., and the Damascus plain on its N. An undulating table land with conical hills; the southern portion watered by streams from Hermon; the N. covered with jagged rocks of basalt seamed by chasms or sunk into pits, the molten lava having become fissured in cooling.

Ivah: AVA. 2 Kings xviii. 34, xix. 13, xvii. 24; Isa. xxxvii. 13. Now *Hit*, on the Euphrates, between *Sippara* (Sepharvaim) and *Anah* (Hena), with which it was apparently united politically. Probably the Ahava of Ezra viii. 15. Iva was a Babylonian god representing the sky; to it the town was sacred. Sennacherib boasts that the gods of Sepharvaim, Hena, and Ivah, were powerless to resist him. The Egyptian inscriptions in the time of Thothmes III., 1450 B.C., mention a town *Ist*, whence tribute of bitumen was brought to Thothmes. From the bitumen springs of Is, Herodotus says (i. 606) the bitumen was brought to cement the walls of Babylon. These springs are still found at *Hit*. From I., along with Babylon, Cuthah, Hamath, and Sepharvaim, the king of Assyria (Esarhaddon) brought people to colonise Samaria.

Ivory: *shen*, "tooth" or *tusk*, viz. of the elephant. There is no Heb. word in Scripture for the elephant,



AFRICAN ELEPHANT.

for the Israelites knew of the elephant first only by its ivory, which was imported from Africa and India. The African elephant exceeds the Indian in the size of the ear and of the tusks, the latter of which are often eight or ten feet long and weigh from 100 to 120 lbs. From the resemblance of its tusks to horns Ezek. xxvii. 15 has "horns of ivory." "Palaces *of ivory*" mean *ornamented with ivory* (Ps. xlv. 8). So Ahab's palace (1 Kings xxii. 39). Amos (iii. 15) foretells the destruction

of the luxurious "houses of ivory" having their walls, doors, and ceilings inlaid with it; also "beds of ivory" (vi. 4), *i.e.* veneered with it. In 1 Kings x. 22 and 2 Chron. ix. 21 *shen-habbim* is the term "the teeth of elephants"; Sanskrit *ibhas*, Coptic *eboy*, Assyrian *habba* in the inscriptions. Gesenius would read *shen habenim*, "ivory (and) ebony." On the Assyrian obelisk in the British Museum tribute bearers are seen carrying tusks; specimens of carvings in ivory were found in Nimrud, and tablets inlaid with blue and opaque glass. "All manner vessels of ivory" are in mystic Babylon (Rev. xviii. 12). Solomon made a great throne of ivory overlaid with gold (1 Kings x. 18–20); the ivory was brought in the navy of Tharshish, probably from the S. coasts of Arabia, which maintained from ancient times commercial intercourse with both India and Ethiopia. In Ezek. xxvii. 6 we read "the Ashurites have made thy (Tyre's) benches of ivory brought out of the isles of Chittim"; rather, as the Heb. orthography requires, "they have made thy (rowing) benches of ivory, inlaid in the daughter of cedars" or "the best boxwood" (*bath ashurim*), from Cyprus and Macedonia whence the best boxwood came (Pliny).

Izhar, Izehar. Num. iii. 19, 27; Exod. vi. 18,21; Num. xvi. 1. Amminadab is substituted by mistake in 1 Chron. vi. 22, as appears from ver. 38. Head of one of the four Kohathite families (1 Chron. xxvi. 23, 29).

Izrahiah. 1 Chron. vii. 3.

Izri. 1 Chron. xxv. 1–11; Zeri, ver. 3.

J

Jaakan. Forefather of the Benejaakan, "the children of Jaakan," who gave their name to one stage of the Israelites' journeyings. In Num. xxxiii. 31 the order is "from Moseroth" to Benejaakan; in Deut. x. 6 it is "from the wells (beeroth) of the children of Jaakan to Mosera." Probably Israel visited the two places *twice*: on the first march towards Canaan, from Mosera to Benejaakan (Num. xxxiii. 31); the reverse order in Deut. x. 6, the 40th year, when the march was differently directed.

Jaakobah. 1 Chron. iv. 24, 36, 38.

Jaala, Jaalah. Neh. vii. 58, Ezra ii. 56.

Jaalam=*hidden by Jehovah.* Gen. xxxvi. 5, 14, 18; 1 Chron. i. 35. A duke or tribal chief of Edom.

Jaanai. 1 Chron. v. 12.

Jaare-oregim. 2 Sam. xxi. 19. Father of Elhanan, a *Bethlehemite*, who slew Goliath (A. V. "*the brother* of Goliath," to accord with 1 Chron. xx. 5 and not to contradict 1 Sam. xvii. where *David* kills Goliath). But the true reading is 1 Chron. xx. 5: "Elhanan, the *son of Jair*, slew *Lahmi* (*eth Lahmi* being altered into *Bethlehemi*), *the brother of Goliath* (*eth Goliath* being substituted for *ahhi Goliath*). The change was the more readily made as Lahmi's spear is described exactly as Goliath's (1 Sam. xvii. 7). [See Elhanan.] *Oregim*, "weavers," is a transcriber's accidental interpolation after "Jair," taken from the latter part of the verse. The ancient versions agree with the present Heb. text, which shows the error is of very ancient date.

Jaasan. Ezra x. 37.

Jaasiel. 1 Chron. xxvii. 21.

Jaazaniah, or Jezaniah. 1. "Son of the Maacathite," a "captain of the forces" who accompanied Johanan in waiting on Gedaliah, the governor over the Jewish remnant after the capture of Jerusalem, and afterwards in rescuing them from Ishmael, and in going to Egypt in spite of the Lord's prohibition (2 Kings xxv. 23; Jer. xli. 11, xlii. 4, 5). **2.** Son of Shaphan. Stood as leader in the midst of the 70 ancients (elders) of Israel with censers in their hands, worshipping idols pourtrayed upon the wall of the court of Jehovah's house; seen by Ezekiel (viii. 11). Shaphan was the scribe who read to Josiah the law. The son's spiritual privileges increased his guilt (2 Kings xxii. 10–14). His very name, meaning "Jehovah hears," gave the lie to the unbelief which virtually said "Jehovah seeth not" (Ezek. ix. 9; Ps. x. 11, 14; l. 21; xciv. 7, 9). The elders incurred further guilt in usurping the priests' office by offering incense. **3.** Son of Azur, leader of the 25 priests (Ezek. xi. 1). Azur means *help*, their names reminding them, if they would have heeded it, that God would have "heard" if they had sought His "help" to save the city. **4.** Jer. xxxv. 3.

Jaazer, Jazer. Heb. *Jaezzeer*. A town E. of Jordan in Gilead (Num. xxxii. 1, 3–35; 1 Chron. xxvi. 31). Taken by Israel from the Amorites on the way to Bashan (Num. xxi. 32, 33). Now the ruins *es Szir*, ten miles N.E. of Heshbon; a castle and a large walled pool, the "sea" of Jer. xlviii. 32; but LXX. reads "the cities of J." Some error may be in the present text. The town gave its name to the surrounding district (Josh. xiii. 25, 2 Sam. xxiv. 5). This conquest completed their acquisition of the Amorite kingdom. Soon after, Gad occupied it pastorally. Assigned to the Merarite Levites (Josh. xxi. 39), but occupied by Hebronites (Kohathites) in David's time (1 Chron. xxvi. 31).

The plants of the Sibmah vine are said in Isa. xvi. 8 to have come even unto J., 15 miles from Heshbon, near Sibmah, "they wandered through the wilderness in wild luxuriance," viz. that encompassing Moab, "they are gone over the sea," viz. the sea of J., but others the Dead Sea (Ps. lxxx. 8–11). The vine spread itself round the margin of the sea, and reached beyond to the other side; a sad contrast to the coming desolation, when "the heathen lords" should "break down the principal plants"! "Therefore I will weep with the weeping of J.," *i.e.* such as J. weeps with. Isaiah is touched with pity for Moab, though an alien. Ministers, in denouncing God's wrath against sinners, should do it with tender sorrow, not exultation. At J. was the source of a river falling into Jordan, and marshes or pools still at times are at the source of the wady Szir.

Jaaziah. 1 Chron. xxiv. 26, 27; where Beno should be transl. "his (Merari's) son."

Jaaziel, contracted into Aziel. 1 Chron. xv. 18, 20.

Jabal=*flowing stream.* Son of Lamechand Adah (Gen. iv. 20), "father (teacher and forerunner) of such as dwell in tents and have cattle." Abel fed sheep and goats, J. also larger animals, "cattle." Abel had a fixed dwelling, the land around which afforded sufficient sustenance for his flock. J. introduced the nomad life, in tents probably formed of skins, migrating in quest of pasture for his "cattle" from place to place (Gen. iv. 2, 20). Savages live by hunting; emerging from barbarism they become nomadic, then agricultural. But Scripture represents man as placed by God in a simple civilization, raised above barbarism and the need of living by the chase, though not a highly developed culture. Adam "dressed and kept" the garden of Eden, and his sons must have learned from him some of his knowledge.

Jabbok=*pouring out* or *emptying.* A stream which traverses Gilead, and falls into Jordan midway between the sea of Galilee and the Dead Sea. Now *wady Zerka.* The northern bound of Sihon's kingdom, as the Arnon was the southern bound (Num. xxi. 24). The rugged terri-

WADY ZERKA, JABBOK.

tory of Ammon, the eastern defiles of Gilead, also reached the upper J. In its early course it flows eastward under Rabbah of Ammon, a strong fortress upon a tributary of the J. Then northward and westward in a curve to a short distance from Gerasa; it reaches Jordan 45 miles N. of the Arnon. Between Rabbah and Gerasa it formed the Ammonite border. W. of this the territory had been wrested from Ammon by the Amorites (Josh. xiii. 25), and was still claimed by Ammon after Israel had in turn wrested it from Sihon, whence the J. is still called "the border of the children of Ammon" (Deut. iii. 16; Josh. xii. 2; Jud. xi. 13, 21, 22). Though now it is one vast pasture, the numerous ruins of cities show how thickly it was once peopled. The eastern territory to which Ammon was confined in Moses' time is as yet little known to travellers. Sihon the Amorite king was unable to pursue his conquests farther E., "for the border of the children of Ammon was strong," Rabbah was too strong for him. Israel was restricted by God's prohibition from touching the Ammonite land, which He had given to the children of Lot (Deut. ii. 19, 37). On the southern

bank of the J. Jacob met Esau (Gen. xxxii. 22). Its western part was the bound between the kingdoms of Sihon and Og (Josh. xii. 2, 5). Its lower course is fringed with cane and oleander, the banks above are covered with oaks. The water is perennial towards its mouth, and there are great floods in winter. Paine objects to identifying J. with the Zerka, as there is nothing in that region to correspond with Mahanaim and Penuel; he identifies J. with the Yabis, 13 miles farther N. On a tributary of the Yabis is found a ruin, Mahana=Mahanaim.

Jabesh. **1.** 2 Kings xv. 10, 13, 14. **2.**=Jabesh Gilead: 1 Chron. x. 12.

Jabesh (= *dry*) **Gilead.** 1 Sam. xi. 1, 9, etc. Chief of Gilead's cities. For not having come to Mizpeh at Israel's command, under an imprecatory oath against all defaulters, when the tribes began war with Benjamin (Jud. xx. 1–3, xxi. 5); its males were all killed, and its virgins, 400 in number, were given in marriage to the 600 Benjamites who survived the war with Israel (xxi. 1, 8–14). The carrying into execution the oath at the close of the war was mainly influenced by the desire to provide wives for Benjamin, as their oath precluded themselves from giving their daughters. Subsequently it recovered itself, and being threatened by the Ammonite king, Nahash, with the excision of its citizens' right eyes as a reproach upon Israel, was rescued by Saul. In gratitude the inhabitants, when he and his three sons were slain by the Philistines (1 Sam xxxi. 8, 13), took down by night their corpses from the walls of Bethshan, where they had been exposed; then burnt the bodies and buried the bones under a tree, and kept a funeral fast seven days. David, in generous forgetfulness of his own wrongs from Saul, blessed them for their kindness to their master, praying the Lord to requite it, and promising to requite it as if it were a kindness to himself (2 Sam. ii. 5, 6); afterwards he removed the bones to the sepulchre of Saul's father Kish at Zelah (xxi. 13, 14). The name survives in the *wady Yabes*, flowing from the E. into the Jordan below Bethshan; the ruin *ed Deir*, S. of the wady, is on the site (Robinson, Bibl. Res. iii. 319). It was six miles from Pella, on a mountain towards Gerasa.

Jabez. A town where the scribes belonging to the families of the Kenites resided (1 Chron. ii. 55; a school said by the Targum to have been founded by Othniel, called also Jabez; Rechab is made Rechabiah son of Eliezer, Moses' son): the Tirathites, Shimeathites, and Sucathites; they came of Hemath, the father of the house of Rechab. Probably in the S. of Judæa, not far from Bethlehem. Ver. 51–54: Salma possibly is Salmon, Boaz' father (1 Chron. xxvi. 25).

Jabez=*sorrowful.* In the genealogy connected with Bethlehem his name is explained by the *sorrow* with which his mother bare him; also by his prayer "that evil might not *grieve* him," *i.e.*, though his name expressed *sorrow*, that God would preserve him from it. His prayer is one of the most comprehensive in the Bible, and shines forth like a brilliant star in the midst of a genealogical catalogue of names; probably offered in setting out in life, an admirable model for youths. "Oh that Thou wouldest bless me *indeed* (God alone knows what is not only seemingly, but *indeed*, good for us, not earthly shadows but heavenly *realities*, and all things here that tend towards them) and enlarge my coast," not merely in temporal but in spiritual interests (1 Kings iv. 29; Ps. xviii. 19, xxxi. 8, cxviii. 5), "and that Thine hand might be with me (as 'the hand of our God is upon all them for good that seek Him': Ezra viii. 18, 22; vii. 6, 9), and that Thou wouldest keep me from evil," etc. (Matt. vi. 13; John xvii. 15; Luke xxii. 40, 46; 1 Cor. x. 13; 2 Pet. ii. 9; Rev. iii. 10.) Evil may assail, but cannot finally "grieve," the believer. J., the son of sorrow, by prayerful faith inherited joy in the end (Matt. v. 4, Ps. xc. 15, Heb. xii. 11). Prayer was the secret of his being "more honourable than his brethren" (1 Sam. ii. 30). His name may have been given to the city Jabez, famed for its scribes. The abrupt mention of him shows he was a man of note when Ezra wrote Chronicles. His prayer was to "the God of *Israel*" with whom Jacob wrestled in prayer, and "by his strength had power with God" (Hos. xii. 3, 4), and so got the new name "Israel." "God granted" him according to the faith of his request (Eph. iii. 20, Matt. ix. 29).

Jabin. **1.** King of Hazor in northern Palestine, near the Merom waters. Headed the confederacy of northern kings (Jobab of Madon, the kings of Shimron, Achshaph, etc., N. of the mountains of Naphtali and in the Arabah S. of Chinneroth, *i.e.* the Ghor, S. of the sea of Galilee, etc.) against Israel: Josh. xi. 1–4. Their army was "even as the sand upon the sea shore in multitude, with horses and chariots very many." Lest Joshua should be affrighted at this formidable array, Jehovah in vision promised "*I* will deliver them up all slain before Israel"; *I* am infinitely more than a match for them, and *I* am on thy side. The "I" is emphatical in the Heb. Joshua suddenly fell upon them and "chased them unto great Zidon (*then* the metropolis of Phœnicia, but later in David's time outstripped by Tyre), and MISREPHOTH MAIM [see] and unto the valley of Mizpeh eastward, until they left them none remaining." Then he "houghed" (lamed by cutting the hoof sinew) their horses, and burnt their chariots. The cities he did not burn except Hazor, which he burnt and slew its king, probably on account of some renewed hostility (Josh. xi. 1–13). **2.** The king of Hazor whose general, Sisera, was defeated by DEBORAH and BARAK [see HAROSHETH]. "For 20 years he mightily oppressed the children of Israel," until their "cry unto the Lord" brought a deliverer. (Jud. iv., v.)

Jabneel, Jabneh. [See LIBNAH.] **1.** On the northern boundary of Judah, near the sea (Josh. xv. 11); Josephus (Ant. v. 1, § 22) assigns it to Dan. That tribe and the Philistines were in constant warfare for the towns in the lowland. So in 2 Chron. xxvi. 6 it was in the Philistines' possession, and had its wall broken down by Uzziah. Its harbour, like that of Ascalon and Gaza, was called Majumas, "the place on the sea." It had a school of learned doctors at the time of the fall of Jerusalem. The burial place of Gamaliel, according to Jewish tradition. Under the crusaders it was called Ibelin, and gave a title to a line of counts. Now *Yebna* or *Ibna*, 11 miles S. of Jaffa, four from *Akir* (Ekron). **2.** A landmark on Naphtali's boundary (Josh. xix. 33); in the hills N.W. of the lake of Galilee.

Jachan. 1 Chron. v. 13.

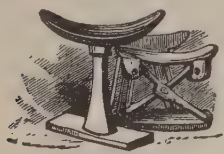
Jachin=*he will establish*, implying *stability.* The right hand or S. pillar of the two "in the porch of" (1 Kings vii. 21, 39), or "before," Solomon's temple (2 Chron. iii. 17).

Jachin. **1.** Gen. xlvi. 10, Num. xxvi. 12. **2.** 1 Chron. ix. 10, xxiv. 17; Neh. xi. 10.

Jacinth = *hyacinth.* A precious stone, a foundation of the New Jerusalem wall (Rev. xxi. 20). Heb. *leshem*, "ligure" in the highpriest's breastplate (Exod. xxviii. 19). A red zircon, found in square prisms, varying from pale green to purple red. "Ligure" in Speaker's Comm. is explained "amber," which, according to Pliny and Theophrastus, came from Liguria. Smith's Bible Dict. says "ligurite is a crystallized mineral of a yellowish or apple-green hue found in Liguria, 'jacinth' seems identical with Heb. *leshem*." In Rev. ix. 17 the "breastplates of jacinth" are of *hyacinth colour*, the dark blue iris colour answering to the "*smoke* out of their mouths." Pliny says (xxxvii. 41), the violet brightness in the amethyst is diluted in the jacinth. Solinus makes the jacinth our *sapphire.*

Jacob [see ESAU, ISAAC] = *supplanter*, or *holding the heel.* Esau's twin brother, but second in point of priority. Son of Isaac, then 60 years old, and Rebekah. As J. "took his brother by the heel (the action of a *wrestler*) in the womb" (Hos. xii. 3), so the spiritual Israel, every believer, having no right in himself to the inheritance, by faith when being born again of the Spirit takes hold of the bruised heel, the humanity, of Christ crucified, "the Firstborn of many brethren." He by becoming a curse for us became a blessing to the true Israel; contrast Heb. xii. 16, 17. J. was a "plain," *i.e.* an upright man, steady and domestic, affectionate, so his mother's favourite: Gen. xxv. 24, etc., "dwelling in tents," *i.e.* staying at home, minding the flocks and household duties; not, like Esau, wandering abroad in keen quest of game, "a man of the field," wild, restless, self indulgent, and seldom at home in the tent. Having bought the birthright from Esau, he afterwards, at Rebekah's instigation, stole the blessing which his father intended for

Esau, but which God had appointed to him even when the two sons were yet unborn; "the elder shall serve the younger" (Gen. xxv. 23, xxvii. 29; Mal. i. 3; Rom. ix. 12). His seeking a right end by wrong means (Gen. xxvii.) entailed a life-long retribution in kind. Instead of occupying the first place of honour in the family he had to flee for his life; instead of a double portion, he fled with only the staff in his hand. It was now, when his schemes utterly failed, God's grace began to work in him and for him, amidst his heavy outward crosses. If he had waited in faith God's time, and God's way, of giving the blessing promised by God, and not unlawfully with carnal policy foiled Isaac's intention, God would have defeated his father's foolish purpose and J. would have escaped his well deserved chastisement. The fear of man, precautious cunning, habitual timidity as to danger, characterize him, as we might have expected in one quiet and shrewd to begin with, then schooled in a life exposed to danger from Esau, to grasping selfishness from Laban, and to undutifulness from most of his sons (Gen. xxxi. 15, 42; xxxiv. 5, 30; xliii. 6, 11, 12). J.'s grand superiority lay in his abiding trust in the living God. Faith made him "covet earnestly the best gift," though his mode of getting it (first by purchase from the reckless, profane Esau, at the cost of red pottage, taking ungenerous advantage of his brother's hunger; next by deceit) was most unworthy. When sent forth by his parents to escape Esau, and to get a wife in Padan Aram, he for the first time is presented before us as enjoying God's manifestations at Bethel in his vision of the ladder set up on



WOODEN PILLOWS.

earth, and the top reaching heaven, with "Jehovah standing above, and the angels of God ascending and descending (not descending and ascending, for the earth is presupposed as already the scene of their activity) on it," typifying God's providence and grace arranging all things for His people's good through the ministry of "angels" (Gen. xxviii., Heb. i. 14). When his conscience made him feel his flight was the just penalty of his deceit God comforts him by promises of His grace. Still more typifying Messiah, through whom heaven is opened and also joined to earth, and angels minister with ceaseless activity to Him first, then to His people (John xiv. 6; Rev. iv. 1; Acts vii. 56; Heb. ix. 8, x. 19, 20). J. the man of guile saw Him at the top of the ladder; Nathanael, an Israelite without guile, saw Him at the bottom in His humiliation, which was the necessary first step upward to glory. John i. 51: "hereafter," Gr. "from now," the process was *then beginning* which shall eventuate in the restoration of the union between heaven and earth, with greater glory than before (Rev. v. 8–11, xxi., xxii.). Then followed God's promise of (1) the land and (2) of universal blessing to all families of the earth "in his seed," *i.e.* Christ; meanwhile he should have (1) God's presence, (2) protection in all places, (3) restoration to home, (4) unfailing faithfulness (Gen. xxviii. 15; comp. 20, 21). Recognising God's manifestation as sanctifying the spot, he made his stony pillow into a pillar, consecrated with oil [see BETHEL], and taking up God's word he vowed that as surely as God would fulfil His promises (he asked no more than "bread and raiment") Jehovah should be his God, and of all that God gave he would surely give a tenth to Him; not waiting till he should be rich to do so, but while still poor; a pattern to us (comp. xxxii. 10).

Next follows his seven years' service under greedy Laban, in lieu of presents to the parents (the usual mode of obtaining a wife in the East, Gen. xxiv. 53, which J. was unable to give), and the imposition of Leah upon him instead of Rachel; the first instalment of his retributive chastisement in kind for his own deceit. Kennicott suggested that J. served 14 years for his wives, then during 20 he took care of Laban's cattle as a friend, then during six he served for wages (xxxi. 38, 41). "*One* (*zeh*) 20 years I was with thee (tending thy flocks, but not in thy house); *another* (*zeh*) 20 years I was for myself in thy house, serving thee 14 years for thy two daughters, and six years for thy cattle." The ordinary view that he was only 20 in Padan Aram would make him 77 years old in going there; and as Joseph, the second youngest, was born at the end of the first 14 years, the 11 children born before Benjamin would be all born within six or seven years, Leah's six, Rachel's one, Bilhah's two, and Zilpah's two. It is not certain that Dinah was born at this time. Zebulun may have been borne by Leah later than Joseph, it not being certain that the births all followed in the order of their enumeration, which is that of the mothers, not that of the births. Rachel gave her maid to J. not necessarily after the birth of Leah's fourth son; so Bilhah may have borne Dan and Naphtali before Judah's birth. Leah then, not being likely to have another son, probably gave Zilpah to J., and Asher and Naphtali were born; in the beginning of the last of the seven years probably Leah bore Issachar, and at its end Zebulun. But in the view of Kennicott and Speaker's Comm. J. went to Laban at 57; in the first 14 years had sons, Reuben, Simeon, Levi, and Judah by Leah; Dan and Naphtali by Bilhah; in the 20 years (Gen. xxxv. 38) next had Gad and Asher by Zilpah, Issachar and Zebulun by Leah, lastly Dinah by Leah and Joseph by Rachel; then six years' service for cattle, then flees from Padan Aram where he had been 40 years, at 97. In J.'s 98th year Benjamin is born and Rachel dies. Joseph at 17 goes to Egypt, at 30 is governor. At 130 J. goes to Egypt (Gen. xlvi. 1); dies at 147 (xlvii. 28). The assigning of 40, instead of 20, years to his sojourn with Laban allows time for Er and Onan to be grown up when married; their strong passions leading them to marry, even so, at an early age for that time. The common chronology needs some correction, as it makes Judah marry at 20, Er and Onan at 15.

On J. desiring to leave, Laban attested God's presence with J. "I have found by experience (Heb. *by omens from serpents*, the term showing Laban's heathenishness: Gen. xxx. 19, 32) that the Lord hath blessed me for thy sake." J. then required as wages all the speckled and spotted sheep and goats, which usually are few, sheep in the East being generally white, the goats black or brown, not speckled. With characteristic sharpness J. adopted a *double* plan of increasing the wages agreed on. Peeling rods of (Gesenius) storax ("poplar"), almond ("hazel"), and plane tree ("chesnut") in strips, so that the dazzling white wood of these trees should appear under the dark outside, he put them in the drinking troughs; the cattle consequently brought forth spotted, speckled young, which by the agreement became J.'s. Thus by trickery he foiled Laban's trickery in putting three days' journey between his flock tended by J. and J.'s stipulated flock of spotted and speckled goats and brown put under the care of his sons. *Secondly*, J. separated the speckled young, which were his, so as to be constantly in view of Laban's one-coloured flock. Moreover he adopted the trick with the rods only at the copulation of the strong sheep, viz. at the summer copulation not the autumn; for lambs conceived in spring were thought stronger. Laban changed the terms frequently ("ten times") when he saw J.'s success, but in vain. J. accounted to his wives for his success by narrating his dream, which he had at the time the cattle conceived (xxxi. 10). This dream was at the *beginning* of the six years. "God hath taken away your father's cattle and given them to me." God's command to J. to return was in a dream at the *close* of the six years (xxxi. 11–13; in 12 transl. *leaped* for "leap," and *were* for "are"). In the latter God states the true cause of his success; not his trickery, but "I have seen all that Laban doeth unto thee": the repetition of "in a dream" twice implies *two* dreams.

J.'s polygamy was contrary to the original law of paradise (Gen. ii. 23, 24; Matt. xix. 5). Leah was imposed on him when he had designed to marry Rachel only, and the maids were given him by his wives to obtain offspring. The times of ignorance, when the gospel had not yet restored the original standard, tolerated evils which would be inexcusable now. Jealousies were the result of polygamy in J.'s case, as was sure to happen.

The most characteristic scene of J.'s

higher life was his wrestling until break of day (comp. Luke vi. 12) with the Angel of Jehovah, in human form, for a blessing. "By his strength he had power with God, yea he had power over the Angel and prevailed, he wept and made supplication unto Him" (Hos. xii. 3, 4). So he received the name ISRAEL [see], "contender with God," a pattern to us (Matt. xi. 12, xv. 22; Rev. iii. 21; Luke xiii. 24). His "strength" was conscious weakness constraining him, when his thigh was put out of joint and he could put forth no effort of his own, to *hang upon Him*; teaching us *the irresistible might of conscious weakness hanging on Almighty strength* (Job xxiii. 6; Isa. xxvii. 5, xl. 29-31; 2 Cor. xii. 9, 10). "I will not let Thee go except Thou bless me" is a model prayer (Gen. xxxii. 26). *Tears* (recorded by Hosea under an independent Spirit of revelation) and supplications were his weapons; type of Messiah (Heb. v. 7). The vision of the two encampments of angels on either side of him [MAHANAIM, see] prepared him for the vision of the Lord of angels. Thus he saw, "they that be with us (believers) are more than they that be with" our enemies (2 Kings vi. 16, 17). Wrestling first with God, we can victoriously wrestle with Satan (Eph. vi. 12). J. like David felt "what time I am afraid, I will trust in Thee" (Ps. lvi. 3, 4, 11; 1 Sam. xxx. 6). His is one of the earliest prayers on record (Gen. xxxii. 7, 9-12). He pleads as arguments (comp. Isa. xliii. 26), first God's covenant keeping *character* to the *children of His people*, "O God of my father Abraham and Isaac"; next, His *word* and *promises* (xxxi. 3, 13), "the Lord which saidst unto me, Return . . . and I will deal well with thee"; next, *his own unworthiness*, "I am not worthy of the least of all the mercies," etc. (comp. xxviii. 20-22); next the petition itself, "deliver me . . . from Esau," appealing to God's known pity for the helpless, "I fear him lest he . . . smite . . . the mother with the children"; again falling back on God's own word, "Thou saidst, I will surely do thee good, and make thy seed as the sand of the sea," etc. The present, artfully made seem larger by putting a space betwixt drove and drove, and each driver in turn saying, "they be thy servant J.'s . . . a present unto my lord Esau," was calculated by successive appeals to impress the impulsive elder brother (Matt. v. 25).

Having left Canaan in guilt, now on his return J. must re-enter it with deep searchings of heart and wrestlings with God for the recovery of that sinless faith which he had forfeited by deceit and which lays hold of the covenant. J. is made to know he has more to fear from God's displeasure than from Esau's enmity. Once that he stands right with God he need not fear Esau. There followed therefore the wrestling "alone" with Jehovah (comp. Matt. xiv. 23, Mark i. 35); his being named "Israel"; and his asking God's *name*, to which the only reply was, God "*blessed* him there." *Blessing* is God's name, *i.e.* the character wherein He reveals Himself to His people (Exod. xxxiv. 5-7). J. called the place Peniel, "the face of God." Next J. came to Succoth, then crossed Jordan, and near Shechem bought his only possession in Canaan, the field whereon he tented, from the children of Hamor, Shechem's father, for 100 kesita, *i.e.* ingots of silver of a certain weight. The old versions transl. "lambs," an ancient standard of wealth before coinage was practised. For "Shalem, a city of Shechem," transl. with Samaritan pentateuch, "J. came in peace to the city of Shechem," though there is still a Salim E. of Nablûs (Shechem). His settlement here in the N. instead of with his father in the S. at Beersheba may have been to avoid collision with Esau and to make an independent settlement in the promised land. It seems to have been in a time of his temporary religious declension after his escape from Esau through God's interposition. Undue intercourse with the Canaanites around ended in Dinah's fall and the cruel retribution by Simeon and Levi, which so imperilled his position among the surrounding Canaanites, and which so deeply affected him (Gen. xxxiii. 17, 19, xxxiv., xlix. 5, 6). It is true he erected an altar, El Elohe Israel, claiming God as his own "the God of *Israel*." Still God saw need for calling him to a personal and domestic revival. J. understood it so, and called his household to put away their strange gods (viz. Rachel's stolen teraphim and the idols of Shechem, which was spoiled just before), their earrings (used as idolatrous phylacteries), and uncleanness; and then proceeded to perform what he had vowed so long ago, viz. to make the stone pillar God's house (xxviii. 22). When thus once more he sought peace with God "the terror of God was upon the cities around" (comp. Josh. ii. 9). They made no attempt such as Jacob feared to avenge the slaughter of the Shechemites. Reaching Bethel once more after 40 years, where he had seen the heavenly ladder, he has a vision of God confirming his name "Israel" and the promise of nations springing from him, and of his seed inheriting the land; he therefore rears again the stone pillar to *El Shaddai*, "God Almighty," the name whereby God had appeared to Abram also when He changed his name to Abraham. Then followed the birth of Benjamin, which completed the tribal twelve (Gen. xxxv.).

The loss of his favourite son Joseph was his heaviest trial, his deceit to Isaac now being repaid by his sons' cruel deceit to himself. Tender affection for wife and children was his characteristic (xxxvii. 33-35, xlii. 36, xlv. 28). By special revelation at Beersheba (xlvi.) allaying his fears of going to Egypt, which Isaac had been expressly forbidden to do (xxvi. 2), he went down. This marks the close of the first stage in the covenant and the beginning of the second stage. Leaving Canaan as a family, Israel returned as a nation. In Egypt the transformation took place; the civilization, arts, and sciences of Egypt adapted it well for the Divine purpose of training Israel in this second stage of their history; J. and his family, numbering 70, or as Stephen from LXX. reads, 75 souls (Acts vii. 14), according as Joseph's children only or his grandchildren also are counted. J.'s sons' wives are not reckoned in the 70, only the unmarried daughter Dinah and a granddaughter. In the number are included, according to Heb. usage, some who were still "in the loins of their fathers." Benjamin's (then only 24) ten sons were probably born *in Egypt subsequently*. So Pharez' two sons and Asher's two grandsons by Beriah. In the genealogy those named are *the heads of tribes and of families*.

At 130 J. blessed Pharaoh and termed his life a "pilgrimage" of days "few and evil" (xlvii.; Heb. xi. 9, 13). The catalogue of ills includes his sufferings (1) from Esau, (2) Laban, (3) maiming by the Angel, (4) Dinah's violation and Simeon and Levi's cruelty, (5) loss of Joseph, (6) Simeon's imprisonment, (7) Benjamin's departure, (8) Rachel's death, (9) Reuben's incest. All these seemed "against" him, but all was for him, because God was for him (Rom. viii. 28, 31, 37; Gen. xlii. 36). His true grandeur and sublimity burst forth at his latter end; his triumphant and grateful review of life, "God, before whom my fathers did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lad!" His blessing Joseph's sons was an act of "faith" (Heb. xi. 21), "leaning upon the top of his staff," an *additional* fact brought out by Paul (adopting LXX.), as he worshipped on his bed (Gen. xlvii. 31, xlviii. 2); the staff symbolised his "pilgrim" spirit seeking the heavenly city (xxxii. 10). Faith adapted him to receive prophetic insight into the characters and destinies of Ephraim and Manasseh respectively, as also of his other representatives. He anticipates the future as present, saying "I have given to thee (Joseph's descendants) above thy brethren (Ephraim was the chief tribe of the N.) one portion of that land which I in the person of my descendants (Joshua and Israel) am destined to take with sword and bow from the Amorites" (xlviii. 22). In xlix. 28 his prophecy as to his several sons and the tribes springing from them is called a "blessing" because, though a portion was denunciatory, yet as a whole all were within the covenant of blessing, but with modifications according to their characteristics. What already *was* gave intimation to the spirit of prophecy in J. of what *would be*. His prophecy of Shiloh's coming in connection with Judah's ceasing to have the sceptre and a lawgiver more accurately defined the Messianic promise than it

RACHEL'S TOMB.

had been before. The general promise of "the seed" sprung from Abraham, Isaac, and J. he now limits to Judah. His faith in "bowing on his bed" after Joseph promised to bury him in Canaan (xlvii. 29, 30) consisted in his confidence of God's giving Canaan to his seed, and he therefore earnestly desired to be buried there. Epistle to Hebrews omits his last blessing on his 12 sons, because Paul "plucks only the flowers by his way and leaves the whole meadow to his hearers" (Delitzsch). His secret and true life is epitomized in "I have waited for Thy salvation, O Lord" (xlix. 18).

At 147 he died, and his body was embalmed and after a grand state funeral procession buried with his fathers in the cave of Machpelah before Mamre (Gen. l.).

Jacob's Well. On a low slope of mount Gerizim, at the opening of the valley of Shechem, from which it is one mile and a half distant eastward, with the cornfields of the plain of El Mukna in front. Hence

JACOB'S WELL.

appears the appropriateness of the allusions "our fathers worshipped in *this mountain*," viz. Gerizim, whereon the Samaritan temple stood (John iv. 20); "lift up your eyes, and look on *the fields*, for they are *white already to harvest*" (25). The distance from Shechem (Sychar) is no objection; for even if the Samaritan woman's coming to the well was not the result of a providential *accident*, the sacredness of Jacob's well and the excellence of its deep drawn water would account for her coming so far. It was not the public city well, otherwise it would have been furnished with some means of drawing the water (11). The sinking of so deep a well would only be undertaken by some one who had not access to the neighbouring streams and fountains. The patriarchs had never want of pasture in Canaan, but often difficulties as to water (Gen. xxi. 25–30, xxvi. 13–15, 18–22). Jacob therefore naturally provided himself with a well in his field just purchased (xxxiii. 17–19). With characteristic prudence he secured on his own property, by great labour, a *perennial* supply at a time when the surrounding waterspring*s, which abound on the surface*, were in the hands of unfriendly neighbours. Formerly there was a a square hole opening into a vaulted chamber 15 feet square, in the floor of which was the well's mouth. The vault has fallen, so that stones have fallen in and much reduced its original depth. In Maundrell's time it was 105 feet deep; now it is often dry, at other times it has a few feet of water. Caspari (Chron. and Geog. Introd. to Life of Christ) says Sychar originally extended farther to the S., and consequently a large part of it lay nearer to Jacob's well than to the fountain Ain el Askar at the N. side of the opening of the valley of Nablûs towards the E. Those at the S. of Sychar would repair to Jacob's well rather than to Ain el Askar, which is ten minutes' walk from Jacob's well. The true mouth of the well is but four feet long, and opens into the well itself, which is seven and a half feet in diameter, and now owing to rubbish only 75 ft. deep. The vaulted chamber was possibly the crypt of the church built over the well in the 4th century. Dr. Rogers and Miss Peache have contributed £150 for clearing the well and protecting it with stonework (Pal. Expl. Qy. Stat., April 1877).

Jada. 1 Chron. ii. 28, 32.

Jadan. Ezra x. 43.

Jaddua. **1.** Successor of Jonathan or Johanan in the highpriesthood. The last highpriest and the latest name in O. T., supposing 1 Chron. iii. 22–24 corrupt. In the reign of the last Persian king Darius and of ALEXANDER [see]; when he invaded Judæa J. is said to have gone out in priestly robes to meet Alexander, and to have implored his goodwill toward the Jews (Josephus, Ant. xi. 8, § 7; Neh. xii. 11, 22). The phrase "Darius *the Persian*" implies that the Grecian dynasty of Alexander the Great had begun. **2.** Neh. x. 21.

Jadon. Neh. iii. 7; comp. 1 Chron. xxvii. 30. Josephus calls the man of God who denounced Jeroboam's altar at Bethel "J.," intending probably "Iddo the seer."

Jael. [See DEBORAH on the "blessing" pronounced on her notwithstanding the treachery of which she was guilty in slaying Sisera who sought refuge with her. Besides the commendation of her real *faith*, though not of the treachery with which her act was alloyed, we should remember that the agents who execute *God's* righteous purposes are regarded in Scripture as God's "sanctified ones," not in respect to their own character and purposes, but *in respect to God's work*; so the Medes who executed His vengeance on Babylon (Isa. xiii. 3, Ps. cxxxvii. 9). Moreover Deborah anticipates a *fact*, viz. that J. would be regarded as a heroine and praised as a public benefactress above her fellow women.] Wife of HEBER [see] the Kenite, head of a nomad clan who, migrating from S. Canaan where his brethren had settled at the conquest of Canaan by Joshua, had encamped under the oaks named the "oaks of the wanderers" (A.V. "plain of Zaanaim," Jud. iv. 11), near Kedesh Naphtali in the N. [See ISSACHAR.] He kept a neutral position, being at peace with both Jabin and Israel (ver. 17) *Her* tent, not Heber's, is specified as that to which Sisera fled, because the women's tent seemed a more secure asylum and J. herself "went out to meet" and invite him. She covered him with *the* mantle (ver. 18, Heb.), and allayed his thirst with *curdled milk* or *buttermilk* (v. 25), a favourite Arab drink. Often Palmer found in asking for water none had been in an encampment for days; milk takes its place. The "nail" with which she slew him was one of the great wooden pins which fastened down the tent cords, and the "hammer" was the mallet used to drive the nails into the ground.

In v. 6 "J." is thought (Bertheau) to be a female judge before Deborah; but as no other record exists of such an one the meaning probably is, "although J., who afterwards proved to be such a champion, was then alive, the highways were unoccupied," so helpless was Israel, "until I Deborah arose."

Jah. Condensing in one emphatical syllable all that is implied in *Jahveh*, the true pronunciation of Jehovah (Ps. lxviii. 4); first in Exod. xv. 2 (Heb.). Often in names, as *Eli-jah*. Only in poetry: Isa. xii. 2, "Jah Jehovah is my strength and my song"; (xxvi. 4) "in Jah Jehovah is the Rock of ages." The union of the two names expresses in the highest degree God's unchanging love and power. Hallelu-Jah is "Praise ye Jah." Ps. lxxxix. 8, "O Jehovah, God of hosts, who, as Thou, is a strong Jah?" the emphatic concentration of the name "Jehovah." The spirit impressed with a sense of God feels the need of repeating frequently that name in which His being is comprehended (Hengstenberg).

Jahath. **1.** 1 Chron. vi. 20, 39, 43. **2.** 1 Chron. xxiii. 10, 11. **3.** 1 Chron. xxiv. 22. **4.** 1 Chron. iv. 2. Identified by some with HAROEH [see]. **5.** 2 Chron. xxxiv. 12.

Jahaz: JAHAZA (Josh. xiii. 18), JAHAZAH (xxi. 36), JAHZAH (Num. xxi. 23, Deut. ii. 32, Jud. xi. 20, Isa. xv. 4, Jer. xlviii. 21, 34). Here the battle was fought wherein Israel overcame Sihon and so won his whole territory between the Arnon and the Jabbok. J. was assigned to Reuben, then to the Merarite Levites (1 Chron. vi. 78, Josh. xxi. 36). It was in the plain country, now the Belka, in the extreme S. of Sihon's land but N. of the Arnon. Doubtless the battle was fought along the slope of the hill still called Shihan. There is on it a network of cyclopean walls, whence the slings and arrows of Israel dislodged the Amorites according to Josephus. Thence the enemy fled two miles to the edge of the Arnon gorge.

Jahaziah. Ezra x. 15.

Jahaziel. **1.** 1 Chron. xii. 4. **2.** 1 Chron. xvi. 6. **3.** 1 Chron. xxiii. 19, xxiv. 23.

4. Of the sons of Asaph. Under the Spirit, who came upon him, he encouraged Jehoshaphat and the congregation of Judah in the house of the Lord, before the new court: "thus saith the Lord unto you, Be not . . . dismayed by reason of this great multitude, for the battle is not yours but God's; to-morrow go ye down against them; behold they come up by the cliff of Ziz, and ye shall find them at the end of the brook (valley) before the wilderness of Jeruel, ye shall not need to fight . . . stand ye still, and see the salvation of the Lord with you" (2 Chron. xx. 14, Ps. lxxxiii. 3–7). This psalm was composed by one of the

sons "of Asaph," which J. was; he probably was its author. It is called a "song" (*shir*), a *thanksgiving* by anticipation for the victory. It was sung by the Levite Kohathites and Korhites. So, according to their faith, "*when they began to sing and praise*, the Lord set ambushments against Ammon, Moab, . . . and they were smitten." The 47th Psalm was sung on the battlefield (2 Chron. xx. 26) after the victory, the 48th Psalm subsequently (2 Chron. xx. 28) in the temple. **5.** Ezra viii. 5.

Jahdai. Abruptly named in Caleb's genealogy (1 Chron. ii. 47).

Jahdiel. 1 Chron. v. 24.

Jahleel. Gen. xlvi. 14, Num. xxvi. 26.

Jahmai. 1 Chron. vii. 2.

Jahzeel, Jahziel. Gen. xlvi. 24, Num. xxvi. 48, 1 Chron. vii. 13.

Jahzerah. 1 Chron. ix. 12. AHASAI in Neh. xi. 13.

Jair=*splendid, shining.* [See ARGOB and BASHAN HAVOTH JAIR.] **1.** On his father's side, of Judah; on his mother's side, of Manasseh. Son of Segub, who was son of Hezron by his third wife, daughter and heiress in part of Machir (father of Gilead) of Manasseh (1 Chron. ii. 21, 22, 23; Deut. iii. 14, 15). His designation from his mother, not his father, was probably owing to his settling in Manasseh E. of Jordan. His brilliant exploit was, he took Argob or Trachonitis, the *Lejah*, and called from his own name certain villages or groups of tents ("kraals"), 23 originally, Havoth Jair (Num. xxxii. 41), afterwards increased to 30 (Jud. x. 4). **2.** The Gileadite judge. His 30 sons rode 30 asses, and had 30 cities, the number to which the original Havoth Jair had grown. **3.** A Benjamite, son of Kish, father of Mordecai (Esth. ii. 5). **4.** A different Heb. name, though in English *Jair*, or *Jaor* (Heb. text or kethib). Father of Elhanan, one of David's heroes who slew Lahmi, Goliath's brother (1 Chron. xx. 5).

Jairus=Jair. Ruler of a synagogue in a town near the lake of Galilee, probably Capernaum. Jesus raised her to life immediately after death (Matt. ix. 18, Mark v. 22, Luke viii. 41). The recurrence of the name in the same region, after the lapse of ages, is an undesigned coincidence, a mark of the truth of the sacred narrative.

Jakan. 1 Chron. i. 42, Gen. xxxvi. 27.

Jakeh. Akin to Heb. *yikkah*, "obedience." Father of AGUR [see]. Hitzig transl. Prov. xxx. 1, with a conjectural reading, "son of her whose *obedience* is Massa," *i.e. the queen of Massa!* (Gen. xxv. 14; 1 Chron. i. 30, iv. 41–43.) Thus Agur and Lemuel are brothers (Prov. xxxi. 1), *sons of the queen of Massa* in Arabia, the region which he conjectures the Simeonites conquered in Hezekiah's time. Bunsen makes J. a proper name, "son of J. the man of Massa."

Jakim. 1. 1 Chron. xxiv. 12. **2.** 1 Chron. viii. 19.

Jalon. 1 Chron. iv. 17.

James. *Jacob* in Gr.; the name appearing in our Lord's apostles and contemporaries for the first time since the patriarch. Son of Zebedee, brother of John. Their father's "hired servants" and fishing vessel imply some degree of competence. John probably was the one with Andrew (John i. 35–41), who, on John the Baptist's pointing to the Lamb of God, followed Jesus. The words Andrew "*first* findeth his own brother Simon" imply that John *secondly* found and called his own brother James to Jesus, or *vice versa*. Some months later the Lord saw Zebedee, J., and John, in the ship mending their nets. At His call J. and John "immediately left the ship and their father and followed Him" (Matt. iv. 22). Their leaving their father "*with the hired servants*" (Mark i. 20, a minute particular, characteristic of Mark's vivid style and his knowledge through Peter of all which happened) was not an unfilial act, which it would have been if he had no helpers. The next call was after an unsuccessful night's fishing, when the fishermen had gone out of their ships and *had washed* (Luke v. 2 Vat. and Camb. MSS. read *eplunon*, "were washing"; Sin. and Paris MSS. *eplunan*) their nets; Jesus entering one of the ships, Simon's, prayed him to thrust out a little from land, and preached. Then rewarding his loan of the ship, He desired Simon, Launch out into the deep, and do ye let down your nets for a draught. At Christ's word, however unlikely to reason, he let down, and enclosed so many fishes that the net brake; and the partners in the other ship came to his help, and they filled both ships so that they began to sink. Astonished at the miracle, yet encouraged by His further promise to Simon, "henceforth thou shalt catch men," the three forsook not merely their "nets" as before, but "all," and followed Him. In fact the successive calls were: (1) to friendly acquaintance (John i. 37); (2) to intimacy (Matt. iv. 18); (3) to permanent discipleship (Luke v. 11); (4) (towards the close of the first year of our Lord's ministry) to apostleship (Matt. x. 1); (5) to renewed self dedication, even unto death (John xxi. 15–22).

In Matt. and Luke (vi. 14), of the four catalogues of APOSTLES [see], Andrew follows Peter on the ground of brotherhood. In Mark (iii. 16) and Acts (i. 13) J. and John precede Andrew on the ground of greater nearness to Jesus. These four head the twelve; and Andrew is at the foot of the four. Peter, J., and John alone witnessed the raising of Jairus' daughter (Mark v. 37); also the transfiguration (Matt. xvii. 1); also the agony (xxvi. 37). The four asked our Lord "privately" *when* His prediction of the temple's overthrow should be fulfilled, and *what* should be the sign (Mark xiii. 3). In Luke ix. 28 (the transfiguration) alone John precedes J. By the time that Luke wrote John was recognised as on a level with J., yet not above him, as Luke in Acts i. 13 has the order, "J., John," but in xii. 2 Luke calls J. *brother of John*, who by that time had become the more prominent. J. was probably the elder brother, whence John is twice called "brother of J." (Mark v. 37, Matt. xvii. 1.) No *official* superiority was given, for no trace of it occurs in N. T.; it was the tacitly recognised leadership which some took above the others.

J. and John were called BOANERGES [see] to express their natural character and the grace which would purify and ennoble it, making J. the first apostle martyr and John the apostle of love. Their fiery zeal in its untempered state appeared in their desiring to call fire from heaven to consume the Samaritans. These would not receive Jesus when He sent messengers to make ready for Him (*i.e.* to announce His Messiahship, which He did not conceal in Samaria as in Judæa and Galilee: John iv. 26, Luke ix. 54), because His face was as though He would go to Jerusalem, whereas they expected the Messiah would confirm their anti-Jewish worship in the mount Gerizim temple. J. and John "saw" some actual collision between the Samaritans and the messengers who were sent before and whom our Lord and His apostles followed presently; just as Elijah in the same Samaria had called for fire upon the offenders face to face (2 Kings i. 10, 12). In Luke ix. 55, 56, "ye know not what manner of spirit ye are [not *the fiery judicial spirit* which befitted Elijah's times, but *the spirit of love* so as to win men to salvation, is the spirit of Me and Mine], for the Son of man is not come to destroy men's lives but to save them," is not in Alex., Vat., and Sin. MSS. The same John subsequently (Acts viii. 14–17) came down with Peter to confer the Spirit's gifts on *Samaritan* believers. What miracles in renewing the heart does the gospel work!

Salome the mother of Zebedee's children, impressed by Christ's promise that the twelve should sit on thrones judging the twelve tribes of Israel, begged, and her two sons joined in the prayer, that they might sit one on His right the other on His left hand in His glory (Mark x. 35–37). They prefaced it with pleading *His own promise*, "Master, we would that Thou shouldest do for us *whatsoever we shall desire*" (Matt. vii. 7, Luke xi. 9, Mark xi. 24). Perhaps jealousy of Peter and Andrew, their rivals for the nearest place to Him, actuated them (Matt. xx. 20–24). He told them that they should drink of His cup (Sin. and Vat. MSS. omit in ver. 22, 23 the clause as to the "baptism") of suffering (Acts xii. 1, 2, J.; Rev. i. 9, John), but to sit on His right and left, said He, "is not Mine to give, *except to those* for whom it is prepared of My Father" (so the Gr.). The ten were indignant at the claim.

J. was among those who abode in the upper room and persevered in prayer; the apostles, the women, and the Lord's brethren, after the ascension (Acts i. 13). In A.D. 44 Herod Agrippa I., a pliant politician but strict Jew, "very ambitious to oblige the people, exactly careful in the observance of the laws, and not allowing one day to pass without its appointed sacrifice" (Josephus, Ant. xix. 7, § 3), in con-

sonance with his well known character, "laid hands (Gr.) on certain of the church." The passover had brought J. and Peter to Jerusalem (xii. 1–3). So he took the opportunity just before the passover to kill the most fiery of the two first, namely, "J. the brother of John." "The sword" was the instrument of his execution, Herod preferring the Roman method to the Jewish punishment of seducers to strange worship, viz. stoning.

Clement of Alexandria (Hypotyposeis, vii.; Eusebius, H. E., ii. 6) records a tradition that J.'s prosecutor was moved by his bold confession to declare himself a Christian on the spot; he begged J.'s forgiveness, and the apostle kissed him, saying "peace be to thee"; they were both beheaded together. A Romish legend says that he preached in Spain, and that his remains were translated to Compostella there!

James, surnamed "the Less" or "Little." Son of Mary (Mark xv. 40, Matt. xxvii. 56, Luke xxiv. 10). Brother of Jude (ver. 1, Luke vi. 16, Acts i. 13). "The brother of the Lord" (Matt. xiii. 55, Mark vi. 3, Gal. i. 19). "Son of Alphæus" (Matt. x. 3, Mark iii. 18, Luke vi. 15, Acts i. 13). Writer of the epistle; president of the church at Jerusalem (Jas. i. 1; Acts xii. 17, xv. 13, 19; Gal. ii. 9, 12). Clopas (Alex. and Vat. MSS., John xix. 25) or Cleophas (Sin. MS.) is the Heb., Alphæus the Gr., of the same name: he married Mary, sister of the Virgin Mary, and had by her J., Joses, Jude, and Simon, and three daughters (Mary is sometimes designated "mother of J. and Joses," Matt. xxvii. 56, as these were the two eldest); he died before our Lord's ministry began, and his widow went to live with her sister the Virgin Mary, a widow also herself (for Joseph's name never occurs after Luke ii.), at Nazareth (Matt. xiii. 55), Capernaum (John ii. 12), and Jerusalem (Acts i. 14). Living together the cousins were regarded as "brothers" and "sisters" of Jesus. Being His elders, they went on one occasion to "lay hold on Him," saying that He was "beside Himself"; as He was so pressed by multitudes that He and His disciples "could not so much as eat bread," His cousin brethren thought they would restrain what seemed to them mad zeal (Mark iii. 20, 21, 31–33). The statement in John vii. 3–5, "neither did His brethren believe in Him," does not imply that *all* of them disbelieved; J. and Jude believed. Or if *all* are included, the negation of belief is not a negation of *all belief*, but of such as recognised *the true nature of His Messiahship*. They looked for a reigning Messiah, and thought Jesus' miracles were wrought with a view to this end: "depart hence (from obscure Galilee) and go into Judæa, that Thy disciples also may see the works that Thou doest, for there is no man that doeth anything in secret and (yet) he himself seeketh to be known openly (which they take for granted He seeks); if Thou do these things, show Thyself to the world." The theory that denies any of the Lord's brethren to have place among the apostles involves the improbability that there were two sets of four first cousins, named J., Joses, Jude, Simon, without anything to show which is son of Clopas and which his cousin. Luke in enumerating the twelve calls Jude "the brother of James," he must mean brother of the "James, son of Alphæus," before mentioned. Jude appears in Mark vi. 3, Matt. xiii. 55, as "brother of the Lord"; therefore James the son of Alphæus must have been "brother," *i.e. cousin*, of our Lord. This proves the identity of James the apostle with James the Lord's brother. Luke moreover recognises only two Jameses in the Gospel and Acts down to chap. xii. 17; the James there must then mean the son of Alphæus. An apostle is more likely to have presided over the Jerusalem church, wherein he is placed even before Cephas and John, than one who was an unbeliever till after the resurrection (Gal. i. 19, ii. 9–12); comp. Acts ix. 27, which calls those to whom Paul went "apostles"; now Peter and James were those to whom he went, therefore James was an apostle.

After the resurrection Christ appeared to J. (1 Cor. xv. 7.) The spurious "Gospel according to the Hebrews" says "J. swore he would not eat bread from the hour that he drank the cup of the Lord till he should see Him risen again." (?) Christ's special appearance to J. strengthened him for the high position, tantamount to "bishop," which he subsequently held at Jerusalem. Christ's command to the collected apostles to preach the gospel *everywhere* is compatible with each having a *special* sphere besides the *general* care of the churches. To him and Peter Barnabas, A.D. 40, introduced Saul, three years subsequently to his conversion in A.D. 37 on his first visit to Jerusalem, and through their influence he was admitted to free intercourse with the disciples, who at first had been "all afraid of him, not believing he was a disciple" (Acts ix. 26–28; Gal. i. 18, 19). When Peter was delivered by the angel, A.D. 44, he said to the assembly at Mary's house "Go show these things unto James" (Acts xii. 17). In A.D. 49 at the Jerusalem council J. gives authoritative opinion, "My sentence is" (Acts xv. 13, 19). At the same time Paul recognises as "pillars of the church" "J., Cephas and John" (J. standing first): Gal. ii. 9. It was "certain who came from J.," president of the mother church of Jerusalem, who led Peter to his Judaising vacillation at Antioch (11, 12). Finally in A.D. 57 Paul, having been on the previous day "received gladly" by the brethren, went in officially, with Luke and his other assistant ministers, in the presence of all the elders, and "declared particularly what God had wrought among the Gentiles by his ministry" (Acts xxi. 17–19).

Besides Clement of Alexandria who speaks of his episcopate (Hypot. vi., in Euseb. H. E., ii. 1), Hegesippus, a Jewish Christian in the middle of the second century, writes much of J., that he drank not strong drink, nor had a razor upon his head, and wore no woollen clothes, but linen, so that he alone might go into the holy place; in short he was a rigid Nazarite ascetic, following after legal righteousness, so that the Jews regarded him as possessing priestly sanctity; such a one when converted to Christ was likely to have most influence with the Jews, who called him "the just one," and therefore to have been especially suited to preside over the Jerusalem church. So we find him recommending to Paul a conformity to legal ceremonialism in things indifferent (Acts xxi. 18–25), which however proved in the end really inexpedient. Hegesippus says J. was often in the temple praying for forgiveness for the people. At the passover shortly before the destruction of Jerusalem (foretold in his epistle, v. 1) the scribes and Pharisees set him on a pinnacle of the temple, and begged him to restrain the people who were "going astray after Jesus as though He were the Christ." "Tell us, O just one," said they before the assembled people, "which is the door of Jesus?" alluding to his prophecy "the coming of the Lord draweth nigh . . . behold the Judge standeth before the *doors*" (Gr. v. 8, 9), wherein he repeats Jesus' words (Matt. xxiv. 33), "when ye shall see all these things, know that He (marg.) is near, even at the *doors*." J. replied with a loud voice, "Why ask ye me concerning Jesus, the Son of Man? He sitteth at the right hand of power, and will come again on the clouds of heaven." Many cried "Hosanna to the Son of David." But J. was cast down by the Pharisees. Praying, "Father, forgive them, for they know not what they do," he was stoned in spite of the remonstrance of a Rechabite priest ("Stop! the just one is praying for you!"), then beaten to death with a fuller's club. Thus the Jews wreaked their vengeance on him, exasperated at his prophecy of their national doom in his epistle, which was circulated not only in Jerusalem but by those who came up to the great feasts, among "the twelve tribes scattered abroad" to whom it is addressed.

J. was probably married (1 Cor. ix. 5). Josephus makes Ananus, the high-priest after Festus' death, to have brought J. before the sanhedrim for having broken the laws, and to have delivered him and some others to be stoned. In Heb. xiii. 7 there may be allusion to J.'s martyrdom, "Remember them which had (not *have*) the rule (spiritually) over you, (Hebrews, over whom he presided) who have spoken unto you the word of God, whose faith follow, considering the *end* of their conversation" (their life walk). If this be the allusion, the Epistle to Hebrews was probably A.D. 63, and J.'s martyrdom A.D. 62. His apprehension by Ananus was very probably in this year; but according to Hegesippus he was not martyred till just before the destruction of Jerusalem, A.D. 69, to which, as near, chap. v. 1 may refer.

James, Epistle general of. Called by Eusebius (H. E. ii. 23; A.D. 330) first of the catholic epistles, *i.e.* addressed to the church *in general*; not, as Paul's, to particular churches or individuals. In the oldest MSS. except Sin. MS. they stand before Paul's epistles. Two were "universally acknowledged" (*homologoumena*, Euseb.): 1 Pet. and 1 John. *All are found in every existing MS. of the whole N. T.* The epistle of J., being addressed to the scattered Israelites, naturally was for a time less known. Origen, who lived between A.D. 185 and 254, first *expressly* mentions it (Comm. on John, i. 19). Clement of Rome *quotes* from it a century earlier (1 Ep. to Cor. x.: Jas. ii. 21, 23). The Shepherd of Hermas soon after quotes iv. 7. Irenæus (Hær. iv. 16, § 2) refers to ii. 23. The old Syriac version has it and the Epistle to Hebrews alone of the books which were "*disputed*" (*antilegomena*, Euseb. iii. 25) yet "acknowledged by the majority" (Euseb.). No Latin father of the first three centuries quotes it. It is specified as canonical both in the East and West in the councils of Hippo and Carthage, A.D. 397. Known only partially at first, it subsequently obtained a wider circulation; and the proofs becoming established of its having been recognised in apostolic churches, *which had men endowed with the discernment of spirits* to discriminate inspired utterances from uninspired (1 Cor. xiv. 37), it was universally accepted. The O. T. Apocrypha is a different case; the Jewish church had *no doubt* about *it*, they *knew* it to be not inspired.

Luther's objection ("an epistle of straw, destitute of evangelical character") was due to his thinking chap. ii. opposed to Paul's doctrine of justification by faith not works. The two viewing justification from distinct standpoints harmonize and mutually complement each other's definitions. By "works" James means *love*, which is the spirit of true "works" such as God accepts; for he compares "works" to "the spirit," "faith" to "the body." In ii. 26, "as the body without the spirit is dead, so faith without works is dead also," if mere outward deeds were meant, "works" would answer to "the body," "faith" to "the spirit." His reversing this proves he means by "faith" *the form of faith* without the *working reality*. *Such* "faith" apart from (Gr. *choris*) the spirit of faith, which is LOVE (and love evidences itself in *works*) is dead; precisely the doctrine of Paul also: 1 Cor. xiii. 2; Gal. v. 6, "faith which worketh by love" (its spirit). So also Jas. ii. 17: "faith, if it hath not works, is dead, being alone"; *presumed* faith, if it have not works, is dead, being *by itself* (Gr. for "alone"), *i.e.* severed from its spirit, love; just as the body would be "dead" if severed from the spirit. Paul speaks of faith in its justifying the sinner *before God*; James in its justifying the believer *evidentially before men*. Ver. 18, *show* me (*evidence* to me) thy faith without thy works, but thou canst not, whereas "I will *show* thee my faith by my works." Abraham was justified by faith *before God* the moment he believed God's promise (Gen. xv. 6). He *showed* his faith, and so was justified *evidentially* before men, by his offering Isaac 40 years afterwards. The tree *shows* its life by fruits, but is alive before either leaves or fruits appear. [See FAITH.] In ver. 23 James recognises, like Paul, that Abraham's "faith was imputed unto him for righteousness." James meets the Jews' false notion that their possession of the law, though they disobeyed it, and their descent from Abraham and notional belief apart from obedience, would justify (an error which Paul also combats, Rom. ii. 17–25; comp. Jas. i. 22). James in i. 3, iv. 1, 12, accords with Rom. v. 3, vi. 13, vii. 23, xiv. 4.

Coincidence with the Sermon on the Mount. James's specialty was so to preach the gospel as not to disparage the law which the Jews so reverenced. As Paul's epistles unfold the doctrines flowing from the *death and resurrection* of Christ, so James's epistle unfolds His teaching during His *life*, and is a commentary on the sermon on the mount. Both represent the law as fulfilled in love; the language corresponds: i. 2 with Matt. v. 12; i. 4 with Matt. v. 48; i. 5, v. 15 with Matt. vii. 7–11; ii. 13 with Matt. v. 7, vi. 14, 15; ii. 10 with Matt. v. 19; iv. 4 with Matt. vi. 24; iv. 11 with Matt. vii. 1, 2; v. 2 with Matt. vi. 19. He teaches the same gospel *righteousness* which the sermon on the mount inculcates as the highest realization of the law. His character as "the just," or *legally righteous*, disposed him to this coincidence (i. 20, ii. 10, iii. 18 with Matt. v. 20), and fitted him for both presiding over a church zealous of the law, and winning Jewish converts, combining as he did in himself O. T. righteousness with evangelical faith, ii. 8 with Matt. v. 44, 48. Practice, not profession, is the test of acceptance (ii. 17, iv. 17 with Matt. vii. 21–23). Sins of tongue, lightly as the world regards them, seriously violate the law of love (i. 26, iii. 2–18 with Matt. v. 22). So swearing: v. 12 with Matt. v. 33–37.

Object: Persons addressed. The absence of the apostolic benediction favours the view that the epistle, besides *directly* teaching the believing, *indirectly* aims at the unbelieving Israelites also. To those he commends humility, patience, prayer; to these he addresses awful warnings (v. 7–11, iv. 9, v. 1–6). The *object* is (1) To warn against prevalent Jewish sins: *formalism* as contrasted with true religious "service" (*threskeia, cult*); the very *ritual* "services" of the gospel consist in mercy and holiness (comp. i. 27 with Matt. xxiii. 23, Mic. vi. 7, 8); in undesigned coincidence with James's own decision against mere ritualism at the council, as recorded in the independent history (Acts xv. 13–21); against *fanaticism* which, under the garb of religious zeal, was rending Jerusalem (i. 20); *fatalism* (i. 13); *mean crouching* to the rich (ii. 2); *evil speaking* (iii. 3–12, iv. 11); *partisanship* (iii. 14); *boasting* (ii. 5, iv. 16); *oppression* (v. 4). (2) To teach Christians *patience* in trial (i. 2), in good works (i. 22–25), under provocation (iii. 17), under oppression (v. 7), under persecution (v. 10). The motive for patience is the Lord's speedy coming to right all wrong (v. 8, Meyrick in Smith's Dict.). In v. 14 James writes, "Is any sick among you? let him call for the elders of the church"; not some *one*, as Rome interprets it, to justify her *extreme unction*. The elders praying for him represent the whole church, "anointing him with oil in the name of the Lord." This sign accompanied miraculous healings wrought by Christ's apostles. To use the sign now, when the reality of miraculous healing is gone, is unmeaning superstition. Other apostolic usages are discontinued as no longer expedient (1 Cor. xi. 4–15, xvi. 20), so unction of the sick: Rome anoints to heal the *soul* where *life is despaired of*; James's unction was to heal the *body* where life is to be preserved. Oil as sign of Divine grace was appropriate in healing.

Inspiration. In Acts xv. 28 he joins with the other apostles, elders, and brethren, in writing, "it seemed good *to the Holy Ghost and to us*," etc. Peter, the apostle of *the circumcision*, tacitly confirms the inspiration of the first president of *the Jerusalem* church, with whose *Jewish* sympathies he had much in common, by incorporating with his own inspired writings ten passages from James (comp. i. 1 with 1 Pet. i. 1; i. 2 with 1 Pet. i. 6, iv. 12, 13; i. 11 with 1 Pet. i. 24; i. 18 with 1 Pet. i. 3; ii. 7 with 1 Pet. iv. 14; iii. 13 with 1 Pet. ii. 12; iv. 1 with 1 Pet. ii. 11; iv. 6 with 1 Pet. v. 5, 6; iv. 7 with 1 Pet. v. 6, 9; iv. 10 with 1 Pet. v. 6; v. 20 with 1 Pet. iv. 8.)

The style. Its pure Gr. shows it was meant not only for the Jerusalem Jews but for the Hellenists, *i.e.* Gr.-speaking Jews. The style is curt and sententious, gnome succeeding gnome. A Hebraic character prevails, as the poetic parallelisms show (iii. 1–12). The Jewish term "synagogue" (ii. 2 marg.) is applied to the Christian "assembly." The images are covert arguments from analogy, combining logic with poetical vividness. Eloquence, terse and persuasive, characterizes this epistle. Its palpable similarity to Matthew, the most Hebraic of the Gospels, is what we might expect from the president of the Jerusalem church when writing to Israelites.

In this epistle the O. T. law is put in its true relation to Christianity which brings out its inner spirit, love manifesting itself in obedience of heart and life. The Jews were zealous for the *letter* of the law, but what the gospel insists on is its everlasting *spirit*. Paul insists on this as much as James (2 Cor. iii. 6–18). The doctrines of grace and justification by faith, so prominent in Paul's teaching to the Hellenists and Gentiles, are in the background in James as having been already taught by that apostle. To the Jewish Christians, who kept the legal ordinances down to the fall

of Jerusalem, James sketches the "perfect" man, "continuing" in the gospel "law of *liberty*" (because it is the law of *love*).

Jamin. **1.** Gen. xlvi. 10, Exod. vi. 15, 1 Chron. iv. 24, Num. xxvi. 12. **2.** 1 Chron. ii. 27. **3.** Neh. viii. 7.

Jamlech. 1 Chron. iv. 34, 38, 41.

Janna. Luke iii. 24.

Jannes and Jambres. Two magicians. "Withstood Moses" (2 Tim. iii. 8, 9). They could "proceed no further," though for a time they simulated Moses' miracles (Exod. vii. 11). At last "their folly was manifested unto all," when not only could they no longer rival Moses and send boils but were themselves smitten with boils. So as to the lice, the magicians confessed, "this is the finger of God" (viii. 18, 19, ix. 11). *An* or *anna* is Egyptian for "scribe." It is the name of a writer in papyri of the reign of Rameses II. Jambres may mean "scribe of the S." (Speaker's Comm., note at end of Exod. vii.) The Targum of Jonathan mentions J. and J. as "chiefs of the magicians." Numenius, a Pythagorean (in Euseb. Præp. Evang., ix. 8) wrote, "J. and J. were *sacred scribes*, deemed inferior to none in magic." Paul by inspiration endorses the names given them in secular history, though not mentioned in the inspired Exodus. Pliny (H. N. xxx. 1) makes Moses, Jamnes, and Jotape, heads of magic factions.

EGYPTIAN MITRES.

Janoah. A place in northern Galilee, the land of Naphtali, taken by Tiglath Pileser (2 Kings xv. 29).

Janohah. On the border of Ephraim (Josh. xvi. 6, 7). Now *Yanun*, about 12 miles S.E. of *Nablûs* (Neapolis) or Shechem. N.E. of *Yanun* is *Khirbet Yanun*, which may be the site of the original town.

Janum, Janim (in the kethib or Heb. text). A town of Judah in the mountain district near Hebron (Josh. xv. 53).

Japheth=*enlargement.* From *pathah* "to extend" (Gen. ix. 27); Gesenius from *yaphah* "to be fair," from the fair complexion of J. and his descendants. Probably the *second* son of Noah, Ham the youngest (Gen. ix. 24, x. 2, 6, 21, where Syr., Arab., Vulg. transl. as Gesenius "the elder brother of J."; but LXX. as A. V.). If "younger son" in ix. 24 be Canaan not Ham, the invariable order of the names represents also the order of their ages, "Shem, Ham, and J." Shem's genealogy is put last, being traced from x. 21 onwards uninterruptedly as the line of Messiah. These three are *persons*, the names of their descendants are ethnic. Written more than 3000 years ago the genealogical account in Gen. x. is the oldest and most trustworthy history of the dispersion of mankind. It states from J. came (1) Gomer, *i.e.* the Cymri or Celts; (2) Magog, the Scythians and Sarmatians (Slavonians); (3) Madai, the Medes or Aryans; (4) Javan, the Ionians (Greeks); (5) Tubal, the Tibareni; (6) Meshech, the Moschi (these two declined between 1100 and 400 B.C., leaving no literature, so that modern ethnology does not notice them); and (7) Tiras, the Thracians (Teutons). Moses thus, under the Spirit, anticipates the discoveries of ethnology, which comprises one great family of mankind under five heads: 1, Indo-Persians or Aryans; 2, Celts; 3, Teutons; 4, Græco-Italians; 5, Slaves. Moses rightly makes the nations N. and W. of Mesopotamia and Syria Japhetic, comprising seven principal races within the geographical limits known to him. They occupied "the isles of the Gentiles," *i.e.* all the coast lands in Europe and Asia Minor, and islands of the Mediterranean, whence they spread northwards over Europe and much of Asia, from India and Persia in the E. to the extreme W. of Europe, and now to America and Australia.

Gen. ix. 27, "*He* (*God*, John i. 14, or *J.*) shall dwell in the tents of Shem." J. by expansive energy and enlargement overpasses his own bounds and dwells in the tents of Shem, as the Medo-Persian, Greek, Roman, and modern European and American empires exemplify. But mainly J. dwells in Shem's tents spiritually. Superior in secular enterprise and capacity for rule, yet in spiritual concerns J. is inferior to Shem, through whose posterity alone all revelations from heaven have come, culminating in "God manifest in the flesh" (Rom. ix. 5). J.'s descendants, as converts to "the Lord God of Shem" (Gen. ix. 26), dwell in spirit in Shem's tents (Isa. lx. 3, 5). The full consummation of the prophecy will be when Israel, sprung from Shem, shall be spiritual head of the nations, and they shall flock to Jerusalem where Israel's king shall reign (Jer. iii. 17).

Japhia. A boundary of Zebulun (Josh. xix. 12). Now *Yafa*, two miles S. of Nazareth. Traditionally the birthplace of Zebedee's sons, James and John.

Japhia. **1.** King of Lachish. One of the five Amorite kings confederated against Joshua (x. 3), defeated at Bethhoron, and slain at Makkedah. **2.** 2 Sam. v. 15; 1 Chron. iii. 7, xiv. 6.

Japhlet. 1 Chron. vii. 30–32.

Japhleti: the *Japhletite*. A landmark on the S. border of Ephraim (Josh. xvi. 3). Possibly the name of some ancient tribe formerly there.

Japho. Josh. xix. 46. JOPPA [see], now *Jaffa* (Jonah i. 3).

Jarah. 1 Chron. ix. 40, 42; but viii. 36, JEHOADAH.

Jareb. Hos. v. 13, x. 6. "Ephraim went to the Assyrian and (Judah) sent to king J.," "the calf shall be carried into Assyria . . . a present to king J." Heb. "avenger." The Assyrian king, seeking his own aggrandisement, proposed to *undertake* Israel's and Judah's *cause*. As in Jud. vi. 32, *Jerub* in *Jerubbaal* means "let Baal *plead*." Judah under Ahaz applied to Tiglath Pileser for aid against Syria and Israel (2 Kings xvi. 7, 8; 2 Chron. xxviii. 16–21). The Assyrian "distressed, but strengthened him not," as Hosea foretells, "he could not . . . cure you of your wound." The Israelite Menahem subsidised Pul (2 Kings xv. 19).

ASSYRIAN SOLDIERS.

Instead of "avenger" to ward off foes, the expected protector proved to be God's "avenger" for Israel's and Judah's sins. Pusey explains J. "the strifeful king," Assyrian history being, as their own inscriptions prove, one perpetual warfare. The Assyrian word *jarbam* is "to fight"; Gesenius explains J. "the hostile king."

Jared=*descent.* Gen. v. 15, 16, 18–20; Luke iii. 37. [See JERED.]

Jaresiah. 1 Chron. viii. 27.

Jarha. An Egyptian; servant or slave of Sheshan of Judah, about the time of Eli; married Sheshan's daughter Ahlai, Sheshan having no sons (1 Chron. ii. 34). An extraordinary occurrence. J. was forefather of a chief house of the Jerahmeelites, which lasted at least till Hezekiah's time, and of which sprung ZABAD and AZARIAH [see both]. Ahlai's descendants were called after her, as Joab, Abishai, and Asahel are called "the sons of Zeruiah" (ver. 16). It is an undesigned coincidence, confirming the Bible record, that the Jerahmeelites dwelt on the S. of Judah nearest Egypt, so that an Egyptian servant might naturally be in a Jerahmeelite family, such as Sheshan's was (1 Sam. xxvii. 10).

Jarib. **1.** Son of Simeon (1 Chron. iv. 24). JACHIN in Gen. xlvi. 10, Exod. vi. 15, Num. xxvi. 12. **2.** Accompanied Ezra (viii. 16) from Babylon. Sent unto Iddo the chief at Casiphia, and to his brethren the Nethinims, to procure ministers for the house of God. **3.** Ezra x. 18.

Jarmuth. **1.** A town in the shephelah or *low hills* (not "the plain") of Judah (Josh. xv. 35). Piram its king was one of the five confederated to punish Gibeon for submitting to Joshua (x. 3, 5); routed at Bethhoron; executed at Makkedah (ver. 23). Occupied by children of Judah on the return from Babylon (Neh. xi. 29). Now *Yarmûk*, with a hill near, *Tell Urmûd*. **2.** A city of Issachar, assigned to the Gershonite Levites (Josh. xxi. 29). REMETH in Josh. xix. 20; RAMOTH in 1 Chron. vi. 73. Both are modifications of the same root as Jarmuth.

Jaroah. 1 Chron. v. 14.

Jashen. 2 Sam. xxiii. 32; but in 1 Chron. xi. 34 HASHEM. Kennicott reads, "of the sons of Hashem, *Gouni*; Jonathan the son of Shamha."

Jasher. A book alluded to only in Josh. x. 13 as containing Joshua's miracle of commanding the sun and the moon to stand still; 2 Sam. i. 18 as containing David's elegy over Saul and Jonathan, entitled the "bow" song, celebrating Jonathan famous for the *bow* (comp. ver. 22 and Ps. lx.), a national song to be "taught" to the people (not "he bade them teach the children of Judah [the use

of] the bow"): Deut. xxxi. 19. [See DAVID.] Jasher means *upright. Jeshurun* is *the upright nation* (so in its ideal), viz. Israel. So LXX. "the book of the *upright one*"; Vulg. "the book of *just ones*"; the Syriac, "the book of praise songs," from Heb. *yashir*. Exod. xv. 1, "then *sang*." This Book of Jasher was a kind of national sacred song-book, continued from age to age, according as great crises moved Israelites to mighty deeds, and poets to immortalize them; like the "chronicles" of the kings of Israel often alluded to in later times. So the Book of Psalms, beginning with David's, received fresh accessions from age to age down to the time of the return from Babylon, when it was completed. "The Book of the Wars of the Lord" (Num. xxi. 14, 15) similarly records in sacred odes Israel's triumphant progress; of these we have left the fragment as to passing the Arnon, the song of the well, and that on the conquest of Sihon's kingdom (ver. 17, 18, 27–30). The Targum and Jarchi explain, "the book of the law." Jerome (on Isa. xliv. 2) mentions that Genesis was called "the book of the just." The only two specimens of the Book of Jasher extant are rhythmical. In this respect, and in its being uninspired or at least not preserved as part of *our* inspired canon, this book differs from the pentateuch; both alike record successively the exploits of Jeshurun, the ideally upright nation.

Jashobeam. David's follower, a "HACHMONITE" [see] or rather "son of Hachmoni," *i.e.* of the family of Hachmon (1 Chron. xi. 11), son of Zabdiel (xxvii. 2): head of the first monthly course of officers and men (24,000) who waited by turns on the king (ver. 32). He may be the "Korhite" who joined David at Ziklag (xii. 6). In 2 Sam. xxiii. 8 he is called the "Tachmonite that sat in the seat," *Josheb basshebeth*, a corruption of text for *Jashobeam*. Also he is here called "chief of the captains" or "the three" (*shalishi*), in Chron. "chief of the thirty" (Heb. *shalishim*): ver. 11, 15, 42, 1 Chron. xii. 4. "The thirty" formed the whole body of David's adjutants, "the three" were the king's aides de camp. He slays 300 in Chron., where the number may have crept in from 2 Sam. xxiii. 18 in the case of Abishai; 800 is the correct number in Samuel; not all at one blow, but with successive throws of his spear.

Jashub. 1. Num. xxvi. 24, 1 Chron. vii. 1; JOB by contraction in Gen. xlvi. 13. **2.** Ezra x. 29.

Jashubi-lehem="*those who returned to Lahem.*" A place on the W. of Judah, named among Shelah's descendants by Bathshua the Canaanitess (1 Chron. iv. 22). The Jewish doctors explained the name in this verse as =*Naomi and Ruth* who returned from "Moab" to bread (*lahem*) or Bethlehem; the "ancient things" or "words" answer to the book of Ruth which records concerning them.

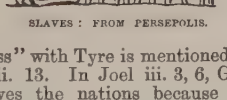
Jason. Græcised from *Joshua*. The Thessalonian who received Paul and Silas (Acts xvii. 5–7, 9), whom the mob therefore, after assaulting his house, dragged before the magistrates. J. had to give security before he was let go. In Rom. xvi. 21 Paul sends J.'s salutations from Corinth, calling him his "kinsman" or fellow tribesman, or fellow countryman, as the word is used ix. 3.

Jasper. *Last* of the gems in the high-priest's breastplate (Exod. xxviii. 20), probably the green jasper. In Rev. xxi. 19 it is *first* of New Jerusalem's foundations. It represents *watery crystalline brightness*, symbol of *purity*: xxi. 11, "her light was like unto a stone most precious, even like a jasper stone, clear as crystal." "He that sat upon the throne (iv. 3) was to look upon like a jasper." Ebrard thinks the *diamond* is meant. The common jasper has various wavy colours, somewhat transparent. The king of Tyre (Ezek. xxviii. 13) has the jasper with eight other of the high-priest's 12 precious stones, as type of antichrist who usurps Christ's high-priesthood combined with kingship (Zech. vi. 13).

Jathniel. 1 Chron. xxvi. 2.

Jattir. A town in the hills of Judah (Josh. xv. 48), one of the nine allotted to the sons of Aaron (xxi. 14, 1 Chron. vi. 57). David sent presents there, from the Amalekite spoil (1 Sam. xxx. 27). Now *'Attir*, 10 miles S. of Hebron. The *Ithrites* Ira and Gareb were probably from *Jattir*.

Javan. 1. Son of Japheth, father of Elishah, Tarshish, Kittim, and Dodanim (Gen. x. 2, 4). The same as Ionia, the branch of the Greek race best known in the East, so expressing *the Greeks* generally. *Yavnan* is the Assyrian designation in cuneiform inscriptions of Sargon's time. *Yuna* is their Persian designation in Persepolitan incriptions. In Isa. lxvi. 19 J. is one representative of *the Gentile world*. Its commerce in "the persons of men (slaves) and vessels of



SLAVES: FROM PERSEPOLIS.

brass" with Tyre is mentioned Ezek. xxvii. 13. In Joel iii. 3, 6, God reproves the nations because "they have given a boy for (as price for prostitution of) an harlot, and sold a girl for wine," especially Tyre and Sidon; "the children of Judah and Jerusalem have ye sold unto the Grecians (*sons of J.*), that ye might remove them far from their border." Others from the mention of "Sabeans" (ver. 8) think Javan in Arabia is meant. [See **2.**] Some germs of civilization probably passed into Greece through Jewish slaves imported from Phœnicia. Greece, and her king Alexander, is prophetically mentioned (Dan. viii. 21, x. 20, xi. 2). God in retribution for the enslaving of Judah's children (Zech. ix. 13) declares He will fill His bow with Judah and Ephraim as His arrows, and "raise up thy sons, O Zion, against thy sons, O Greece"; fulfilled partly in His raising up the Jewish Maccabees against Antiochus Epiphanes the representative of Greece; hereafter to be exhaustively consummated in Israel being made victorious over the last antichrist, Antiochus' antitype. **2.** In Ezek. xxvii. 19 J. is a Greek settlement in Arabia. Then instead of "going to and fro" transl. "*from Uzal*" the capital of Arabia Felix or Yemen, *Sanaa*. However A. V. yields good sense: all peoples, whether *near* as the Israelite "Dan" on the sea coast, or *far off* as "J.," or the Greeks who "go to and fro," frequented thy fairs with "iron, cassia," etc. brought from various quarters.

Jaziz. A Hagarite, over David's flocks (1 Chron. xxvii. 31). The Hagarites frequented the region E. of Jordan (ver. 19–22); here J. probably tended the sheep and goats.

Jealousy, waters of. Num. v. An ordeal to detect a woman's guilt or vindicate her innocence to her husband. It could not injure the innocent or punish the guilty except by miracle; contrary to heathen ordeals, wherein the innocent could scarcely escape except by miracle.

Jearim, Mount. On the northern border of Judah (Josh. xv. 10). CHESALON [see] (*Kesla*) was its shoulder, seven miles W. of Jerusalem, between *wady Ghurab* and *w. Ismail*. *Wady Ghurab* separates from it *Kirjath Jearim* which is two miles and a half to the N. J. means "forests"; it still has lonely dark woods.

Jeatterai. 1 Chron. vi. 21, 31. ETHNI in ver. 41.

Jeberechiah. In LXX. and Vulg. Berechiah (Isa. viii. 2), father of Zechariah in Ahaz' reign. The same names occur later, Zech. i. 1. Josephus mentions another Zachariah, son of Baruch, slain by the Jews in the temple shortly before the last siege (B. J., iv. 5, § 4). If Berechiah was father of *the house*, not of the *individuals*, the "Zachariah son of Baruch" in Matt. xxiii. 35 (where "Zechariah the son of *Jehoiada*," 2 Chron. xxiv. 20, in the *individual* sense is meant) may be identical with Zechariah, son of Je(=Jah)berechiah (Isa. viii. 2).

Jebus. *The Jebusite city*, a former name of Jerusalem (Josh. xviii. 16, 28; Jud. xix. 10, 11; 1 Chron. xi. 4, 5). J. in Heb. means *a trodden place*, as a threshingfloor, viz. the *dry rock*, the S.W. hill, the *modern* "Zion," not mount Moriah, the city of Solomon, in the centre of which was a perennial spring. But the name is probably older than *Hebrew* times. In haughty self security the Jebusites fancied that "the blind and lame" would suffice to defend their fortress, so strong was its position, shut in by deep valleys on three sides. The Judæans and Benjamites occupying the N. side, which was lower ground, ever since the death of Joshua (Josh. xv. 8, 63; Jud. i. 8, 21), had been heretofore unable to gain the Jebusite citadel, such is the characteristic bravery of mountaineers. But Joab [see DAVID] ascended the height and took it (2 Sam. v. 6–9, 1 Chron. xi. 6).

In Zech. ix. 7 "Ekron (shall be) as a Jebusite," the sense is, Even the ignoble remnant of the Jews shall be sacred to "our God" and "as a governor in Judah," whereas Philistine "Ekron" shall be a *tributary bond servant* "as a Jebusite," in the servile position to which Solomon consigned them (1 Kings ix. 20, 21). The Jebusites were a hardy mountain tribe (Num. xiii. 29, Josh. xi. 3). Jabin, king in the N., sent southwards to invite them to help against Joshua. Even after David's capture of Zion ARAUNAH [see] appears settled prosperously in the neighbourhood. The language in 2 Sam. xxiv. 23 admits, though it does not require, that Araunah should be regarded as the fallen "king" of the Jebusites; he certainly exhibited a true kingly spirit. In Gen. x. 15, 16 the Jebusite stands third of Canaan's descendants, between Heth (Hittites) and the Amorite, the position which the race retained subsequently. So in Ezek. xvi. 3, 45 Jerusalem appears as the offspring of the union of the Amorite and Hittite. In the enumeration of the ten races occupying Canaan the Jebusites stand last (Gen. xv. 21). Some of them appear as late as the return from Babylon, termed "Solomon's servants" (Neh. vii. 57, xi. 3; Ezra ix. 1).

Jecamiah. One of seven, apparently sons of Neri, of Nathan's line (as was Salathiel, Luke iii. 27), introduced into the royal line when Jehoiachin had no child who succeeded to the throne (1 Chron. iii. 17, 18). Jeconiah's son Assir left a daughter probably, who according to the law of heiresses (Num. xxvii. 8, xxxvi. 8, 9) married a man of a family of her paternal tribe, viz. Neri descended from Nathan, David's son. Shealtiel, Malchiram, etc., sprang from this marriage.

Jecholiah. 2 Kings xv. 2.

Jeconiah = JEHOIACHIN [see]. Son of Jehoiakim, last but one of Judah's kings. Shortened, by omitting JAH, into CONIAH (Jer. xxvii. 20, xxii. 24). It was virtually Jehovah's declaration of ceasing all connection with him (Hos. ix. 12).

Jedaiah. Head of the second course of priests, under David (1 Chron. xxiv. 7). Some "children of J. *of the house of Jeshua*, 973," returned from Babylon (Ezra ii. 36, Neh. vii. 39). These are thus distinguished from a second priestly "*house*" named "Jedaiah" (Neh. xii. 6, 7, 19, 21). Jehoiarib and Jedaiah represent two classes of the priesthood (1 Chron. ix. 10). It is a corrupt reading in Neh. xi. 10 which makes J. son of Joiarib. Though Joiarib's was the first course, J.'s, as having for their head *Jeshua* (he being high-priest under Zerubbabel), is named *first*.

Jedaiah (a different name in Heb. from the last). **1.** Of Simeon, forefather of Ziza (1 Chron. iv. 37). **2.** Neh. iii. 10.

Jediael. **1.** A patriarch of Benjamite heads of houses whose sons numbered 17,200 mighty men in David's days (1 Chron. vii. 6, 11). Identified with *Ashbel* (Gen. xlvi. 21). But J. may have been a *later* descendant from Benjamin who, by superior fruitfulness of his house, superseded an elder branch (Ashbel's) whose issue failed. **2.** Tabernacle doorkeeper under David (1 Chron. xxvi. 1, 2). **3.** 1 Chron. xi. 45. **4.** Joined David, from Manasseh, on his way to Ziklag just before the battle of Gilboa; he helped David against the Amalekites (1 Chron. xii. 20; 1 Sam. xxix., xxx.).

Jedida = *darling*. Amon's queen, mother of good Josiah; of Boscath near Lachish, daughter of Adaiah (2 Kings xxii. 1).

Jedidiah: *Jedid-Jah* = *darling of Jehovah*: name given by God through Nathan the prophet to Solomon, (2 Sam. xii. 25) combining David's own name (*Jedid* akin to *David* "beloved") and Jehovah's; a pledge of David's restoration to God's favour after his fall in the matter of Bathsheba, implying the union of the earthly and the heavenly king. David himself had first given him the name Solomon "the man of peace," because he regarded his birth as a token of his restored *peace* with God, and also of God's promise to give peace and rest to Israel in his days (2 Chron. xxii. 9). God commissioned Nathan, and Nathan called his name J. "because of Jehovah," *i.e. because Jehovah loved him; the fact of Jehovah's love* (in contrast to the first-born child, the fruit of sin, therefore taken away in God's just *displeasure*), not the mere name, was the object of the commission. J. was not therefore his ordinary name, but Solomon. The practice still exists in the East of giving a second name, indicative of relation to God, besides the birth name.

Jeduthun: JEDITHUN = *who gives praises*. 1 Chron. xvi. 38; Ps. xxxix., lxii., lxxvii., *titles*, implying that these psalms were to be sung by J.'s choir; Neh. xi. 17. J. presided over a choir under David. "The sons of J." had the office to "prophesy with the harp, to give thanks, and to praise the Lord" (1 Chron. xxv. 1, 3). He was a *Merarite* Levite, along with the *Kohathite* Heman and the *Gershonite* Asaph directing the music of the sanctuary; 4000 in all, divided into courses, "praising the Lord with the instruments which I made, said David, to praise therewith" (1 Chron. xxiii. 5, 6). Identical with ETHAN [see] the Merarite (vi. 44, xv. 17, 19); for as there was one *Kohathite* and one *Gershonite*, head of musicians, so there would be only one *Merarite* head. That J. was a Merarite appears from Hosah his son (xvi. 38, 42) being a Merarite (xxvi. 10). Comp. also xv. 17, 19 with xvi. 41, 42; xxv. 1, 3, 6; 2 Chron. xxxv. 15, where he is called the "king's seer," *i.e.* being under the Spirit's influence. He sounded the *cymbals* of brass, marking time, whilst those under him played the *harp* (Ps. cl. 5). The trumpets were peculiar to the priests. Asaph and his brethren ministered before the ark at Jerusalem, J. and Heman "before the tabernacle of Jehovah in the high place at Gibeon." His sons were six of them prophesiers with the harp, and two of them, Obed Edom and Hosah, gatekeepers. J.'s singers with Asaph's and Heman's (viz. their sons and brethren), arrayed in white linen, officiated at the E. end of the altar, having cymbals, psalteries, and harps, at the dedication of Solomon's temple; and it was "when the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord," with trumpets, cymbals, and instruments accompanying the voices praising the Lord

ANCIENT MUSICAL INSTRUMENTS.

"for He is good, for His mercy endureth for ever," that the house of the Lord was filled with the cloud of glory (2 Chron. v. 13, 14; comp. xx. 21, 22). Praise is a most effective way of obtaining God's help. In Hezekiah's reign (xxix. 13, 14), again in Josiah's (xxxv. 15), lastly under Nehemiah (xi. 17), J.'s choir or descendants officiated in the sanctuary music.

Jeezer. Num. xxvi. 30. According to some identical with ABIEZER [see] in the parallel list (1 Chron. vii. 18, Josh. xvii. 2). Keil distinguishes them, for the family sprung from J. holds the first place among Manassite families, but Abiezer the son of Machir's sister held no such eminence; from him came Gideon (Jud. vi. 15) who says "my family is poor (marg. *my thousand is meanest*) in Manasseh."

Jegar-Sahadutha = *heap of witness*. The Aramaic or Chaldee name given by the Syrian Laban to the stone heap commemorating his compact with Jacob, whereon they ate together. GALEED [see], "a witness heap," the Heb. name given by Jacob. The whole region was already "Gilead," *i.e. hard rocky region*, and Jacob made the word by a slight change to mark a crisis in his history (Gen. xxxi. 44-55).

Jehaleleel. Of Judah. 1 Chron. iv. 16.

Jehalelel. 2 Chron. xxix. 12.

Jehdeiah. 1 Chron. xxiv. 20, xxvi. 24. J. as head and representative of the class made up of Shubael's sons, and probably of his brothers also, alone is mentioned. In xxvi. 24, xxiii. 16, Shubael or Shebuel perhaps represents the family, for J. was head of the family in David's time.

Jehezekel. 1 Chron. xxiv. 16.

Jehiah. 1 Chron. xv. 24.

Jehiel. **1.** 1 Chron. xv. 18, 20; xvi. 4. **2.** 2 Chron. xxi. 2-4. **3.** 2 Chron. xxxv. 8. **4.** 1 Chron. xxiii. 8, xxix. 8. JEHIELI or JEHIELITES (xxvi. 21). **5.** Son of Hachmoni (a Hachmonite), an officer of David "with the king's sons" (xxvii. 32), *i.e.* their tutor or governor. **6.** 2 Chron. xxix.

14. **7.** 2 Chron. xxxi. 12, 13. **8.** Ezra viii. 9. **9.** Ezra x. 2. **10.** Ezra x. 26. **11.** Ezra x. 21.

Jehiel. Rather *Je'ieel*. **1.** Heb. original text, kethib, has *Jeuel* (1 Chron. ix. 35–39). **2.** 1 Chron. xi. 44.

Jehizkiah=*Hezekiah*. Son of Shallum, a chief of Ephraim, in Ahaz's time. At the prophet Oded's command he was one of those who withstood the returning warriors who wanted to keep their 200,000 brethren of Judah in captivity and the spoil taken by the Israelite king Pekah in one victory (2 Chron. xxviii. 8–12). J. and his noble helpers shod and clothed the naked, gave them to eat and drink, and carried all the feeble on asses to Jericho, on their way back to Judah (ver. 15).

Jehoadah. 1 Chron. viii. 36; in ix. 42 JARAH, a transcriber's error.

Jehoaddan. 2 Kings xiv. 2, 2 Chron. xxv. 1.

Jehoahaz. **1.** Jehu's son and successor; king over northern Israel nearly 17 years, 856—840 B.C. (2 Kings xiii. 1–9.) His reign began in the 22nd or even the 21st year (Josephus) of Joash of Judah, rather than the 23rd. His persevering in his father's sin, viz. the worship of Jeroboam's calves, and his leaving the Asherah (GROVE [see]) still standing in Samaria from the time of Ahab (1 Kings xvi. 33), brought on Israel Jehovah's anger more than in Jehu's time; for the longer sin is persevered in, the heavier the final reckoning, an accumulated entail of guilt descends (Exod. xx. 5). Hazael of Syria and his son Benhadad, as his commander in chief, scourged the people all J.'s (not as A.V. "their") days (ver. 3, 22), leaving him only 50 horsemen, 10 chariots, and 10,000 footmen, "making the people like the dust by threshing": (Amos i. 3) "they have threshed Gilead with threshing instruments of iron," *i.e.* sledges on wheels with iron teeth, cutting the straw as well as threshing out the grain (2 Sam. xii. 31, Isa. xxviii. 27). In his affliction J. besought the Lord (Hos. v. 15, Ps. lxxviii. 34). "Jehovah hearkened unto him," Israel's oppression moving God's pity, irrespective of Israel's merits (2 Kings xiv. 25, 26). So "He gave Israel a saviour," not in J.'s reign, but in that of Joash and Jeroboam II. his successors, who were each in turn "a saviour"; for the answer to prayer often comes when the petitioner is dead and gone (ver. 22–25). Notwithstanding his misfortunes, J. had shown "might" in the conflict with Syria.

2. The name given to Jehoram's youngest son during his father's lifetime. Ahaziah was his name as king (2 Chron. xxi. 17).

3. Son of Josiah; at his father's death the people took and made him king, 610 B.C., in preference to his two elder brothers, Johanan and Jehoiakim (1 Chron. iii. 15; Jer. xxii. 11; 2 Kings xxiii. 30, 31, 36; 2 Chron. xxxvi. 2). Zedekiah, though put before J. or Shallum in 1 Chron. iii. 15, was younger; 2 Chron. xxxvi. 11 he is given precedence because of his longer reign, viz. eleven years, whereas J. reigned but three months, then was carried by Pharaoh Necho to Egypt, never to return. J., or Shallum, was born of the same mother as Zedekiah, viz. Hamutal; so they are put together, whereas Jehoiakim was son of Zebudah. With Josiah the regular succession of David's house ceased. The people set up J. out of order; Johanan is never after mentioned; the heathen Pharaoh set up Jehoiakim; Nebuchadnezzar Zedekiah. Jeremiah gave J. the significant name Shallum, *i.e.* "to whom it is requited"; *a second* "*Shallum*," son of Jabesh, who reigned only *one month* in Samaria (2 Kings xv. 13), instead of *Shalom*, "peaceful," like Solomon: bitter irony! The popular party set great hopes upon him (Jer. xxii. 10–12), as though he would deliver the kingdom from Pharaoh Necho, and "anointed" him with extraordinary ceremony to compensate for his defective title to the throne. Ezekiel xix. 3, 4 compares him to "a young lion" which "learned to catch the prey and devoured men." His mother, "Jerusalem," is called "a lioness," referring to her heathenish practices in sad contrast to Jerusalem's name (Isa. xxix. 1) Ariel, "the lion of God," and Judah, "a lion's whelp . . . an old lion" in a good sense (Gen. xlix. 9). Meditating revenge for his father's death at Megiddo (2 Kings xxiii. 29, 30), J. was carried captive from "*Riblah*" in Hamath to Egypt by Pharaoh Necho; "they brought him with chains (or *hooks* or rings, fastened in wild beasts' noses, appropriate figure as he was compared to a 'lion'; the Assyrian king literally put a hook through the nose of captives, as appears in the Ninevite remains) unto . . . Egypt." "He did evil in the sight of the Lord according to all that his fathers had done." Josephus says "he was godless and tyrannical (lit. *polluted*) in disposition." In 2 Chron. xxxvi. 3 "Jerusalem" is stated to be the place where the king of Egypt deposed him. Doubtless Pharaoh, having there dethroned him, took him thence to "Riblah." After his victory at Megiddo, Necho intended to march forward to the Euphrates, but hearing that J. had ascended the throne as the people's favourite, whose leanings would be on the side of Babylon against Egypt, like Josiah's, he sent a division of his army, which took Jerusalem and dethroned J., and laid a heavy tribute on the land. Eliakim would readily act as his vassal, as owing his elevation to the throne, under the name Jehoiakim, to Necho. Indeed Pharaoh did not recognise the reign of J. because elevated without his consent; therefore the words are "Pharaoh made Eliakim king *in the room of Josiah his father*" (2 Kings xxiii. 34). The main army marched slowly to Riblah, his head quarters, and thither he had J. brought, then chained and taken to Egypt. The people, feeling Jehoiakim's heavy taxation for the tribute to Egypt (2 Kings xxiii. 35), lamented for their favourite in spite of his faults. Jer. xxii. 10: "weep ye not for the dead (*Josiah*, 2 Chron. xxxv. 24, 25), [so much as] for him that goeth away; for he shall return no more," viz. *J.* Dying saints are to be envied, living sinners to be pitied. Jeremiah's undesigned coincidence with the facts recorded in the history confirms the truth of both.

PRIEST WITH CAPTIVES.

Jehohanan=*Jehovah's gift*. The N. T. John, meaning the same as Theodore. **1.** 1 Chron. xxvi. 1, marg. 3; of the sons of *Ebiasaph* (not *Asaph*, who was a Gershonite not Kohathite). **2.** The captain of 280,000 in and about Jerusalem under Jehoshaphat (2 Chron. xvii. 13, 15, 19). Probably the same as the father of Ishmael, the captain who helped Jehoiada against Athaliah (xxiii. 1). **3.** Ezra x. 28. **4.** Neh. xii. 2, 12, 13. **5.** Neh. xii. 40–42.

Jehoiachin=*appointed by Jehovah*, or *he whom Jehovah establishes* or *fortifies* (Keil). JECONIAH, CONIAH. Son of Jehoiakim and Nehushta; at 18 succeeded his father, and was king of Judah for three months and ten days; 20th king from David. In 2 Chron. xxxvi. 9 his age is made "eight" at his accession, so LXX., Vulg. But a few Heb. MSS., Syriac and Arabic, read "eighteen" here also; it is probably a transcriber's error. The correctness of eighteen, not eight, is proved by Ezek. xix. 5–9, where he appears as "going up and down among the lions, catching the prey, devouring men, knowing the widows" (marg.) of the men so devoured; unless *Jehoiakim* is meant. The term "whelp" appears to apply more to his *son* J., who moreover answers better to the description of the mother (Judah) "taking another of her whelps, and making him a young lion." Lord A. C. Hervey prefers "eight," from Matt. i. 11. "Josias begat Jechonias and his brethren about the time they were carried away to Babylon," fixing his birth to the time of Nebuchadnezzar's invasion (2 Kings xxiv. 1), viz. three years after Jehoiakim's accession, and eight before his reign ended and J. succeeded; but Matthew's language hardly justifies this; Jeremiah's language implies J. was a "man," and capable of having a "child" (xxii. 28, 30). Jerusalem was an easy prey to Nebuchadnezzar at this time, Judah having been wasted for three or four years by Chaldæan, Ammonite, and Moabite bands, sent by Nebuchadnezzar (as Jehovah's executioner of judgment) in consequence of Jehoiakim's rebellion. Egypt, after its defeat at Carchemish by Nebuchadnezzar, could not interpose (2 Kings xxiii. 7–17). After sending his servants (*generals* distinct from the Chaldæan

and other bands) to besiege Jerusalem, Nebuchadnezzar in person came (2 Chron. xxxvi. 10 marg.) at the turn of the year, *i.e. spring*, in the eighth year of his reign, counting from the time that his father transferred the command of the army against Necho to him (so that his *first* coincides with the *fourth* of Jehoiakim, Jer. xxv. 1). J. seeing the impossibility of resistance made a virtue of necessity by going out to Nebuchadnezzar, he, the queen mother (who, as the king was only 18, held chief power; Jer. xiii. 18 undesignedly coincides with and confirms the history, "Say unto the king and to the queen, Humble yourselves," etc.), servants, princes, and eunuchs (marg.). Nebuchadnezzar, after Jehoiakim's rebellion (notwithstanding his agreement at Nebuchadnezzar's first advance to be his vassal) (2 Kings xxiv. 1, Dan. i. 1), would not trust his son J., but carried him away, the queen mother, his wives, chamberlains, and all the men of might, 7000, and 1000 craftsmen and smiths; fulfilling Jeremiah's prophecy (xxii. 24, etc.). He had already taken at the first siege of Jerusalem in Jehoiakim's third year *part* of the vessels of God's house (Dan. i. 1, 2; 2 Chron. xxxvi. 7) and put them in the house of his god in Babylon, viz. the *smaller* vessels of solid gold, basins, goblets, knives, tongs, etc., which Cyrus restored (Ezra i. 7, etc.). Now he *cut* the gold *off* (not "cut in pieces," 2 Kings xxiv. 13) the *larger* vessels which were plated, the altar of burnt offering, the table of shewbread, and the ark, so that at the third conquest of Jerusalem under Zedekiah there were only the large brazen vessels of the court remaining, beside a few gold and silver basins and firepans (xxv. 13–17). Nebuchadnezzar also carried off the treasures of Jeconiah's house (xxiv. 13), "as Jehovah had spoken" to Hezekiah long before (xx. 17; Jer. xv. 13, xvii. 3, xxix. 2). The inhabitants carried off were the best not only in means but in character. In 2 Kings xxiv. 14 they are said to be 10,000; the details are specified in ver. 15, 16; "none remained save the poorest sort of the people of the land," having neither wealth nor skill to raise war, and therefore giving Nebuchadnezzar no fear of rebellion. The "princes" (*sarim*) are the king's great court officials; "the mighty men of valour" (*gibboree hachail*, "mighty men of wealth," same Heb. as xv. 20) are *men of property*, rather than prowess: ver. 14. In ver. 16 "men of might" (*anshee hachail*) may mean the same, but *enosh* is a *low man*; I think therefore it means "men of the army," as in Ezek. xxxvii. 10, and is defined by "all that were strong and apt for war," 7000. The craftsmen (masons, smiths, and carpenters) and locksmiths (including weapon makers, *hamasgeer*), were 1000; so the "princes" or king's officials, "the mighty men of wealth," and "the mighty of the land" (*'ulee haaretz*), *i.e.* heads of tribes and families found in Jerusalem (including the nation's spiritual heads, priests and prophets, with Ezekiel: Jer. xxix. 1, Ezek. i. 1) must have been 2000, to make up the "ten thousand." In Jer. lii. 28 the number is 3023, but that was the number carried away "in the *seventh* year," "in the *eighth* year" of Nebuchadnezzar the 10,000 were carried away. The 1000 "craftsmen" may be *exclusive of the* 10,000. Evidently the 4,600 in all mentioned (30) as carried away do not include the general multitude and the women and children (15, xxxix. 9, 2 Kings xxv. 11), for otherwise the number would be too small, since the numbers who returned were 42,360 (Ezra ii., Neh. vii.).

J. wore prison garments for 36 years, till at the death of Nebuchadnezzar EVIL-MERODACH [see], having been for a time sharer of his imprisonment (Jer. lii. 31–34), "in the 12th month, the 25th day of the month (in 2 Kings xxv. 27 '*the 27th*,' the day when the decree for his elevation, given on the 25th, was carried into effect) lifted up the head of J. (comp. Gen. xl. 13–20; Ps. iii. 3, xxvii. 6), and brought him forth out of prison, and spake kindly unto him, and set his throne above the throne of the kings that were with him in Babylon, and changed his prison garments (for royal robes; comp. Zech. iii. 1–5, Luke xv. 22), and he did continually eat bread before him all the days of his life (comp. 2 Sam. ix. 13); and there was a continual diet given him of the king of Babylon, every day its portion (comp. marg. 1 Kings viii. 59) until the day of his death." God, in sparing and at last elevating him, rewarded his having surrendered to Nebuchadnezzar, which was God's will (Jer. xxxviii. 17, xxvii. 6–12; comp. 2 Kings xxiv. 12). In the fourth year of his uncle Zedekiah (so called by Nebuchadnezzar instead of Mattaniah), false prophets [see HANANIAH] encouraged the popular hope of the return of J. to Jerusalem (Jer. xxviii. 4). But God's oath made this impossible: "as I live, though Coniah were the signet (ring seal, S. of Sol. viii. 6, Hag. ii. 23) upon My right hand, yet would I pluck thee thence." "Is this man Coniah a despised broken idol? (he was idolized by the Jews.) Is he a vessel wherein is no pleasure?" Jeremiah hereby expresses their astonishment that one from whom they expected so much should be now so utterly cast aside. Contrast the believer, 2 Tim. ii. 21; comp. as to Israel Hos. viii. 8, to which Rom. ix. 20–23 gives the answer.

Jeremiah (xxii. 28) mentions distinctly "his seed," therefore "childless" in ver. 30 means having *no direct lineal heir to the throne*. One of his sons was Zedekiah (*Zidkijah*), distinct in name and fact from Zedekiah (*Zidkijahu*), Jeconiah's uncle, whose succession after J. would never cause him to be called "his son" (1 Chron. iii. 16). This Zedekiah is mentioned separately from the other sons of J., Assir and Salathiel, because probably he was not led to Babylon as the other sons, but died in Judæa (Keil). In Luke iii. 27 Shealtiel (Salathiel) is son of Neri of the lineage of David's son Nathan, not Solomon. Probably Assir left a daughter, who, according to the law of heiresses (Num. xxxvii. 8, xxxvi. 8, 9), married a man of a family of her paternal tribe, viz. Neri descended from Nathan. Shealtiel is called Assir's "son" (1 Chron. iii. 17), *i.e.* grandson. So "Jechonias (it is said Matt. i. 12) begat Salathiel," *i.e.* was his forefather. [See JECAMIAH.] Assir, as often occurs in GENEALOGIES [see], is skipped in Matthew.

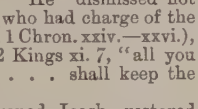
A party of the captives at Babylon also, through the false prophets, expected restoration with J. and Nebuchadnezzar's overthrow. This accounts for the Babylonian king inflicting so terrible a punishment (comp. Dan. iii.), roasting to death Ahab (Jer. xxix. 4–9, 21–23, 27–32). Ezekiel dates his prophecies by J.'s captivity, the latest date being the 27th year (i. 2, xxix. 17, xl. 1). The Apocrypha (Baruch i. 3, and the History of Susanna) relates dubious stories about J. Kish, Mordecai's ancestor, was carried away with J. (Esth. ii. 6.)

Jehoiada. **1.** Father of BENAIAH. Prince leader of the 3700 Aaronites, *i.e.* priests who joined David at Hebron (1 Chron. xxvii. 5, xii. 27). **2.** Benaiah's son, named after his grandfather; succeeded to Ahithophel as one of David's chief counsellors (1 Chron. xxvii. 34).

3. Amariah's successor in the high-priesthood. Married JEHOSHEBA [see], king Jehoram's daughter, sister of king Ahaziah, on whose death by Jehu's hands the queen mother ATHALIAH [see] slew all the seed royal; but Jehosheba stole JOASH [see] the youngest son, and with her husband hid him in the house of God six years. Then when Athaliah's tyranny and foreign idolatries had disgusted the people, he with great prudence and tact made a secret compact in the temple with the five captains of the king's body guard (lit. *the executioners and runners*), Azariah son of Jeroham, Ishmael, Azariah the son of Obed, Maaseiah, and Elishaphat. These summoned the Levites and heads of families throughout Judah, probably under pretext of a festal celebration. Then J. with the whole assembly "made a covenant with the king in the temple, saying, Behold the king's son shall reign, as Jehovah hath said of the sons of David" (2 Chron. xxiii. 3), or, as 2 Kings xi. 4 expresses it, "J. made a covenant with the rulers over hundreds, the captains, and the guard, taking an oath of them and showing them the king's son." The Levite temple servants entering upon the sabbath service (relieving guard), and those being relieved, J. directed, under the captains of the royal body "guard" (2 Kings xi. 11, *halberdiers*) to keep watch, the former in three divisions, the latter in two. The first of the three divisions stood by the gate Sur (2 Kings xi.) or Jesod (2 Chron. xxiii. "the foundation," a gate in the outer court at the hollow of the Tyropœon or the Kedron). The second to guard the king's house (2 Chron. xxiii. 5, not the royal palace, but the *young king's place of residence in the temple*), at the gate

behind the guard, *i.e.* the gate of the guard (2 Kings xi. 6, 19), the gate leading from the temple court to the royal palace on Zion; or else this division had to guard the royal avenue to the temple from the palace outside, they watching from a post in the outer courts what went on in the palace. The third to guard the house (the temple) "that it be not broken down" (Keil, "to ward off" intruders), "to be guards ('porters') of the thresholds" (of the ascent to the temple, 1 Chron. ix. 19 marg., 2 Chron. xxiii. 4 marg.). J. furnished them with David's weapons stored in the temple. Some of the royal "guard," on whom the captains could rely, were with the Levites (2 Chron. xxiii. 12, 2 Kings xi. 13). Those relieved on the sabbath, whom J. still retained (for "he dismissed not the courses," 2 Chron. xxiii. 8) kept watch of Jehovah's house about (in respect to) the king (2 Kings xi. 7) in two divisions; these answer to (2 Chron. xxiii. 5) "all the people (the remainder besides the three bodies under the captains) in the courts of the house of Jehovah" (2 Kings xi. 13, 19). The whole royal body guard, probably after Athaliah's slaughter, joined the people in the courts, to lead the king thence to the palace; at all events the relieved Levite guards were with the people in the courts, and probably some of the royal guards who took share in the plot. 2 Kings emphasizes the part performed by *the royal body guard*; 2 Chron. that performed by *the Levites*: there is no irreconcileable discrepancy. The guard and people kept to the *courts*, none but the priests and consecrated Levites entered *the holy place* (2 Chron. xxiii. 6). Any coming within the ranks ("ranges," 2 Kings xi. 8) of the guards so stationed, *i.e.* within the temple precincts (2 Chron. xxiii. 7), were to be put to death. The captains over hundreds (2 Kings xi. 9) answer to "all Judah," viz. "chiefs of the fathers" (2 Chron. xxiii. 2, 8), with "the Levites." He "dismissed not the courses" (who had charge of the temple service, 1 Chron. xxiv.—xxvi.), answering to 2 Kings xi. 7, "all you that go forth . . . shall keep the watch."

J., having enthroned Joash, restored the temple worship as David had settled it, it having been neglected under the idoltarous Athaliah. Mattan the Baal priest alone was slain by the people when breaking Baal's images and altars. J. made a solemn covenant between the king and all the people, "that they should be the Lord's people." Joash repaired the house by his help, "doing that which was right in the sight of Jehovah" all the days "wherein J. the priest instructed him." Joash ordered "the money of the dedicated things" to be applied to the repair of the temple, viz. (1) "the money of every one that passeth" *the census* (not "*the account*"), half a shekel, Exod. xxx. 13; (2) "the money that every man is set (valued) at," viz. the valuation in redeeming the firstborn (Num. xviii. 15, 16), or in payment for a vow; (3) "all the money that cometh into any man's heart to bring into the house of Jehovah," freewill offerings. When, in the 23rd year of Joash's reign, the temple was still not repaired, through the Levites' and priests' dilatoriness, he took the money and the repairs out of their hands; "the priests consented to receive no more money of the people (*i.e. for repairs*), neither to repair." J. then took a chest, with a hole made in the lid, and set it against the outer wall beside the burnt offering altar on the right, by the S. entrance into Jehovah's house, to receive the people's freewill offerings for the repairs. No golden or silver vessels, basins, knives, etc., were made with the money, *until the repairs were first completed* (2 Kings xii. 13, comp. the complementary, not contradictory, statement 2 Chron. xxiv. 14). The trespass money and freewill gifts to the priest, for his trouble in offering the sin offerings, the priests retained; this money did not go to the repairs.



SHEKEL OF SILVER.

J. died (2 Chron. xxiv. 15, 16) at last, 130 years old, "full of days." But there is perhaps an error; Lord A. C. Hervey would read 83. Otherwise he would be 95 at Joash's accession, supposing him to live 35 of Joash's 40 years of reign, which is improbable; fifteen years before, when Jehoram was 32 (whose daughter he married), he would have been 80 (xxi. 5, xxii. 1, 12). Disinterested patriotism, loyalty where loyalty was at immense risks, tact and practical wisdom, power of influencing others, above all deep reverence (*e.g.* his jealous care, amidst the irregularities of a revolution, that none should "come into Jehovah's house save the priests and ministering Levites," also that Athaliah should be thrust forth outside "the ranges," and not be slain "in the house of Jehovah," 2 Chron. xxiii. 6, 14), and zeal for the Lord's honour and the purity of His worship, were conspicuous in J. His death was the fatal turning point of Joash's declension. The religion that leans on man only will fail when the earthly prop is removed. J. had saved Joash's life and throne, and had been God's providential instrument in preventing the extinction of David's line, which then hung upon the one seemingly frail thread, but which could not be broken since to it belonged the promises of Messiah; he had stifled the idolatry transplanted into Judah by Joram's marriage into apostate Ahab's house, and restored Jehovah's worship. He therefore was honoured (1 Sam. ii. 30) with the unique privilege of interment "among the kings in the city of David, because he had done good in Israel, both toward God and toward His (God's) house." The fickle people, princes, and king soon forgot all his benefits, and slew his son ZECHARIAH [see] "in the court of the Lord's house," (the very scene of J.'s reverent care to remove pollution, 2 Chron. xxiii. 14, in restoring the throne and the temple,) for his faithful reproofs of their idolatry (xxiv. 15, 16, 20–22).

4. Second priest (sagan) to Seraiah the highpriest. Either carried away to Babylon by Nebuchadnezzar, or deposed by the Jewish rulers as a favourer of Jeremiah. This accords with the false prophet at Babylon, Shemaiah's, accusation by letter against Zephaniah, who was promoted to J.'s place, for ingratitude to God in not apprehending Jeremiah, seeing that (in Shemaiah's view) "the Lord had made him priest in the stead of J. the priest" for this very purpose (Jer. xxix. 25–29, 2 Kings xxv. 18). The second priest was "officer in the house of Jehovah." The highpriest was "chief governor in the house of Jehovah"; then the second priest; then the 24 "governors of the sanctuary and of the house of God" (Jer. xx. 1, 1 Chron. xxiv. 5). 5. Neh. iii. 6.

Jehoiakim. *Eliakim* (=*whom El*, God, *established*) at first; 25 years old at his accession. Second son of Josiah and Zebudah, daughter of Pedaiah of Rumah (Arumah in Manasseh, near Shechem? Jud. ix. 41); Johanan was the eldest son. Raised to the throne by Pharaoh Necho, who named him J. (*whom Jehovah establishes*), having deposed JEHOAHAZ [see], the people's nominee, his younger brother. Pharaoh bound J. to exact tribute from Judah, for Josiah's having taken part with Babylon against him: one talent of gold and 100 talents of silver (£40,000). So "J. *valued* ('taxed') the land to give the money to Pharaoh . . . he exacted the silver and gold of every one according to his *valuation*" ("taxation"): 2 Kings xxiii. 33, 34; Jer. xxii. 10–12; Ezek. xix. 4. In J.'s fourth year Necho suffered his great defeat from Babylon at Carchemish, wherein he lost his possessions between Euphrates and the Nile, and returned no more to Judæa; so that Josiah's death was not unavenged (2 Kings xxiv. 7, Jer. xlvi. 2). The change of J.'s name marked his vassalage (Gen. xli. 45, Ezra v. 14, Dan. i. 7). The names were often from the heathen gods of the conqueror. In this case not so; the heathen kings Pharaoh and Nebuchadnezzar made J. and Zedekiah (=*Jehovah's righteousness*) confirm their covenant of subjection with the seal of Jehovah's name, the Jews' own God, by whom they had sworn fealty. J. reigned 11 years, doing evil throughout, as his forefathers before him. "His eyes and heart were only for covetousness, shedding innocent blood, oppression, and violence" (Jer. xxii. 13–17). "He built his house by unrighteousness and wrong, using his neighbour's service without wages," using his people's forced labour to build himself a splendid palace, in violation of Lev. xix. 13, Deut. xxiv. 14, 15; comp. Mic. iii. 10, Hab. ii. 9, Jas. v. 4. God will repay those who repay not their neighbour's work. His "abominations which he did, and that which was found in him," are alluded to 2 Chron. xxxvi. 6. God finds all that is in the sinner (Jer. xvii. 11, xxiii. 24). Sad contrast to his father

Josiah, who "did justice, and it was well with him." Nebuchadnezzar from Carchemish marched to Jerusalem, and fettered him as Pharaoh Necho's tributary, in the third (Dan. i.) or fourth year of his reign (the diversity being caused by reckoning Jehoahaz' reign as a year, or not), intending to take him to Babylon; but afterwards for the sake of his former ally Josiah, his father, restored him as a vassal. At this time Daniel, Hananiah, Mishael, and Azariah, were taken to Babylon. Three years subsequently J. rebelled with characteristic perfidy, sacrificing honour and truth in order to spend the tribute on his own costly luxuries (Jer. xxii. 13–17). Nebuchadnezzar, not able in person to chastise him, sent marauding "bands" of Chaldæans, Syrians, Moabites, and Ammonites (2 Kings xxiv. 1–7). Ammon had seized on Gad's territory, upon Israel's exile, and acted as Nebuchadnezzar's agent to scourge Judah (Jer. xlix. 1, 2; Ezek. xxv. 3). Jehovah was the primary sender of these scourges (rebellion against Nebuchadnezzar, after promising fealty, was rebellion against God: Jer. xxvii. 6–8, Ezek. xvii. 16–19), not only for J.'s sins but for those of his forefather Manasseh, in whose steps he trod, and the "innocent blood which Jehovah would not pardon." Jeremiah (xxii. 18, 19) foretold "concerning J., they shall not lament for him, Ah, my brother! or Ah, my sister!" (his queen, the lamentation of blood relatives for a *private* individual) nor, "Ah! lord; ah! his glory (the *public* lamentations of subjects for a king; alas! his majesty), he shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem"; again, xxvi. 30, "he shall have none to sit (*i.e. firmly* established and continuing) upon the throne of David (for his son JECONIAH'S [see] reign of three months is counted as nothing, and Zedekiah was not his son but uncle); his dead body shall be cast out in the day to the heat, and in the night to the frost." J. was probably slain in a battle with Nebuchadnezzar's Chaldæan and other "bands," and had no burial; possibly his own oppressed subjects slew him, and "cast out" his body to conciliate his invaders. Nor is this inconsistent with "J. slept with his fathers" (2 Kings xxiv. 6); it simply expresses his *death*, not his *burial* with his royal ancestors (Ps. xlix. 16); "slept with his fathers" and "buried with his fathers" are found distinct (2 Kings xv. 38, xvi. 20). He reigned 11 years. Early in his reign (Jer. xxvi. 1, 20, etc.) J. showed his vindictive malice against Jehovah's prophets. Urijah, son of Shemaiah, of Kirjath Jearim, prophesied against Jerusalem and Judah in the name of Jehovah; thereupon J. sought to kill him; he fled to Egypt, but J. sent Elnathan of Achbor, and men with him, who brought Urijah back from Egypt, the Egyptian king allowing his vassal J. to do so. J. "slew him with the sword, and cast his dead body into the graves of the common people," instead of burial in the cemetery of the prophets (Matt. xxiii. 29). J. gained by it only *adding sin to sin*, as the argument of the elders in Jeremiah's behalf implies, the notorious prostration of the state at the time intimating that heavier vengeance would ensue if Jeremiah too, as was threatened, should be slain. By God's retribution in kind J.'s own body fared as he had treated Urijah's body. 1 Esdras i. 42 speaks of "his uncleanness and impiety." His intense selfishness and indifference to the people's sufferings appear in his lavish expenditure upon building palaces for himself at the very time the people were overwhelmed with paying heavy tribute to Pharaoh (Jer. xxii. 13–18). His crowning impiety, which had no parallel in Jewish history, was his cutting up, and burning in the fire before him, the written roll of Jeremiah's inspired prophecies (xxxvi.). Jeremiah being "shut up," *i.e.* prevented by fear of the king, sent Baruch to read them to the people assembled out of Judah to the Lord's house on the fasting day. "In the fifth year of J. they (the princes) proclaimed a fast to all the people," or (Michaelis) "all the people proclaimed a fast"; in either reading J. had no share in appointing it, but chose this season of all seasons to perpetrate such an audacious act. On hearing of the roll, J. sent Jehudi his ready tool to fetch it from Elishama the scribe's chamber; for sinners fleeing from God yet, by an involuntary instinct, seek to hear His words against them. Then, as often as Jehudi read three or four columns of the long roll, J. cut the parts read consecutively, till all was destroyed. Yet he and his servants "were not afraid," a contrast even to the princes who "were afraid both one and other when they had heard all the words"; a still sadder contrast to his father Josiah whose "heart was tender," and who "rent his clothes" on hearing the words of the law just found (2 Kings xxii. 11, 13, 19, 20). Even Elnathan, who had been his tool against Urijah, recoiled from this, and interceded with J. not to burn the roll; but he would not hear, nay even commanded his minions to apprehend Baruch and Jeremiah: but the Lord hid them (Ps. xxxi. 20, lxxxiii. 3; Isa. xxvi. 20). Judicial blindness and reprobation! The roll was rewritten, not one word omitted, and with awful additions (Matt. v. 18; Acts ix. 5, v. 39; Rev. xxii. 19); his body should be exposed to the sun's "heat," even as he had exposed the roll to be burnt by the heat of the fire. Sinners only gain additional punishment by fighting with God's word, which is a sharp sword; they cut themselves, when trying to cut it. Comp. the rewriting of the law's two tables (Exod. xxxiv. 15, 16, xxxi. 18, xxxiv. 1, 23; Deut. xxxi. 9). The two-edged sword of God's Spirit converts the humble and tender as Josiah, draws out the latent hatred of the ungodly as J. (2 Cor. ii. 15, 16; Heb. iv. 12, 13). J. reigned from 609 B.C. to 598 B.C.

Jehoiarib, Joiarib=*Jehovah will defend.* 1 Chron. ix. 10, xxiv. 7. A descendant of his is mentioned in Neh. xi. 10, also descendant representatives of nearly all the old courses (xii. 6, 19). But the Talmud makes these professed representatives of the old 24 courses to have been not really descendants from the original heads, except from four of them, Jedaiah, Immer, Pashur, and Harim, for which the Babylonian Talmud has Joiarib (as implied in Ezra ii. 36–39, Neh. vii. 39–42); and that these four were subdivided into six each to make the 24; and that the 24 took the old names (Luke i. 5). The Asmonæan family and Josephus belonged to the course of J. The Talmud view is not favoured by Neh. x. 2–8, which enumerates 21 courses, of Nehemiah's time: xii. 1–7, 19, also enumerates 22 courses of Zerubbabel's time, among them J., of whose course Mattenai was chief in Jehoiakim's days. J. is added in xii. 6, not appearing in x. 2–8; from which Lord A. C. Hervey infers that J. *did* return from Babylon, but later than Zerubbabel's time, and that his name was added to the list subsequently.

Jehonadab(=*Jehovah makes freely willing*): JONADAB. 2 Kings x. 15, 23; Jer. xxxv. 8, 14, 16, 18; 1 Chron. ii. 55; "the [four] families of the scribes which dwelt at JABEZ [see] . . . the Kenites that came of Hemath, the father of the house of *Rechab*" (= *the rider*). Rechab, father of J., belonged to the Kenites connected with Israel through Moses' marriage; these [see HEBER and JAEL] with Israel entered Canaan, and shared their inheritance, though remaining nomads in tents, some in the far N. (Jud. iv. 11), others made their "nest" in the rocks of ENGEDI [see] (Jud. i. 16, Num. xxiv. 21), others near their native desert in southern Judah (1 Sam. xv. 6). J., the tribe father of the Rechabites, enjoined the rule of the clan on his children the more strictly because these were brought into close contact with the settled community, which would tempt them to neglect it, viz. to dwell in tents and not build houses, not to sow seed or plant vineyards. This rule they observed with such filial obedience as to secure the promise "that thy days may be long in the land which the Lord thy God giveth thee," fifth commandment. Jeremiah (xxxv.) argues, *a fortiori*, if earthly sons so honour their father how much more ought Judah, to whom God hath commanded "Return ye now every man from his evil way" by His prophets, "rising early and speaking," hearken to the heavenly Father; yet Judah has not done so. Both therefore shall fare accordingly: Judah shall suffer all the evil pronounced against her; "J. the son of Rechab shall not want a man to stand before Jehovah for ever." Comp. Mal. i. 6.

J. by his strict asceticism was held in high repute in Israel, as well as in his own tribe; Jehu desired his countenance, that so he might without any opposition carry out the slaughter of the Baal worshippers. Jehu "blessed" J. (marg. 2 Kings

x. 15) on meeting him, and asked, Is thy heart right (true) as my heart is with thy heart? J. gave his hand in token of pledged fellowship (Ezra x. 19). Then Jehu took him up to him in his chariot and imparted his secret plan. J.'s followers by his strict rule on the one hand avoided possible collision with the settled Israelites among whom they were; and Diodorus Siculus (xix. 94) gives a like picture of the Nabathæan Arabs, "it is a law with them neither to sow corn, nor to plant fruit-bearing plants, nor to use wine, nor to provide a house." On the other hand, as a half religious sect, indirectly originating from Elijah's and Elisha's reforming efforts, and copying the Nazarite rule in part (comp. Amos ii. 11), they maintained the true religion as far as they knew it by avoiding needless association with the degenerate people around. Such a sincere zealot as J. was just the ally whom the fiery self seeking JEHU [see] wanted. The name RECHAB [see], "rider," may also imply their unsettled pilgrim state, from which they deviated only when in fear of Nebuchadnezzar they took refuge within Jerusalem; but even there they would not for any consideration violate the law of their forefather. J. is last mentioned in accompanying Jehu into Baal's temple, to remove all Jehovah's secret worshippers (2 Kings x. 23), whom probably his previous knowledge of them in the desert would enable him to discern.

Jehonathan. **1.** 1 Chron. xxvii. 25. **2.** 2 Chron. xvii. 8, 9. **3.** Neh. xii. 6, 18.

Jehoram (=*exalted by Jehovah*), JORAM. **1.** Son of Ahab, king of Israel. Succeeded his brother Ahaziah who had no son, 896 B.C., and died 884 B.C. Jehoram, king of Judah, had two accessions recorded in Scripture, and an earlier one not recorded, but conjectured by Usher; [1] probably when Jehoshaphat went from his kingdom to Ramoth Gilead battle in his 17th year (2 Kings iii. 1); [2] when he retired from the administration, making his son joint king, in his 23rd year (2 Kings viii. 16 marg.); [3] at Jehoshaphat's death, in his 25th year. (2 Chron. xxi. 1, 1 Kings xxii. 50 marg.) Thus the accession of J. king of Israel in Jehoshaphat's 18th year synchronized with [1] the second year after the first accession (2 Kings i. 17), and [2] the fifth year before the second accession, of Jehoram king of Judah (2 Kings viii. 16). For the last year of his reign he synchronized with Ahaziah, Joram's son, slain along with him by Jehu (2 Kings ix.). There was a close alliance between Judah and Israel, begun by Ahab his father with Jehoshaphat and continued by himself. With Judah (whose territory Moab had invaded, 2 Chron. xx., and so provoked Jehoshaphat) and Edom as allies, J. warred against Mesha, who had since Ahaziah's reign (2 Kings i. 1) withheld the yearly tribute due to Israel, "100,000 lambs and the wool of 100,000 rams" (Keil) (2 Kings iii., Isa. xvi. 1). The allies would have perished for want of water in their route S. of the Dead Sea [see DIBON], then northwards through Edom and the rocky valley Ahsy which separates Edom from Moab, but for ELISHA [see] who had a regard for Jehoshaphat, and brought water to fill the wady Ahsy miraculously from God; the water was collected for use in (Jer. xiv. 3) the ditches made by his direction. Rain fell probably in the eastern mountains of Edom far away from Israel, so that they perceived neither the wind which precedes the rain nor the rain itself; and this at the time of the morning "meat offering" to mark the return of God's favour in connection with sacrifice and prayer to Him. The reddish earth of the ditches coloured the water, gleaming in the rising sun, and seemed blood to Moab, who supposed it to indicate a desperate conflict between the three kings. Edom's late attempt at rebellion (2 Chron. xxi. 8) made the Moabites' supposition probable; and remembering how their own joint expedition against Judah with Ammon and Edom (xx.) had ended in mutual slaughter, they naturally imagined the same issue to the confederacy against themselves. After smiting the cities, felling the trees, stopping the wells, and marring the land, the allies pressed the king of Moab sore in his last stronghold Kir Haraseth, the citadel of Moab (Isa. xv. 1), now *Kerak*, on a steep chalk rock above the deep valley, wady Kerak, which runs westward into the Dead Sea. Failing to break through the besiegers to the king of Edom, from whom he expected least resistance, he offered his firstborn son a burnt offering to CHEMOSH [see]. So there ensued "great wrath against Israel"; Israel's *driving him to such an extremity brought on Israel some of the guilt* of the human sacrifice offered. Their conscience and superstitious feelings were so roused (probably a Divine sign visibly accompanying this feeling) that they gave up the siege and the subjugation of Moab. The Dibon stone records probably the victories of Mesha subsequent to this, though the allies' circuitous route S.E. of the Dead Sea, instead of directly E. across Jordan, may have resulted from Mesha's successes *already* in the latter quarter.

J. fell into Jeroboam's sin of worshipping Jehovah under the calf symbol, which every Israelite king regarded as a political necessity, but not into his father's and mother's Baal idolatry; nay, he removed Baal's statue (2 Kings iii. 2, 3). Jehoshaphat's influence produced a compromise on both sides, to the spiritual good of neither, as always happens in compromises between the world and the church. Baal worship outlived such half hearted religious efforts. How could it be otherwise, when Jezebel lived throughout his reign, as whole hearted for false gods as her son was half hearted for the true God! (2 Kings ix. 30, x. 18, etc., iii. 13.) However J.'s removal of Baal's statue seems to have drawn Elisha to him, so that the prophet was able to offer the Shunammite woman to speak to the king in her behalf (iv. 13). As Elisha spake so sternly to him in iii. 14, the removal of the Baal statue may have been subsequent to, and the consequence of, J.'s witnessing the deliverance of himself and his two allies, wrought through Jehovah's prophet in chap. iii. The king's want of faith, yet mixed with recognition of God's exclusive omnipotence, appears in his answer to the Syrian king's command that he should heal Naaman of his leprosy, "Am I God to kill and to make alive, that this man," etc. (v. 7; Deut. xxxii. 39); his unbelief ignored the existence of God's prophet in Israel. The miraculous cure deepened his respect for Elisha. The prophet again and again saved J. by warning him of the position of the Syrian camp (vi. 8–12; comp. Luke xii. 3). Blinding, and then leading the Syrian hosts sent to surround him in Dothan, into the midst of Samaria, he checked J. who would have smitten them ("wouldest thou smite those whom thou hast taken captive with thy sword?" Surely not. Much less those taken not in open battle, but by a device, combined with mental blindness sent by God), and caused him instead to set bread and water, "great provision" (2 Kings vi. 22, 23), before them, and then to send them home, the effect being that love melted the enemy's heart, and Syrian "bands" (*i.e.* flying bodies), reverencing God's power, for long ceased to harass Israel (Rom. xii. 20).

BAAL.

Abatement of the Divine scourge, apparently, brought with it carnal security to J. Then followed a divinely sent regular war. Benhadad besieged Samaria; a terrible famine ensued. The tale of a mother who had slain her child for food, and complained of another mother having hidden hers contrary to agreement, roused J. to rend his clothes; then appeared the hair sackcloth of mourning penitence "within" (*mibaith*), a bare sign without the real repentance of heart, as his threat of murdering Elisha proves, ver. 31. The prophet probably had advised holding out, and promised deliverance if they humbly sought Jehovah (Jonah iii. 6). J. thought that by his sackcloth he had done his part; when God's help did not yet come, J. vented his impatience on the prophet, as if ELISHA'S [see] zeal for Jehovah against Baal was the cause of the calamity. Elisha, by deferring the entrance of the executioner, gave time for J.'s better feelings to work. He stayed the execution in person, then complained despairingly of the evil as "from Jehovah," as if it were vain to "wait still further for Jehovah." Elisha's prophecy of immediate plenty, and its fulfilment to the letter (2 Kings vii.), restored the friendly relations between J. and him (2 Kings viii. 4).

J.'s conversation with Gehazi about Elisha's great works and his raising the dead lad, and the Shunammite

woman's return at that very time, occurred probably whilst the prophet was at Damascus prophesying to Hazael his coming kingship (2 Kings viii.). Similarly Herod was curious about our Lord's miracles, and heard John Baptist gladly (Luke ix. 9, xxiii. 8; Mark vi. 14, 20). A fascination draws bad men, in spite of themselves, towards God's servants, though it be only to hear their own condemnation. The revolution in Syria seemed an opportunity to effect his father's project, to recover Ramoth Gilead. J. accordingly, in concert with Ahaziah of Judah, his nephew, seized it. J. was wounded, and returned to Jezreel to be healed. Jehu his captain was left at Ramoth Gilead to continue the war with Hazael. But Jehu, with characteristic haste, immediately after Elisha had anointed him, set out for Jezreel and with an arrow slew J. and threw his body on the very plot of ground which by falsehood and murder Ahab had dispossessed Naboth of, fulfilling Elijah's prophecy (1 Kings xxi. 19, 22).

Kings of Israel.		*Kings of Judah.*
Ahab's (19, not 22, yrs.)	1st year	= 38th year Asa (41 years). 1 Kings xvi. 29.
,, ...	4th ,,	= 1st ,, Jehoshaphat (22, not 25, 1 Kings xxii. 42) years. [1 Kings xxii. 41.
,, ...	19th ,,	= 16th ,, ,, 1 Kings xxii. 51.
Ahaziah's (2 years) . .	1st ,,	= 17th ,, ,, 1 Kings xxii. 51.
,, ...	2nd ,,	= 18th ,, ,, 2 Kings iii. 1.
Jehoram's (12 years) .	1st ,,	= 22nd (last) yr. ,,
,, ...	5th ,,	= 1st year Joram (8 years). 2 Kings viii. 16.
,, ...	6th ,,	= 2nd ,, ,, 2 Kings i. 17; 2 Chron. xxi. 12.
[Elijah translated to heaven, but see ELIJAH.]		
Jehoram's	12th ,,	= 8th ,, ,, 2 Kings viii. 17, comp. ver. 16.
		= 1st ,, Ahaziah (1 year). 2 Kings viii. 26.

Lord A. C. Hervey considers the seven years' famine (2 Kings viii. 1) foretold to the Shunammite to be the same as that in iv. 38. It ended on the same year as J. died, after 12 years' reign, therefore it must have begun in his sixth year. As the Shunammite's child must have been at least three years old when raised again, Elisha's acquaintance with her must have been four or five years sooner, bringing us to J.'s second year; so that Elisha's presence with the three allied kings (chap. iii.) must have been in J.'s first year. Lord Hervey thinks Elijah was not translated till the sixth year of J., whereas Elisha began ministering in the first year of J. Thus Elijah's writing to Jehoram of Judah (2 Chron. xxi. 12) was addressed to him in Elijah's lifetime. He did not begin reigning till the fifth year of J. of Israel (2 Kings viii. 16), thus 2 Kings i. 17 will belong to the narrative in 2 Kings ii. He thinks the 25 distinct years assigned to Jehoshaphat a mistake, that 22 is the real number, three being added for the three last years of Asa his father, when incapacitated by disease in the feet he devolved the kingly duties on Jehoshaphat (2 Chron. xvi. 12). Three years were then added to Ahab's reign to make the whole number of years of the kings of Israel tally with the whole number of the years of the kings of Judah, unduly lengthened by the three added to Jehoshaphat's reign.

2. JEHORAM, son of Jehoshaphat, succeeded at the age of 32 and reigned 892 to 884 B.C. Married Athaliah, Ahab's daughter, the reflex of her wicked mother Jezebel; he yielded himself up to the evil influences of his wife instead of following the example of his pious father. His first act as a king was to murder his six brothers, though his father had provided for them independently of him so as to avert collision (2 Chron. xxi. 1–4); also several "princes of Israel." Not only did he set up idolatrous high places, but "caused Jerusalem to commit fornication and compelled Judah thereto" (11). ELIJAH'S [see] prophetic writing threatened him with great plagues to his people, children, wives, and goods, and disease of the bowels so that they should fall out, because of his apostasy and murder of his brethren who were "better than himself" (12–15, 18, 19). All this came to pass. Edom, heretofore tributary to Jehoshaphat, made a king over themselves (1 Kings xxii. 47, 2 Kings iii. 9, 2 Sam. viii. 14) and revolted; and only by a night surprise did J. extricate himself at Zair (2 Kings viii. 20 22, for which the copyist in 2 Chron. xxi. 9 has "with his princes"), in Edom, from "the Edomites who compassed him in." Libnah a fenced city (2 Kings xix. 8) also revolted, probably as being given by Jehoshaphat (2 Chron. xxi. 3) to one of those sons whom J. had murdered. The great reason was God's anger "because he had forsaken the Lord God of his fathers." Then those surrounding peoples, upon whom the fear of the Lord had been in Jehoshaphat's days so that they made no war, nay even gave presents and tribute to him, as the Philistines and the Arabians (2 Chron. xvii. 10, 11) near the Ethiopians, now were stirred up by the Lord against J. They carried away his substance from his house, his sons, and wives, so that there was never a son left him save Jehoahaz (Ahaziah) the youngest (God for the sake of His covenant with David still leaving "a light to him and to his sons for ever": 2 Chron. xxi. 7; 2 Sam. vii. 12, 13; Ps. cxxxii. 17), a retribution in kind for the murder of his father's sons. An incurable disease of the bowels after two years' agony caused his death. He died "without being desired," *i.e.* unregretted (Jer. xxii. 18). No burning of incense was made for him, and his body though buried in the city of David was excluded from the sepulchres of the kings. The undesigned propriety of *the same names appearing* as they would naturally do *in the allied royal houses of Judah and Israel, e.g.* Jehoram and Ahaziah, confirms the truth of the sacred history. 3. A priest in the time of Jehoshaphat (2 Chron. xvii. 8).

Jehoshaphat = *he whom Jehovah judges.* 1. Recorder or annalist in David's and Solomon's court. Son of Ahilud (2 Sam. viii. 16, 1 Kings iv. 3; comp. Esth. vi. 1). 2. A priest. Blew the trumpet before the ark in its passage from Obed Edom's house to Jerusalem (1 Chron. xv. 24). 3. Son of Paruah. One of Solomon's twelve purveyors, in Issachar (1 Kings iv. 17). 4. Son of Asa and Azubah. At 35 began to reign, the first three years during his father's incapacity through disease in the feet, then 22 alone, beginning at 914 B.C., 25 years in all (1 Kings xv. 24, xxii. 41–50; 2 Kings viii. 16; 2 Chron. xvii. 1—xxi. 3). "He walked in the first ways of his father David (before his sin with Bathsheba), and sought not unto Baalim (whether Baal or other false god, or worshipping Jehovah by an image which degrades Him to the level of Baal, Jud. ii. 11), but to the Lord God of his fathers, and not after the doings of Israel (worshipping Jehovah through the golden calves). Therefore the Lord stablished the kingdom in his hand. . . . And his heart was lifted up in the ways of the Lord; moreover he took away the high places and groves out of Judah" (2 Chron. xvii. 3–6, xix. 3). But "the high places (of Jehovah) were not taken away, for as yet *the people* had not prepared their hearts unto the God of their fathers." All that depended on him he did, but *the people* could not yet rise up to his spirituality so as to worship Jehovah without any visible altar save the one at Jerusalem (xx. 32, 33). He utterly abolished the *idol high places* and, as far as he could, the unlawful *Jehovah high places*, but was unable thoroughly to get rid of the latter (1 Kings xv. 14, xxii. 43). To remedy the people's ignorance of the book of the law, in the third year of his reign he sent a commission of five princes, nine Levites, and two priests to go through the cities of Judah, teaching them in it; a model for rulers as to national education (Deut. xi. 19–21). J. at first fortified the cities of Judah and those of Ephraim taken by Asa (2 Chron. xvii. 2) to secure himself against Israel. Afterwards he changed his policy to one of alliance with Israel against the common foe Syria and the eastern tribes, Ammon, Moab, etc.; and his son JEHORAM [see] married ATHALIAH [see], the daughter of Ahab and Jezebel (xxii. 2, 3, 7, 8, 10). A fatal union (1 Cor. xv. 33)! Many facts attest the intimacy between the two dynasties; ELIJAH'S [see] avoiding Judah when fleeing

from Ahab; the same names given in the two families; Jehovah's name compounded in names of Ahab's idolatrous children; J.'s readiness to go with AHAB [see] to battle at Ramoth Gilead. Ahab's demonstrative hospitality was the bait to entice him (2 Chron. xviii. 1–3). There he would have paid with life for his dangerous alliance with cowardly Ahab, who sought to save his own life by exposing his magnanimous ally, but for God's interposition.

On his return in peace, in the 16th year of his reign probably, Jehu the son of Hanani reproved him, "Shouldest thou help the ungodly and love them that hate the Lord? (comp. 1 Sam. xv. 35, xvi. 1.) Therefore is wrath upon thee from before the Lord." But God is ever ready to discern any good in His servants; "nevertheless there are good things found in thee, in that thou hast taken away the groves out of the land, and hast prepared thine *heart* to seek God" (comp. 2 Chron. xxvii. 6, "ways"; contrast Rehoboam, xii. 14). J. then again, besides the former commission (xvii. 9) in the third year of his reign, took up the work of reformation and went out in person through the people from Beersheba in the S. to mount Ephraim in the N. to bring them back unto the Lord God of their fathers. He also set judges in the several cities, and a supreme court for references and appeals ("controversies") in *Jerusalem*, made up of Levites, priests, and chief fathers of Israel (the judges in *the cities* were probably of the same classes). The judges chosen from the elders by Moses at Jethro's suggestion were the foundation of the judicial body (Exod. xviii. 21, etc.; Deut. i. 15, etc.). David added for the expanding wants of the kingdom 6000 Levites. "The judgment of the Lord" (2 Chron. xix. 8) answers to "matters of the Lord" (ver. 11), *i.e.* religious questions. "Controversies" answer to "the king's matters," civil causes. J.'s directions are a rule for judges in all ages: "take heed what ye do, for ye judge not for man but for the Lord, who is with you in the judgment; wherefore now let the fear of the Lord be upon you . . . for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts." Amariah the chief priest presided in religious questions; Zebadiah, "ruler of the house of Judah" (tribal prince of Judah), in civil questions. The Levites were to be *shoterim*, "officers" lit. *scribes*, keeping written accounts; assistants to the judges, transmitting their orders to the people, and superintending the execution of them.

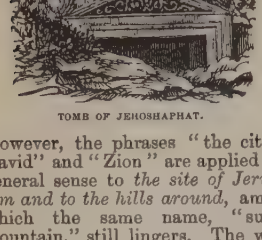
Five divisions comprised his soldiery, comprising 780,000 men in Judah and 380,000 in Benjamin. But it was "the fear of the Lord falling upon all the kingdoms . . . round about Judah" (so Gen. xxxv. 5), that was his main defence, "so that they made no war on J." Nay, the Philistines and Arabians brought presents and tribute.

Edom had a "deputy king," a vassal to Judah; "there was (then) no (real, independent) king" (1 Kings xxii. 47). This remark is introduced to show how J. was able to make ships of Tarshish (*i.e.* ships *such as go to Tarshish, i.e. long voyaging* ships; 2 Chron. xx. 36 changes this into "to make ships *to go to* Tarshish," a copyist's misunderstanding) to go to Ophir from the maritime coast of Edom. J. allied himself with the wicked Ahaziah in this enterprise. The ships were built in EZION GEBER [see] on the Red Sea. Then ELIEZER [see], son of Dodavah, prophesied, "because thou hast joined thyself with Ahaziah, the Lord shall break (the perfect is *prophetical*, not *hath broken*) thy works." They were accordingly wrecked at Ezion Geber by a storm (2 Chron. xx. 35–37). Ahaziah in vain tried to induce J. to repeat the attempt. One chastisement from the Lord sufficed a docile child (1 Cor. xi. 32; contrast Isa. ix. 13, Jer. v. 3). This was subsequent to the Edomite, Ammonite, and Moabite invasion of Judah by way of ENGEDI [see]. Edom joined with Ammon and other desert tribes enumerated in Ps. lxxxiii. 3–7 ("other beside the Ammonites," A. V. 2 Chron. xx. 1; Hiller proposes to read Maonites from Maan a city near Petra on mount Seir, tribes from all parts of mount Seir: Keil; xxvi. 7, Mehunims), to not only throw off Judah's supremacy but root the Jews out of their divinely given inheritance; but in vain. [See JAHAZIEL and BERACHAH.] J.'s piety shone brightly on this occasion. "He feared, set himself to seek Jehovah, and proclaimed a fast throughout Judah," so that "out of all the cities they came to ask help of Jehovah." His prayer in the congregation in the Lord's house is a model: "O Lord God of our fathers (therefore we the children have a covenanted claim on Thee), art not Thou God in heaven (therefore hast rule thence over all)? Rulest not Thou over all the kingdoms of the heathen (therefore the heathen invaders of Thine elect nation cannot escape Thee)? And in Thine hand is there not power and might, so that none is able to withstand Thee (therefore this horde cannot)? Art not Thou our God who didst drive out the inhabitants of this land before Thy people Israel, and gavest it to the seed of Abraham Thy friend for ever? (Thy covenant for ever with 'Thy friend,' and Thine honour at stake, require Thy interposition.) And they have built Thee a sanctuary, saying (1 Kings viii. 33, 37, covenanting for God's help to be rendered in all future times in answer to the nation's prayer, which covenant God accepted), If when evil cometh upon us . . . we stand before Thy house in Thy presence . . . and cry unto Thee . . . then Thou wilt hear and help. And now behold . . . Ammon, Moab . . . whom Thou wouldest not let Israel invade . . . they reward us (evil for good) to come to cast us out of *Thy possession* (in undesigned coincidence with Ps. lxxxiii. 12, 'let us take to ourselves the *houses of God in possession*'). O our God, wilt Thou not judge (do us justice on) them? For we have no might against this great company . . . neither know we what to do: but our eyes are upon Thee." The "little ones, wives, and children," standing before Jehovah, by their very helplessness were a powerful plea with the compassionate God. Jahaziel then gave the promise from God (comp. Exod. xiv. 13, 14), and J. and all Judah bowed with face to the ground. The Levites stood up to praise the God of Israel with a loud voice. As the people went forth the following morning J. urged the people to faith as the receptive state needed on their part for ensuring God's promised blessing: "Believe in the Lord your God, so shall ye be established" (comp. Isa. vii. 9; Matt. ix. 28, 29). In strong faith he ordered singers to "praise the beauty of holiness" ("to praise, *clad in holy ornaments*," Keil) already for the promised victory. At their beginning to sing was the time that the Lord delivered them. Seirites, greedy for booty, by God's providence, from an ambush suddenly attacking, caused a panic among the Ammonites and Moabites which eventuated in mutual slaughter. J. and his people were three days gathering the spoil. On the fourth day was the blessing of Jehovah in Berachah valley, then the return and the thanksgiving in the house of God. The three allies' invasion of Moab was probably subsequent.

His character stands among the highest for piety of Judah's kings, and the kingdom in his reign was at its zenith. Firmness and consistency were wanting. This want betrayed him into the alliance with Israel which on three occasions brought its penalty: (1) at Ramoth Gilead, (2) in the joint invasion of Moab (2 Kings iii.) through the Edomite wilderness, and (3) in respect to his naval enterprise for Ophir. To avert the foreseen evil consequences of his alliance he appointed JEHORAM [see], his firstborn, king in his lifetime, and gave gifts and fenced cities to his other sons; but no human precautions can avert the penalty for religious compromise (2 Cor. vi. 17, 18). **5.** Nimshi's son, king Jehu's father (2 Kings ix. 2).

Jehoshaphat, Valley of. Joel iii. 2, 12, parallel to Zech. xiv. 2–4, where the mount of Olives answers to the "valley of Jehoshaphat" in Joel. Possibly "the valley of BERACHAH" [see], where between Tekoa and the main road from Bethlehem to Hebron Jehoshaphat assembled the people to bless Jehovah for the victory over Ammon, Moab, etc. (2 Chron. xx. 20–26.) The valley with the Kedron at its foot is now called "the valley of Jehoshaphat." But it was not anciently so; Jerome and the Onomasticon of Eusebius first call it so in the fourth century A.D. As the Jews bury worn out rolls of Scripture (for which they have such a deep reverence) here, it is likely the Jehoshaphat from whom the valley is named was a *rabbin* held in veneration. The tomb called Jehoshaphat's tomb (an excavation with an architectural front) is certainly not that of the

king Jehoshaphat, for *he* was buried in the city of David (2 Chron. xxi. 1).



TOMB OF JEHOSHAPHAT.

However, the phrases "the city of David" and "Zion" are applied in a general sense to *the site of Jerusalem and to the hills around*, among which the same name, "sunny mountain," still lingers. The word "city" comprises the surrounding suburbs (Num. xxxv. 25-28; 1 Kings ii. 36, 37). Also "in" often means *at* or *near* (Conder, Pal. Expl. Qy. Stat., Oct. 1877, pp. 178, 195). Thus the burial "in the city of David" may apply to burial in the vicinity. The enemies Tyre, Sidon, the Philistines, Edom, and Egypt (Joel iii. 4, 19), are types of the last confederacy under antichrist (Rev. xvi., xvii., xix.), which shall assail restored Israel and shall be *judged* by *Jehovah*. As Jehoshaphat means "the judgment of Jehovah," "the valley of Jehoshaphat" is probably the general name for *the scene of His judgment*, Jehoshaphat's victory over the godless horde that sought to dispossess Judah typifying the last victory over the antichristian host that shall seek to dispossess restored Israel (Ezek. xxxviii., xxxix.). That this shall be in the Holy Land seems likely from Zechariah's definite mention of mount Olivet (xiv. 1, 4, 5) as the scene of Christ's return and from its having been the scene of His ascension; the angels moreover announced, "this same Jesus . . . shall so come *in like manner* as ye have seen Him go into heaven" (Acts i. 11). The word in Joel is *emek*, which means *a spacious valley*, not a narrow ravine (for which the term is *nachal*) such as the valley of the Kedron. In Joel iii. 14 "the valley of Jehoshaphat" is called "the valley of decision" or "excision," where the foes shall meet their *determined doom*. "ARMAGEDDON" [see] in Rev. xvi. 16 corresponds: from *har* a mountain, and *Megiddo* the valley of Jezreel, the great battle field of Canaan, where godly Josiah fell before Pharaoh Necho. Some great plain antitypical to the two valleys will probably be the scene of the last conflict. Its connection with Jerusalem appears in the context; so "come up," the regular phrase for going to the theocratic capital, is used, but "down into the valley of Jehoshaphat" also (Joel iii. 2, 12). The Moslems bury their dead on one side of the valley, the Jews on the other. Absalom's tomb and Zechariah's, besides Jehoshaphat's, are pointed out, but without good grounds for the tradition. The king's (Melchizedek's) dale or valley of Shaveh (Gen. xiv. 17, 2 Sam. xviii. 18) is identified with "the valley of Jehoshaphat." Josephus (Ant. vii. 10) says ABSALOM'S [see] monument was two stadia from Jerusalem, probably in the valley of the *upper* Kedron, where were the judges' tombs, a likely site for his erecting his sepulchral monument.

Jehosheba=*Jehovah's oath, i.e. devoted to Him.* Daughter of king Joram of Israel. JEHOIADA'S [see] wife. So Elisheba (*God's oath*) was Aaron's wife, Elizabeth Zacharias'. Athaliah is not specified as her mother, but this may be due to the sacred writer's abhorrence of her name. Possibly her mother may have been another wife of Joram (2 Kings xi. 2). J. is the only instance of a princess marrying the highpriest. Her position enabled her through God's providence to rescue the little prince Joash, and hide him and his nurse in a bedchamber in the palace, afterwards in the temple (2 Chron. xxii. 11, xxiii. 11; 2 Kings xi. 2, 3), where he was brought up with her sons, who assisted at his coronation. ZECHARIAH, Jehoiada's successor, one of them, was afterwards slain, a martyr for the truth.

Jehovah: *Jahaveh* or *Yahaveh* is probably the correct form (the vowel pointing in Jehovah is derived from *A-d-o-n-a-i*) from the substantive verb *havah* (found only six times in the Bible; obsolete in Moses' time; retained in Chaldee and Syriac from a time anterior to the division of the Semitic languages), for the more modern *hayah*, to be; a proof of the great antiquity of the name: "I AM THAT I AM" is the key of the name (Exod. iii. 14), expressing unchanging Being. The name was old and known long before; it appears compounded in Jo-chebed and Mor-iah, and simply in Gen. ii. and afterwards. But its significance in relation to God's people was new, and now first becoming experimentally known. [See GENESIS, GOD, EXODUS.] Exod. vi. 2, 3: "I am JEHOVAH, and I appeared unto Abraham, . . . by the name of God Almighty (El-Shaddai), but by My name JEHOVAH was I not known": its full and precious import is only now about to be revealed. To the patriarchs He was known, when giving the promises, as GOD, *Almighty* to fulfil them (Gen. xvii. 1); to Moses as Jehovah *unchangeably faithful* (Mal. iii. 6) in keeping them; comp. Heb. xiii. 8, which identifies Jesus with Jehovah. Elohim *can* do all that He wills; Jehovah *will* do all that He has promised. Elohim (the plural expressing *the fulness of God's powers*) is appropriate to creation (Gen. i.—ii. 3); JEHOVAH ELOHIM to paradise and to the covenant of grace at the fall; the combination identifies the Jehovah *of the moral government* with the Elohim *of creation*. If JEHOVAH had been a name of more recent introduction, the whole nation would never have accepted it with such universal reverence. Elohim appears in the trial of Abraham's faith (Gen. xxii.); Jehovah, in its triumph. The last 19 chaps., from Jacob's meeting the angels and Esau, have Elohim alone (except in the history of Judah and Pharez, xxxviii.; and Joseph's first entrance into Egypt, xxxix.; and Jacob's dying exclamation, xlix. 18: the beginning and close of the long period of sorrow and patient waiting) to prepare by contrast for the fuller revelation to Moses, when Jehovah is made known in its full and experimental preciousness. "To be made known" (Exod. vi. 3) means to be manifested in *act* (Ps. ix. 17, xlviii. 3-6), making good in fact all that was implied in the name (Ezek. xx. 9) (*noda'ti*). The *name* was not new to Israel, for it occurs before Exod. vi. 3 in iii. 16, iv. 1. ELOHIM, from *alah* "to be strong" (Fürst), rather than from Arabic *aliha* astonishment, *alaha* worship (Hengstenberg), the Deity, expresses His eternal power and Godhead manifested in nature, commanding our reverence; JEHOVAH the Personal God in covenant with His people, manifesting boundless mercy, righteousness, and faithfulness to His word. So "Immanuel" is used not of the mere *appellation*, but of His proving in fact to be what the name means (Isa. vii. 14). The "I AM" (Exod. iii. 14) is to be filled up thus: *I am* to My people all whatever they want. Prayer is to supply the ellipsis, pleading God's covenanted promises: light, life, peace, salvation, glory, their exceeding great reward, etc. I am all that My word declares, and their threefold nature, body, soul, and spirit, requires. I am *always all* this to them (John viii. 58). "Before Abraham *began to be* (Gr.) I *am*" (Matt. xxviii. 20). The Jews by a misunderstanding of Lev. xxiv. 16 ("utters distinctly" instead of "blaspheneth") fear to use the name, saying instead "the name," "the four lettered name," "the great and terrible name." So LXX., Vulg., and even A. V. (except in four places "Jehovah": Isa. xii. 2, xxvi. 4; Exod. vi. 3; Ps. lxxxiii. 18) has "THE LORD," which *in* CAPITALS represents JEHOVAH, in small letters *Adonai*. Maimonides restricts its use to the priests' blessings and to the sanctuary; others to the highpriest on the day of atonement, when entering the holy of holies. The Samaritans pronounced the name *Yabe* (Theodoret); found also in Epiphanius; *Yahu* in such names as Obadiah (*Obad-yahu*). So that *Jahveh* or *Yahveh* seems the correct pronunciation. The Hebrews said *the* Elohim, in opposition to false gods; but never *the* Jehovah, for Jehovah means *the true God* only. Again, *My* God, Elohai, but not *My* Jehovah, for Jehovah by itself means this covenant relation to one. Again, the *Elohim* of Israel; but not the *Jehovah* of Israel, for there is no other Jehovah. Again, the *living* Elohim, but not the *living* Jehovah; for Jehovah means this without the epithet. Jehovah is in O. T. the God of redemption. The correlative of Elohim is *man*, of Jehovah *redeemed man*. Elohim is God in *nature*, Jehovah God in *grace* (Exod. xxxiv. 6, 7). Elohim is the God of *providence*, Jehovah the God of *promise* and *prophecy*; hence the prophets' formula is, "thus saith Jehovah," not Elohim. Elohim is *wider* in meaning, embracing the *representatives of Deity*, angels and human judges and rulers (Ps. lxxxii. 6; John x. 34, 35). Jehovah is *deeper*,

the incommunicable name. The more frequent use of the name Jehovah from Samuel's time is due to the religious revival then inaugurated, and to the commencement of the regular school of prophets. In the first four verses of the Bhagavat God says to Brahma, "I was at first . . . afterwards I AM THAT WHICH IS, and He who must remain am I." (Sir W. Jones.)

Jehovah Jireh. [See ABRAHAM, ISAAC.] *Jehovah will see* or *provide* (Gen. xxii. 14). In ver. 8 Abraham had said, "*Elohim will provide* for Himself a Lamb." He perceives he has uttered an unconscious prophecy, and that the Elohim in whom he trusted has proved Himself JEHOVAH [see], in covenant with His people; so that the phrase became a Hebrew proverb, "In the mount [as He provided for Abraham in his extremity] Jehovah *will provide*" [for us also in our every extremity]. The meaning of *Mori-jah*, "the seeing of Jehovah," implies that it originated in this saying of Abraham, and that "Moriah" in ver. 2 is used by anticipation. Moreover Solomon built his temple on mount "Moriah" (2 Chron. iii. 1). It is no valid objection that Abraham "saw the place afar off," whereas the temple mount is not conspicuous from a distance (whence Moriah is connected by some with Moreh and "the natural altar on the top of mount GERIZIM" [see], which the Samaritans make the place of the sacrifice); for what is meant in Gen. xxii. 4 is only that he saw it at some little distance, as far off as the place admitted. The distance, two days' journey from Beersheba, would bring Abraham and his party to Jerusalem, whereas Gerizim could not be reached in three days.

Jehovah Nissi: *Jehovah my banner.* Name given by Moses to the altar commemorating Israel's victory, under Jehovah, over AMALEK [see] (Exod. xvii. 15). His name, *i.e. manifested character* towards His people, is their rallying point [see BANNER]. *The rod of God* in Moses' hand, when held up as a banner, brought victory; so it was the pledge of what the altar represented, that Jehovah is the ensurer of victory to His people when rallying round Him (Ps. lx. 4, Isa. xi. 10, Prov. xviii. 10).

Jehovah Shalom: *Jehovah is peace.* Gideon so called his altar of thanksgiving (not sacrifice) in Ophrah, to commemorate the angel of Jehovah's salutation, "*Peace* be unto thee"; where rather *judgment* for national backslidings was to have been expected, and when he himself had feared *death* as having seen the angel of Jehovah. Jehovah's assurance of "peace" confirmed His previous announcement that Gideon would conquer Midian and deliver Israel.

Jehozabad. **1.** 1 Chron. xxvi. 4, 15; Neh. xii. 25 marg. **2.** 2 Chron. xvii. 18. **3.** Slew Joash: 2 Kings xii. 21, 2 Chron. xxiv. 26.

Jehozadak: JOSEDECH. Led captive to Babylon after Seraiah his father's execution at Riblah (1 Chron. vi. 14, 15; 2 Kings xxv. 18, 21). Father of Jeshua the highpriest, who with Zerubbabel led the returning Jews from Babylon (Ezra iii. 2, Neh. xii. 26). Zedekiah=*righteous is Jehovah*; Jehozadak=*Jehovah is righteous.* It is suggestive that the names of the last king and of the representative of the highpriesthood in the captivity both express that the suspension of the throne and of the priesthood was *Jehovah's righteous judgment* for Judah's sins; moreover JOSHUA or JESHUA, who restored the temple altar, expresses *salvation*; as the former Joshua led the hitherto homeless Israelites into Canaan their inheritance; and as Jesus, the Antitype, saves us from our sins and leads us into the heavenly rest.

Jehu. **1.** Son of Hanani who reproved Asa (2 Chron. xvi. 7–9) of Judah; prophetically denounced Baasha for all the evil he did in the sight of Jehovah, like the house of Jeroboam, and for killing "him" (the last representative of Jeroboam): 1 Kings xvi. 7, xv. 27–29, xiv. 10–14. Though Baasha thus fulfilled the word of Jehovah by Ahijah, yet as not this but his own bloody minded ambition was his motive, he should be punished (Hos. i. 4). His following Jeroboam's sins showed that his destruction of Jeroboam's house was not from zeal for God. Thirty years later J. reproved Jehoshaphat, "shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from the Lord," etc. (2 Chron. xix. 2, 3.) Jehoshaphat's "acts, first and last, were written in the book of J." (xx. 34.) **2.** Son of Jehoshaphat, son of Nimshi, from whom, as better known, J. is sometimes called "*son* of Nimshi." In youth he had ridden behind Ahab as one of his guards, when that bad king went down to Jezreel to take possession of the vineyard obtained by false accusation and murder, and treasured in memory Elijah's prophecy against him on that occasion, "in the place where dogs licked the blood of Naboth shall dogs lick thy blood even thine" (1 Kings xxi. 19). Bidkar (Bar [son of] Dakar) was then his comrade in the king's guard; and it was a striking retribution that these two witnesses of Ahab's sin should be the executioners of God's righteous vengeance. Jehovah had directed Elijah at Horeb to anoint him as future king, a commission which the prophet executed through his successor Elisha, whose ministry was the continuation of his own. The impulsive vehemence of his character betrayed itself even at a distance in his "furious" driving, which was notorious (2 Kings ix. 20 marg.). During the absence at Jezreel, owing to wounds, of Jehoram king of Israel, J. as commander in chief was holding Ramoth Gilead against Hazael and the Syrians, when a pupil of the prophets, sent by Elisha, suddenly appeared amidst the captains assembled in the court, saying "I have an errand to thee, O captain"; J. went into the innermost of the surrounding chambers, and there the young prophet in the name of Jehovah God of Israel anointed him with the sacred oil (Josephus, Ant. ix. 6, § 1) as Israel's king, and commissioned him to avenge the blood of Jehovah's prophets and servants (1 Kings xviii. 4, xix. 10) on Ahab's whole house. On going out J. was asked, "Wherefore came this mad (Jer. xxix. 26, John x. 20, Acts xxvi. 24) fellow to thee?" J. replied, "Ye know the man and his muttering" (*ecstatic utterances*), *i.e.*, that he says nothing rational. But the captains elicited from J. the truth; then, fired with enthusiasm and weary of the reigning dynasty, they made an extempore throne of the bare steps of the staircase, spreading their outer wrappers (*beged*) as the carpet, to do homage to J. (Matt. xxi. 7, 8), and proclaimed with sound of trumpets, "J. is king." The prophet's few words sufficed to act on J.'s excitable, impetuous, and ambitious character. Without a prayer for guidance, and without further precaution, J. set out on a journey of 30 miles, crossing the Jordan with a band of horsemen, and Bidkar whom he had made captain of the host, and being himself the first messenger of the revolution to Jezreel, having secured that none else should leave Ramoth Gilead. One messenger on horseback after another, sent out by Joram, asked "Is it peace?" and received the reply "What hast thou to do with peace?" *i.e.*, trouble not thyself about peace: "follow me." At last Joram himself, with Ahaziah, each in his chariot, went forth. To Joram's inquiry J. replied, "What peace so long as the whoredoms (spiritual) of thy mother Jezebel, and her witchcrafts (usually associated with *idolatry*), are so many?" (Deut. xviii. 10, etc.) On Joram turning to flee J. drove an arrow through the back and shoulders, so as to come out at his heart, and made Bidkar cast the body upon Naboth's ground, "as Jehovah laid this burden (pronounced *this prophetic threat*; *massa*) upon him," for "the blood of Naboth *and of his sons*" (this passage supplies the latter particular, which 1 Kings xxi. 13, 14 omits as being a matter of course, Ahab's object being to cut off all heirs to the confiscated vineyard). J. smote AHAZIAH [see] too. Fleeing by the way of the garden house (Heb. *Bethgan*, Engannim?) he first hid in Samaria where his relatives were (2 Kings x. 3), moreover Samaria was the direct road from Jezreel to Jerusalem; then was brought to J., and was mortally wounded in his chariot at the ascent to Gur by Ibleam, so that when he got on to Megiddo he died there (2 Chron. xxii. 8, 9; 2 Kings ix. 27). On J.'s approach to Jezreel, Jezebel in oriental fashion painted her eyebrows and eyelashes with black antimony, to heighten the splendour of the dark eyes, and so to present an imposing appearance to J. and die as a queen; not to charm him, for she compared him to "Zimri who slew his master," and warned him that the same fate awaited him as overtook Zimri. Without deigning to answer her J. desired the eunuchs to throw her down. After eating and drinking, when J. commanded her burial, her skull, palms, and feet were all that the ravenous dogs had left of her

carcase, in fulfilment of 1 Kings xxi. 23. Next he directed the rulers of the city, and the elders or magistrates, and the tutors of Ahab's 70 sons (including grandsons) at Samaria, to send him the heads of the 70 in baskets to Jezreel. J. in the morning went out of the city gate before the two heaps of heads, and addressing the assembled people, as if they were slain without his interfering, he attributed their slaughter to Jehovah's decree, in order to justify his conspiracy in the eyes of the people. So the people offered no resistance when he proceeded to slay all the survivors of Ahab's house at Jezreel, "all his great men, his acquaintances (or *adherents*), and court priests."

Then he set out for Samaria. On his way, at the house of shepherds binding sheep to shear them (where the shepherds used to meet on the road from Jezreel to Samaria), he caused 42 brethren of Ahaziah, who were about to visit their royal relations, Joram's sons and his mother Jezebel's sons, to be slain at the cistern of the binding or shearing house. Ahaziah's actual brothers had been carried off by the Arabs, etc., "so that there was never a son left Jehoram save Jehoahaz," Ahaziah (2 Chron. xxi. 17); his "brethren" then mean his *stepbrothers*, Joram's sons by concubines, and his *nephews* or cousins. Next J. met and took with him the ascetic JEHONADAB [see], held in universal repute, in order to have his countenance in the wholesale slaughter by subtilty of Baal's worshippers which followed, and so to stand well with the people. J. said, "come, see my zeal for the Lord"; but it was really zeal for self, which he was glad to find capable of bearing a religious colour. When God's work fell in with his own ambition he did it with his wonted impetuosity. But if his had been real zeal for the Lord he would have rooted out the calf worship, Jeroboam's state policy, as well as Baal worship (x. 29). His haste was not real faith (Isa. xxviii. 16); his religious zeal was the blaze of natural impetuosity soon going out (Matt. xxv. 8). When religious principle required self sacrifice, then he chose the praise of men not that of God (2 Kings x. 31, John xii. 43). The Baal worshippers upheld Ahab's dynasty; by killing them he got rid of political opponents, and gained to his side the worshippers of Jehovah. Religion was with him but a tool to serve his ends (1 Tim. vi. 5). The assuming of Baal vestments by that full assembly (as was usual at the time of worship) in Ahab's grand temple (1 Kings xvi. 32) seemed at the time politic, but proved the seal of the wearers' destruction. "As soon as he (the priest; not J., as Smith's Bible Dict.) had made an end of offering the burnt offering," J. gave the word for their slaughter. "The city of Baal," to which next the guard and captains went, was the *temple citadel*, the true *temple house*; thence they brought the wooden standing columns or statues (*matztzeeboth*, assessors of Baal, worshipped with him), and burnt them, and broke in pieces the central column of Baal himself, a conical stone.

Jehovah rewarded this removal of Baal idolatry, and execution of the Divine vengeance on Ahab's house, by promising J., "thy children of the fourth generation shall sit on the throne of Israel." Among them was Jeroboam II., the most prosperous of the Israelite kings; and the dynasty lasted the longest of all that ruled the northern kingdom. But this religious reformation, a fruit of Elijah's and Elisha's labours, through J.'s "not taking heed to walk in the law of Jehovah with all his heart," went only half way. So, Israel's day of grace now commencing to wane, Jehovah began to cut Israel short, HAZAEL [see] smiting them from Jordan eastward. J. and Hazael are mentioned on "the black obelisk"; J. (Jahua) is called "son of Omri" (Khumri), a natural mistake for the Assyrians to make, as knowing Omri to have formed a powerful dynasty and as knowing Samaria by the name "the house of Omri." J. at this time, according to the inscription, sent gold and silver tribute to Shalmaneser I. Stern, ruthless, impetuous, yet a master of profound dissimulation (as in his consummate hypocrisy towards the Baal worshippers), he never discovered that whole heartedness for God is the truest policy, and that blood shed in *external* obedience to God's command, where yet the *motive* is self, brings guilt on the blood shedder: Hos. i. 4, "I will avenge the blood of Jezreel on the house of J.," though temporarily he was rewarded for his measure of outward obedience. Zachariah his great grandson, the fourth from J., after a six months' reign, was slain by Shallum (2 Kings xv. 8–12). J.'s paying tribute to Assyria to secure the throne which God gave him accords with his half believing character, using all means secular or religious to gain his end. He died and was buried in Samaria after a 28 years' reign. **3.** 1 Chron. ii. 38. **4.** 1 Chron. iv. 35–43. **5.** The Antothite, *i.e.* of Anathoth (1 Chron. xii. 1–3).

Jehubbah. 1 Chron. vii. 34.

Jehucal. Son of Shelemiah; a prince sent by Zedekiah to consult and ask Jeremiah's prayers (Jer. xxxvii. 3, xxxviii. 1–4).

Jehud. A town of Dan (Josh. xix. 45). Now *Jehudie*, seven and a half miles E. or S.E. of Jaffa.

Jehudi. The princes' ready tool in fetching Baruch to read Jeremiah's (Jer. xxxvi. 14, 21, 23) denunciations; then employed by JEHOIAKIM [see] to bring and read the roll, which the king cut and burned.

Jehudijah. *The Jewess* wife of Mered, as distinguished from BITHIAH [see], his Egyptian wife (1 Chron. iv. 17–19). Bertheau simply transposes "these are the sons of Bithiah the daughter of Pharaoh whom Mered took," and puts the clause after "Jalon." Thus "she" refers to Bithiah, "and *she* bare Miriam," etc.; whereas in the common text "she" has none to refer to. Also thus the sons come regularly after their respective mothers. The marg. ver. 19 identifies Hodiah with J.; but Keil remarks the construct state, *eesheth* before *Hodiah*, shows it to be a *man's* name, "the sons of *Hodiah's wife*" (not *of his wife Hodiah*), the sister of Naham. Of her sons, Jered was father (founder) of GEDOR [see] and Heber father (founder) of SOCHO [see], etc.

Jehush. 1 Chron. viii. 39.

Jeiel. **1.** 1 Chron. v. 7. **2.** 1 Chron. xv. 18, 21; xvi. 5. **3.** 2 Chron. xx. 14. **4.** 2 Chron. xxvi. 11. **5.** 2 Chron. xxix. 13. **6.** 2 Chron. xxxv. 9. **7.** Ezra viii. 13. **8.** Ezra x. 43.

Jekameam. 1 Chron. xxiii. 19, xxiv. 23.

Jekaniah. 1 Chron. ii. 41.

Jekuthiel. Sprung from Judah; son of Mered and JEHUDIJAH [see]; father (founder) of Zanoah (a town in Judah: Josh. xv. 34, 56). J. means *trust in God*. The Targum says, "because in his days the Israelites trusted in the God of heaven for 40 years in the wilderness." Mered's marrying Bithiah, *Pharaoh's daughter*, took place probably before the exodus. The Portuguese Jews at the sabbath's close invoke Elijah as "having tidings of peace by the hand of J."

Jemima = *day*; bright as day. Eldest of Job's three daughters after his restoration (Job xlii. 14). Gesenius, from Arabic "dove." Jemama, a central province of Arabia, is in Arab tradition named from an ancient queen.

Jemuel. Simeon's eldest son (Gen. xlvi. 10, Exod. vi. 15). NEMUEL is a corrupt form (Num. xxvi., 1 Chron. iv.).

Jephthah. Son of Gilead by an harlot, the father bearing the same name as the famous Gilead his ancestor. Gilead's sons by his wife drove J. out from share of the father's inheritance as being "son of a strange woman," just as Ishmael and Keturah's sons were sent away by Abraham, so as not to inherit with Isaac (Gen. xxi. 10, etc.; xxv. 6). J. went to the land of Tob, N.E. of Perœa, between Syria and Ammon (2 Sam. x. 6–8, Ish *Tob*, man of Tob), and there gathered about him a band of loose (1 Sam. xxii. 2) men, whom he led in marauding Bedouin-like expeditions. Meantime, through Jehovah's anger at Israel's apostasy to Baalim, Ashtaroth, the gods of Ammon, etc., he sold them (comp. Rom. vii. 14, gave them up to the wages that their sin had earned) into the hands of those very people whose gods they chose (Jud. x. 7, 17, 18), the instrument of their sin being made the instrument of their punishment (Prov. i. 31, Jer. ii. 19). Then the princes ("elders") of Gilead with Israel encamped at Mizpeh (Jud. x. 17, 18; xi. 5–11), having resolved to make "head" (civil) and "captain" (military) over all Israelite Gilead (the Israelites in Perœa) whatever warrior they could find able to lead them against Ammon, applied to J. in Tob. J., whose temper seems to have been resentful (comp. xii.), upbraided them with having hated and expelled him out of his father's house; yet it was not just to charge them *all* with what was the wrong of *his*

brethren alone, except in so far as they connived at and allowed his brethren's act. Passion is unreasoning. They did not reason with him the matter, but acknowledged the wrong done him and said, "therefore (to make amends for this wrong) we turn again to thee now, and if thou go with us and fight against Ammon thou shalt be our head, namely over all Gilead." J. accepted the terms, and "uttered all his words (repeated the conditions and obligations under which he accepted the headship) before Jehovah (as in His presence; not that the ark or any altar of Jehovah was there; simply J. confirmed his engagement by an *oath as before Jehovah*) in Mizpeh," where the people were met in assembly, Ramoth Mizpeh in Gilead, now *Salt*.

J. before appealing to the sword sent remonstrances to the Ammonite king respecting his invasion of Israel. The marked agreement of J.'s appeal with the pentateuch account proves his having that record before him; comp. Jud. xi. 17, 19–22 agreeing almost verbatim with Num. xx. 1, xxi. 21–25. He adds from independent sources (such as the national lays commemorating Israel's victories, quoted by Moses Num. xxi. 14, 17, 27) that Israel begged from the king of Moab leave to go through his land (ver. 17). The pentateuch omitted this as having no direct bearing on Israel's further course. The Ammonite king replied that what he claimed was that Israel should restore his land between the Arnon, Jabbok, and Jordan. This claim was so far true that Israel had taken all the Amorite Sihon's land (because of his wanton assault in answer to Israel's peaceable request for leave to pass through *unto "his place," i.e.* to Israel's appointed possession), *including a portion formerly belonging to Moab and Ammon*, but wrested from them by Sihon (Num. xxi. 26, 28, 29); for Josh. xiii. 25, 26 shows that Sihon's conquests must have included, besides the Moabite land mentioned in the pentateuch, *half the Ammonite land* E. of Moab and Gilead and W. of the upper Jabbok. But Israel, according to God's prohibition, had not meddled with Edom, Moab, or Ammon (Deut. ii. 5, 9, 19), *i.e.* with the land *which they possessed in Moses' time*. What was no longer Ammon's, having been taken from them by Sihon, the prohibition did not debar Israel from. Israel, as J. rejoindered, went *round* Edom and Moab, along the eastern boundary by IJE ABARIM [see] (Num. xxi. 11–13), on the upper Arnon, the boundary between Moab and the Amorites. J. reasons, Jehovah Elohim of Israel has dispossessed the Amorites, and transferred their land to Israel; Ammon therefore has no claim. Ammon can only claim what his god Chemosh gives him to possess; so Israel is entitled to all that land which Jehovah gives, having dispossessed the previous owners. Further, J. reasons, Balak did not strive against Israel for the once Moabite land taken by the Amorites, then transferred to Israel; he bribed Balaam indeed to curse them, but never fought against them. Moreover it was too late now, after Israel's prescriptive right was recognised for 300 years, for Ammon to put forward such a claim. "I (says J., representing *Israel*) have not sinned against thee, but thou doest me wrong to war against me." Ammon having rejected his remonstrances, J. gathered his army out of Reuben, Gad, and Manasseh (northern Gilead and Bashan), and went to (transl. Jud. xi. 29 "*passed over to*") Mizpeh Gilead, the encampment and rendezvous of Israel (x. 17), and thence to Ammon. He smote them from Aroer to Minnith, 20 cities, "with a very great slaughter," so that Ammon was completely subdued.

J. had vowed, in the event of Jehovah giving him victory, to "offer as a burnt offering whatsoever (rather *whosoever*) should come forth from the doors of his house to meet him"; certainly not a beast or sheep, for it is human beings not brutes that come forth from a general's doors to meet and congratulate him on his victory. J. intended a hard vow, which the sacrifice of one animal would not be. He left it to Providence to choose what human being should first come forth to meet him. "In his eagerness to smite the foe and thank God for it J. could not think of any particular object to name, great enough to dedicate. He shrank from measuring what was dearest to God, and left this for Him to decide" (Cassel in Herzog. Encycl.). He hoped (if he thought of his daughter at the time) that Jehovah would not require this hardest of sacrifices. She was his only child; so on her coming out to meet him with timbrels and dances (Exod. xv. 20) J. rent his clothes, and exclaimed: "Thou hast brought me very low, for I have opened my mouth (vowing) unto the Lord, and I cannot go back" (Num. xxx. 2, 3; Eccles. v. 2–5; Ps. xv. 4 end, lxvi. 14). Her filial obedience, patriotic devotion, and self sacrificing piety shine brightly in her reply: "My father (comp. Isaac's reverent submission, Gen. xxii. 6, 7, 10), do to me according to that which hath proceeded out of thy mouth, forasmuch as the Lord hath taken vengeance for thee of . . . Ammon." She only begged two months to bewail with her fellows *her virginity*, amidst the surrounding valleys and mountains (marg. 37). Afterwards he did with her according to his vow, viz. *doomed her for ever to "virginity,"* as her lamentation *on this account* proves, as also what follows, "she knew no man." So it became "a custom in Israel that the daughters of Israel went yearly to *praise* (*timah*, Jud. v. 11, not 'to lament') the daughter of J. . . . four days in a year." J. contemplated evidently a human sacrifice. A literal human sacrifice was forbidden as an abomination before Jehovah (Lev. xviii. 21, xx. 2–5). It was unknown until introduced by the godless Ahaz and Manasseh. Lev. xxvii. 28, 29 is not in point, for it refers to a *forced devoting* of the *wicked* to God's glory in their destruction; *God alone could so devote any*. Nor was J. otherwise impetuous and hasty; he had not recourse to the sword until negotiation with Ammon proved of no avail. His vow was made, not in the heat of battle without weighing his words, but before he set out. J., though a freebooter (the godly David was one too), was one who looked to Jehovah as the only Giver of victory, and uttered all his words of engagement with the princes of Gilead "before Jehovah." He showed in his message to Ammon his knowledge of the pentateuch, therefore he must have known that a human sacrifice was against the spirit of the worship of Jehovah. "The Spirit of Jehovah came upon J." moreover, which shows he was no Moloch worshipper. Above all J. is made an instance of FAITH for our imitation, in Heb. xi. 32. Therefore the sense in which he fulfilled his vow was "she knew no man," words adverse to the notion of a sacrificial *death*. He dedicated her *life* to Jehovah as a *spiritual* "*burnt offering*" in a lifelong "virginity." Her willingness to sacrifice herself and her natural aspirations as a virgin, who as the conqueror's daughter might have held the highest place among Israel's matrons, to become like a Gibeonite menial of the sanctuary (Josh. ix. 23), as the price of her country's deliverance, is what the virgins used yearly to come to celebrate in praises. They would never have come to praise a human sacrifice; Scripture would never have recorded without censure an anti-theocratic abomination. Moreover literal burnt offerings could only be offered at the altar of the tabernacle. This spiritual burnt offering answers somewhat to Abraham's sacrifice of Isaac (Heb. xi. 17) in will though not in deed, and to the Israelites redeeming their firstborn belonging to Jehovah instead of sacrificing them (Exod. xiii. 1–13; Num. xviii. 15, 16), and to Aaron's offering the Levites to the Lord for an offering for Israel (Num. viii. 10–16), and redeeming vowed persons at an estimation (1 Sam. i. 11, 20, 22, 28; ii. 20; Lev. xxvii. 1, etc.).

HUMAN SACRIFICE.

After the victory was won over Ammon, the tribe of Ephraim, ever jealous of any rival and claiming the supremacy, threatened J. "Wherefore passedst thou over to fight against . . . Ammon, and didst not call us to go with thee? We will burn thine house upon thee with fire." J. did not show Gideon's magnanimity in dealing with their perversity. He did not give the "soft answer" that "turneth away wrath," but let their "grievous words stir up strife" (Prov. xv. 1). Herein Gideon was superior, for "he that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city" (xvi. 32). (For "Ephraim gathered . . . and went northward," Keil transl. "went to Zaphon, the city of Gad in the Jordan valley": Josh. xiii. 27, Jud. xii. 1.) J. how-

ever answered truly that he had "called them" but they had refused, doubtless because the Gileadites had made J. their commander without consulting Ephraim. They fared as they richly deserved. Besides threats of destroying J. they insultingly had called the Gileadites whom J. led "fugitives of Ephraim among the Ephraimites and Manassites," *i.e.* a mob of runaway Ephraimites in the midst of the two noblest tribes, Ephraim and Manasseh (comp. 1 Sam. xxv. 10). They who began the strife paid the bitter penalty (Prov. xvii. 14). "*Shibboleth*," *a stream*, was the test whereby the Gileadites detected the fugitive Ephraimites when trying to cross the Jordan fords, in the hands of their conquerors; 42,000 were slain who betrayed their birth by saying *Sibboleth* (comp. on the Galilean dialect Matt. xxvi. 73, Luke xxii. 59, Acts ii. 7). They who first flung the taunt "fugitives" perished as fugitives at the hands of those they taunted (Prov. xxvi. 17).

J. judged Israel E. of the Jordan six years, and was buried in one of the cities of Gilead.

Jephunneh. 1. CALEB'S [see] father. Of the Kenezites (Num. xxxii. 12), seemingly an Edomite tribe, Kenaz being a "duke of Edom" (Gen. xxxvi. 11, 15, 20, 23). Edomite names occur in Caleb's genealogy, as Shobal (1 Chron. ii. 50, 52). If the similarity of some names among Israel and Edom be not due to their being kindred peoples, it shows that Caleb's family was an Edomite one incorporated into Judah. **2.** 1 Chron. vii. 58.

Jerah=*the moon*. Joktan's fourth son, forefather of a southern Arab tribe. The fortress *Yerakh* in the Mahra country, to the E. of Hadramaut, seems akin in name.

Jerahmeel. 1. Hezron's firstborn (1 Chron. ii. 9, 25–27, 33, 42). His descendants occupied southern Judah. David pretended to Achish he had invaded them, but finally he sent them presents of the Amalekite spoil (1 Sam. xxvii. 8, 10, xxx. 29). The Geshurites, Gezrites, and Amalekites dwelt close to southern Judah, so that David's march against them seemed a march against southern Judah. The Negeb or S. land lies between the mountains of Judah and the Arabian desert (Josh. xv. 19–21). The Kenites occupied the wilderness of Judah S. of Arad (Jud. i. 16). The Negeb of J. lay S.W. of Arad, the quarter from which David would pretend to attack them, setting out from the Philistines. It is now *er Rakhmah*, a corruption of Jerahmeel. The wady *er Ramail* and *Belad er Ramail*, S.E. of Arad, are traceable to the same name. The Negeb of Caleb meets the Jerahmeelite land, as its northern frontier. **2.** 1 Chron. xxiv. 29, xxiii. 21. **3.** Hammelech's son sent by king Jehoiakim to apprehend Baruch and Jeremiah, "but the Lord hid them" (Jer. xxxvi. 26; Ps. xxxi. 20, lxxxiii. 3; Isa. xxvi. 20). Not as marg. "son *of the king*," for he at this time (the fifth year of his reign) had no grown up son; Jeconiah was then but 11 years old (2 Kings xxiii. 36, comp. xxiv. 8).

Jered, Jared=*descent*. **1.** 1 Chron. i. 2. **2.** Father (founder) of Gedor (1 Chron. iv. 18), son of Mered by JEHUDIJAH [see] (1 Chron. iv. 18).

Jeremiah=*exalted of Jehovah* (Jerome); *appointed of Jehovah* (Gesenius); *Jehovah throws* (Hengstenberg); comp. i. 10. **1.** Son of Hilkiah, a priest in Anathoth of Benjamin; not the highpriest Hilkiah who discovered the book of the law in Josiah's reign (2 Kings xxii. 8), for J.'s father is not designated as "*the* priest" or "*the* highpriest." Moreover the Anathoth priests were of the line of Abiathar, who was deposed by Solomon (1 Kings ii. 26–35). Thenceforward the highpriesthood was in Eleazar's and Zadok's line. The independent history (2 Chron. xxxv. 25, xxxvi. 12, 21) mentions his "lamentation for Josiah," Zedekiah's "not humbling himself before J. the prophet speaking from the mouth of Jehovah," and the Babylonian captivity "to fulfil Jehovah's word by the mouth of J. until the land had enjoyed her sabbaths, for as long as she lay desolate she kept sabbath to fulfil threescore and ten years" (chap. xxvii. 7; xxv. 9–12; xxvi. 6, 7; xxix. 10).

In 629 B.C., the 13th of Josiah's reign, whilst a mere youth at Anathoth,

ANATHOTH.

three miles from Jerusalem (i. 2), "the word of Jehovah came to him" just as manhood was opening out to him, calling him to lay aside his natural sensitiveness and timid self distrust, and as Jehovah's minister, by the might of Jehovah's efficacious word, to "root out . . . throw down, build and plant." "Before thou camest forth out of the womb I sanctified and ordained thee a prophet unto the nations." To his pleas of childlike inability to speak (as Moses, Exod. iii. 11, 12, iv. 10–12; and Isaiah, vi. 5–8), Jehovah opposes His mission and His command: "thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." To his fear of men's faces Jehovah declares "I am with thee to deliver thee." Touching Jeremiah's mouth (as Isaiah's; comp. Jesus' touch, Matt. ix. 21, 29), Jehovah put His words in the prophet's mouth, so that the prophetic word became divinely efficient to produce its own fulfilment; even as the Word was the efficient cause of creation. J. must have at first exercised his office in contemplation rather than action, for he is not mentioned in connection with Josiah's reforms, or the great passover held in the 18th year of his reign, five years subsequent to J.'s call. It is from the prophetess Huldah, not from him, that the godly king sought counsel. Yet he must have warmly sympathised with this great revival. Indications of affinity or friendship with some of the actors in it occur in the sameness of names: J.'s father bearing the name of Hilkiah, Josiah's highpriest; his uncle that of Shallum, Huldah's husband (chap. xxxii. 7; comp. 2 Kings xxii. 14); Ahikam, J.'s protector (Jer. xxvi. 24), was also the fellow worker with Huldah in the revival; moreover Maaseiah, governor of Jerusalem, sent by Josiah as ally of Hilkiah in repairing the temple (2 Chron. xxxiv. 8), was father of Neriah, the father of both Baruch and Seraiah, J.'s disciples (Jer. xxxvi. 4, li. 59). The finding of the book of the law, the original temple copy [see HILKIAH] exercised a palpable effect on his later writings. (Comp. xi. 3–5 with Deut. vii. 12, iv. 20, xxvii. 26; chap. xxxiv. 14 with Deut. xv. 12; xxxii. 18 with Exod. xx. 6; xxxii. 21 with Exod. vi. 6). He saw that the reformation was but a surface one, and would not ensure the permanent peace which many anticipated from it (Jer. vii. 4), for whilst "the temple" was restored the spirit of apostasy still prevailed, so that even Israel seemed just in comparison with what Judah had become (iii. 11), a seeker of the truth was scarcely to be found, and self seeking was the real aim, whilst "the prophets prophesy falsely, the priests bear rule by their means, and God's people (!) love to have it so" (v. 1, 31). Five years after his call to prophesy the book of the law was found in the temple by Hilkiah (2 Kings xxii. 8, xxiii. 25); then J. in Jehovah's name proclaimed, "Hear ye this covenant, and speak (it in your turn to others, viz.) unto the men of Judah and Jerusalem." Next Jehovah commanded J. to take a prophetic tour, proclaiming the covenant through the cities of Judah, as well as in Jerusalem (xi. 1, 2, 6).

Apparently he lived at first in Anathoth, repairing thence from time to time to prophesy in Jerusalem (Jer. ii. 2), until the enmity of his townsmen and even his brethren, because of his godly faithfulness (xi. 18–21, xii. 6), drove him to Jerusalem. He knew not of their plotting against his life till Jehovah revealed it. His personal experiences were providentially ordered to qualify him to be the type in his own person, as well as the prophet, of Messiah (comp. Isa. liii. 7). So His brethren, and the Nazarenes His townsmen, treated Christ (Luke iv. 24–29; John i. 11, vii. 5; Ps. lxix. 8). By Jehovah's direction J. was to have neither wife or children (xvi. 2), in order to symbolise the coming of calamities on Judæa so severe that the single state (contrary to the natural order) would be preferable to the married (1 Cor. vii. 8, 26, 29; Matt. xxiv. 19; Luke xxiii. 29). Eighteen years after his first call king Josiah died. During this period, when others thought evil distant, the vision of the ALMOND [see] tree, the emblem of wakefulness, showed J. that evil was *hastening*, and the seething pot that it should come from the N., viz. the

Babylonians entering into the Holy Land from the N. by way of Hamath (Jer. i. 11–15). J., like Isaiah (xxx. 1–7), foresaw that the tendency of many to desire an alliance with Egypt, upon the dissolution of the Assyrian empire whose vassal Manasseh was, would end in sorrow (Jer. ii. 18): "what hast thou to do in the way of (with going down to) Egypt? to drink the waters of Sihor (to seek hosts as allies from the Nile land)?" Josiah so far moulded his policy according to J.'s counsel; but he forgot that it was equally against God's will for His people to lean upon Assyrian or Babylonian "confidences" as upon Egyptian (36, 37); so taking the field as ally of Assyria and Babylon against the Egyptian Pharaoh Necho he fell (2 Kings xxiii. 29). Josiah's death was one of his bitterest sorrows (Jer. xxii. 10, 15, 16), the remembrance of his righteous reign intensified the pain of witnessing the present injustice of his successors. J. composed the funeral dirge which "the singing men and women in their lamentations" used at the anniversary kept subsequently as an ordinance in Israel (2 Chron. xxxv. 20–25). J. had also inward conflicts. Like Asaph (Ps. lxxiii.) he felt perplexed at the prosperity of the wicked (Jer. xii. 1–4) plotters at Anathoth against his life (xi. 19–21), to which Jehovah replies that even worse is before him at Jerusalem: "if thou hast run with the footmen (the Anathoth men), and they have wearied thee, then how canst thou contend with horses (the men of Jerusalem)? And if (it is only) in a land of peace thou trustest (so the Heb. is), then how wilt thou do in the swelling of Jordan?" Or else, if in the plain country alone thou art secure, how wilt thou do "in the pride (*the wooded banks*, the lair of beasts: Zech. xi. 3, 2 Kings vi. 2; comp. Prov. xxiv. 10) of Jordan?" J. sensitively shrank from strifes, yet the Holy Spirit enabled him to deliver his message at the certain cost of rousing enmity and having his sensitiveness wounded (xv. 10). His nature said, "I will not make mention of Him, nor speak any more in His name; but (the Spirit made him feel) His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing" (xx. 9).

In xxii. 11, 12 J. foretold that Josiah's son, Shallum or JEHOAHAZ [see], who reigned but three months and was carried to Egypt by Pharaoh Necho, should never return. On Jehoiakim's accession idolatry returned, combined with the worship of Jehovah; and priests, prophets, and people soon brought J. before the authorities, urging that he should be put to death for denouncing evil against the temple and the city (xxvi. 7–11). This he had done in vii. 12–14, viii., ix., and more summarily in xxvi. 1, 2, 6, at the feast of tabernacles, when the law was commanded to be read, or at either of the other two great feasts, before the people of "all the cities of Judah," assembled for worship "in the court of Jehovah's house"; he "diminished not a word" through fear of offending. The "princes," including doubtless some of Josiah's counsellors or their sons, interposed in his behalf (ver. 16), appealing to Micah's case, who had uttered a like prophecy in Hezekiah's reign with impunity; adding the *implication* which they durst not express, that though Urijah who prophesied similarly was brought back from his flight into Egypt, and slain by Jehoiakim, yet that the notorious prostration of the state showed that evil, not good, is the result of such persecutions. So AHIKAM [see] his friend, the former officer of good Josiah (2 Kings xxii. 12, 14), saved him from death; however J. deemed it prudent not to appear in public then. In JEHOIAKIM'S [see, and BARUCH and JEHUDI] fifth year J. escaped his violence by the Lord's hiding him and Baruch (xxxvi. 27–32), after the king had destroyed the prophetic roll of prophecies for the 23 years past of J.'s ministry, which J. was commanded to write in Jehoiakim's fourth year, and which in the fifth Baruch, having first written them, read to the people assembled on the fast.

J. had shown his prophetic prescience by opposing as delusive what as a patriot he would have desired, the hopes cherished of his country's independence of Babylon (xxvii. 1, 6–8): "thus saith Jehovah of hosts, I have made the earth . . . and now have I given all these lands into the hands of Nebuchadnezzar . . . My servant . . . and all nations shall serve him, and his son's son, until the very time of his land come." So in Jehoiakim's fourth year Judah's hopes from Egypt were crushed by Nebuchadnezzar's defeat of Pharaoh Necho at Carchemish (xlvi. 2, a prophecy uttered shortly before the event). J. had in this year foretold that not Judah alone, but all nations, should be subject to Babylon for 70 years, having to drink God's wine-cup of fury, and then Babylon itself should be made "perpetual desolations" (xxv. 8–12, 13–38). Hence the Rechabites [see JEHONADAB] were constrained at this time to take refuge within Jerusalem through fear of the Chaldees. J.'s own ascetic spirit was instinctively attracted to them, famed as they were for their abstemious, pilgrim, devout, and idolatry abhorring walk. The occurrence of the name Jeremiah among them, and their ready admission into the temple, mark previous association with J. and the priests. J. made their filial obedience to their earthly father a condemnation of Judah's disobedience to their heavenly Father (xxxv.). [On the 45th chap., concerning an *individual*, subjoined to his prophecies concerning *nations*, though belonging to the time just after (xxxvi.) the close of Jehoiakim's reign, see BARUCH.]

FORTRESS WITH FOSSE.

J., in xviii., xix. (probably in Jeconiah's reign), by the symbols of the remaking by the potter of the marred vessel, and of the breaking of the bottle in the valley of Hinnom, sets forth God's absolute power over His creatures to *give reprobates to destruction*, and to raise others instead of the people who prove unfaithful to His election (Isa. xlv. 9, lxiv. 8; Rom. ix. 20, 21). The potter's field significantly was the purchase with the price of reprobate Judas' treachery (Matt. xxvii. 9, 10, which quotes Zech. xi. 12, 13 as J.'s because Zechariah rests on J.; comp. Ps. ii. 8, 9, Rev. ii. 27). Pashur, chief governor in the Lord's house, in consequence smote and put him in the stocks (Jer. xx. 2); when liberated, he renewed his prophecy against the city, denouncing Pashur as about to become *Magor Missabib*, "terror round about." Then he gave way to complaints of God, but *to* God, as if God had deceived him; but God had promised (i. 19), not that he should escape suffering, but that God would deliver him out of it; he even, like Job (iii. 3–11), in impatience cursed his day of birth, but better feelings prevailed soon, and he records his deep depression (14–18) *after* his believing thanksgiving only to show how great was his deliverance (11–13). In the three months' reign of Jehoiachin, Jeconiah, or Coniah (the omission of the Jah marking his severance from Jehovah), J. prophesied the carrying away of the king and the queen mother Nehushta, daughter of Elnathan (Jer. xiii. 18, xxii. 24–30; 2 Kings xxiv. 6, 8, 12, 15). In this reign J. gave the symbolical prophecy of the girdle on his loins taken to the Euphrates, and hidden in a hole of the rock (xiii. 1–7). Some symbolical acts of prophets, being scarcely possible, probable, or decorous, existed only in spiritual vision; when possible and proper, they were often materialized by outward performance. The act, even when only internal, vivified the naked statement of prophetic truth. A journey twice of 200 miles to the Euphrates may have been taken only in the spiritual world wherein the seer moved (comp. xix. 1, 10, xxvii. 2, 3; Isa. xx. 2). Nebuchadnezzar was evidently acquainted with him, but whether it was by an actual journey of J. to Babylon is uncertain (Jer. xxxix. 11).

In spite of the warning given in Jeconiah's case, Zedekiah set at naught J.'s words and revolted. So in his ninth year, tenth month, Nebuchadnezzar began the siege of Jerusalem (xxxix. 1). Zedekiah in the tenth year, through Jehucal and Zephaniah, begged J., "pray for us," as the issue between Nebuchadnezzar and Pharaoh Hophra (Apries) was at that time as yet undecided. In consequence of fear the Jews obeyed the law by temporarily emancipating their bondservants at the end of seven years, but on the remission of the siege again enslaved them (xxxiv.). J. therefore foretold that Zedekiah

and his princes should be given up to their enemies (xxxii. 2–5). Yet he foretold the sure repossession of Judæa by the Jews, by redeeming his uncle Hanameel's field in due form; just as at Rome the ground whereon Hannibal was encamped was put up for sale and found a purchaser. Pharaoh's advance caused the Chaldæans to withdraw temporarily from besieging Jerusalem (xxxvii. 1–5). J. warned the king that the Chaldæans would return and burn the city with fire. Therefore Zedekiah shut him up in the court of the prison. J. himself tried to escape to his native place, Anathoth of Benjamin; but Irijah arrested him at the gate of Benjamin on the charge of desertion to the Chaldæans. Then the princes smote and imprisoned him in the house of Jonathan the scribe. It was a pit (dungeon) with vaulted cells ("cabins") round the sides. After many days in the dungeon Zedekiah the king took him out, and inquired secretly (John iii. 2, v. 44, xii. 43, xix. 38), "is there any word from Jehovah?" J. without regard to his earthly interests (contrast vi. 14, Isa. xxx. 10, Ezek. xiii. 10) foretold Zedekiah's being delivered up to Nebuchadnezzar, and begged not to be left to "die" in Jonathan's house. His *natural* shrinking from death (Jer. xxxvii. 20) makes his *spiritual* firmness the more remarkable; ready to die rather than swerve from duty. Zedekiah committed him to the court of the prison (the open space occupied by the guard, xxxii. 2, where his friends had access to him: ver. 12, xxxvii. 12–21), and commanded bread to be supplied to him until all in the city was spent (Ps. xxxvii. 19, Isa. xxxiii. 16). Honest reproof sometimes gains more favour than flattery (Prov. xxviii. 23). Zedekiah again sent Pashur and Zephaniah to J. to inquire of him, and received the reply that submission to the Chaldees is the only way of life (xxi. 1–9, xxxviii. 2, etc.); and then the princes accused J. of weakening the hands of the warriors by such words, and the weak prince left J. in their hand, saying "the king cannot do anything against you." So they cast him into Malchiah's dungeon, or cistern emptied of its water during the siege, the mire alone remaining (comp. Zech. ix. 11 and the Antitype, Ps. lxix. 2, 14). An Ethiopian stranger, the eunuch EBEDMELECH [see], saved the prophet whom his own countrymen tried to destroy. "Old cast clouts and rags" were used to raise him up (comp. spiritually 1 Cor. i. 27–29). Zedekiah again secretly consulted J., taking him to the *third* or *N.* entry of the outer or inner temple court. Fear of the mocking of the Jewish deserters deterred him from following the prophet's counsel, that he should go forth to the Chaldees; by refusing he brought on himself, as J. foretold, the mocking not only of the deserters but even of his own concubines. J. abode in the court of the prison until Jerusalem was taken.

Nebuchadnezzar directed Nebuzaradan, and he gave him liberty to stay with the remnant or go to Babylon, and added "victuals and a reward." Notwithstanding the wrongs he had received from his countrymen for 40 years, as a true patriot he stayed with the Jews under Gedaliah, the son of his friend Ahikam (xxxix., xl.). After GEDALIAH'S [see] murder by ISHMAEL [see], JOHANAN [see] first consulted J. as to going to Egypt with a foregone conclusion, then carried J., in spite of the prophet's warning, to Egypt (xli.—xliii.). At Tahpanhes he foretold Egypt's overthrow (xliii. 8–13), and tradition says he was stoned there (Pseudo Epiphanius; comp. Heb. xi. 37). The Jews expected his reappearing as the forerunner of Messiah (Matt. xvi. 14), "that prophet" (John i. 21). He in a true sense did forerun Messiah, foreseeing to his own "sweet" comfort (Jer. xxxi. 26) not only His conception by a "virgin," but His kingdom, first spiritual, whereby He is "the Lord our righteousness" (xxiii. 5, 6), making the "new covenant," "remembering our sin no more," and "writing His law in our hearts" (xxxi. 22, 31–34; Heb. viii. 8–12, x. 16, 17), then visible in Jerusalem, Judah, and Israel, in the last days (Jer. xxxiii. 6–26, iii. 16–18).

J. wrote too an epistle to the exiles at Babylon, carried away with Jeconiah (xxix.), similar in form and style to the N. T. epistles, advising them to settle quietly in Babylon and pray for its peace, for the captivity must last 70 years. The portion of the nation remaining in Judah J. saw by the Spirit was the worst (xxiv.), and would fare the worst. Early in Jehoiakim's reign (xxvii. 1) he had by symbolic yokes foretold Nebuchadnezzar's subjugation of Judah, etc. But the Syriac and Arabic versions make it likely "Zedekiah" ought to be read; so ver. 3, 12, xxviii. 1. The false prophet Hananiah brake the yokes of wood; but Jehovah declared yokes of iron should be substituted, and that Hananiah should die; he accordingly died the seventh month of the same year. J. took advantage of the embassy sent by Zedekiah to send his letter to the captives (xxix.). Even among the captives at Babylon were false prophets, Ahab, Zedekiah, and Shemaiah (the writer to Zephaniah at Jerusalem that he should imprison J. as "mad"), who held out delusive hopes of a speedy return. Therefore J. announces their doom. Six whole years before Jerusalem's fall J. wrote the prophecy of Babylon's own doom, for Seraiah to take to Babylon when he went there on behalf of Zedekiah (marg. li. 59–64), and therewith to console the captives.

The Jews say, "the spirit of Jeremiah dwelt afterwards in Zechariah"; Matthew (xxvii. 9) therefore quotes the words of Zechariah as J.'s. His protests against the priests and prophets answer to our Lord's against the scribes and Pharisees (Matt. xxiii.); his lamentations over his doomed country correspond to the Saviour's tears over Jerusalem. The picture of his sufferings in Lam. i. 12 is antitypically realized in Messiah alone. The subjective and the elegiac elements preponderate in him. His Hebrew is tinged, as was to be expected, with Chaldaism. Sheshach (which, on the Kabalistic system of making the last letter of the Heb. alphabet express the first, would be *Babel*) is supposed to prove his using that mystic system (xxv. 26); but in li. 41 there can be no design of concealment, for he mentions expressly Babylon; the word is rather from *Shach* the Babylonian goddess, during whose feast Cyrus took the city. Pathos and sympathy with the suffering are his characteristics. As Ezekiel views the nation's sins as opposed to righteousness, so J. as productive of misery. Ezekiel is as marked by firmness as J. is by delicate sensitiveness. His heaping of phrase on phrase, and repeating of stereotyped forms, are due to his affected feelings; but in the rhythmical parts, and against foreign nations, he is concise, sublime, and energetic.

Division.—The various parts are prefaced by the formula, "The word which came to J. from Jehovah." Notes of time mark other divisions more or less historical. In the poetical parts there are 23 sections, divided into strophes of seven or nine verses, marked by "Jehovah said also unto me." The five books thus are: I. Introduction: chap. i. II. Reproofs of the Jews, seven sections, chaps. ii.—xxiv.: (1) chap. ii., (2) iii.—vi., (3) vii.—x., (4) xi.—xiii., (5) xiv.—xvii., (6) xviii.—xx., (7) xxi.—xxiv. III. Review of all nations, in two sections: (1) chap. xlvi.—xlix., (2) xxv. IV. Historical appendix, in three sections: (1) chap. xxxiv. 1–7, (2) xxxiv. 8–22, (3) xxxv. V. Conclusion, in two sections: (1) chap. xxxvi. 2, etc., (2) xlv. Subsequently in Egypt he added xlvi. 13–26 to his previous prophecy as to Egypt; also the three sections xxxvii.—xxxix., xl.—xliii., xliv. A later hand (see li. 64) probably appended lii. from 2 Kings xxiv. 18, etc., xxv. 30. Our Heb. text seems the latest and fullest edition from J.'s own hand. The LXX. have a different order of the prophecies against foreign nations, xlvi.—li. being placed after xxv. 13, 14. Probably these prophecies were repeated more than once; in the original smaller collection (for LXX. omit much that is in the Heb.) they stood early, in the fuller and later one they stood in their present position, and J. inserted then the clause xxv. 13, which implies that they existed in some other part of the book, "all that is written in this book, which J. hath prophesied against all the nations." It was in this very year (comp. xxv. 1 with xxxvi. 1) that J. was directed to write in a regular *book* all he had prophesied from the first against Judah and *foreign* nations. We saw above that xxi., xxxv., xxxvi. are out of chronological order. The whole may be divided into (1) chaps. i.—xlv., concerning Israel; (2) xlvi.—li., concerning the nations. Chaps. i.—xxiii. are *prophetic* as to Israel; xxiv.—xlv. combine prophecy and history; xxiv.—xxix. set forth Nebuchadnezzar as God's instrument of chastising Israel and the nations, irresistible for the time, submission the wisest policy, the exiles better in position

than the people at home; chaps. xxx.—xxxiii., the most Messianic portion, sets forth Israel restored under Messiah reigning upon David's throne; chaps. xxxiv.—xlv. mainly historical, illustrating from the people's unbelief the need of God's judgments.

The N. T. by quotations stamps J.'s canonicity (Matt. ii. 17, xvi. 14; Heb. viii. 8–12). Philo quotes J. as an "oracle." Melito, Origen, Jerome, and the Talmud similarly include it in the canon.

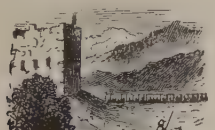
2. 2 Kings xxiii. 31. **3.** 1 Chron. xii. 4, 10, 13. **4.** 1 Chron. v. 24. **5.** Neh. x. 2–8, xii. 1, 34.

Jeremoth. **1.** 1 Chron. viii. 12, 14, 18, 28. **2.** 1 Chron. xxiii. 23; JERIMOTH, xxiv. 30. **3.** 1 Chron. xxv. 4, 22. **4.** Ezra x. 26. **5.** Ezra x. 27. **6.** Ezra x. 29, "and Ramoth" in the Heb. marg. keri, but Jeremoth in the Heb. original kethib.

Jeriah. [See HEBRON.] 1 Chron. xxiii. 19, xxiv. 23, xxvi. 31.

Jeribai. 1 Chron. xi. 46.

Jericho. Num. xxii. 1; Josh. ii. 1–3, 5, 15; iii. 16. From a root "fragrance," or "the moon" (*jareach*), being the seat of Canaanite moon worship, or "broad" from its being in a plain bounded by the Jordan. J. is to the W., opposite where Israel crossed the Jordan under Joshua, at six miles' distance. It had its king. Walls enclosed it, and its gate was regularly shut, according to eastern custom, when it was dark. Its spoil included silver, gold, vessels of iron and brass (Josh. vi. 19), cast in the same plain of Jordan where



ER RIHA, NEAR JERICHO.

Solomon had his foundry (1 Chron. iv. 17). The "Babylonish garment" (Josh. vii. 21) betokens its commerce with the East. Joshua's two spies lodged in Rahab's house upon the wall; and she in reward for their safety received her own preservation, and that of all in her house, when Joshua burned the city with fire, and slew man and beast, as all had been put under the ban. The metals were taken to the treasury of the sanctuary (Josh. vi. 17–19, 21–25). Other towns had their inhabitants only slain, as under the Divine ban (Deut. vii. 2; xx. 16, 17; ii. 34, 35), whilst the cattle and booty fell to the conquerors. J.'s men, cattle, and booty were all put under the ban, as being the first town of Canaan which the Lord had given them. They were to offer it as the firstfruits, a sign that they received the whole land as a fief from His hand. The plain was famed for palms and balsams, whence J. is called "the city of palms" (Deut. xxxiv. 3; Jud. i. 16, iii. 13; 2 Chron. xxviii. 15). The town stood, according to some, N. of the poor village, *Riha*, by the wady Kelt. However, modern research places it a quarter of a mile from the mountain Quarantana (the traditional scene of Christ's temptation), at the fountain of Elisha. This accords with Josh. xvi. 1, "the water of J.," and Josephus mentions the fount and the mountain near (B. J., iv. 8, § 2, 3). Traces of buildings occur S. of the fountain. Its site was given to Benjamin (Josh. xviii. 21). It is mentioned in David's time as a town (2 Sam. x. 5). Joshua's curse therefore was not aimed against rebuilding the town, which the Benjamites did, but against its miraculously overthrown *walls* being restored, against its being made again a *fortress*. HIEL [see] in Ahab's ungodly reign incurred the curse (1 Kings xvi. 34). Elisha "healed the waters" of the fountain, called also *Ain es Sultan* (2 Kings ii. 18–22), half an hour N.W. of *Riha*, in the rainy season forming a brook, which flows through the wady Kelt into the Jordan. Here myrobalanum, acacias, figtrees, etc., stand where once grew Jericho's famous palms.

ELISHA'S FOUNTAIN.

In its plains Zedekiah was overtaken by the Chaldæans (2 Kings xxv. 5, Jer. xxxix. 5). Robbers still infest the road from Jerusalem down (a steep descent) to J., as when Jesus spake the parable of the good Samaritan (Luke x. 30); Pompey undertook to destroy their strongholds not long before. Moreover some of the courses of *priests* lived at J., which harmonizes with the mention of the *priest* and *Levite* returning that way from Jerusalem. From mount Pisgah, the peak near the town Nebo, on its western slope (Deut. xxxiv. 1), Moses looked "over against J."

J. strategically was the key of the land, being situated at the entrance of two passes through the hills, one leading to Jerusalem the other to Ai and Bethel. "By faith the walls of J. fell down, after they were compassed about seven days" (whereas sieges often last for years) (Heb. xi. 30). Trumpets, though one were to sound for ten thousand years, cannot throw down walls; but *faith* can do all things (Chrysostom). Six successive days the armed host marched round the city, the priests bearing the ark, as symbol of His presence, in the middle between the armed men in front and the rereward or rearguard, and seven priests sounding seven ramshorn (rather *jubilee*) trumpets, the sign of judgment by "the breath of His mouth"; comp. the *seven* trumpets that usher in judgments in Revelation, especially xi. 13, 15. On the seventh day they compassed J. seven times, and at the seventh time the priests blew one long blast, the people shouted, and the wall fell flat. Even though volcanic agency, of which traces are visible in the Jordan valley, may have been employed, the fall was no less miraculous; it would prove that the God of revelation employs His own natural means in the spiritual world, by supernatural will ordering *the exact time and direction* of those natural agencies to subserve His purposes of grace to His people, and *foreannouncing to them the fact*, and *connecting it with their obedience to His directions*: so in the Egyptian plagues. The miracle wrought independently of all conflict on their part at the outset marked that the occupation of the whole Holy Land was to be by His gift, and that it was a fief held under God at His pleasure. Under Elisha a school of prophets resided at J. (2 Kings ii. 5, iv. 1, vi. 1, 2; v. 24, for "tower" transl. "the hill" before the city: Keil.) Of "children of J." 345 returned from Babylon (Ezra ii. 34). They helped to rebuild the wall (Neh. iii. 2, vii. 36). Archelaus in our Lord's days had irrigated the plain and planted it with *palms*. Herod the Great had previously founded a new town (Phasaelis) higher up the plain. The distinction between the *new* and the *old* towns may solve the seeming discrepancy between Matthew (xx. 30), who makes the miracle on the blind to be when Jesus was *leaving* J., and Luke, who says it was when Jesus was come nigh unto J. (xviii.35.) The Lord Himself, in whose genealogy Rahab the harlot is found, here was guest of Zacchæus the publican, a lucrative office in so rich a city as the Roman J. was. The tree that Zacchæus climbed was the fig mulberry or tree fig. The Lord's visit to Bethany appropriately follows His parable of the good Samaritan who relieved the man robbed between Jerusalem and J., for Jesus was then travelling from J. to Jerusalem, and Bethany was only a little way short of Jerusalem (Luke x. 25, 38; John xi. 1). James and John's proposal to call fire down upon the *Samaritans* who would not receive Him in an earlier stage of the journey suggested probably His choosing a *Samaritan* to represent the benefactor in the parable, a tacit rebuke to their unChristlike spirit (Luke ix. 51–56).

Jeriel. 1 Chron. vii. 2.

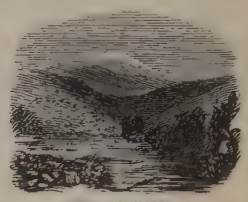
Jerimoth. **1.** 1 Chron. vii. 7, xii. 5. **2.** BECHER'S son [see]. 1 Chron. vii. 8. **3.** 1 Chron. xxvii. 19, 22. **4.** Son of David (probably by a concubine, as J. is not mentioned in 1 Chron. iii. or xiv. 4–7, unless J. be = Ithream); his daughter Mahalath was Rehoboam's wife (2 Chron. xi. 18). **5.** 2 Chron. xxxi. 13.

Jerioth. 1 Chron. ii. 18. One of Caleb's wives. Keil, with oldest Syriac (Peshito) and Vulg., reads instead of the text, which is corrupt, "he begat, with Azubah his wife, Jerioth (a daughter); and these are her sons."

Jeroboam = *whose people is many*. "Rehoboam," meaning *enlarger of the people*, is much the same. Both names appear first in Solomon's time, when Israel's numbers were vastly increased. **1.** Founder of the northern kingdom of Israel. Son of Nebat and Zeruah of Zereda or Zarthan in the Jordan valley (1 Kings vii. 46); of Ephraim (so "Ephrathite" means, 1 Kings xi. 26, 1 Sam. i. 1). His mother is called a "widow woman." When Solomon was building Millo, and was closing the gap

(not "the breaches," for no hostile attack had been made since David had fortified the city, 2 Sam. v. 9), long afterwards called Tyropœon, separating Zion from Moriah and Ophel, so as to bring the temple mount within the city wall, and so complete the fortification of the city of David, he found J. able and energetic in "doing the work" (marg. 1 Kings xi. 28), so he made him overseer over all "the heavy work" of the house of Joseph. In this post J. attempted a rebellion, the Ephraimites being impatient because of the heavy taxes and works imposed, and so having their old jealousy of Judah awakened afresh. Events moved on, in God's providence, steadily towards the appointed end: J. of Ephraim over an army of Ephraimite workmen, employed for 20 years in works for the glory of Judah, and for palaces and idol temples (besides Jehovah's temple transferred from Shiloh in northern Israel to Judah's capital), all for a prince no longer of their own line. Naturally J. became their king, and they wreaked their vengeance on Adoniram the collector in chief of taxes for those hated works. Solomon suppressed the rebellion, and J. fled to Egypt. Ahijah the prophet of Shiloh had previously met J. by the way, and drawn him aside into the field, and in Jehovah's name intimated that J. should have *ten* tribes, and the house of David *one*, for the apostasy of Solomon and the people, vividly symbolising the fact as already accomplished in God's counsel by tearing His *new* (answering to the *youthful vigour* of the kingdom) four cornered garment into *twelve* pieces, and giving him *ten*. As *two*, not merely *one*, remained, the numbers are symbolical not arithmetical [see ISRAEL], ten expressing completeness and totality (xii. 20), "they made J. king over *all* Israel." Ahijah's words, "thou shalt reign according to all that thy soul desireth," imply J. already in heart aspired to the throne before his overt rebellion. God gave no promise of permanence to J. as He did to the house of David, simply "if thou wilt walk in My ways I will build thee a sure house." J. fulfilled not the condition, and so his house was extirpated at his son's death (xv. 25-31). David's seed was to be afflicted, but "not for ever." The tribes shall be united again in Messiah the Son of David (Ezek. xxxvii. 16-22). Ahijah's prophecy did not justify J.'s attempt. Samuel anointed David in Saul's reign; yet David, even when God had put Saul his deadly foe in his power, would not lay violent hands on the Lord's anointed, but waited patiently God's way and time for raising him to the throne. God had expressly said, "I will make Solomon prince all the days of his life"; so that J. had no pretext from Ahijah for rebellion, and Solomon would have justly slain him had he not escaped to Shishak or *Sheshonk* of Egypt. Sheshonk, having dethroned the Pharaoh whose daughter Solomon had married, had naturally espoused J.'s cause. At Solomon's death the Israelites called J. out of Egypt, for they had been longing for a less theocratic and more worldly kingdom, impatient already of submission to the royal house appointed by Jehovah (2 Sam. xx.). Israel, having the right of making king whomsoever God chose (2 Sam. ii. 4, v. 3; 1 Chron. xxix. 22), assembled to Shechem (*Nablûs* now) for that purpose, the ancient place of national assembly in Ephraim (Josh. xxiv. 1), and more suited than Jerusalem to their design of transferring the government to J. J., having formerly superintended Ephraim in the works of Solomon at Jerusalem in building Millo and repairing the city of David (1 Kings xi. 27), could readily suggest calumnies from his own professed experience. J. as their spokesman begged of Rehoboam a reduction of their tribute and heavy service, due no doubt to Solomon's maintaining such splendour and erecting magnificent buildings. They forgot the blessings of his reign, the peace, wealth, and trade which they enjoyed. Rehoboam, following the young men's counsel rather than the old and experienced counsellors of his father (Prov. xxvii. 10), answered harshly (xv. 1): "My little finger shall be thicker than my father's loins. . . . my father chastised you with whips, but I . . . with scorpions," *i.e.* scourges with barbed points like a scorpion's sting. Had he "served them," they would have been "his servants for ever." By acting the tyrant he precipitated the secession. Adopting the watchword of Sheba's rebellion they cried "what portion have we in David? to your tents, O Israel; now see to thine own house (to Judah, of which David's representative was head), David." Then they "made J. king over all Israel."

His first care was to fortify (so "build" means, for the two cities existed long before) Shechem his first residence (Tirzah was his subsequent abode, 1 Kings xiv. 17). (It was to Shechem Rehoboam had hastened to meet Israel, to secure Ephraim's allegiance, as he knew he was sure of Judah's allegiance; Shechem had been burnt down by Abimelech.) Also Penuel, to secure Gilead against enemies from the E. and N.E. Next, adopting carnal policy instead of God's will, which assured him the kingdom on condition of obedience, and which designs ultimately to reunite Israel to Judah after Judah's temporary chastisement for sin, he set up two golden calves [see CALF WORSHIP], one at Dan the other at Bethel, to obviate the apprehended return of Israel to Rehoboam through going up to the great feasts at Jerusalem. He thus violated God's command that there should be only one altar, viz. that at Jerusalem; still worse, he violated the second commandment by worshipping Jehovah, who is a spirit, under the form of images somewhat like the two cherubim. Rome compared the Protestant reformation to J.'s secession; but it is she who breaks the unity of the faith by representing the one God under images, in violation of the second commandment; paving the way to violating the first, as J.'s sin prepared the way for Baal worship. Borrowing Aaron's words concerning his calf, J. insinuated that his calf worship was no new religion, but a revival of their fathers' primitive one in the desert, sanctioned by the first highpriest: "Behold thy gods, O Israel, which brought thee up out of Egypt" (Exod. xxxii. 4, 8). The places were hallowed by ancient tradition: Bethel on the S. of his kingdom, the scene of Jehovah's revelation to the patriarch Jacob (Gen. xxviii. 11, 19, xxxv. 7); and Dan, at the sources of the Jordan (now Tell el Kadi) in the



TELL EL KADI.

far N., consecrated by the Danites' image worship, at which Moses' descendant JONATHAN [see] officiated; so that no part of his kingdom was beyond easy reach of one or other of the two sanctuaries. (But Conder presents various reasons for supposing, with the older writers except Josephus, that Dan and Bethel were two heights W. and S. of Shechem: Pal. Expl. Qy. Stat., Jan. 1878. [See SHECHEM.]) He made priests of the people indiscriminately, not of Levi; any who "came to consecrate himself with a young bullock and seven rams" (2 Chron. xiii. 9). Thus one sin entailed many others, and brought its own punishment; for the Levites, refusing to be priests of the calves, and the godly were alienated from him, and most emigrated to Judah (2 Chron. xi. 13, 14, 16), strengthening Rehoboam. J. transferred the feast of tabernacles from the legal *seventh* to the *eighth month* ("the month which he had devised of his own heart," 1 Kings xi. 33; see Col. ii. 23, "will worship"), his pretext being the later ripening of the vintage in the N. than in the S., but his real reason being to separate Israel from Judah religiously, the legal 15*th day* being still retained.

Whilst J. stood in person to burn incense, or rather to burn the *sacrificial portions* of the flesh, upon the altar of Bethel, usurping the priest's office, a man of God out of Judah, impelled by (1 Kings xiii. 2, Heb. *in*; Hag. i. 13) the word of Jehovah, Iddo according to Josephus (Ant. viii. 8, § 5), cried against the altar: "behold, a child born unto the house of David, Josiah, upon thee shall offer the priests of the high places that burn incense (burn *sacrifices*) upon thee (*retribution in kind*), and men's bones shall be burnt upon thee," to defile thee. He gave also a sign of the future fulfilment of his prophecy; "the altar shall be rent, and the ashes . . . poured out" (implying the altar's destruction and the desecration of the sacrificial service). *Josiah's* name, as *Cyrus'*, in Isa. xliv. 28, xlv. 1, is specified as a concrete description of what God would

do by him="he whom Jehovah will support," to execute His judgment on Bethel and its priests: fulfilled 2 Kings xxiii. 15–20. J. attempting to seize the prophet had his hand dried up, and was only restored upon the prophet's intercession. Failing by violence, J. tried to win the prophet by favours, asking him home to refresh himself with food and offering him a present. This only elicited a stronger rejection of him on the part of God. Not for half his house would the prophet go in with him, or eat or drink in the place, or return by the way he came. God would have His people to hold no communion with the apostates of Bethel, or to have any renewed communication with any on the way, which might ensue from meeting the same persons on the same road again. Contrast Balaam's tempting God (through desire of reward) by asking again, as if God would change His once for all declared will (Num. xxii.—xxiv.; 1 Pet. v. 2). An old prophet at Bethel, where, Lot like, he dwelt, risking the corrupting influences of bad association (1 Cor. xv. 33, 2 Cor. vi. 14–18), jealous that any should be faithful where he himself was not, and desiring to drag down the man of God to his own low level (Ps. lxii. 4), overtook him, and by a lie, saying "an angel of God spake unto me, Bring him back that he may eat," overcame his constancy. He ought to have remembered God cannot contradict Himself (Num. xxiii. 19; Gal. i. 8, 9). The prophet, the instrument of his sin (according to God's righteous law: Prov. i. 31, Jer. ii. 19), became the instrument of his punishment; his tempter became his accuser: "forasmuch as thou hast disobeyed the mouth of Jehovah . . . thy carcase shall not come unto the sepulchre of thy fathers." So a lion slew him, yet ate not his body, nor tore the ass, but stood passively, an emblem of mercy amidst judgment; also to mark it was no mere chance, but the visitation of Jehovah, a warning to Bethel; "if judgment begin (thus immediately) at the house of God, what shall the end be of them that obey not . . . God; and if the righteous scarcely be saved, where shall the ungodly and sinner appear?" (1 Pet. iv. 17, 18.) God chastises His children immediately, so that they may not be condemned with the world; He is slower in punishing the worldly, that His longsuffering may lead them to repentance (1 Cor. xi. 30, 32; Rom. ii. 4). The worldly prophet showed much sentimentality at his death, laying his carcase in his own grave, and exclaiming "Alas! my brother." Balaam like (Num. xxiii. 10), desiring at death to lie with the man of God, he utters no self reproach, though having caused his death. J. unwarned by his visitation "returned not from his evil way," "ordaining whosoever would (1 Kings xiii. 33, 34; 2 Chron. xi. 15) priests, for the high places, the devils, and the calves" (the gods worshipped in these houses in the high places being called "demons" or *devils* (lit. *goats*, from the Egyptian goat-shaped god Mendes or Pan) from their nature, and *calves* from their form; Lev. xvii. 7, "evil spirits of the desert" (Speaker's Comm., *se'irim*: 1 Cor. x. 20, 21). So it "became sin unto his house, to cut it off." [See ABIJAH and AHIJAH, on the death of the former, J.'s son, and the prophecy of the latter against J.] Rehoboam's son ABIJAH [see] defeated J., and gained for a time Bethel, Jeshanah, and Ephraim. "Because the children of Judah relied upon the Lord God of their fathers," "God delivered (2 Chron. xiii.) the Israelites into their hand." J. never recovered strength again; and the Lord struck him (by a special visitation, 1 Sam. xxv. 38), and he died after a 22 years' reign, and "slept with his fathers," *i.e.* was buried in his ancestral tomb. Nadab, or Nebat from his grandfather's name, succeeded. J.'s master stroke of policy recoiled on himself. The brand rests eternally on him that he "sinned and made Israel to sin." Rejecting Jehovah's will, he was no longer king by the will of God, but a successful usurper, whose example others followed. The son whose throne J. was at such pains to secure permanently fell with all J.'s house before Baasha.

2. J. II., Joash's son, fourth of Jehu's dynasty. In JEHOAHAZ' [see] reign Jehovah gave Israel promise of a "saviour" from Syria who "had made Israel like the dust by threshing" (2 Kings xiii. 4, 5). J. was that saviour, fulfilling the further prophecy of JONAH [see] that J. should "restore the coast of Israel from the entering in of Hamath unto the sea of the plain" (xiv. 23–29). J. took Syria's capital, Damascus (Amos i. 3–5, vi. 14; where Amos warns Israel not to exult in having just taken Hamath, for that shall be the foe's starting point to afflict you: contrast 1 Kings viii. 65), and Hamath, and restored the tribes E. of Jordan (1 Chron. v. 17–22, 2 Kings xiii. 5). Assyria's depression from 800. to 750 B.C., according to their inscriptions, harmonizes with Scripture that then J. II. in Israel, and Uzziah in Judah, were able to enlarge their borders. The long period of prosperity thus given was a respite which should have led Israel to repentance. When they repented not, speedy and final judgment followed. The calf worship, as an engine of state policy, still remained at Bethel. The priest there, AMAZIAH [see], alleged before J. (Amos vii. 9–13), "Amos hath conspired against thee in the midst of the house of Israel," exaggerating Amos' prophecy, "I will rise against the *house of* J. with the sword," as if he had said, "J. shall die by the sword." J. seems not to have heeded Amaziah through awe of Jehovah's prophet. In all ages the ungodly have accused witnesses against the national sin as guilty of treason: as Elijah and Jeremiah 1 Kings xviii. 17, Jer. xxxvii. 13, 14; John xix. 12 the Antitype, xi. 48–50 political expediency being the plea for persecution; Acts xvii. 6, 7, xxiv. 5, Paul. After reigning 41 years he was buried in state and entombed with the kings of Israel. Amaziah's expression, "the land is not able to bear all Amos' words," implies a critical state of the country, which eventuated in actual anarchy for some time after J.'s death.

Jeroham. **1.** 1 Chron. vi. 27, 34; 1 Sam. i. 1. **2.** Head of a family dwelling in Jerusalem (1 Chron. viii. 27), as distinguished from the Benjamites dwelling in Gibeon (28, 29), probably the J. father (forefather) of Ibneiah (ix. 3, 8, 9). **3.** 1 Chron. ix. 12; Neh. xi. 12. **4.** 1 Chron. xii. 7. **5.** 1 Chron. xxvii. 22. **6.** 2 Chron. xxiii. 1.

Jerubbaal. [See GIDEON.] Jud. vi. 32 transl., "they (not Joash, but *one*, for *the townsmen generally*) called him J., saying, Let Baal fight against him, because he hath thrown down his altar." They took up Joash's words: "he that will fight for Baal (seeking to put to death the destroyer of his altar) shall be put to death (himself; let us wait) TILL morning (to see, will Baal avenge his own wrong); let Baal fight for himself." When Baal did Gideon no harm the title Jerub-Baal, the "Baal fighter," became an honourable one. Besheth, "shame," is substituted for the idol in Jerubbesheth (to comply literally with Exod. xxiii. 13, 2 Sam. xi. 21), as in Ishbosheth for Eshbaal (2 Sam. ii. 8, etc.; 1 Chron. viii. 33, ix. 39). Philo of Byblus, in his revision of Sanchoniatho, calls him Hierombal, priest of Jeuo, or Jahve, or Jehovah.

Jeruel wilderness. Part of the flat country stretching from the Dead Sea to Tekoa, a waste table land in front of the valley; where Jahaziel told Jehoshaphat he should encounter Ammon, Moab, etc., pouring round the S. of the Dead Sea into Judah (2 Chron. xx. 16, 24); containing "the watchtower" built there for observing from afar such inroads. "The ascent of Ziz," or Hazziz, has probably given its name to the *wady el Hasasah*.

Jerusalem. Jeru-, *the foundation* (implying its divinely given *stability*, Ps. lxxxvii. 1, Isa. xiv. 32; so spiritually, Heb. xi. 10); -shalem, *of peace*. The absence of the doubled *sh* forbids Ewald's derivation, jerush- *possession*. Salem is the oldest form (Ps. lxxvi. 2, Heb. vii. 2, Gen. xiv. 18). Jebusi "the Jebusite" (Josh. xv. 8, xviii. 16, 28; Jud. xix. 10, 11) and the city itself. Jebus, the next form, J. the more modern name. Melchi-zedek (*king of righteousness*) corresponds to Adoni-zedek, "*lord of righteousness*," king of J. (Josh. x. 1), the name being a hereditary title of the kings of J. which is "the city of righteousness" (Isa. i. 21, 26). Ps. cx. connects Melchizedek with Zion, as other passages do with Salem. The king of Salem met Abram *after his return* from the slaughter of the kings, therefore near home (*Hebron*, to which J. was near). "The valley of Shaveh, the king's dale" (Gen. xiv. 17, 2 Sam. xviii. 18), was the valley of Kedron, and the king of Sodom had no improbable distance to go from Sodom in meeting him here (two furlongs from J.: Josephus, Ant. vii. 10, § 3).

ARIEL [see], "lion of God," is another designation (Isa. xxix. 1, 2, 7). Also

"the holy city" (Matt. iv. 5, xxvii. 53; Rev. xi. 3). Ælius Hadrianus, the Roman emperor, rebuilt it (A.D. 135), whence it was named Ælia Capitolina, inscribed still on the well known stone in the S. wall of the Aksa. J. did not become the nation's capital or even possession until DAVID'S [see] time, the seat of government and of the religious worship having been previously in the N. at Shechem and Shiloh, then Gibeah and Nob (whence the tabernacle and altar were moved to Gibeon). The boundary between Judah and Benjamin ran S. of the city hill, so that the city was in Benjamin, and Judah enclosed on two sides the tongue or promontory of land on which it stood, the valley of Hinnom bounding it W. and S., the valley of Jehoshaphat on the E. The temple situated at the connecting point of Judah and northern Israel admirably united both in holiest bonds. J. lies on the ridge of the backbone of hills stretching from the plain of Jezreel to the desert. Jewish tradition placed the altars and sanctuary in Benjamin, the courts of the temple in Judah. The two royal tribes met in J. David showed his sense of the importance of the alliance with Saul of Benjamin by making Michal's restoration the condition of his league with Abner (2 Sam. iii. 13). Its table land also lies almost central on the middle route from N. to S., and is the watershed of the torrents passing eastward to Jordan and westward to the Mediterranean (Ezek. v. 5, xxxviii. 12; Ps. xlviii. 2). It lay midway between the oldest civilized states; Egypt and Ethiopia on one hand, Babylon, Nineveh, India, Persia, Greece, and Rome on the other; thus holding the best vantage ground whence to act on heathendom. At the same time it lay out of the great highway between Egypt and Syria and Assyria, so often traversed by armies of these mutually hostile world powers, the low sea coast plain from Pelusium to Tyre; hence it generally enjoyed immunity from wars.

PART OF JULIAN'S WALL.

It is 32 miles from the sea, 18 from Jordan, 20 from Hebron, 36 from Samaria; on the edge of one of the highest table lands, 3700 ft. above the Dead Sea; the N.W. part of the city is 2581 ft. above the Mediterranean sea level; mount Olivet is more than 100 ft. higher, viz. 2700. The descent is extraordinary; Jericho, 13 miles off, is 3624 ft. lower than Olivet, *i.e.* 900 below the Mediterranean. Bethel to the N., 11 miles off, is 419 below J. Ramleh to the W., 25 miles off, is 2274 ft. lower. To the S. however the hills at Bethlehem are a little higher, 2704; Hebron, 3029. To the S.W. the view is more open, the plain of Rephaim beginning at the S. edge of the valley of Hinnom and stretching towards the western sea. To the N.W. also the view reaches along the upper part of the valley of Jehoshaphat. The city is called "the valley of vision" (Isa. xxii. 1–5), for the lower parts of the city, the *Tyro-pœon* (*the cheesemakers*), form a valley between the heights. The hills outside too are "round about" it (Ps. cxxv. 2). On the E. Olivet; on the S. the hill of evil counsel, rising from the vale of Hinnom; on the W. the ground rises to the borders of the great wady, an hour and a half from the city; on the N. a prolongation of mount Olivet bounds the prospect a mile from the city. Jer. xxi. 13, "inhabiters of *the valley, rock* of the plain" (*i.e.* Zion). "J. the defenced" (Ezek. xxi. 20), yet doomed to be "the city of confusion," a second Babel (*confusion*), by apostasy losing the order of truth and holiness, so doomed to the disorder of destruction like Babylon, its prototype in evil (Isa. xxiv. 10, Jer. iv. 23). Seventeen times desolated by conquerors, as having become a "Sodom" (Isa. i. 10). "The gates of the people," *i.e.* the central mart for the inland commerce (Ezek. xxvi. 2, xxvii. 17; 1 Kings v. 9). "The perfection of beauty" (Lam. ii. 15, the enemy in scorn quoting the Jews' own words), "beautiful for situation" (Ps. xlviii. 2; l. 1, 2).

The ranges of Lebanon and Antilebanon pass on southwards in two lower parallel ranges separated by the Ghor or Jordan valley, and ending in the gulf of Akabah. The eastern range distributes itself through Gilead, Moab, and Petra, reaching the Arabian border of the Red Sea. The western range is the backbone of western Palestine, including the hills of Galilee, Samaria, Ephraim, Benjamin, and Judah, and passing on into the Sinaitic range ending at Ras Mohammed in the tongue of land between the two arms of the Red Sea. The J. range is part of the steep western wall of the valley of the Jordan and the Dead Sea. W. of this wall the hills sink into a lower range between it and the Mediterranean coast plain. The eastern ravine, the valley of Kedron or Jehoshaphat running from N. to S., meets at the S.E. corner of the city table land promontory the valley of Hinnom, which on the W. of the precipitous promontory first runs S., then bends eastward (S. of the promontory) till it meets the valley of Jehoshaphat at *Bir Ayub*; thence as one they descend steeply toward the Dead Sea. The promontory itself is divided into two unequal parts by a ravine running from S. to N. The western part or "upper city" is the larger and higher. The eastern part, mount Moriah and the Acra or "lower city" (Josephus), constitute the lower and smaller; on its southern portion is now the mosque of Omar. The central ravine half way up sends a lateral valley running up to the general level at the Jaffa or Bethlehem gate. The central ravine or depression, running toward the Damascus gate, is the Tyropœon. N. of Moriah the valley of the Asmonæans running transversely (marked still by the reservoir with two arches, "the pool of Bethesda" so called, near St. Stephen's gate) separates it from the suburb Bezetha or new town. Thus the city was impregnably entrenched by ravines W., S., and E., whilst on the N. and N.W. it had ample room for expansion. The western half is fairly level from N. to S., remembering however the lateral valley spoken of above. The eastern hill is more than 100 ft. lower; the descent thence to the valley, the Bir Ayub, is 450 ft. The N. and S. outlying hills of Olivet, viz. Viri Galilæi, Scopus, and mount of Offence, bend somewhat toward the city, as if "standing round about J." The neighbouring hills though not very high are a shelter to the city, and the distant hills of Moab look like a rampart on the E. The route from the N. and E. was from the Jordan plain by Jericho and mount Olivet (Luke xvii. 11, xviii. 35, xix. 1, 29, 45; 2 Sam. xv., xvi.; 2 Chron. xxviii. 15). The route from Philistia and Sharon was by Joppa and Lydda, up the two Bethhorons to the high ground at Gibeon, whence it turned S. and by Ramah and Gibeah passed over the N. ridge to J. This was the road which armies took in approaching the city, and it is still the one for heavy baggage, though a shorter and steeper road through *Amwas* and the great wady is generally taken by travellers from Jaffa to J.

The gates were (1) that of Ephraim (2 Chron. xxv. 23), the same probably as that (2) of Benjamin (Jer. xx. 2), 400 cubits from (3) "the corner gate" (2 Chron. xxv. 23). (4) Of Joshua, governor of the city (2 Kings xxiii. 8). (5) That between the two walls (2 Kings xxv. 4). (6) Horse gate (Neh. iii. 28). (7) The valley gate (2 Chron. xxvi. 9). (8) Fish gate (2 Chron. xxxiii. 14). (9) Dung gate (Neh. ii. 13). (10) Sheep gate (iii. 1). (11) E. gate (ver. 29). (12) Miphkad (ver. 31). (13) Fountain gate (xii. 37). (14) Water gate. (15) Old gate (ver. 39). (16) Prison gate. (17) The E. gate (marg. Jer. xix. 2, "sun gate"), *Harsith*; Jerome takes it from *heres*, "a potter's vessel," the way out to Hinnom valley where the potters formed vessels for the use of the temple (ver. 10, 11). (18) First gate (Zech. xiv. 10), perhaps "the old gate" of Neh. iii. 6. The gates of the temple were Sur (2 Kings xi. 6), named "the gate of foundation" (2 Chron. xxiii. 5); "the gate of the guard" (2 Kings xi. 6, 19); "high gate" (2 Chron. xxiii. 20); Shallecheth (1 Chron. xxvi. 16). The sides of the valleys of Kedron and Hinnom were and are the *chief burial places* (2 Kings xxiii. 6); tombs still abound on the slopes. Impurities of every kind were cast there (1 Kings xv. 13; 2 Chron. xxix. 5, 16). The

GATE OF EPHRAIM.

kings were buried in mount Zion. "David was buried in the city of David (here used in a vague sense [see Birch's remark quoted at the close of this article] of the Ophel S. of the temple mount), between Siloah and the house of the mighty men," *i.e.* the guard house (Neh. iii. 16). It became the general burial place of the kings of Judah. Its site was known down to Titus' destruction of the city, which confused the knowledge of the sacred sites. "*The king's garden*," of David and Solomon, was at the point of union of Kedron and Hinnom (Neh. iii. 15). The garden of Gethsemane was at the foot of Olivet. Beyond the Damascus or northern gate the wall crosses the royal caverns. J. is honeycombed with natural and excavated caverns and cisterns for water, for burial, and for quarries. The royal quarries extend *under the city* according to the first measurement 200 yds. southeastwards, and are 100 yds. wide. The cuttings are four or five inches wide, with a little hollow at the left corner of each, into which a wick and oil might be placed. Mr. Schick adds considerably to these measurements by his recent discoveries. The entrance is so low that one must stoop, but the height speedily increases in advancing.

N. of the city an abundant waterspring existed, the outflow of which was stopped probably by Hezekiah, and the water conducted underground to reservoirs within the city. From these the overflow passed to "the fount of the Virgin," thence to Siloam, and perhaps to *Bir Ayub*, the "well of Nehemiah." Besides this *spring*, private and public *cisterns* abounded. Outside on the W. are the upper and lower reservoirs of Gihon (*Birket Mamilla* and *Birket es Sultan*). On the S.E. outside is the pool of Siloam. The Birket Hammam Sitti Maryam is close to *St. Stephen's gate*, which is on the eastern side of the city, just above the Haram area. The pool of Hezekiah is within, near the Jaffa gate, which receives the overflow of *Birket Mamilla*. The pool of Bethesda is inside, near St. Stephen's gate. Barclay discovered a reservoir in the Tyropœon, W. of the Haram (*the temple area*, the slopes S. of which are Ophel), supplied from Bethlehem and Solomon's pools. Four great towers stood at the N.W. part of the wall. The castle of Antonia, in our Lord's time, rose above all other buildings in the city, and was protected by the keep in its S.E. corner.

ST. STEPHEN'S GATE.

History.—The first mention of J. is as the Salem of Melchizedek (Gen. xiv. 18). Herodotus gives it the name Cadytis, which reappears in the modern El Kuds, or this may come from *Kodesh*, "the holy city." Next in Josh. x. 1, etc., as the capital of Adonizedek. Then Joshua allotted it to Benjamin (xv. 8, xviii. 16, 28). Neither Judah, whose land environed the stronghold, nor Benjamin could drive the Jebusites out of it (xv. 62; Jud. i. 21). The first destruction of *the lower city* is recorded Jud. i. 3–8; Judah, with Simeon, "smote it with the sword, and set it on fire" as being unable to retain possession of it (for the Jebusites or Canaanites held the fortress), so that, as Josephus says (Ant. v. 2, § 23), they moved to Hebron. This was the first of the 17 sieges ending with the Roman (Luke xxi. 20; Matt. xxiv. 15). Twice in these sieges it was destroyed; on two other occasions its walls were overthrown. We find it in the hands of the stranger, the Jebusite, in Jud. xix. 10–12. DAVID [see] at last took the hitherto impregnable stronghold, which was therefore called "the city of David" (Joab being the first in the assault, 1 Chron. xi. 6), and built his palace there. He enclosed the city and citadel together with a wall, and strengthened Zion "inwards" by a wall upon the N. side where the lower town joined it; and brought up the ark, making it thus the political and religious centre of the nation (2 Sam. v. 6–9, vi., vii.). This choice was under the direction of Jehovah (Deut. xii. 5–21, 1 Kings xi. 36); henceforth it was "the city of the Great King" (Matt. v. 35), "the holy city" (Neh. xi. 18), the spiritual as well as civil capital. For this its situation admirably adapted it, bordering between Judah, his own tribe, and the valiant small tribe of Benjamin, which formed the connecting link with the northern tribes, especially with Ephraim the house of Joseph. This event he, and his enemies the Philistines too, regarded as a pledge that his kingdom was established. Here in Zion was the sepulchre of David, where also most of his successors were buried. In 1 Sam. xvii. 54 it is said David brought Goliath's head to J.; either to *the lower city*, which was already in the Israelites' hands, or *finally*, as a trophy, to the city of David when it fell into his hands. The altar too was transferred in Solomon's reign from the tabernacle of Gibeon to the permanent temple. The preparation for this transference was made by David's sacrificing in the threshing floor of Araunah the Jebusite, where he saw the Angel of Jehovah after the plague, and where he was directed by God to rear an altar (2 Sam. xxiv. 16–25; 1 Chron. xxi., xxii. 1; 2 Chron. iii. 1; Ps. lxxvi. 1, 2, cxxxii. 13–18). Asaph wrote Ps. lxxviii. 67–71 to soothe Ephraim's jealous feeling by showing that the transference of the sanctuary from Shiloh to Zion was *God's* appointment; henceforth Zion is "the mountain of the Lord's house" (Isa. ii. 2). At the meeting of the valleys Kedron and Hinnom David had his royal gardens, S.E. of the city, watered by Ain Ayub (the well of Joab). Solomon, besides the TEMPLE [see] and PALACE [see], enlarged and strengthened the wall with towers (Jos. Ant. viii. 6, § 1), taking in the outlying suburbs (1 Kings iii. 1; ix. 15, 24). He built also a palace for his Egyptian queen, not in the city of David (in the N. T. this phrase means Bethlehem): 1 Kings vii. 8, ix. 24; 2 Chron. viii. 11. On the hill S.E. of Jerusalem, a southern part of Olivet, he built shrines for his foreign wives' idols; it is hence called "the mount of offence," 1 Kings xi. 7; 2 Kings xxiii. 13, "the mount of corruption." Josephus (Ant. viii. 7, § 4) praises the roads which Solomon paved with black stone, probably the durable basalt from Argob. "Solomon made silver in J. (common) as stones, and cedars as sycamore trees" (1 Kings x. 27; 2 Chron. ix. 27; Eccles. ii. 9).

At the disruption under Rehoboam the priests, Levites, and better disposed of the people flocked from the northern kingdom to Judah and J. which the king fortified (2 Chron. xi. 5 17). But fortifications avail nothing without God's favour. He and his people forfeited this by idolatries (1 Kings xiv. 22–28, 2 Chron. xii.). So Shishak, Jeroboam's ally, came up against J. Rehoboam at once surrendered all the treasures of Jehovah's house, and of the palace, including Solomon's 300 golden shields (three pounds in each) in the house of the forest of Lebanon (1 Kings x. 17), for which Rehoboam substituted brazen shields. Asa, after overthrowing the Ethiopian Zerah who thought to spoil J. as Shishak did, brought in the sacred offerings which his father Abijah had dedicated from the war with Jeroboam (2 Chron. xiii. 16–20), and which he himself had dedicated from the Ethiopian spoil, into the house of the Lord, silver, gold, and vessels (1 Kings xv. 15; 2 Chron. xiv. 12, 13). So he replaced the vessels taken by Shishak. Asa also rebuilt Jehovah's altar before the porch (xv. 8). Jehoshaphat, Asa's son, probably added "the new court" to the temple (xx. 5).

The fourth siege of J. was in the reign of Jehoram, Jehoshaphat's son. In punishment for his walking in the Israelite Ahab's idolatries instead of the ways of his father, and for his slaying his brothers, Jehovah smote him with a great stroke, stirring up the spirit of the Philistines and the Arabians near the Ethiopians to break into Judah, slay *all his sons* except the youngest (in retributive justice both to himself and his sons: 2 Chron. xxi. 4, 10–20; xxii. 1; xxiv. 7), and carry away all the substance in the king's house, and his wives; he himself also died of sore disease by Jehovah's visitation, and was excluded from "the sepulchres of the kings," though buried in the city of David. Keil denies the certainty of J. having been taken this time, as "Judah" does not necessarily include J. which is generally distinctly mentioned; "the king's house" is not necessarily the *palace*, what may be meant is *all whatever substance of the king's house* (family) *was found*. But it is hard to see how they could carry away his sons and wives without taking the capital.

Next JOASH [see, and JEHOIADA] in his 23rd year of reign (2 Kings xii.

6-16, 2 Chron. xxiv. 4-14) repaired the temple after its being injured by the Baal worshippers of Athaliah's reign. Joash apostatized at Jehoiada's death. Then Hazael (by God's appointment) set his face to go up to J., and Joash bought him off only at the sacrifice of all the treasures in the temple and palace. Two of his servants slew him. Like Jehoram he was excluded from the royal sepulchres, whereas Jehoiada, his subject, was honoured with burial there.

AMAZIAH [see], intoxicated with his success against Edom whose idols, in spite of a prophet's warning, he adopted, challenged Joash of Israel. The latter conquered at Bethshemesh at the opening of the hills 12 miles W. of J. Taking Amaziah prisoner he brought him to J. and there brake down the wall from the Ephraim or Benjamin gate to the corner gate (N.W. of the city) 400 cubits (the first time the walls were injured, probably at the N.W. corner), and took all the silver and gold and vessels in God's house under charge of the Obed Edom family, and the treasures of the palace, and hostages. Josephus (ix. 9, § 9) says that he compelled the inhabitants to open the gates by threatening to kill Amaziah otherwise.

Uzziah repaired the walls, building towers at the corner gate (the N.W. corner of the city: 2 Chron. xxvi. 9, Neh. iii. 19-24), at the turning of the wall (E. of Zion, so that the tower at this turning defended both Zion and the temple from attacks from the S.E. valley), and at the valley gate (on the W. of the city, where now is the Jaffa gate) opening to Hinnom. Also he made engines to be on the towers and bulwarks, to shoot arrows and great stones with. The great earthquake in his reign (Amos i. 1) was a physical premonition of the social revolutions about to visit the guilty nation as a judgment from God (Matt. xxiv. 7, 8). Jotham "built the high gate of the house of the Lord" connecting the palace and the temple (2 Chron. xxiii. 20, xxvii. 3); and built much at the wall of Ophel, the S. slope of Moriah, the wall that connected Zion with the temple mount.

Under Ahaz J. was besieged by Rezin of Syria and Pekah of Israel (2 Kings xvi. 5, 6). Josephus (Ant. ix. 12, § 1) says it withstood them "for a long time," doubtless owing to the fortifications of the two previous kings. Rezin during it made an expedition to Elath, which he transferred from the Jews to Edom. On his return, finding J. still not taken, he ravaged Judæa, and leaving Pekah at J. he carried a number of captives to Damascus. Ahaz then ventured to meet Pekah in open battle and was utterly defeated, losing 120,000 slain, besides numerous captives, all of whom however by the prophet Oded's counsel were sent back. J. was uninjured. [See AHAZ as to his mutilation of the temple, in vassalage to Tiglath Pileser.]

Hezekiah "in the first year of his reign" "suddenly," *i.e.* with a promptness that took men by surprise, restored all that his father had desecrated (2 Chron. xxix. 3, 36). [See HEZEKIAH on this and Sennacherib's invasion.] Hezekiah stopped the outflow of the source of the Kedron N.E. of the city, to which *nachal* is applied as distinguished from the Hinnom valley S. and W., which is called *ge*, and brought it within, underground, to the W. side of the city of David, which must therefore have been on the *E.* (2 Kings xx. 20; 2 Chron. xxxii. 4, 30; Isa. xxii. 9-11), *i.e.*, to the valley Tyropœon between the E. and W. divisions of the city, where traces of the channel still exist. He made strong or fortified *the* MILLO [see] (the article marks it as a *well known* place), probably a large tower at one particular part of the wall (Jud. ix. 6, 46, 49, where Millo is interchanged with Migdol "a tower"). The name, which means "the filling," originated probably in the fact that this castle *filled* or completed the fortification of the city of David. It was situated (1 Chron. xi. 8) at the N.W. corner of the wall, on the slope of the Tyro-

WALL OF JERUSALEM.

pœon valley, where Zion had least height and therefore needed most strengthening (1 Kings xi. 27). Manasseh on his restoration from Babylon built a fresh wall outside the city of David on the W. side of Gihon in the valley, even to the entering in at the fish gate (2 Chron. xxxiii. 14), and continued Jotham's works enclosing Ophel, and raising the fortress up to a very great height. [See JOSIAH on the renovation of the temple in his reign.] "The second (or *lower*) part" of the city, ha-*Mishoneh*, "the college," is mentioned as Huldah's place of residence (2 Chron. xxxiv. 22, 2 Kings xxii. 14). The fish gate on the N. resounds with cries at the foe's approach (in the prophecy of Zeph. i. 10) first; then the *second* or lower part of the city, Acra; then the hills Zion and Moriah last.

Josiah's successor JEHOAHAZ [see] gave place to JEHOIAKIM [see]. Nebuchadnezzar, after defeating Pharaoh Necho at Carchemish, marched to J., carried off the temple vessels, and fettered Jehoiakim as Necho's tributary, intending to take him to Babylon; but afterwards for his ally Josiah's sake, Jehoiakim's father, restored him as a vassal (2 Chron. xxxvi. 6, 7). Three years after Jehoiakim rebelled, and Nebuchadnezzar sent Chaldæan, Syrian, Moabite, and Ammonite "bands" to chastise him (2 Kings xxiv. 2). Nebuchadnezzar in person came up against JEHOIACHIN [see], who surrendered in the third month of his reign, wishing to spare the city the horrors of a lengthened siege when he saw resistance would be unavailing (2 Kings xxiv. 10-13; Josephus, B. J., vi. 2). Nebuchadnezzar carried away all the temple and palace treasures, and some of Solomon's gold vessels heretofore still left, which he cut in pieces, leaving only a few (Jer. xxvii. 19); also the princes, men of wealth, and skilled artisans, in all 10,000, leaving only the poorest behind. Zedekiah he made king under an oath of allegiance by God (2 Chron. xxxvi. 13, Ezek. xvii. 13-18). In violation of this oath Zedekiah, relying on Pharaoh Hophra, revolted. Nebuchadnezzar then began the siege of J., surrounding it with troops, in Zedekiah's ninth year, tenth day of the tenth month. From forts erected on lofty mounds around he hurled missiles into the city, and battered the walls and houses and gates with rams (Jer. xxxii. 24, xxxiii. 4, lii. 4, 6; Ezek. xxi. 22). On Pharaoh Hophra's approach the siege was for a brief space intermitted (Jer. xxxvii. 5-11); but the Chaldæans returned and took J. after the inhabitants had suffered much by famine and pestilence (Jer. xxxii. 24, 2 Kings xxv. 3, Lam. v. 10) in Zedekiah's 11th year, on the ninth day of the fourth month, a year and a half from the beginning of the siege. Nebuchadnezzar was meanwhile at Riblah, watching the siege of Tyre. The breach in the walls of J. was made at midnight, and the Jews knew nothing till the Chaldæan generals took their seats (Jer. xxxix. 3) "in the middle gate" (between Zion the citadel and the lower city on the N.), or as the Jewish historian says, "in the middle court of the temple" (Josephus, Ant. x. 8, § 2). Zedekiah stole out by a gate on the S. side, and by the royal gardens fled across Kedron and Olivet, but was overtaken in the Jericho plains, and brought for judgment to Riblah. On the seventh day of the next (the fifth) month Nebuzaradan, the commander of the king's body guard, arrived, and after collecting the captives and booty, on the tenth day he burnt the temple, palace, and chief buildings, and threw down the walls (Jer. lii. 12-14), so that they soon became "heaps of rubbish" (Neh. iv. 2). The Assyrian regular custom was for the generals to *sit* in council at *the gate*, the usual place of public assembly, at the close of a siege The Imperial Bible Dict. supposes Zion's superior strength caused the month's delay between the princes sitting in the gate on the ninth day of the fourth month and the final desolation on the seventh day of the fifth month; but the account above is more probable. The king's orders had to be first obtained from Riblah before the final destruction took place under Nebuzaradan, who carried out Nebuchadnezzar's instructions. Meantime the horrors described in Lam. ii. 4, v. 11, 12, slaughter of old and young, and violation of women, took place in the upper city, Zion, as well as the lower. "In the tabernacle of the daughter of Zion He poured out His fury like fire. They ravished the women in Zion, and the maids in the city of Judah. Princes are hanged up by their hand," etc.

[On the numbers carried away, and who returned, Gedaliah's murder, and the rebuilding of the temple, etc.,

see CAPTIVITY, GEDALIAH, CYRUS, EZRA, HAGGAI, NEHEMIAH.] 42,360 returned with Zerubbabel's caravan (Ezra ii. 64), carrying back the old temple vessels besides other treasures (v. 14, vi. 5). On the first day of the seventh month Joshua the highpriest and Zerubbabel set up the altar and kept the feast of tabernacles (iii. 1–6). In the second year the temple foundation was laid, amid tears of the old men and the trumpets' notes sounded by the priests and cymbal music of the Levites. The work, after many interruptions by Samaritan enemies influencing ARTAXERXES [see] or Pseudo-Smerdis, (they failed apparently with Ahasuerus, Cyrus' successor), then by Tatnai governor W. of the river, was finally completed on the third day of the last month, Adar, in the sixth year of Darius, by the Jews encouraged through the prophesying of Haggai (i. 4–9) and Zechariah. (Ezra iv., v., vi. 14, 15, etc.) Ps. cxxxvii. gives us a glimpse of the yearnings after J. of the captives in Babylon. The Jews still commemorate the chief events of this period by fasts: Nebuchadnezzar's investment of J. the 10th of Tebeth (Jan. 5); Nebuzaradan's destruction of the temple, also Titus', 10th of Ab (July 29); Gedaliah's murder, 3rd Tisri (Sept. 19); Ezekiel and the captives at Babylon hearing the news of the temple's destruction, 9th Tebeth; the Chaldees entering the city, also Titus' making a breach in Antonia, 17th Tammuz (July 8). The new temple was 60 cubits lower than Solomon's (Josephus Ant. xv. 11, § 1). After 58 years' interval Ezra (457 B.C.: chaps. vii., viii.) led a second caravan of priests, Levites, Nethinims, and laymen, 1777 in all, with valuable offerings of the Persian king, and of the Jews still remaining in Babylon; he corrected several irregularities, especially the alliance with and retention of foreign wives, which had caused such sin and sorrow to the nation formerly.

Eleven years afterwards Nehemiah arrived (445 B.C.), and gave the finishing stroke to the national organization by rebuilding and dedicating the wall (enclosing J. as well as Zion), notwithstanding the mockings and threats of the Horonite Sanballat, the ruler of the Samaritans, and Tobiah the Ammonite. Ezra cooperated with him (Neh. viii.) by reading publicly the law at a national assembly on the first of the seventh month, the anniversary of the first return of Zerubbabel's caravan; then followed the grand and formal observance of the feast of tabernacles with a fulness of detail such as had not been since Joshua's days, for the earlier observance in Ezra iii. 1, 4 was only with burnt offerings, etc. [See NEHEMIAH on his abolition of *usury*, and attention to the genealogies, so important to the Jews.]

According to Neh. xiii. 4–9, 28, "one of the sons (probably meaning *grandson* or *descendant*; Manasseh according to Josephus, Ant. xi. 7, § 2) of Joiada," Eliashib's (whose un-Jewish conduct Nehemiah corrected) son, married the daughter of Sanballat. Manasseh became the first priest of the Samaritan temple on Gerizim.

Joiada's son Jonathan (Neh. xii. 11) or Johanan murdered his brother Joshua in the temple, through rivalry for the highpriesthood. Bagoas, the Persian general, thereupon entered the sanctuary itself, saying he was less unclean than the body of the murdered man, and imposed a tribute of 50 darics for every daily lamb sacrificed for seven years.

[See ALEXANDER THE GREAT and JADDUA on their interview at Sapha: Mizpeh, Scopus, or the Nob of Isaiah, the high ridge N. of the city, crossed by the northern road, whence the first view, a full one, of both the temple and city is obtained.] In 320 B.C. J. fell into Ptolemy Soter's

COIN OF PTOLEMY SOTER.

hands because the Jews would not fight on the sabbath. Many Jews were transported to Egypt and N. Africa (Josephus, Ant. xii. 1, Apion i. 22).

Simon the Just, a leading hero with the Jews, succeeded his father Onias in the highpriesthood (300 B.C.). He repaired the sanctuary, added deep foundations to gain a larger surface (Ecclus. l. 1–4), coated the great sea or cistern in the court with brass, and fortified the city walls.

Ptolemy Philadelphus caused the LXX. Gr. transl. of O. T. to be made at Alexandria (285 B.C.), and for the purpose sent Aristeas to J. in Eleazar's highpriesthood, and bestowed rich gifts on the temple (Josephus, Ant. xii. 2, § 5–10, 15). J. became a prey subsequently to rival parties, at one time taken by Antiochus the Great (203 B.C.), then retaken by Scopas the Alexandrian general, who garrisoned the citadel, then again delivered by the Jews to Antiochus, who rewarded them by presents for the temple, which he decreed should be inviolable, and by remitting taxes.

Antiochus Epiphanes [see ANTICHRIST], the subject of Daniel's prophecy (Dan. viii., xi.), sold the highpriesthood whilst Onias III. was alive to the highpriest's brother Joshua. The latter, under the Græcised name Jason, introduced at J. Greek dress, sports, and gymnasia where young men were trained naked (1 Macc. i.; 2 Macc. iv., v.), and endeavoured to "become uncircumcised," obliterating the Jews' distinctive mark. Onias assuming the Gr. name Menelaus in his turn bought the highpriesthood from Antiochus with the consecrated plate of the temple, and drove away Jason, who however again returned but soon retreated and perished beyond Jordan. Antiochus came to J., slew Ptolemy's adherents, and, guided by Menelaus into the sanctuary, carried off the golden altar, candlestick, and table of shewbread, vessels, utensils, and 1800 talents, also numerous captives. Resolving to exterminate the Jews utterly, in two years he sent Apollonius to carry out his purpose. On the sabbath when the Jews were at their devotions an indiscriminate slaughter took place, the city was spoiled and burnt, and the walls demolished. Seizing on Zion, the city of David "on an eminence in the lower city," *i.e.* in the eastern hill, not the western hill or upper city (Josephus, Ant. xii. 9, § 3; 5, § 4), "adjoining the northern wall of the temple, and so high as to overlook it," the enemy fortified it with a turreted wall, securing their booty, cattle and women prisoners. Antiochus decreed heathen worship throughout his kingdom, and sent Athenæus to J. to enforce it. The temple was reconsecrated to Jupiter Olympius (2 Macc. vi.). Heathen riot, revelling, and dalliance with harlots took place within the sacred precincts. The altar was filled with profane things, sabbath keeping was forbidden, the Jewish religion proscribed. The Jews on the king's birthday were forced monthly to eat of idol sacrifices, and to go in procession carrying ivy on Bacchus' feast. Pigs' flesh was offered to Zeus on an altar set on Jehovah's brazen altar, and the broth sprinkled about the temple (Josephus, Ant. xii., xiii.). Many heroically resisted; so, amidst torments and bitter persecutions, the ancient spirit of the theocracy revived (Heb. xi. 34–38). See for their terrible and heroic sufferings for their faith 2 Macc. vi. 10–31, vii. Judas Maccabeus then gathered 6000 faithful Jews (viii.), and praying God to look upon the downtrodden people, the profaned temple, the slaughter of harmless infants, and blasphemies against His name, he could not be withstood by the enemy. With 10,000 he defeated Lysias with 60,000 choice footmen and 5000 horsemen at Bethsura, in Idumea. Judas' prayer (1 Macc. iv.) before the battle breathes the true spirit of faith: "Blessed art Thou, O Saviour of Israel, who didst quell the violence of the mighty man by the hand of Thy servant David, and gavest the host of strangers into the hand of Jonathan the son of Saul and his armour bearer: shut up this army in the hand of Thy people Israel, . . . and let all those that know Thy name praise Thee with thanksgiving." On the third anniversary of the desecration, the 25th of Chisleu, 165 B.C., he dedicated the temple with an eight days' feast (alluded to in John x. 22, and apparently observed by our Lord though of human ordinance). Then he strengthened the temple's outer wall. On Eleazar his brother's death in battle, Judas retired to J. and endured a severe siege, which ended in Lysias advising Antiochus (son of Epiphanes) to grant the Jews their own laws, their liberty, and their fortress. Judas subsequently defeated Nicanor, general of the usurper Demetrius, whence the gate E. of the great court was named Nicanor. Judas died (161 B.C.) in battle with Bacchides, Nicanor's successor, and all Israel mourned for him; "how is the valiant

man fallen that delivered Israel!" (1 Macc. ix.)

Jonathan and Simon, Judas' brothers, succeeded to the command of Israel, and rebuilt the walls as a solid fortification round Zion. Simon succeeded as highpriest and leader at Jonathan's death, and took the lower city, Acra, which had been so long in the foe's hands. He cast down the citadel and lowered the eminence on which it stood, so that the temple overtopped all the other buildings; and he filled up the valleys with earth, in order to make them on a level with the narrow streets of the city, thus the entire depth of the temple foundations did not appear. (Josephus, Ant. xiii. 6, §7; B. J., v. 5, §1). Then he built a fort on the N.W. side of the temple hill, so as to command Acra, viz. Baris, where he resided, afterwards the well known Antonia John Hyrcanus his son succeeded. Antiochus Sidetes, king of Syria, besieged J., and then and then only a want of water was experienced, which was relieved by a fall of rain. Ultimately the siege ended in terms of peace.

The name Maccabee was first given to Judas, from the initials of the Heb. "Who among the gods is like unto Thee, O Jehovah?" (Exod. xv. 11) or of the sentence, "Mattathias (whose third son was Judas), a priest (of the course of Joarib, the first of the 24 courses, but not highpriest), son of Johanan"; or from *makabah* "a hammer," as Charles *Martel* (*hammer* or *mallet*) is named from his prowess. "Asmonæans" is the proper family designation, from *Hashmon*, the great grandfather of Mattathias.

Aristobulus, Hyrcanus' son, succeeded as highpriest, and assumed the title "king." Alexander next succeeded. Then his sons Aristobulus and Hyrcanus by their rivalries (in which for the first time the animosities of the sects, the Pharisees and Sadducees, come into prominence) caused the interference of Pompey the Roman

POMPEY AND HIS SONS.

general (63 B.C.), who after a siege took the temple by storm, the priests all the time calmly performing regularly their rites, and many being slain while thus engaged. What most astonished the Romans was to find no image or shrine in the holy of holies. Pompey allowed Hyrcanus to remain highpriest without the title "king." He reverently left the treasures and spices in the temple untouched; he merely laid a tribute upon the city, and destroyed the walls. The greedy Crassus two years later (54 B.C.) not only plundered what Pompey had spared, but also what the Jews throughout the world had contributed, viz. 10,000 talents or £2,000,000, and this though the priest in charge had given him a bar of gold on condition of his sparing everything else. Julius Cæsar confirmed Hyrcanus in the highpriesthood, and gave him civil power as ethnarch, and made his chief minister Antipater the Idumean, HEROD'S [see] father, procurator of Judæa. Upon Antipater's assassination Herod and Phasaelus his sons, with Hyrcanus, resisted Antigonus (Aristobulus' son and Hyrcanus' nephew), who with a Parthian army attacked J. Five hundred Parthian horsemen with Antigonus were admitted on pretence of mediating. Phasaelus was killed, Herod escaped. Hyrcanus knelt before the new king his nephew, who then bit off his ears to incapacitate him from being highpriest. Herod ultimately, with the Roman governor of Syria, Sosius, took J. by siege and storm. Antigonus gave himself up from the Baris, which remained untaken, and at last was killed by Antony's command. Herod slew the chiefs of the Asmonæans, and the whole sanhedrim, except the two great founders of the Jewish rival schools, Hillel and Shammai, and finally Hyrcanus, more than 80 years old, the last of the Asmonæans. Still the old spirit of the Maccabees survived. Every attempt Herod made at Greek and Roman innovations upon Jewish religious feeling was followed by outbreaks. This was the case on his building a theatre, with quinquennial games in honour of Cæsar, at J., and placing around trophies which the Jews believed to contain figures of men. He enlarged the Baris at the W. end of the N. wall of the temple, built by John Hyrcanus on the foundations of Simon Maccabeus, and named it Antonia after his friend Mark Antony. He occupied the Asmonæan palace at the eastern side of the upper city adjoining the end of the bridge joining it to the S. part of the temple. He built a new palace at the N.W. corner of the upper city (where now stands the Latin convent), next the old wall, on his marriage to a priest Simon's daughter. His most magnificent work was to rebuild the temple from its foundations; two years were spent in preparations (beginning 20 or 19 B.C.), one and a half in building the porch, sanctuary, and holy of holies (16 B.C.). But the court and cloisters were not finished until eight years subsequent to the beginning of the work (9 B.C.). The bridge of Herod between the upper city and what had been the royal cloister of Solomon's palace, S.W. of the temple, was now rebuilt, of which part (Robinson's arch, so called from its discoverer) still remains. Nor was the temple considered completed till A.D. 64, under Herod Agrippa II. and the procurator Albinus. So in John ii. 20 the Jews said to our Lord, "forty and six years *has* this temple *been in building*" (Gr.), viz. 20 from beginning the work to the era A.D. when Christ was in His fourth year, 27 added brings us to His 30th year when He begun His ministry, so the year when the Jews said it would be the 46th or 47th year from the temple work being begun. Herod also built three great towers on the old wall in the N.W. corner near the palace, and a fourth as an outwork; called Hippicus, Phasaelus, Mariamne, and Psephinus. The Jews were indignant at his fixing a golden eagle, the symbol of Roman authority, over the sanctuary, in violation of the second commandment, and two rabbins instigated disciples to pull it down; the rabbins were burnt alive. Herod died some months after Christ's birth. [See ARCHELAUS, on his cruelty in cutting up the clamouring Jews assembled for the passover, and his appointment at Rome as ethnarch of Judæa.]

Judæa was now become a Roman province, the procurator of which resided at Cæsarea on the coast, not at J. Coponius first was procurator, accompanied by CYRENIUS [see] or Quirinus, now a second time prefect of Syria, charged with carrying out the assessment (Luke ii. 2, 3) which had already been prepared for in his first tenure of office at Christ's birth. Coponius took possession of the highpriest's state robes, which were to be put after use in a stone chamber under the seal of the priests, in charge of the captain of the guard. Christ's visit to the temple (Luke ii. 42) took place whilst Coponius ruled. Ambivius, Annius Rufus, and Val. Gratus successively held the office, then Pontius Pilate, Joseph Caiaphas being highpriest. Pilate transferred the winter quarters of the Roman army from Cæsarea to J. The Jews resented his introduction of the eagles and images of the emperor, and they were withdrawn; also his applying the sacred revenue from redeeming vows (Corban) to an aqueduct bringing water 200 or 400 stadia (Jos. Ant. xviii. 3, § 2; B. J. ii. 9, § 4) into the city. In A.D. 27 our Lord attended the first passover recorded since His childhood (John ii. 13). At the passover A.D. 30 our Lord's crucifixion and resurrection took place.

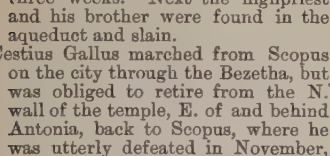
Pilate was recalled in A.D. 37, and Vitellius, prefect of Syria, let the Jews again keep the highpriest's vestments, and removed Caiaphas, and gave the highpriesthood to Jonathan, Annas' son. Petronius superseded Vitellius, who brought an imperial order for erecting in the temple Caligula's statue. The Jews protested against this order, and by Agrippa's intercession it was countermanded. Claudius' accession brought an edict of toleration to the Jews. AGRIPPA'S [see] first act in taking possession of his kingdom was to visit the temple, and sacrifice, and dedicate the golden chain with which the late emperor had presented him after his release from captivity; it was hung over the treasury. Outside the second wall, which enclosed the northern part of the central valley of the city, lay the Bezetha or new town; this Agrippa enclosed with a new and third wall, which ran from the tower Hippicus at the N.W. corner of the city northward, then by a circuit to the E., then southward till it joined the S. wall of the temple at the W. bank of Kedron valley. In A.D. 45 commenced a famine which lasted two years, and which

was alleviated by Helena, queen of Adiabene, a convert to Judaism, who visited J. A.D. 46. Her tomb, three stadia from the city, formed one of the points in the course of the new wall (B. J., v. 4, § 2).

FELIX [see] succeeded Cumanus at the request of the highpriest Jonathan. The *Sicarii*, whose creed it was to rob and murder all whom they deemed enemies of Judaism, were employed by Felix to assassinate Jonathan for remonstrating with him respecting his wicked life. The murder was committed whilst the highpriest was sacrificing! A riot at Cæsarea caused the recall of Felix, A.D. 60. PORCIUS FESTUS [see] succeeded, who is described as upright (B. J., ii. 14, § 1). But as time went on "all things grew from worse to worse" (Ant. xx. 9, § 4).

Gessius Florus (A.D. 65) tested the Jews' endurance to the last point, desolating whole cities and openly allowing robbers to buy impunity in crime. He tried to get the treasure from the temple, but after plundering the upper city failed. Young Eleazar, son of Ananias, led a party which withheld the regular offerings from the Roman emperor, virtually renouncing allegiance. So the last Roman war began, in spite of the remonstrances of the peace party, who took possession of the upper city. The insurgents from the temple and lower city, reinforced by the Sicarii, drove them out, and set on fire the Asmonæan palace, the highpriest's house, and the archives repository, "the nerves of the city" (B. J., ii. 17, § 6); next they slew the Roman garrison, and burnt Antonia; then they murdered treacherously the soldiers in the three great towers who had been forced out of Herod's palace after a resistance of three weeks. Next the highpriest and his brother were found in the aqueduct and slain.

Cestius Gallus marched from Scopus on the city through the Bezetha, but was obliged to retire from the N. wall of the temple, E. of and behind Antonia, back to Scopus, where he was utterly defeated in November, A.D. 66. C. Gallus' first advance and retreat gave the Christians the opportunity of fleeing as Christ counselled them, "when ye see J. compassed with armies, then let them which are in Judæa flee to the mountains" (Matt. xxiv. 16). Vespasian, till the



COIN OF VESPASIAN.

fall of Giscala, in October or November, A.D. 67, was subduing the northern country. John son of Levi escaped to Jerusalem, and in two years and a half (A.D. 70) Titus began the siege, the Zealots then having overcome the moderate party. The Zealots were in two parties: one under John of Giscala and Eleazar, holding the temple and Antonia, 8400 men; the other under Simon Bargioras in the tower Phasaelus, holding the upper city, from the Cœnaculum to the Latin convent, the lower city in the valley, and the Acra N. of the temple, 10,000 men and 5000 Idumeans. Strangers and pilgrims swelled the number to 600,000 (Tacitus). Josephus says a million perished in the siege, and 40,000 were allowed to depart into the country, besides an immense number sold to the army, part of the "97,000 carried captive during the whole war" (B. J., vi. 9, § 3). This number is thought an exaggeration.

Our Lord's prophecy (Luke xix. 41–44) was literally fulfilled: "thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side." Out of 27 sieges this was *the only one in which J. was surrounded by a wall.* Titus, with 30,000 men, including four legions and auxiliaries (the 12th and 15th on Scopus far to the N., the 5th a little behind, and the 10th on Olivet), forced an entrance through the first wall by the battering ram called "the conqueror," then through the second. Then, withdrawing the 10th from Olivet, he gave the Jews time for offering terms of peace, but in vain. Next he attacked the temple at Antonia and the city near the monument of John Hyrcanus simultaneously; but John undermined and fired at one point the Roman banks made for their batteries (catapults, balistæ, and rams), and Simon assailed and fired the rams at the other point. Titus then resolved to surround the whole city with a wall, to prevent intercourse with the country on the S. and W. sides. The wall was completed in three days. Then Antonia was taken on June 11. The period of bombarding the temple is named by the Jews "the days of wretchedness." On the 28th of June the daily "sacrifice (Dan. ix. 27) ceased" from want of an officiating priest, and Titus again in vain invited to a surrender. On July 15th a soldier, contrary to Titus' intention, fired the temple, and all Titus' efforts to stop the fire were unavailing, *the very same month and day* that Nebuchadnezzar burnt the first temple, God marking the judgment plainly as from Him. Titus himself recognised this: "we fought with God on our side, it is God who pulled the Jews out of these strongholds, for what could the hands of men or machines have availed against these towers?" The infatuation and divisions of the Jews "shortened those days" in order that "the elect," the seed of future Israel, "might be saved" (Matt. xxiv. 22). On September 11th at last the Romans gained the upper city; even still John and Simon might have made terms, had they held the three great towers which were deemed impregnable; but they fled, and were taken to grace the Roman conqueror's triumph at Rome. The city and temple were wholly burnt and destroyed, excepting the W. wall of the upper city and Herod's three great towers, which were left as memorials of the strength of the defences. The old and weak were killed, the children under 17 sold as slaves, the rest were sent to the Egyptian mines, the amphitheatres, and Rome, where they formed part of Titus' triumphal train. The 10th legion under Terentius Rufus "so thoroughly levelled and dug up, that no one visiting J. would believe it had ever been inhabited" (Josephus B. J. vii. 1, § 1), fulfilling Christ's words, "they shall lay thee even with the ground and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation" (in mercy).

The Jews revolted again under Barchochab (*son of a star*) who pretended to be the Messiah prophesied of by Balaam (Num. xxiv. 17), "there shall come a star out of Jacob," when the emperor Hadrian tried to colonize J. with his veterans, and so for ever to prevent its becoming a rallying point to the nation. R. Akiba was his armour bearer. Having been crowned at Bether he gained possession of J., of which his coins with the legend "to the freedom of J." and "J. the holy" bear evidence. After two years' war he was slain, and Hadrian completed the fulfilment of Christ's words by razing the ruins still left and drawing a plough over the temple foundations.

The new Roman J. was called Ælia (from his own name) Capitolina (from the temple to Jupiter Capitolinus reared on the temple site). A donkey driver in our days picked up the head of Hadrian's statue not far from the Damascus gate. The head bears a crown of laurels, the two branches of which are attached to a medallion, on which is engraven in cameo an eagle, the symbol of imperial power. Jews were forbidden to enter the city on pain of death. In the fourth century they got leave to enter it in order to wail on the anniversary of its capture; their place of wailing being then as now by the W. wall of the temple, where the Jews every Friday at three o'clock, the time of the evening sacrifice, wail over their desecrated temple. Christian pilgrimage to the holy places in the same century became common. The empress Helena, Constantine's mother, in A.D. 326 built a grand church on Olivet.

DAMASCUS GATE.

Constantine founded an oratory on the site of Astarte's shrine, which occupied the alleged scene of the resurrection. The *martyrion* on the alleged site of finding the cross was erected E. of the oratory or church of the resurrection.

In the apostate Julian's reign the Jews at his instigation attempted with great enthusiasm to rebuild the temple; but a whirlwind and earthquake shattered the stones of the former foundation, and a fire from the temple mount consumed their tools.

A A

Ammianus Marcellinus (xxiii. 1), the emperor's friend, attests the fact. Providence baffled Julian's attempt to falsify Christ's words.

The Persian Chosroes II. took J. by storm A.D. 614, slew thousands of monks and clergy, destroyed the churches, including that of the holy sepulchre, and carried away the so called wood of the true cross, which in 628 was restored.

Caliph Omar (637) took the city from the patriarch Sophronius, who said, "Verily, this is the abomination of desolation spoken of by Daniel the prophet, standing in the holy place." Christians were allowed liberty of worship, but forbidden to erect more churches. The proper mosque of Omar still exists in the S.E. corner of the mosque el Aksa, and has been always a place of Moslem pilgrimage. The crusaders took J. in A.D. 1099, July 15th, and it remained in Christian possession 88 years. Saladin retook it in 1187. In a dismantled state it was ceded to the Christians by the treaty with the emperor Frederick II., in 1219, and has ever since remained in the Mahometans' hands. From the first siege by the children of Judah (Jud. i. 8), 1400 B.C., to A.D. 1244 J. underwent 27 sieges, the last being by the Kharesmian hordes who slaughtered the priests and monks. There was the city before David, the second that of Solomon 1000 to 597 B.C., the third city that of Nehemiah which lasted for 300 years. A Græcised city under Herod (the fourth city) succeeded. This city, destroyed by Titus A.D. 70, was followed by a Roman city, the fifth, which lasted till the Mahometan time, the sixth city. Then followed the Christian city of Godfrey and the Baldwins, the seventh; lastly the eighth, the modern city of 600 years of Moslem rule. The Ottoman Suleiman in 1542 built the present walls. After a brief possession by the Pasha of Egypt from 1832 to 1840, J. was restored to the Sultan of Turkey, in whose hands it continues.

Sites.—J. Fergusson thinks the Moslem "Dome of the Rock" to be Constantine's church over the rock which contained Christ's tomb. The so called Church of the Sepulchre shows by its architecture that its date of erection was after the crusades. But the Dome of the Rock in architecture is evidently long before them, and has in its centre a rock, *sakhrah*, with one cave in it as Eusebius describes, and is near buildings undoubtedly of Constantine's time. The present Church of the Sepulchre has never had a rock in it, but merely a small tabernacle of marble. The Dome of the Rock is an eight sided building, each side being 67 ft. long, ornamented by seven windows on each side. The interior has two cloisters separated by an octagonal course of piers and columns; within this again another circle of four great piers and twelve Corinthian columns supporting the great dome. This stands immediately over the sacred rock, which rises 4 ft. 9½ in. above the marble pavement. Beneath is a cave entered by a flight of steps at the S.E. The cave is 24 ft. by 24, but the side at the entrance not square; 6 ft. high on the average. The floor is marble, with a slab in the centre covering "the well of the spirits" as the Mahometans call it. The slab is never lifted, and is believed to be the gate of paradise. The roof is pierced by a round hole. The Dome is not strictly a mosque; the proper mosque of the whole enclosure, called the Musjid, is the El Aksa at the S.W. angle. The Stoa Basilica or royal porch of Herod's temple occupied the whole S. side, overhanging the valley (see Josephus Ant. xv. 16, § 5). Herod added the S.W. of the Haram area to the S. cloister of the temple. The arch of a bridge (joining originally the royal cloister to the upper city) commencing 40 ft. from the S.W. angle, coinciding with the centre of the stoa, remains in part, and is known as Robinson's arch, its pier or spring still being *in situ*. One of the gateways mentioned by Josephus (B. J. vi. 6, § 2) as leading from the temple has been found. Warren's excavations prove that Robinson's arch supported the propylæa and led from the valley into the royal cloisters of Solomon's palace, which was S.W. of the temple. Josephus does not exaggerate when he speaks of the giddy height of this southern cloister above the valley below. At the depth of 60 feet Warren found *'in situ* large stones forming the foundation of the wall of enclosure, bearing Phœnician marks. At the same angle of the Haram area were pieces of pottery with the Phœnician character, denoting they were made for royal use, probably accumulations from the royal services of Solomon's palace, which abutted there. The only remaining arch of importance, Wilson's arch, farther up on the W. wall of the Haram area, must have been the bridge crossing the valley to the temple. The rock levels, which are highest in the *northern* half of the Haram area, and the excavated walls, confirm the old tradition that the Kubbet es Sakhrah, or rock under the dome, was the altar of Araunah's threshing floor and marks the site of Solomon's temple, and that the latter was *not*, as Fergusson thinks, at the *S.W.* angle of the Haram.

1. Temple of Solomon) Herod's
2. Palace of Solomon) Temple
3. Added by Herod.
4. Tower Baris, or Antonia.
5. Castle Antonia.
6. Cloisters joining Antonia to Temple.
7. Xystus (Josephus, B. J. v. 4), probably a *covered colonnade*.
8. Agrippa's Palace.
9. Zion and Acra. (But see Birch's note below.)
10. Lower Pool of Gihon or Amygdalon.
11. Herod's Palace.
12. Bethesda.
13. Bridge built by Herod.
14. The lower city, called sometimes Acra.
15. British Cemetery.

The second wall began near Phasaelus tower at the gate of Gennath, crossed Tyropœon (about where the Damascus gate now is), enclosing the lower city in that valley, then turning S. to Antonia. Bevelled old stone work found near the Damascus gate shows that there the second wall coincided with the modern wall. The N. part too of the W. wall of the Haram rests probably on the foundations of the second wall.

Herod Agrippa, A.D. 42, built the third wall, enclosing the northern suburbs and Bezetha (N. of Acra), and Acra (N. of Antonia and the temple). It began at Hippicus, thence it passed to the tower Psephinus N. of the city; thence it extended opposite Queen Helena's tomb, of Adiabene, then opposite the tombs of the kings; then it turned from the point close to the fuller's monument, at the tower of the corner, and "it joined the old wall at the valley of Kedron" (Josephus, B. J. v. 4, § 2). Josephus makes the city's circumference 33 stadia, almost four miles, which accords with the sites given above.

Antonia was a tower at the N.W. angle of the temple, and with its enclosing wall was at least two stadia in circumference (B. J. v. 2, § 8), the temple with Antonia being six, the temple by itself four, a stadium each side, leaving two for Antonia; it may have been more, as the fourth side coinciding with the W. part of the N. wall of the temple is perhaps not counted by Josephus in the six of the temple and Antonia together.

The Acra in Gr. corresponds to Heb. *metzudah*, "*a fortress*," and is used by Josephus (Ant. xii., xiii.) in mentioning the fortress adjoining the N. side of the temple. On the other hand the "upper market place," called by David "the citadel" (B. J. v. 4, §1), answers to the modern S.W. hill, Zion. But Acra was on the N.W. of the temple hill. It is the stronghold of Zion, originally occupied by David (2 Sam. v. 7–9). A transverse valley ran from Tyropœon to the right at the foot of Acra, separating it from Bezetha, and from a fourth hill, and almost corresponding to the Via Dolorosa; it was filled up by the Asmonæans. The Acra, or citadel, though said by Josephus to be in "the lower city," yet originally commanded by its superior height the temple lying close to it on the same hill; for Josephus says, "the other hill, called *Acra*, sustains *the lower city*, and is of the shape of *the moon when horned*," *i.e.*, curving round from the E. or temple hill to the N. of the western hill. This whole eastern division was the *lower* city, in comparison to the western division which was *higher* and was the upper city.

VIA DOLOROSA

The Haram esh Sherif (*the noble sanctuary*) is enclosed by a massive wall rising 50 feet above the surface. The faces of the stones in various places are dressed with a marginal draft, *i.e.*, the central portion of stone projects from a marginal cutting of 2 in. to 4 in., the projecting face being left rough in the oldest portions. It is called the Jewish bevel, but is seen also in Cyrus' tomb at Pasargadæ. The S. wall, overlooking the southern tongue of Moriah called Ophel, has three gates: the Single gateway, now closed up, most modern; the Triple gate, three circular arches built up, the opening to a subterranean avenue up to the platform; the Double gateway or Huldah, where the modern city wall abuts upon the Haram wall; the central pier and E. and W. jambs are marginal drafted stones; within is a subterranean passage up to the Haram area, with a monolith 21 ft. high and 6½ diameter. At 40 ft. N. of the S.W. angle is the projecting part of the famous "Robinson's arch" (above an older arch), the span of which Major Wilson estimated at 45 ft.; and the pier is 51 ft. 6 in. long and 12 ft. 2 in. thick. Higher up is the wailing place. Robinson's arch has the same draft and chisel marks as the wall at the S.W. angle. There were four gates to the temple in the W. wall of the Haram area: viz. Wilson's arch, above a *second*; Barclay's gateway, or the gate of the Prophet, 270 ft. N. of the S.W. angle; and Robinson's arch; the fourth Captain Warren believes he has ascertained to have been N. of Wilson's arch, at a piercing of the Haram wall, 20 ft. S. of Bab el Mathara. This again will indicate that Fergusson's location of the temple S. of Wilson's arch must be erroneous. Under Wilson's arch is a cistern low down, and a shaft sunk along the wall, the stones 4 ft. high being in their original position, and probably the oldest existing portions of the sanctuary's enclosing wall. Running water was found, and observations prove that a fountain to this day is running beneath the city. An aqueduct in the rock is older than the wall, and the wall crosses the Tyropœon valley. The Jews' tradition is that when flowing water has been found three times under the city Messiah is at hand; Warren's discovery was the third. He thinks Herod, in reconstructing the temple, took in the palace of Solomon, and built the present S.W. angle of the sanctuary; for the course of great stones running continuously from the E. angle to the Double gate comes there suddenly to an end, therefore the wall to this point was built before the continuation to the W. All the stones in the S. wall are *in situ*, and have the marginal draft. The rock 60 ft. below the surface at the S.W. angle slopes down till it reaches 90 ft. below the surface. It rises rapidly eastward along the S. wall, is 30 ft. below the surface at the Double gate, level with it at the Triple gate. Therefore the temple could not have been here (as Fergusson thinks), for it would not have looked down on a deep valley, but on a rock sloping one in three. Solomon's palace probably stretched eastward along the S. wall from the Double gate, and Herod built the S.W. angle, which accounts for the absence of the course of great stones W. of the Double gate. The heaviest stone in the wall (100 tons weight) is in the S.E. angle, the longest (38 ft. 9 in.) at the S.W. angle. The S.W. angle is built over a circular aqueduct below, and is therefore later than it. Moreover, S. of Barclay's gate on the W. wall there are stones at a higher level with faces rough. From it northwards the drafted stones have their faces finely worked. Also the stones of the S. wall near the W. angle are rough up to a certain pavement, the date of which is probably about that of Herod. Lastly, the W. wall here is not built on the E. but on the W. slope of the Tyropœon valley, probably at a time when rubbish had choked up the valley so that it was here partially covered in (Captain Warren); for all these reasons the S.W. angle must be later than the rest of the S. wall, and is probably Herod's work; therefore the temple was not where Fergusson puts it at the S.W. angle. At the Triple gateway a passage runs up to the platform by an inclined plane. Fergusson places the E. wall of Herod's temple here, and makes this wall to be the W. wall of the passage. Capt. Warren's examination disproves this, it has no appearance of being the outer wall of the temple. A secret causeway was found by Warren connecting the temple area and the citadel, large enough to march an army through. The rock to the N. of the platform is made level with it, but slopes thence with a dip of 60 ft. in 400 down to the Triple gate. At the N.E. angle Phœnician marks are on the turret courses of stones. A valley ran right across by the N. corner. The Birket Israel there was built for a pool. The platform in the middle is not built, but is of rock scarped in the N. From the platform of the Sakhrah to the S.W. angle there is a dip of 140 ft. in the rock, to the S.E. angle 160 ft., to the N.E. angle 110 ft. Fergusson's site of the altar would need 50 ft. deep to be filled up to get the altar level, while Araunah's threshing floor was on a slope of one in six. Solomon's temple would never be built upon a slope as steep as Gibraltar rock to the W., or anywhere but on the ridge flattened near the top. Threshing floors are on the highest ridges, to catch every breeze. If on the ridge the temple could not be at the S.W. of the Haram, or N.E., or N.W. (for there too is a small valley 30 ft. depressed under the N. side of the platform), or S.E. The altar must be at the dome of the rock, the same rock having been part of the Chel through which the gate Nitzotz led underground to the gate Tadi. Solomon's temple was a rectangle, 900 ft. from E. to W., 600 from N. to S. Wilson's arch is thus Solomonic, also all the portion of the sanctuary on the E. side. The wall at the S.E. and N.E. is as old as any part; this is explained if Solomon's palace stood at the S.E. corner, 300 ft. from N. to S., and 600 from E. to W. In the S.E. corner Solomon's porch was on the wall between Solomon's palace and that continued part which, turning to the W. at the N.E. angle, formed the N. part of the second wall. The Talmud shows that "the stone of foundation," *i.e.* the solid rock, was the highest point within the mountain of the house, projecting slightly above the floor of the holy of holies. There was a 22 cubits and three fingerbreadths' difference of level between the floor opposite the E. gate and the highest point of the rock projecting from the floor of the holy of holies. A line produced from the Sakhrah through the centre of the house beyond the mount of Olives [see on *Scopus*, OLIVES, MOUNT OF] would intersect the top of that mount, just as the Talmud represents as to the rock in the holy of holies. Dr. Chaplin attests that one standing on the top of mount Olivet near the minaret may look straight through the little dome (judgment seat of David) and the door of the Dome of the Rock toward the Sakhrah; and *vice versa* one standing at the E. door of the Sakhrah and looking in a line at right angles

GREAT STONES IN TEMPLE WALL.

to the door will look straight at the top of mount Olivet a few feet S. of the centre of the minaret. From the highest point of rock within the holy of holies the rock sloped down on the W., N., and S. sides, as well as on the E. The summit of the Sakhrah under the great Dome of the Rock is the only spot which accurately answers to these data. The holy house was not in the centre of the modern enclosure (Haram), but nearer to its western than its northern bound, nearer to its northern than its eastern bound, and nearer to its eastern than its southern bound; thus the largest free space was on the S., and the smallest on the W. If the Sakhrah represent the holy of holies, almost all the levels accord.

Area and population.—The space within the old walls is estimated at 180 acres, that of the whole city enclosed within Agrippa's walls 2,250,000 yds. The population at the time Titus advanced against it would, judging from the space, not much exceed 70,000; but Tacitus' statement, 600,000, and Josephus' 1,200,000, must be taken into account, also the crowding of pilgrims in and about the city at the great feasts, and the denser crowding of Eastern centres of population than ours, owing to their living more in the open air.

Ps. xlviii. 1, 2 favours the view that Zion is not the southwestern hill: "the city of our God . . . *the mountain of His holiness*; beautiful in its elevation (Heb.) . . . is mount Zion, on the sides of the N.," *i.e.* where the hill sides meet on the N., for Zion citadel was N.W. of the temple site, and commanded it in David's time. The mystic Lucifer's boast (comp. with 2 Thess. ii. 4), "I will sit upon the mount of the congregation (God's *place of meeting* His people) in the sides of the N." connects the temple with the same site ("the sides of the N.") as that of Zion in Ps. xlviii. Modern Zion on the contrary is the most *southern* point of the city. If the psalm, as is probable, be an enumeration of the several parts, "Zion" the acropolis stands first; then "the sides of the N.," the temple; then "the city of the great King," the upper city, "J.," which is often distinguished from "Zion" (2 Kings xix. 31, Ps. li. 18, Zech. i. 17, Joel iii. 16). Zion, owing to its greater nearness to the temple hill than to the upper city, is regarded in Scripture as especially holy; perhaps also with allusion to its having been the home of the ark during David's time (Ps. ii. 6, cxxxii. 13). Jer. xxxi. 6: "let us go up to Zion, unto the Lord our God." Joel iii. 17: "I am the Lord your God, dwelling in Zion." Hence we read Ahaz was buried "in the city, even J.," but not "in the sepulchres of the kings," which were in "Zion the city of David" (2 Chron. xxviii. 27). The modern sepulchre of David is in J., not in (or *by*) the city of David where the Bible says it was. The close connection of Zion and the temple appears in 1 Macc. iv. 37, 60, vii. 33; the rabbins held the same view.

Neh. iii. and xii. confirm this. The order of places in the dedication of the wall is this: the princes went on the wall at a point over against the temple; half to the right "toward the *dung gate*" on the S. of the city (Neh. xii. 31, 37); "and at the *fountain*, which was over against them (N.E. of the dung gate), they went up by *the stairs of the city of David*, at the going up of the wall, above the *house of David*, even unto the *water gate* eastward" (N.E. of the fountain gate); the other half (ver. 38) "from beyond the *tower of the furnaces* (W. of the city) even unto *the broad wall* (northwards from the furnaces tower), and from above the *gate of Ephraim* (northeastward of broad wall), and above the *old gate* (northeastward), and above the *fish gate* (due N. of the city), and the *tower of Hananeel* (N.E. of the city), and the *tower of Meah* (S.E. of the tower of Hananeel), unto the *sheep gate* (S.E. of Meah tower): and they stood still in the prison gate" (S.E. of sheep gate and N.E. of the temple area, E. of the city). There the two companies met, and "gave thanks in the house of God."

In Neh. iii. the first 16 verses apply to J., the last 16 to Zion the city of David. The places repaired are enumerated in the reverse order, starting from the sheep gate to the fountain of furnaces (the site of the present tower in the citadel); then the order of the right half company at the dedication, the valley gate, dung gate, fountain gate, "the wall of the Siloah pool (S.E. of the city) by the king's garden, and unto the stairs that go down from the city of David." All these notices will harmonize with mount Zion being connected with, though distinct from, and lying on the N.W. of the temple hill.

Water Supply.—"Hezekiah stopped the upper watercourse of GIHON [see] and brought it straight down to the W. side of the city of David" (2 Chron. xxxii. 3, 4, 30). Pal. Expl. Qy. Stat. (April, 1872) mentions an aqueduct discovered which leads from near the Damascus gate to the souterrain at the convent of the Sisters of Zion, N.W. of the Haram area. The pool beyond the tombs of the kings must have been the largest pool near the city, and is admirably situated for collecting the surface drainage of the upper branches of the Kedron valley. This probably supplied by an aqueduct the pool of Bethesda. The "upper pool" and "upper watercourse (water *source*) of Gihon" is probably the pool N. of the tombs of the kings (2 Kings xviii. 17; Isa. vii. 3, xxxvi. 2). The aqueduct discovered would be the "conduit" in the highway of the fullers' field, by which Rabshakeh stood when speaking to the Jews on the wall. Siloam, where Solomon was anointed, is identified with lower Gihon. The position of the discovered aqueduct accords with the view that the eastern hill was connected with the city of David; Hezekiah, by leading the water W. of it, would bring the water *within* the city; whereas if Zion were the southwestern hill, the course of the water W. of it would be *outside* the city. The Tyropœon valley is the valley of Gihon, stretching from the upper Gihon on the N. outside the city to the lower Gihon on the S. outside the city; but see Birch's view below. Warren makes the lower Gihon to be Amygdalon, N.E. of Herod's palace, and near the so called Holy Sepulchre, but within the second wall. Tacitus says the city had "a perennial fountain of water, and subterranean channels hollowed in the rock." A great reservoir or "excavated sea" is yet in existence, under the temple; the "water gate" implies that its overflow passed out by underground channels in that quarter. The steps of the gate ran down with water when caliph Omar was searching for the Sakhrah or holy rock, the supposed stone of Jacob's vision (not that under the Dome of the Rock, but under the Aksa), then covered with filth by the Christians. The so called pool of Bethesda is more rightly "the sheep pool," designed as a water reservoir to receive some of the overflow from the excavated sea, not as a fosse; the stone faced with fine plaster proves this. The reservoirs at Etham, now called "Solomon's pools," also supplied water taken into the city above Siloam. Cisterns too abounded all over the city. The cistern called "Hezekiah's pool," near the so called "church of the Holy Sepulchre," is really a mere receptacle within the walls for the surplus rain water drained into the Birket Mamilla.

The Holy Sepulchre.—Defending his views, Fergusson reminds us that Eusebius says: "impious persons, to insult Christians, heaped earth on the rock, and erected an idol temple over it." When the earth was removed, "the rock stood alone on the level, having only one cave in it." "On the spot that witnessed our Saviour's sufferings a new Jerusalem was constructed over against the one so celebrated of old, . . . now in desolation; *opposite* this city the emperor (Constantine) began to rear a monument of our Saviour's victory over death" (Vita Const., iii. 26, 33). Constantine's two buildings, the Anastasis (now called the mosque of Omar and Dome of the Rock, according to Fergusson a circular church over the tomb of Christ), and the Golden

GOLDEN GATEWAY.

gateway, the propylæa to the basilica, still remain. Fergusson (Smith's Bible Dict.) contends that the architecture of both is that of Constantine's century, the end of the third and beginning of the fourth; the bent entablature on the external and internal openings proves it to be later than Hadrian's time, whilst its classical features show it earlier than Justinian, when the incised style came in. The Golden gateway is a *festal* not a fortified entrance; suited

to a sacred or palatial edifice, such as was the basilica described by Eusebius as Constantine's. The Anastasis has the Roman round arch wherever the modern coating of tiles has peeled off. It is a *tomb building in style*, in form and arrangement resembling that of Constantine at Rome, and that of his daughter Constantia outside the walls. Fergusson thinks no other object can be assigned for such a tomblike building of Constantine over a mass of native rock (the Sakhrah) rising nine feet and occupying the whole central area, and therefore that it is the Anastasis church referred to by Eusebius; and he says that it cannot be the mosque of Omar, for what he built is the small mosque over the S. wall and E. of Aksa. The essential feature of every mosque, the kibleh or niche pointing to Mecca, is wanting; in its place is the chief entrance, so that the worshipper would in entering have his *back to Mecca*, an unheard of profanity to a Moslem.

Jeremiah (xxxi. 38–40), mentioning the hill Gareb on the N.W. and Goath N.E. of the city as hereafter to be included in the restored and greatly enlarged city, and "the whole valley of the dead bodies and ashes, and all the fields unto Kedron," implies that tombs existed both in the Tophet and the Kedron valley sides. In Golgotha was a garden with the sepulchre. "The sepulchre was nigh at hand" to the city (John xix. 20, 41, 42). The Antonia was the residence of the governors and the citadel of J., and was probably the prætorium where Christ was judged. The council house was near. From the council and the prætorium Jesus, in being led "without the gate" (Heb. xiii. 12), would meet "Simon . . . passing by as he came out of the country" (Mark xv. 21). GOLGOTHA [see] was close to a thoroughfare where "they that passed by reviled Him" (Matt. xxvii. 39).

The Bordeaux pilgrim (A.D. 333) is the earliest witness as to the site after Constantine. Going out from the Zion gate on the S. he passed along the walls to his left, and had Pilate's house "on his right in the valley" (as some traditions placed it) and Golgotha and the sepulchre to his left. This suits Fergusson's view.

So also Antoninus Martyrus before the Mahometan conquest. "Nigh the altar is a crypt, where, if you apply your ear, you hear the sound of water, and if you throw in an apple you will find it at Siloam." This applies to the eastern site, the whole Haram having subterranean water channels, the water of which drains out toward Siloam; so the well Bir Arruah under the cave in the Dome of the Rock communicates with the excavated sea in front of the Aksa, and overflows toward Siloam. In the modern Sepulchre there is no well nor communication with Siloam.

Adamnanus abbot of Iona records the visit of a French bishop Arculf, in the seventh century. He describes the church of the sepulchre, then the mosque El Aksa as on the site of Solomon's temple; either he omits mentioning the most conspicuous building in J., viz. the Dome of the Rock, or he means his description of the church of the sepulchre to answer for it, the two being the same. Dositheus (ii. 1, § 7) describes it as on the edge of a steep valley on the W., which is true of the Dome of the Rock on the verge of the Tyropœon valley, but not of the modern Church of the Sepulchre. Epiphanius in the fourth century speaks of Golgotha as "over against the mount of Olives."

In the modern Holy Sepulchre the only fragment of architecture earlier than the crusades is a classical cornice worked in with the gothic, probably a relic picked up by the crusaders from the ruin of the old basilica destroyed by El Hakeem before their arrival. The Christians in the tenth century were excluded from the holy places under pain of death. When the persecution abated some returned and built a simulated sepulchre church in their old quarter of the city, viz. the W., not in fraud, but to celebrate as in Spain and elsewhere the sacred Easter mysteries. When the crusaders gained back the city the name remained of "the Sepulchre Church" which was now treated as the real one. The crusaders regarded however the mosque El Aksa as "*the temple of Solomon*," making it a stable in contempt of Judaism, and the buildings as the knights' dwellings, who therefore were called "templars." But the Dome of the Rock they called "the temple of the Lord," evidently knowing so much, if no more, that it was *a Christian church*, by whomsoever and for whatsoever special purpose built.

The S. wall of the Haram bears traces of Julian's attempt, through the Jews, to rebuild the temple. The great tunnel like vault under the mosque El Aksa, with four-domed vestibule, appears to be part of *Herod's temple* (Fergusson); outside are added to these old walls

ARCHES UNDER TEMPLE.

architectural decorations, so slightly attached that daylight can partly be seen between. Their style is classical, therefore not so late as Justinian; yet not so old as the style of the Golden gateway or of the Dome of the Rock; evidently they are of *Julian's* age. Hadrian's name is turned upside down in an inscription above, the stone being evidently an insertion in the wall. The workmen (Gregory Nazianzen, Ad Jud. et Gent. 7, § 1), when driven from their works by balls of fire issuing from the foundations, took refuge in *a neighbouring church*, evidently *the church of Constantine*, the only church near. The *temple site was well known at that time* (A.D. 362), and was held accursed by the Christians as doomed by Christ. But the Dome of the Rock was not within its precincts, and so would be unobjectionable as a Christian site.

Procopius (De Ædific. Const.) describes Justinian's church in such terms as exactly apply to the S.E. rectangle of the Haram, E. of the site where are now the mosques of Omar and El Aksa. The substructures which he details as needful to be built up correspond to the vaults in the S.E. angle of the Haram; at the N. end of these Justinian's church was probably built. The church cannot be El Aksa, which is on the temple site (Fergusson), held accursed by Christians, and where they never built a church (Eutychius, Annales ii. 289). The Sakhrah was found by Omar covered with filth, and held in Christians' abhorrence as within the temple precincts. Justinian's favourite architecture was a *dome on pendentives*, the type of an Eastern church. The Aksa on the other hand has no apse or other essential feature of a Christian basilica. The seven aisles and whole style are those of a mosque at the end of the seventh century. Antoninus Martyr mentions a church on this very site (Itin. 16), alongside of Solomon's portico, the E. portico of the temple. Justinian chose this remote part of the city for his church of St. Mary, evidently *because Golgotha and the sepulchre were near*, and not where, in the western quarter, the sepulchre and his church of St. Mary are now placed. The only other building now remaining besides Constantine's Anastasis is the dome called the Little Sakhrah at the N. end, said to contain a fragment of the stone which the angel sat on, and which closed the sepulchre door.

H. Bonar's objections to Fergusson's view are that thus the crucifixion is made to take place close by the temple wall; and that the tomb would be less than 200 ft. from the temple, and opposite one of its gates, and that there would not be room enough for a garden round it; and that it is unlikely at this short distance from the temple gate there should be a rock 17 ft. above the ground around, and 40 in breadth, and 60 in length, allowed to remain unlevelled till Joseph of Arimathea chose it for his tomb, and cultivated the bare rock as a garden. Eusebius describes the sepulchre as looking *eastward*, whereas the Sakhrah cave is underground, entered by a descent of 20 steps at the S.E. angle; and the basilica as built on an *excavation*, whereas the mosque stands on an eminence. Moreover, the rock cave is uncarved and unfaced by tool inside and outside, and it seems unlikely that Joseph of Arimathea, a rich man, should choose a cave for his sepulchre and leave the stone so rough and undressed. H. B. thinks the rock to be the *old top of Moriah* (the scene of Abraham's sacrifice), spared by Solomon in levelling the hill, which no tool has touched save at one end where is a rough cleavage. It has no appearance of a tomb; the cave below is a natural hollow; there is a deep shaft in the centre of the floor of the cave, communicating with Kedron. H. B. guesses it was the conduit for carrying the blood of sacrifices away, for it is called "the well of souls" (the blood being the life or soul: Lev. xvii. 11). Luke xxiii. 53 states "the sepulchre" was "*hewn* in stone" (*laxeuton mnema*), which does not accord with the rock

under the Dome. The Kubbet es Sakhrah has been stripped, and a balustrade discovered with round arches. Capt. Warren's explanations favour a position N. or N.E. of the city for the site of Christ's sepulchre. The Jews regarded the rock as Jacob's pillow (but Jacob's resting place was some solitary place, not near a city as Salem of Melchizedek was), as the threshing floor of Araunah the Jebusite, and as the site of the brazen altar; a Moslem of the twelfth century describes the cave as ten cubits long, five wide, and a fathom high. The S.W. city "J.," being higher, would seem more naturally to be the Jebusite fortress; but "J." the city is in many passages distinguished from the castle Zion which David took and the city of David (1 Chron. xi. 4–8, 2 Sam. v. 6–9). Probably the Jebusites held *both* the S.W. and the N.W. or Acra heights, with their stronghold Zion (on the N.W. bend of the eastern hill), which was originally far higher till Simon Maccabee lowered it. The Jews occupied the lower city until David dislodged the Jebusites from the heights. It is noteworthy, in estimating the arguments above, that the terms "mount Zion" and "city of David" are in a vague sense applied to Ophel, Moriah, Millo or Acra, and the upper city. The same name, "sunny mountain," still is applied to the hills about Jerusalem. Zion is a *district name* like mount Ephraim. Thus Hezekiah's bringing the water "from Gihon to the W. side of *the city of David*" means that he brought it by an aqueduct from the Virgin's fount or Enrogel (Gihon according to the Jews) to Siloam (the lower Gihon), a water channel still to be seen. In 2 Chron. xxxiii. 14, xxxii. 30, Ophel is termed part of "the city of David"; so Millo is in "the city of David" (2 Chron. xxxii. 5). So also "in" means often "by," as when Uzziah or Azariah is said to have been buried "*in the city of David*" (2 Kings xv. 5–7), but in 2 Chron. xxvi. 23 "*in the field* of the burial which *belonged to* the kings, for they said, he is a leper." He was buried in the same field, but in a rock-cut *separate* chamber of his own, not in the sepulchre of the kings. Thus David's tomb may have been cut in the face of the high rock with which Ophel ends just over Siloam. (W. F. Birch, Pal. Expl. Qy. Stat., Oct. 1877.)

Outside the Damascus northern gate is the 20 inch entrance descending into the quarries out of which came the enormous stones of the walls, temple, and other structures. Some of the stones in the quarries still bear the Phœnician paint marks of the masons, who had intended to quarry them, answering to similar marks in the temple stones. How far one may bear marks of spiritual designation for the temple of the Holy Ghost, and yet never become a living stone in it, but always remain in the quarry of nature! (Isa. li. 1.)

Spiritually, J. is the antithesis to Babylon. By apostasy "the faithful city" becomes "the harlot" or Babylon (Isa. i. 21, Rev. xvii. 5). In the gospel dispensation the literal J. by servile adherence to the letter, and by rejecting Christ who is the end and fulfilment of the law, became the bondservant; whereas "J. which is above is free, and is the mother of us all" (Gal. iv. 26). It is the centre of the spiritual kingdom, as the old J. was the centre of Judaism. It is the church or Messianic theocracy now. It will finally be the heavenly J., "the new J. which cometh down out of heaven from my God" (Rev. iii. 12). The Gr. for "new" (*kaine*, not *nea*) implies that it is new and *different from* and superseding the old *worn out* J. and its polity (Heb. viii. 13, xii. 22). The first foundation of the spiritual church was laid in the literal J. (John xii. 15, 1 Pet. ii. 6.) This spiritual church is the earnest of that everlasting J. which shall come down from heaven to abide permanently in "the new heavens and new earth." The glorious literal J. (Jer. iii. 17, 18; Zech. xiv.) of the millennium (Rev. xx.), the metropolis of the Christianized world kingdoms, will be the earthly representative and forerunner of the heavenly and everlasting J. which shall follow the destruction of the old earth and its atmosphere (Heb. xi. 10, Rev. xxi. 2–27). John in the Gospel applies to the old city the Gr. name *Hierosolyma*, but in the Apocalypse always the sacred Heb. name *Hierousaleem*. Paul uses the same distinction only where he is refuting Judaism (Gal. iv. 26, Heb. xii. 22). The citizens of that holy J. to come constitute the wife of the Lamb. It is a perfect cube, denoting the *complete* elect church. During the millennium the elect saints reign with Christ as king-priests *over* the earth and over Israel and the nations in the flesh. Not until the earth has been regenerated by fire will it be a fit *home* for the saints or heavenly J., about to descend upon and to make their everlasting abode there. God dwells in His spiritual temple (*naos*, "shrine"), the church, now (1 Cor. iii. 17, vi. 19); then the church will dwell in Him, as her temple (*shrine*). Comp. Ps. cxiv. 2. There will be "no" literal "temple" then, for the glorious one described by Ezekiel in his closing chapters will be superseded by what is infinitely better, even God Himself (Rev. xxi. 22).

Jerusha, Jerushah. 2 Kings xv. 33.

Jesaiah. 1. 1 Chron. iii. 21. [See GENEALOGY OF CHRIST.] **2.** Neh. xi. 1, 7.

Jeshaiah. 1. 1 Chron. xxv. 3, 15. **2.** 1 Chron. xxvi. 25. ISSHIAH, xxiv. 21. **3.** Ezra viii. 7. **4.** Ezra viii. 19.

Jeshanah. One of the three towns taken from Jeroboam by Abijah (2 Chron. xiii. 19). Now *Ain Sinia*, well watered and surrounded with gardens. Its position three miles N. of *Beitin*, near the main route between Jerusalem and Shechem, and its relation to the other towns of the triangle, Ephron (*Taiyibeh*) and Bethel (*Beitin*), made its acquisition of consequence to Abijah as commanding the high road to his capital.

Jesharelah: or ASARELAH. 1 Chron. xxv. 2, 14.

Jeshebeab. 1 Chron. xxiv. 13.

Jesher. 1 Chron. ii. 18. [See JERIOTH.]

Jeshimon. Pisgah and Peor faced the J., *i.e. the waste*; not merely *midbar*, "a common" rather than a *desert* (Num. xxi. 20, xxiii. 28). The desolate tract skirting the N. and N.W. coasts of the Dead Sea, between the Jordan mouth (near which was Beth-jeshimoth) and Engedi: consisting of chalky crumbling limestone rocks and a flat covered with nitrous crust, into which the feet sink as in ashes; without vegetation except the hubeibeh, or alkali plant. The hill of HACHILAH was "S. of" or "before" J. (1 Sam. xxiii. 19, xxvi. 1, 3.) Eusebius says J. was ten miles S. of Jericho, near the Dead Sea. "The *midbar* (pastoral common) of Judah" stretched S. of J. from Engedi southwards (Josh. xv. 61, 62).

Jeshishai. An ancestor of the Gadites dwelling in Gilead and reckoned by genealogies in Jotham's days (1 Chron. v. 14, 17). A part of the transjordanic tribes came temporarily under his dominion in the period of disorder in Israel after the death of Jeroboam II. This caused his registration of the Gadites. Pekah in Ahaz's reign, probably by the Syrian Rezin's help, recovered Gilead.

Jeshohaiah. 1 Chron. iv. 36–43.

Jeshua = JOSHUA. **1.** 1 Chron. xxiv. 11. See as to his descendants JEDAIAH (Ezra ii. 36). **2.** 2 Chron. xxxi. 15. **3.** Son of Jehozadak who went into captivity (1 Chron. vi. 15). First highpriest of the third series, viz. that which succeeded the Babylonian captivity; ancestor of the 14 down to Joshua (or Jason) and Onias (or Menelaus). Zerubbabel's contemporary. Came from Babylon in Cyrus' first year; took part in rebuilding the temple; first of all restored the altar and daily sacrifice, then in the second month of the second year of the return from Babylon laid the foundation of the temple (Ezra iii.). Fourteen years' interruption to the work was caused by the Samaritans' influence upon Artaxerxes (pseudo Smerdis). It was resumed in Darius Hystaspis' year by J. and Zerubbabel, with Haggai's (i. 1, 12, 14; ii. 1–9) and Zechariah's cooperation (Zech. i.—viii.), and completed in his sixth year, on the 3rd of the month Adar. At the dedication a sin offering was offered "for all Israel, 12 he goats, according to the number of the tribes" (Ezra vi. 15–22), and they kept the passover "seven days with joy, for the Lord had made them joyful, and turned the heart of the king of Assyria unto them to strengthen their hands in the work of the house of the God of Israel." J. represents Jerusalem (and so the church) before Jehovah; accused by Satan, but justified by Jehovah, of His own will and choice, through Messiah his Advocate, who strips off his rags (comp. Isa. lxiv. 6), and "clothes him with change of raiment (the filthy garments were worn by those on trial; the white robe or caftan is put on an Eastern minister of state when acquitted; comp. Isa. lxi. 10), and sets a fair (symbolising *purity*) mitre (the priestly turban, the pledge of the reestablished priesthood) upon his head," in answer to

Zechariah's prayer (iii. 1–9). So the wedding garment, Christ's righteousness, imputed for justification, imparted for sanctification (Matt. xxii. 11). The restoration of the glory of the priesthood was first at the completion of the second temple, fully in Jesus=Joshua, who represents Israel, "the kingdom of priests" (Exod. xix. 6). Once clad in our vileness, yet He was the chosen of the Father (Isa. xlii. 1, xliv. 1, xlix. 1–3). Ceasing from connection with sin by death, in garments of glory He has entered the heavenly holy place as our Highpriest (Heb. viii. 1, ix. 24). So now (1 Pet. ii. 5) the "holy priesthood" is not restricted to one order; all Christians are priests unto God, arrayed in "the best robe" (Luke xv. 22, Rev. xix. 8). So the literal Israel hereafter (Isa. iii. 6, lxvi. 21). They of the captivity brought silver and gold, which were made into crowns and set upon J.'s head by Jehovah's command; symbolising the combination of kingship and priesthood in Messiah, unknown to the Levitical priesthood, realized in Him of whom Melchizedek was type (Zech. vi. 9–13; Ps. cx. 1–4; Heb. v., vi.). "The counsel of peace shall be between both" the kingship and the priesthood. As priest He expiates sin, as king He extirpates it. It is the "counsel" of infinite wisdom (Isa. ix. 6, Eph. i. 8–11, Heb. vi. 17) to reconcile God's justice as a king with His love as father and priest. Only by being pardoned by His priestly atonement and ruled by His kingly laws we find "peace" (Luke ii. 14, Acts x. 36, Eph. ii. 13–17). **4.** Neh. viii. 17. **5.** Chief of a Levitical house that assisted Zerubbabel, and long subsequently Ezra and Nehemiah (Ezra ii. 40, iii. 9; Neh. iii. 17–19, viii. 7, ix. 45, xii. 8). "J." is used either for the whole family or its successive heads. J. and Kadmiel were "sons (descendants) of Hodaviah," or Judah (Ezra iii. 9, ii. 40), but J.'s immediate ancestor was Azaniah (Neh. x. 9). In Neh. xii. 24 the text is corrupt probably; "J. and Kadmiel," or "and the sons of Kadmiel" may be conjectured. **6.** Neh. vii. 11, x. 14; Ezra x. 30. **7.** A town reinhabited by the people of Judah on the return from Babylon (Neh. xi. 26). On the line of retreat of the five kings who fought at Gibeon, midway between the lower Bethhoron and Shocoh, near Azekah, is the large village *Yeshua*, which probably commemorates Joshua's commanding the sun to stand still upon Gibeon, and the moon in the valley of Ajalon, a day without a parallel (x. 12–14).

Jeshurun="*the righteous* (from *jashar*) people": Israel's ideal character; his high calling (Deut. xxxii. 15, xxxiii. 5, 26; Isa. xliv. 2; comp. Num. xxiii. 21). [See JASHER, BOOK OF.] The idea of *blessedness* and *prosperity* enters into the word; the Arabic and the Heb. *ashar*, "happy," being akin to *jashar*. There is a play on similar sounds which the Heb. writers delight in, in Jeshurun and the diminutive of Israel, *Israelun*.

Jesiah. **1.** 1 Chron. xii. 1, 6. **2.** 1 Chron. xxiii. 12, 20; ISSHIAH in xxiv. 25.

Jesimiel. 1 Chron. iv. 36, 38–43.

Jesse. Obed's son, father of David; sprung from the Moabitess Ruth and the Canaanite Rahab of Jericho; and from Nahshon, at the exodus chief of Judah, and so from the great house of Pharez, through Hezron. His designation "the Ephrathite of Bethlehem Judah" (1 Sam. xvii. 12) implies that he was of a very old family in the place. He was elderly and had eight sons when we first read of him. The Targum on 2 Sam. xxi. 19 makes him a weaver of veils for the sanctuary. [On his removal to Moab in David's flight from Saul see DAVID, also see ABIGAIL on J.'s connection with her and Joab, Abishai and Asahel, and Zeruiah.] His own name is immortalized, probably because of his faith in the coming Messiah, "the rod out of the stem (stump) of J." even long after David had eclipsed him (Isa. xi. 1, 10), expressing the *depressed* state of David's royal line when Messiah was to be born of it (Luke ii.).

Jesui. Num. xxvi. 44, 63; ISUI Gen. xlvi. 17; ISHUAI 1 Chron. vii. 30.

Jesus. **1.** Greek of Joshua, Jeshua, or Jehoshua (salvation of Jehovah): Acts vii. 45; Heb. iv. 8. **2.** Called Justus: with Paul, at Rome, saluted the Colossians (iv. 11): "of the circumcision, a fellow worker unto the kingdom of God," and so "a comfort" to the apostle.

Jesus Christ. JESUS = *Jehovah salvation*; for "He *Himself* (*autos*, not merely like Joshua He is God's *instrument* to save) *saves* His people from their sins" (Matt. i. 21). CHRIST, Gr. = MESSIAH, Heb., "anointed" (1 Sam. ii. 10; Ps. ii. 2, 6 marg.; Dan. ix. 25, 26). Prophets, priests, and kings (Exod. xxx. 30; 1 Kings xix. 15, 16) were anointed, being types of Him who combines all three in Himself (Deut. xviii. 18, Zech. vi. 13). "By one offering He hath perfected for ever them that are *being* sanctified" (Heb. x. 5, 7, 14; vii. 25). "Christ," or the Messiah, was looked for by all Jews as "He who should come" (Matt. xi. 3) according to the O. T. prophets. IMMANUEL [see] "God with us" declares His *Godhead*; also John i. 1–18. The N. T. shows that *Jesus* is the Christ (Matt. xxii. 42–45). Jesus is His personal name, Christ His title. Appropriately, in undesigned confirmation of the Gospels, Acts, and epistles, the question throughout the Gospels is, whether Jesus is *the* (the article is always in the Gr.) Christ (Matt. xvi. 16, John vi. 69), so in the first ministry of the word in Acts (ii. 36, ix. 22, x. 38, xvii. 3). When His Messiahship became recognised "Christ" was used as His personal designation; so in the epistles. "Christ" implies His consecration and qualification for the work He undertook, viz. by His unction with the Holy Spirit, of which the O. T. oil anointings were the type; in the womb (Luke i. 35), and especially at His baptism, when the Holy Ghost (as a dove) abode on Him (Matt. iii. 16; John i. 32, 33). Transl. Ps. xlv. 7; "*O God* (the Son), Thy God (the Father) hath anointed Thee with the oil of gladness above Thy fellows." Full of this unction without measure (John iii. 34) He preached at Nazareth as the Fulfiller of the scripture He read (Isa. lxi. 1–3), giving "the oil of joy for mourning," "good tidings unto the meek" (Luke iv. 17–21). Jesus' claim to be Messiah or "the Christ of God" (Luke ix. 20), *i.e.* the anointed of the Father to be king of the earth (Ps. ii. 6–12; Rev. xi. 15, xii. 10), rests (1) On His fulfilling all the prophecies concerning Messiah, so far as His work has been completed, the earnest of the full completion; take as instances Isa. liii., Ps. xxii., Mic. v., Hos. vi. 2, 3, Gen. xlix. 10, comp. Luke ii.; "the testimony of Jesus is the Spirit of prophecy" (Rev. xix. 10; Luke xxiv. 26, 44–46; Acts iii. 22–25). (2) On His miracles (John vii. 31, v. 36, x. 25, 38). Miracles alleged in opposition, or addition, to Scripture cannot prove a Divine mission (2 Thess. ii. 9, Deut. xiii. 1–3, Matt xxiv. 24), but when confirmed by Scripture they prove it indisputably. "Son of David" expresses His title to David's throne over Israel and Judah yet to be (Luke i. 32, 33). "King of Israel" (John i. 49), "King of the Jews" (Matt. ii. 2, xxi. 5), "King of Zion." As *son* of David He is David's "offspring"; as "root of David" (in His Divine nature) He is David's "lord" (Rev. xxii. 16, comp. Matt. xxii. 42–45). His claim to the kingship was the charge against Him before Pilate (John xviii. 37; xix. 3, 12). The elect of God (Luke xxiii. 35, comp. Isa. xlii. 1).

The inspired summary of His life is, "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil, for God was with Him" (Acts x. 38). To be "in Christ," which occurs upwards of 70 times in Paul's epistles, is not merely to copy but to be *in living union with* Him (1 Cor. xv. 18, 2 Cor. xii. 2), drawn from Christ's own image (John xv. 1–10). In Christ God is manifested as He is, and man as he ought to be. Our fallen race lost the knowledge of *man* as utterly as they lost the knowledge of God. Humanity in Christ is generic (1 Cor. xv. 45, 47), as the second "man" or "last Adam," "*the* Son of man" (a title used in N. T. only by Himself of Himself, except in Stephen's dying speech, Acts vii. 56; from Dan. vii. 13; marking at once His humiliation as man's representative Head, and His consequent glorification in the same nature: Matt. xx. 28, xxvi. 64). Sinless Himself, yet merciful to sinners; meek under provocation, yet with refined sensibility; dignified, yet without arrogance; pure Himself, yet with a deep insight into evil; Christ is a character of human and Divine loveliness such as man could never have invented; for no man has ever conceived, much less attained, such a standard; see

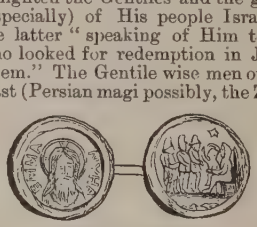
His portraiture, Matt. xii. 15-20. Even His own brethren could not understand His withdrawal into Galilee, as, regarding Him like other men, they took it for granted that publicity was His aim (John vii. 3, 4; contrast v. 44). Jesus was always more accessible than His disciples, they all rebuked the parents who brought their infants for Him to bless (Luke xviii. 15–17), they all would have sent the woman of Canaan away. But He never misunderstood nor discouraged any sincere seeker, contrast Matt. xx. 31 with 32–24. Earthly princes look greatest at a distance, surrounded with pomp; but He needed no earthly state, for the more closely He is viewed the more He stands forth in peerless majesty, sinless and Divine. [On His MIRACLES and PARABLES see.] He rested His teaching on His own authority, and the claim was felt by all, through some mysterious power, to be no undue one (Matt. vii. 29). He appeals to Scripture as His own: "Behold *I* send unto you prophets," etc. (Matt. xxiii. 34; in Luke xi. 49, "the *Wisdom of God* said, I will send them prophets.")

His secret spring of unstained holiness, yet tender sympathy, was His constant communion with God; at all times, so that He was never alone (John xvi. 32), "rising up a great while before day, in a solitary place" (Mark i. 35). Luke tells us much of His prayers: "He continued all night in prayer to God," before ordaining the twelve (vi. 12); it was as He was "praying, the heaven was opened, and the Holy Ghost descended, and (the Father's) voice came from heaven, Thou art My beloved Son," etc. (iii. 22); it was "as He prayed, the fashion of His countenance was altered, and His raiment was white and glistering" (ix. 29); when the angel strengthened Him in Gethsemane, "in an agony He prayed more earnestly," using the additional strength received not to refresh Himself after His exhausting conflict, but to strive in supplication, His example confirming His precept, xiii. 24 (xxii. 44; Heb. v. 7). His Father's glory, not His own, was His absorbing aim (John viii. 29, 50, vii. 18); from His childhood when at 12 years old (for it was only in His 12th year that Archelaus was banished and His parents ventured to bring Him to the passover: Josephus, Ant. xvii. 15) His first recorded utterance was, "Wist ye not that I must be about My Father's business?" or else "in My Father's places" (Luke ii. 49; Ps. xl. 6, 8).

Little is recorded of His childhood, but as much as the Spirit saw it safe for us to know; so prone is man to lose sight of Christ's main work, to fulfil the law and pay its penalty in our stead. The reticence of Scripture as remarkably shows God's inspiration of it as its records and revelations. Had the writers been left to themselves, they would have tried to gratify our natural curiosity about His early years. But a veil is drawn over all the rest of His sayings for the first 30 years. "He waxed strong in spirit, filled with wisdom . . . He increased in wisdom" (Luke ii. 40, 52), which proves that He had a "reasonable soul" capable of development, as distinct from His Godhead; Athanasian Creed: "perfect God and perfect man, of a reasonable soul and human flesh subsisting." His tender considerateness for His disciples after their missionary journey, and His compassion for the fainting multitudes, outweighing all thought of His own repose when He was weary, and when others would have been impatient of their retirement being intruded on (Mark vi. 30-37), are lovely examples of His human, and at the same time superhuman, sympathy (Heb. iv. 15). Then how utterly void was He of resentment for wrongs. When apprehended, instead of sharing the disciples' indignation He rebuked it; instead of rejoicing in His enemy's suffering, He removed it (Luke xxii. 50, 51); instead of condemning His murderers He prayed for them: "Father, forgive them, for they know not what they do" (xxiii. 34). What exquisite tact and tenderness appear in His dealing with the woman of Samaria (John iv.), as He draws the spiritual lesson from the natural drink which He had craved of her, and leads her on to convict herself of sin, in the absence of His disciples, and to recognise Him as the Messiah. So in the account of the woman caught in adultery. When "every man went unto his own house" He who had not where to lay His head "went to the mount of Olives," His wonted resort for prayer; "early in the morning He came again into the temple." Then followed the scribes' accusation of the woman from the law, but He who wrote on stone that law of commandments now writes with His finger on the ground (the law of mercy), showing *the power of silence* to shame the petulant into self recollection, the censorious into self condemnation. His silent gesture spoke expressively. Then His single speech, "he that is without sin among you, let him first cast a stone at her," followed by the same silent gesture, made them feel *the power of conscience* and withdraw. Then she stays, though her accusers were gone, awaiting His sentence, and is made to feel *the power of His holiness*, condemning her sin yet not herself, "Go and sin no more." The same spirit appears here as in His atonement, which makes sin unspeakably evil, yet brings the sinner into loving union with God in Christ. Other systems, which reject the atonement, either make light of sin or else fill the sinner with slavish and unconquerable dread of wrath. *Stoning* was the penalty of unfaithfulness in one betrothed. If Jesus decided she should be stoned, He would be opposing Rome which claimed power of deciding all capital cases (John xviii. 31). If Jesus decided to let her off, He would forfeit the favour of the Jews, as a setter aside of Moses' law. His reply maintained the law, but limited its execution to those free from sexual uncleanness, which none of her accusers were. The lesson is not for magistrates, but for self constituted judges and busybodies, whose dragging of filthy stories against others into the social circle is only defiling. They were not witnesses in court; there was no judicial trial. The context (chap. viii. 12, "I am the light of the world," referring to the rising sun and the lighted lamps at the feast of tabernacles, vii. 37; and chap. viii. 15, "ye *judge* after the flesh, *I judge no man*") confirms the genuineness of the passage, which is omitted from good MSS.

His birth was in the year 750 from Rome's foundation, four before the era "Anno Domini," some months before Herod's death. The first Adam was created, and not born; the Second Adam, in His manhood, both born and created with a body free from the inherited taint of original sin (Heb. x. 5).

The census of the Roman empire ordered by Augustus led Joseph and Mary from Nazareth to Bethlehem, the city of David their ancestor, in fulfilment of Micah's prophecy (v.). Spring was probably the season for the shepherds beginning to watch over their flocks by night. The season when winter deadness gives place to new vegetation and life was the appropriate birthtime of Him who "maketh all things new." So S. of Sol. ii. 10-13. Spring was the passover season, Israel's national birthday. So that the spiritual, national, and natural eras, in this view, coincide. To allow time between the presentation in the temple and the arrival of the wise men and the other events before Herod's death, perhaps February may be fixed on. The grotto at Bethlehem is mentioned by Justin Martyr in the second century as the scene of His birth. The humble (1 Cor. i. 26–31) Jewish shepherds were the earliest witnesses of the glory which attended His birth. For in every successive instance of His voluntary humiliation, the Father, jealous for the honour of His coequal Son, provided for His glorification (Luke ii. 8–18; so xxii. 43, xxiii. 4, 40–43, 47; Matt. iii. 14–17; John xii. 28). Simeon and Anna were the divinely appointed welcomers of the Son of God at His lowly presentation in the temple, the former discerning in Him "God's salvation," the "light to lighten the Gentiles and the glory (especially) of His people Israel"; the latter "speaking of Him to all who looked for redemption in Jerusalem." The Gentile wise men of the East (Persian magi possibly, the Zend



MEDAL OF THE MAGI.

religion teaching the expectation of a Zoziosh or Redeemer; or *magoi* being used generally, these wise men coming from Balaam's region, the East, and knowing his prophecy, "there shall come a *star* out of Jacob, and a *sceptre* shall rise out of Israel": Num. xxiv. 17, xxiii. 7, whence they ask for the "*King* of the Jews" and mention the "star") came later, and found Him no longer in a *manger*

where the shepherds found Him, but in a "house" (Matt. ii. 11). They were the firstfruits of the Gentile world; their offering of gold is thought to mark His kingship, the frankincense His priesthood, and the myrrh His coming burial, in God's purpose if not theirs. HEROD [see], being an Edomite who had supplanted the Jewish Asmonæans or Maccabees, was alarmed to hear of one "*born* king of the Jews," and failing to find Jesus slew all children from two years old and under (Herod fixed on this age as oriental mothers suckle infants till they are two years old). God saved His Son by commanding the mother and Joseph to flee to Egypt, the land of the type Israel's sojourn, when fleeing from famine, and the land whence God called His Son Israel (Hos. xi. 1, Matt. ii. 15); not by miracle, but by ordinary escaping from persecution, as sharing His people's trials (Matt. x. 23).

His interview with the doctors in the temple shows that His human consciousness already knew His Divine mission and was preparing for it. Stier describes His one utterance in childhood as "a solitary floweret out of the wonderful enclosed garden of 30 years, plucked precisely there where the swollen bud at the distinctive crisis bursts into the flower." The description "He increased . . . in stature . . . and in favour with God and men," combined with Ps. xlv. 2, "Thou art fairer than the children of men, grace is poured into Thy lips," implies that His outward form was a temple worthy of the Word made flesh. Isa. liii. 2 expresses *men's* rejection of Him, rather than the absence of graces inward or outward *in Him* to cause that rejection.

In the 15th year of the emperor Tiberius, dating from *his joint rule with Augustus* (15 years from 765 after the founding of Rome, *i.e. two years before Augustus' death* in 767), *i.e.* 780 (30 counted back bring our Lord's birth to 750), when Pontius Pilate was procurator of Judæa and ANNAS and CAIAPHAS [see] jointly in *fact* exercised the highpriesthood, Caiaphas being *nominally the* highpriest (John xviii. 13), John Baptist, as last prophet of the O. T. dispensation, by preaching repentance for sin and a return to legal obedience, prepared the way for Messiah, the Saviour from *sin*; whereas the people's desire was for a Messiah who would deliver them from the hated *foreign yoke*. Wieseler thinks John's preaching took place on the sabbatical year, which, if it be so, must have added weight to his appeals. We know at all events that he came "in the spirit and power of Elias." Jesus received His solemn consecration to His redeeming work by John's baptism with water (to which He came not, as all others, confessing sin, but undertaking to "fulfil *all righteousness*") and at the same time by the Holy Spirit's descent permanently, accompanied by the Father's *acceptance of Him as our Redeemer*, "this is My beloved Son, *in whom I am well pleased*," viz. as undertaking to become man's Saviour. Thus "Christ glorified not Himself to be made an highpriest, but He that said Thou art My Son" (Ps. ii. 7, Heb. v. 5, Matt. iii. 14). John, though knowing His goodness and wisdom before, as he must have known from the intimacy between the cousin mothers, Mary and Elisabeth (Luke i.), and knowing that Messiah should come, and when Jesus presented Himself feeling a strong presentiment that this was the Messiah, yet knew not definitely *Jesus'* Messiahship, until its attestation by God the Father with the Holy Ghost at His baptism (John i. 31–33).

Under the power of the Spirit received at His baptism He encountered Satan in the wilderness. The mountain Quarantania, a perpendicular wall of rock 1400 feet above the plain, on this side of Jordan, is the traditional site. Satan's aim was to tempt Him to doubt His sonship, "if Thou be the Son of God," etc. The same voice spake through His mockers at the crucifixion (Matt. xxvii. 40). Faith answers with Nathanael (John i. 49). Mark i. 13 says "He was with the wild beasts," a contrast to the first Adam among the beasts tame and subject to man's will. Adam changed paradise into a wilderness, Jesus changed the wilderness into paradise (Isa. xi. 6–9). Jesus' answer to all the three temptations was not reasoning, but *appeal to God's written word*, "it is written." As Christ was "holy, harmless, undefiled, separate from sinners" (Heb. vii. 26), the temptation must have been *from without, not from within*: objective and real, not subjective or in ecstasy. The language too, "led up . . . came . . . taketh Him up . . . the Spirit driveth Him" (*ekballei*, a necessary though a distasteful conflict to the Holy One), etc., implies reality (Matt. iv. 1, 3, 5; Mark i. 12). In fallen man suggestions of hatred of God, delight in inflicting pain, cruel lust, fierce joy in violating law, are among the inward temptations of Satan; but Jesus said before His renewed temptation in Gethsemane, "the prince of this world cometh, *and hath nothing in Me*" (John xiv. 20). As 40 is the number in Scripture implying affliction, sin, and punishment (Gen. vii. 4, 12; Num. xiv. 33, xxxii. 13, 14; Ps. xcv. 10; Deut. xxv. 3; Ezek. xxix. 11, iv. 6; Jonah iii. 4), Christ the true Israel (Deut. viii. 3, 16; ix. 9, 11, 25) denied Himself 40 days, answering to Israel's 40 years' provocation of God and punishment by death in the wilderness. Not by His almighty power, but by His righteousness, Jesus overcame. First Satan tried Him through His sinless bodily wants answering to "the flesh" in fallen man. But Jesus would not, when hungry, help Himself, though He fed multitudes, for He would not leave His voluntarily assumed position of human absolute dependence on God.

He who nourished crowds with bread
Would not one meal unto Himself afford:
O wonderful the wonders left undone,
And scarce less wonderful than those He wrought!
O self restraint passing all human thought,
To have all power and be as having none!
O self denying love, which felt alone
For needs of others, never for His own!

The next temptation in the *spiritual* order (Matthew gives probably the *chronological* order) was, Satan tried to dazzle Him, by a bright vision of the world's pomps "in a moment of time," to take the kingdoms of the world at his hands (as "delivered" to him, owing to man's fall) without the cross, on condition of one act of homage to him "the prince of this world." But Jesus herein detected the adversary, and gives him his name, "Get thee behind Me, *Satan* (His very words to Peter, who, as Satan's tool, for the moment urged the same avoidance of the cross: Matt. xvi. 23), for it is written, Thou shalt worship the Lord," etc. The kingdom of the world shall come to Him, just because His cross came first (Phil. ii. 5–11, Rev. xi. 15, Isa. liii. 12). To the *flesh* and the *world* succeeds the last and highest temptation, the *devil's* own sin, presumption. Satan turns Jesus' weapon, the word, on Himself, quoting Ps. xci. 11, 12, and omitting the qualification "in all thy ways," viz. implicit reverent faith and dependence on God, which were "*Christ's* ways." Christ would no more *presume* because He was God's Son than *doubt* that He was so. To cast Himself from the temple S.W. wall pinnacle, then 180 feet above the valley before soil accumulated, or the topmost ridge of the royal portico, to test God's power and faithfulness, would be Israel's sin in "*tempting Jehovah*, saying, Is Jehovah among us or not?" though having had ample proofs already (Exod. xvii. 7; Ps. lxxviii. 18–20, 41; Deut. vi. 16, which Jesus quotes). All His quotations are from the same book, which rationalism now assails. Thus the lust of the flesh, the lust of the eye, and the pride of life, which lured the first Adam, could not entice the Second (Gen. iii. 6: comp. 1 John ii. 16, 17). The assault against man's threefold nature, the body (the want of bread), the soul (craving for worldly lordship without the cross), and the spirit (the temptation on the temple pinnacle), failed in His case. It was necessary the foundation should be tested, and it stood the trial (Isa. xxviii. 16). Satan left Him "for a (rather *until* the) season," viz. until he renewed the attack at Gethsemane, "and angels came and ministered unto Him," God fulfilling the promise of Ps. xci. in Christ's, not Satan's, way.

Then began His public course of teaching and of miracles, which were not mere wonders, but "signs," *i.e. proofs*, of His Divine commission; and not merely signs of supernatural power, but expressive intimations of the *aim* of His ministry and of *His own* all loving *character*; the spiritual restoration, which was His main end, being shadowed forth in the visible works of power and mercy. The Jews understood them and His words as His setting up the claim to be equal with God (John v. 1–19, x. 30–33). It is certain that He made the claim (xiv. 8–11). Such a holy One as He would never have made it if it were not *true*. His whole character excludes the notion of self deceiv-

ing enthusiasm. *They* evaded the force of His miracles (whilst recognising their *truth*, which they would have denied if they could) by attributing them to Beelzebub (Matt. xii. 24). His *incarnation* being once granted, His Divine sympathy, expressed by miracles of healing *man's* sufferings, follows as the necessary consequence (viii. 17, comp. Isa. liii. 4). His death in our nature to atone for our sins, and His resurrection, are the culminating point of His suffering with us and for us, that He and we through Him should be free from sin, sorrow, and death for ever (1 Pet. iii. 18, iv. 1, 2; Rom. vi. 4-11).

John's testimony to Him, "Behold the Lamb of God," followed but a few days after the temptation, Jesus meeting John at the Jordan valley on His homeward journey toward Galilee. John's words so impressed his two disciples Andrew and probably John (the apostle) that they left the Baptist for Christ. On the third day after leaving Bethany (John i. 28, Sin., Vulg. and Alex. MSS.; John ii. 1) He reached Cana of Galilee and performed His first miracle. He who would not work a miracle in the wilderness at the outset of His ministry, to supply His own *needs*, worked one to supply our *luxuries*. As His ministry began, so it ended, with a social meal. The poet happily describes the miracle, "the modest water saw its God and blushed" ("vidit et erubuit lympha pudica Deum"). Next He goes to Capernaum,

EASTERN WATERPOTS.

a more suitable centre for His ministry amidst the populous western shores of the Galilean lake than secluded Nazareth. Next He went to Jerusalem for His first passover during His ministry, and drives out of the temple *court of the Gentiles* the sheep and oxen, and overthrows the moneychangers' tables (for the traffic was an insult to the Gentile worshipper, and was not practised in the court of the Israelites, and made devotion impossible), not by mere force but moral power. The whip of *small* cords was a puny weapon, but symbolised His coming universal empire. The act repeated at the close (Matt. xxi. 12) of His ministry, as at its beginning, befitted Him who came as purifier of the temple literal and spiritual (Mal. iii. 1-4). His own divinely formed body (the sanctuary, the holy of holies, of God; *naos*) was typified by that literal (*hieron*) temple (John ii. 18-20); its being destroyed by the Jews, and raised up by Himself in three days, was the sign He gave to those who challenged His authority in purging the temple of stone. John describes His officially taking possession of that temple which when a boy He called His Father's house (Luke ii. 49, "in My Father's places," Gr.), with a punitive scourge, the symbol of authority. The synoptical three evangelists describe the final purgation before the close of His ministry, without the scourge. A mere word and awe inspiring look made all, as in Gethsemane, fall back abashed before Him alone.

The interview with NICODEMUS [see] issuing in his ultimate conversion occurred towards the close of the paschal week (John iii.). Then He passed to northeastern Judæa, where by His disciples He baptized many (ver. 22-26; iv. 1, 2) and stayed to nearly the end of the year. After His eight months' ministry in Judæa, upon John's imprisonment which threatened danger to His infant church, He proceeded through Samaria, the shortest route, to the safe retreat of Galilee. At Jacob's well the chief reason for His "must needs go through Samaria" appeared in the conversion of the Samaritan woman, His first herald in Sychem, the firstfruits of the harvest gathered in by Philip the deacon after His ascension. (Acts viii. 5, etc.) It was now December, four months before harvest (John iv. 35); but the fields were "white already to harvest" spiritually. His two days' ministry in Samaria, without miracles, produced effects not realized by His eight months' stay in Judæa with miracles. Proceeding to "His own country" Galilee (the place of His rearing) He was received by the Galileans only because they had seen His miracles when at the feast in Jerusalem; as mournfully at Cana, the scene of His first miracle, which He now revisits, He tells the nobleman who sought healing for his son, "except ye see signs and wonders ye will not believe." The cure was followed by the conversion of the nobleman and his whole house.

KEFR KENNA, CANA.

Jesus returned to Jerusalem at "the feast" of passover (John v. 1; Sin. MS. reads "the"; Alex. and Vat. omit it, which would favour the view that the feast was Purim); thus there would be four passovers during His ministry: ii. 13, v. 1, xiii. 1 (the last), besides the one He stayed away from because of threatened violence (vi. 4, vii. 1); and thus His ministry lasted three and a half years; not two and a half, as making the feast to be Purim would imply. The cure of the man infirm for 38 years at BETHESDA pool [see] followed on the sabbath, proving that He who had shown Himself Lord of the temple is Lord also of the sabbath. This was the turning point in His history; henceforth "the Jews" (*i.e.* the hierarchical party, adherents of the sanhedrim, in John's usage), on His claiming unity in working, dignity, and honour with the Father as justifying His healing on the sabbath, commenced that rancorous opposition which drove Him in a day or two after from Jerusalem. He only visited the capital twice again before His last passover; viz. seven months afterwards at the feast of tabernacles in the middle of October (John vii. 1, etc.), and at the feast of dedication in December (John x. 22, 23); probably the two months between these two feasts were spent in Judæa. He returned to Nazareth in Galilee, His old home. Luke iv. 15 refers summarily to the same visit to Galilee as John iv. 3,43. A chasm then intervenes in Luke between iv. 15 and 16; ver. 14 refers to the earlier visit *whilst He was fresh from the "Spirit's" baptism*, John i. 43, etc., ii.; and Luke iv. 16, etc., refers to the visit to Galilee implied in John vi. 1, succeeding the visit to Jerusalem (John v. 1-10). By the next sabbath He was in Nazareth, and preached from Isa. lxi. 1. Though at first wondering at His gracious words, His hearers were so offended at His announcing God's sovereignty in ministering mercy to the Gentiles, sometimes, rather than to Israel when apostate, that they sought to cast Him down from the brow of the hill (a precipice of the western hill, that by the Maronite church) whereon their city was built; but "He passed through the midst of them."

His main Galilean ministry begins with this, as recorded in the synoptical GOSPELS [see]: Matt. iv. 12-17, Mark i. 14, 15; after John's imprisonment, which had not taken place at the earlier visit (John iii. 24, i. 45, ii., iv. 1-3, etc.). His Judæan ministry is John's main subject. However, Luke from ix. 51 to xix. 28 records Christ's ministry between the feast of tabernacles in October, A.U.C. 782, and the triumphal entry before the last passover, April 783. Eusebius (H. E., iii. 24) states that the three synoptical evangelists recount "what was done by our Saviour *in the space of one year* after the imprisonment of John the Baptist." This period is divided into two by the feeding of the 5000 about the time of that passover which our Lord was debarred from keeping at Jerusalem by the murderous designs of the hierarchical party there. The events up to and including the feeding, a period of little more than three weeks, are fully detailed; those of the remaining period are only in part narrated. Luke's order of events seems from his own statement (i. 3, "from the very first," viz. the Baptist's birth, "to write in order") to be the chronological one; in the first portion (viz. that before the feeding) it is confirmed by Mark, also by John. Matthew's grouping of the discourses and events in clusters is designed for other than chronological sequence: the sermon on the mount, the instructions to the twelve before their mission, the collection of parables (xiii.), that of miracles (viii., ix.): he notices *place*, where the order of *time* is not observed, showing it was not ignorance of the order of time which caused his non observance of it (viii. 5, 14, 18, 28; ix. 1; xii. 9; xiii. 1).

In fulfilment of Isa. ix. 1 He, after His rejection at Nazareth (Matt. iv. 13-17), settled at CAPERNAUM [see] hard by the populous plain of Gennesar, a

"people that sat in darkness," being half gentilized by the neighbouring nations. The people remembering His miracle on the nobleman's son a few weeks before (John iv. 46) "pressed upon Him to hear God's word"; then the miraculous draught of fishes was the occasion of His drawing Simon, [Andrew,] James and John *permanently* from earthly fishing to become "fishers of men" (Luke v. 1–10, Matt. iv. 18–22, Mark i. 14–20). Zebedee being a man of means, and with ship and "hired servants" (Luke v. 7, Mark i. 20; John's acquaintance with the high-priest, John xviii. 15, implies the same), the report of the miracle and its effect on the four attracted many to hear Jesus Christ next sabbath in the synagogue. Then followed the casting out of the demon (whose wild cry is recorded in Mark i. 24, *Ea*), and the cure of the fever of Simon's wife's mother (Luke iv. 33–39), transposed in Luke to bring into better contrast by juxtaposition Christ's rejection the sabbath before at Nazareth and His welcome this sabbath at Capernaum. Mark chronologically places the two cures *after* the miraculous draught, not *before*. Fevers are generated at the marshy land of Tabiga, especially in *spring*, the season in question. Luke as a "physician" calls it "a great fever," in contradistinction to "a small." Jesus "rebuked" it, as He did the sea (Matt. viii. 26), as the outbreak of some hostile power (comp. Isa. xiii. 16), and infused in her full strength, enabling her to minister.

In the casting out demons three things are noteworthy: (1) the patient's loss of conscious personality (Mark v. 7), so that he becomes identified with the demon whose mouthpiece he is; (2) the appalled demon's recognition of the Son of God; (3) Christ's prohibiting the demon to testify to Him, that the people's belief might not rest on such testimony, giving colour to the Jews' slander (Matt. xii. 24, Mark i. 34). His ceaseless energy in crowding the day with loving deeds vividly appears in Mark i. 32–34, Luke iv. 40, 41. Retiring for communion with God into a solitary place long before day, He was tracked by Simon and the people; but He told them He must go and preach to the other *village towns* (*koinopoleis*) also, with which the Gennesareth plain was studded. His circuit lasted till the eve of the next sabbath, when (Mark ii. 1) He was again in Capernaum. The only incident recorded of the circuit was He healed the leper in the synagogue by His holy touch. Emissaries of the hostile hierarchy from Jerusalem (Luke v. 17) now watched His movements: at first "reasoning in their hearts," which His omniscience detected, as if His assuming the power to forgive sins in the case of the palsied man were "blasphemy" (Mark ii. 6, 8); then "murmuring" at His eating with the publican Levi whom He called that day before the sabbath (ver. 14–17, Luke v. 30); then objecting to His not fasting, whence He was called "a winebibber and glutton," to which He replied by images from the wine before them and the garments they wore, the spirit of the new dispensation must mould its own forms of outward expression and not have those of the old imposed on it, nor can the two be pieced together without injury to both; lastly "filled with madness" at His healing on the sabbath a man with withered right hand, besides His previous justification of the disciples against their censure for plucking corn ears on the sabbath, "the first of a year standing, second in a sabbatical cycle" (Ellicott, Life of Christ; Luke vi. 1 Alex. MS., but Sin. and Vat. omit it), and proclaiming Himself its Lord. They resolve to "destroy" Him (Mark ii. 23–28. iii. 1–6; Matt. xii. 1–14). This resolve at Capernaum was the same as they had already formed at Jerusalem (John v. 1–18), and on the same plea. Nay, they even joined the Herodians their political opponents to compass their end (Mark iii. 6). *Seven* miracles He performed on the sabbath (Mark i. 21, 29, iii. 1, 2; John v. 9, ix. 14; Luke xiii. 14, xiv. 1).

Their murderous plotting was the time and occasion of His withdrawal to the solitary hills W. of the lake, and choosing 12 apostles who should be His witnesses when He was gone. The horned hill of Hattin was probably the scene of their being chosen (Luke vi. 12, 13), and of the sermon on the mount. The beginning and end of this sermon are the same in Luke vi. as Matt. v., vi., vii.; the general order is the same; and the same miracle, the centurion's servant, succeeds. Some of the expressions are found in other collocations in Luke (who gives only the summary in chap. vi.), our Lord giving the same precepts on more occasions than one (comp. Matt. v. 18, vi. 19–21, 24, vii. 13, 22, respectively, with Luke xii. 58, 33, xvi. 13, xiii. 24, 25–27). The sermon's unity precludes its being thought a collection of discourses uttered at different times. Possibly, though not so probably, the longer form was spoken at the top of the hill (Matt. v. 1) to the *apostles* and *disciples*, the shorter when "He came down and stood on the level" a little below the top (Luke vi. 17), to the "great multitude." The variations in the two forms are designed by the Holy Ghost to bring out fresh lights of the same truths. Luke's does not notice the portion on almsgiving, prayer, and fasting (Matt. vi.). The healing of the centurion's servant follows: the first Gentile healed, without seeing Him, by a word, at the request preferred twice by others before he presumed himself to ask (Luke vii. 3–6, Matt. viii. 5, 6).

Next day He ascended the steep up to the hamlet Nain, and restored to the sorrowing widow her son who was being carried for burial, probably to the sepulchral caves on the W. of Nain, of which traces remain. The anointing of His *feet* (only) in Simon's house in some neighbouring town by the sinful but forgiven woman followed. Mary of Bethany anointed His *head* as well as His feet. Both wiped His feet with their hair, the sinful woman also kissed and washed His feet with her tears (Luke vii. 38, John xii. 3, Mark xiv. 3). Not Mary Magdalene, whose possession by demons does not prove impurity, as on the other hand this woman's impurity does not prove demoniacal possession. About the same time John Baptist from his dungeon at Machærus sent two disciples to inquire whether Jesus is He that should come; *primarily* to convince *them* (as Jesus in fact did from His miracles and His gospel preaching: Luke vii. 18–23, Matt. xi.) that thus to the last he should be the Bridegroom's friend, introducing the bride to Him (John iii. 1–29, 27–30); *secondarily* to derive for *himself* the incidental comfort of accumulated conviction. Next followed the short circuit of a couple of days preaching from city to city, attended by ministering women (Luke viii. 1–3): Mary Magdalene, Joanna, Susanna, and many others, including possibly the woman who "loved much" and evidenced it because she knew by "faith" "her many sins forgiven" (vii. 46–50).

He returned to His "home" at Capernaum (marg. Mark iii. 19, 20), and the multitude flocked together so eagerly that the disciples "could not so much as eat bread"; so His kinsmen "went out (of their temporary abode at Capernaum) to lay hold on Him, saying, He is beside Himself." A few verses later (Mark iii. 31) they with His mother arrived at the house "desiring to speak with Him," and He replied to His informants, "My mother and My brethren are these which hear the word of God and do it." The cure of the demoniac blind and dumb was the occasion of the Pharisees attributing His miracle to Beelzebub (a charge repeated again subsequently: Luke xi. 14, 15), and elicited His warning that they were verging towards the unpardonable sin against the Holy Ghost, viz. the expression of their inward hatred of what they knew and felt Divine so as to lose the power of fulfilling the conditions required for forgiveness. On the evening of the same day from a fishing vessel He spake the series of parables beginning with that one recorded by all the three synoptical Gospels, that of the sower, as His eyes rested on the cornfields reaching to the margin of the lake. At the close the apostles took away from the lingering multitude their wearied Master "as He was" (Mark iv. 36), in the vessel towards the eastern shore. A storm wind from one of the deep ravines in the high plateau of Jaulan, which "act like gigantic funnels to draw down the winds from the mountains" (Thomson, Land and Book) and converge to the head of the lake, burst upon the waters (Luke viii. 23, "came *down*" appropriately, for the lake is 600 ft. lower than the Mediterranean), and the ship filled and they were in jeopardy. His word sufficed to quell the sea in the world of nature, as previously the demons in the spirit world. On reaching the eastern shore the two Gergesene demoniacs (of whom the prominent *one* alone is noticed by Mark and Luke) met Him. The tombs where was their home still

are visible in the ravines E. of the lake. The manifold personality of

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the *one*, his untameable wildness, self mutilation with stones, his kneeling, shouting, and final deliverance are graphically told by Mark (v.). By our Lord's command he became first preacher to his own friends, and then in Decapolis (Luke viii. 39).

On Christ's return to the western shore followed the raising of Jairus' daughter with studied privacy (contrast the *public* raising of the Nain widow's son, each being dealt with as He saw best for them and for His all wise ends), preceded by the cure of the woman with the issue of blood. Again He visited Nazareth and taught on the sabbath. The same incredulity of His countrymen (John i. 11), though now expressed by contempt rather than by violence as before, showed itself: "is not this the carpenter?" etc. (Mark vi. 1–6, referring probably to His having worked with Joseph the carpenter in youth.) Their unbelief, which made Him "marvel," stayed His hand of power and love (Isa. lix. 2); but even the promiscuous and exceptional cures He wrought there manifested His Divine grace and power.

Soon after John Baptist's murder the twelve returned and "told Jesus all they had done and taught" (Mark vi. 30, etc.), and He considerately invited them to retire to the farther side of the lake for rest, to the neighbourhood of Bethsaida Julias. Five thousand people soon broke in on His retirement, and instead of sending them away He first fed their souls, then their bodies, making them sit on the green grass table land N.E. of the lake, or else the plain by the Jordan's mouth (Luke ix. 10-17). The miracle constrained them to confess, "this is of a truth that prophet that should come into the world"; it is one of *the seven* selected by John to be recorded. On the same evening that the Jerusalem multitudes were having the paschal lambs slain for the feast, He the true Lamb in eastern Galilee was feeding other multitudes, and on the following day in the Capernaum synagogue discoursed on the bread of life and His flesh which must be eaten in order to have life (John vi. 22, etc.).

From ministering in Judæa He had gone to minister in eastern Galilee, which was the more Judaized part. Now He proceeds to the more Gentile part, viz. northern Galilee. Teaching and preaching characterized this period, as miracles had the former. Thus a progressive character is traceable in Christ's ministry. Luke devotes to this period only from ix. 18 to 50, Mark from vi. 45 to the close of ix. Matthew gives the fullest record of it. Christ's performance of miracles was regulated by the faith of those to whom He ministered; amidst the imperfect faith of the northern frontier lands little scope for them was afforded, and they were few.

After feeding the 5000 Christ directed His disciples (Mark vi. 45) to cross to Bethsaida (not Julias at the head of the lake, but on the W. at Khan Minyeh, or Bat-Szaidu, meaning "the house of fish," a name likely to belong to more than one place on a lake so famous for fish. The gale

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which brought boats from Tiberias to the N.E. coast, but delayed a passage to the W., must have been from the S.W.: John vi. 23. Therefore the Bethsaida here was a town on the W. coast which the apostles were making for, but in vain). It was "evening" (Matt. xiv. 15), *i.e.* the first evening or *opsia*, between three and six o'clock, towards its close, before the 5000 sat down, the day being "far spent" (Mark vi. 35). At the beginning of the second evening (from sunset to darkness) after six the disciples embark (John vi. 16), and before its close reach the mid lake (Mark vi. 47, Matt. xiv. 24) and encounter the gale which, beginning after sunset, was now at its height. For hours they made slow progress, till Jesus "in the fourth watch" came walking to them on the waters (the attribute of God: Job ix. 8, Ps. lxxvii. 19). He had "departed into a mountain Himself alone" because He perceived that the people would come and take Him by force to make Him king (John vi. 15). Now He comes to the relief of His disciples. "He would have passed them," to elicit their faith and prayers (Mark vi. 48, Luke xxiv. 28); also leading the way toward the desired haven. Then followed Peter's characteristically impulsive act of faith, and failure through looking at the dangers instead of to Jesus, and his rescue in answer to his cry (Ps. xciv. 18). This miracle "amazed the disciples sore beyond measure," so that "they worshipped Him, saying, Of a truth Thou art the Son of God." The people on the E. side of the lake followed after Jesus to the W. side in some of the boats which had come from Tiberias (the W. side), and found Him at Capernaum. It was the 15th day of Nisan, a day of "holy convocation, in which no servile work was done," the day succeeding the passover eve (Lev. xxiii. 6, 7). Appropriately, as His miracle of the loaves the evening before answered to the passover, so His discourse in Capernaum synagogue on Himself as the Bread of life (in His incarnation "coming down from heaven," and in His *atoning death* where He gave His flesh "for the life of the world," appropriated by faith, John vi. 35, 50–52) was on the day of holy assembly the first of the seven. [See CAPERNAUM.] Less malignity appears in His hearers than on His former visit (Luke vi. 7, 11); for the emissaries of the hostile faction from Galilee, Judæa, and Jerusalem, were away celebrating the passover in the metropolis. Some doubters and cavillers of the hostile party (called by John "the Jews," John vi. 41) murmured at His calling Himself "the Bread which came down from heaven." But the multitude who had come after Him in the earlier part of His discourse questioned in a less unfriendly spirit. Some disciples "went back and walked no more with Him"; but Peter in the name of the twelve declared "we are sure that Thou art that Christ, the Son of the living God" (Sin. and Vat. and other *best* MSS. read "THE HOLY ONE OF GOD"; received reading is evidently a marginal correction from Matt. xvi. 16). The reference to the Eucharist can only be indirect, for it was *not yet instituted*: the saved thief on the cross never partook of it; "the son of perdition," Judas, did. The eating of His flesh which is essential to salvation can only therefore be spiritual (ver. 63).

Healings in the Gennesaret plain near Capernaum for a few days followed (Matt. xiv. 34-36; Mark vi. 55, 56). Pharisees and scribes then came from Jerusalem (Matt. xv., Mark vii.). Having craftily gained entrance into the disciples' social meetings they observed and now charge Jesus with His disciples transgressing the tradition of the elders which forbad eating with unwashen hands. He in reply condemned them because they also transgressed God's fifth commandment, to honour parents, and in their hearing calls the multitude and warns the latter that defilement comes from within, not from without. Both the truth and the publicity grievously offended the Pharisees. Herod very shortly before, perplexed on hearing the fame of Jesus, had surmised with others that "this is John Baptist risen from the dead, and therefore mighty works do show forth themselves in him" (Matt. xiv. 2). The *I* is emphatical in Luke ix. 9: "John have *I* beheaded, but who is this?" Guilty conscience recalls his perpetrated murder, and fills him with superstitious fears. Sadducean unbelief on the other hand whispered that his fears might be groundless after all. So he desired to see Him to satisfy himself.

Eastern Galilee was no longer a safe place for Jesus and His apostles, therefore the Lord withdrew to the N.W. to the confines of Tyre and Sidon (Mark vii. 24, Matt. xv. 22) for quiet seclusion, where He might further instruct the twelve. He did not cross into the heathen territory, but a Syrophœnician woman crossed from it to

Him. Descended from the Canaanite idolaters who fled to the extreme N. from Palestine on its conquest by Israel, she yet exhibited a faith which triumphed over repeated trials whereby the Lord designedly tested it. She extended His mission beyond "the lost sheep of the house of Israel" to include her. Counting herself a "dog" she *by faith* was counted by God His *child* (Gal. iii. 26). The demon was cast out, her child healed, and herself commended for a faith which almost surprises the Giver of it, and which was irresistible with Him: "O woman, great is thy faith! Be it unto thee *even as thou wilt*." Thence He returned through the half heathen Decapolis, which was almost wholly on the E. side of the sea of Galilee. The Vat. and Sin. MSS., besides the very ancient MS. of Beza and others, old Latin, Vulg. and Copt. MSS., read Mark vii. 31, "from the coasts of Tyre He came *through Sidon* unto the sea of Galilee." This implies that Jesus actually passed on to the heathen Sidon, the stronghold of Baal and Astarte worship. Thus the climax of mercy was reached; an earnest of the extension of His kingdom, after His ascension, from Jerusalem to Judæa, from Judæa to Samaria and half Judaized half heathen Galilee, and from thence to the uttermost parts of the Gentile world (Acts i. 8).

Thence He began His southeastern circuit through Decapolis to the shore E. of the sea of Galilee. A deaf man with an impediment in his speech was cured there. In his case and that of the blind man at Bethsaida Julias there is the peculiarity (probably to awaken attention to His act in both the patient and the unspiritual crowd) that He took each away from the crowd and He used the action of touching (comp. 1 John i. 1 spiritually; Dan. x. 15, 16; Ps. li. 15; Eph. vi. 19) and spitting (comp. spiritually Ps. xxxiv. 8) on the parts affected; and in the blind man the cure was gradual (comp. Mark iv. 31, 32; vii. 32-35; viii. 22-25). The half Gentile Decapolitans thereupon glorified the God of Israel (Matt. xv. 31), drawn by the Divine Son to recognise the Father and to take Israel's God for their God. Then followed the feeding of the 4000 with seven loaves (probably on the high ground E. of the lake near the ravine opposite to Magdala, now wady Semak). The place was near that of the feeding of the 5000; but the number of loaves in the miracle of the 4000 was greater; the number of the fishes also ("a few" among the 4000, only two among the 5000: Mark vi. 38; *fish* naturally would be forthcoming, the apostles being fishermen and near the lake); the number of baskets of remnants less (seven *spurides*, but from the 5000, 12 *kophinoi*); the number of people less; the time they had been with Jesus longer, three days, only a day in the case of the 5000 (Mark vi. 33-35, viii. 2). The impulsive coast villagers of the N. and W. (for they had run on foot after our Lord from the W., round the N. end of the lake, and received accessions to their numbers from Bethsaida Julias: Mark vi. 33, Matt. xiv. 13) would have made Jesus Christ a king had He not withdrawn (John vi. 15). The Decapolitans and men of the E. coasts made no such attempt. The 4000 Decapolitans were mainly Gentile; the 5000 N. and W. Galileans were Jewish. The distinction (though unobserved in the English "baskets") is accurately maintained between the *spurides* of the miracle of the 4000 and the *kophinoi* of the 5000. When our Lord refers back to both miracles (Matt. xvi. 9, 10), with the undesigned minute accuracy that characterizes truth He says, "Do ye not remember the five loaves of the 5000; and how many *kophinoi* ye took up? neither the seven loaves of the 4000, and how many *spurides* ye took up?" Comp. Gr., Matt. xvi. 9, 10, with Matt. xiv. 20, xv. 37. *Spuris* expresses in Acts ix. 25 the basket in which Paul was let down, therefore it was *capacious*. *Kophinos* was the common provision *basket*, therefore smaller; there were 12, as each of the apostles carried one. Possibly the amount of remnants in the seven spurides was as much as, or more than, that of the 12 kophinoi. The company of 5000 sat on "the green grass, much" of which was in the place (Mark vi. 39, John vi. 10); the 4000 sat "on the ground" (Matt. xv. 35, Mark viii. 6).

PROVISION BASKETS.

Next He crosses to Magdala (on the W. of the lake, now *el Mejdel*, a village of a few huts; Sin. and Vat. MSS. read *Magadan*) or to Dalmanutha (from *darab, pointed, i.e.* among the cliffs) in its neighbourhood (Mark viii. 10, comp. Matt. xv. 39). The Pharisees for the first time now in concert with the Sadducees hypocritically (for they had no real desire to be convinced) desired a "sign from heaven, tempting Him." The only sign He vouchsafed to this spiritually "adulterous" generation, which could not discern the signs of the times, was that of Jonah. Jesus was about to cast Himself into the angry waves of justice which would have otherwise overwhelmed us, as a piacular victim, and then rise again on the third day like the prophet. His stay was brief. Embarking again in the ship in which He had come (Mark viii. 13), and warning His disciples against the leaven of their doctrine, He comes to Bethsaida Julias and heals the blind man, with significant actions accompanying the healing, and by a gradual process.

Next He journeys northwards to Cæsarea Philippi. In this region occurred Peter's famous confession of Jesus Christ as "the Christ the Son of the living God," a truth which Jesus charged them not to make known, as His time was not yet come and premature announcement might have excited popular outbreaks to force on His kingdom. There is a "fulness of time" for which all God's dispensations wait. Here also for the first time formally Jesus announced what seemed so contrary to His Divine claims, His coming death, which offended Peter and brought on him sharp rebuke as his previous confession brought him praise. Here too, six days later (Mark ix. 2, Matt. xvii. 1; "*about* eight days after," Luke ix. 28), occurred the transfiguration on mount Hermon near Cæsarea (Mark ix. 3, where the reading "*as snow*," omitted in Sin. and Vat. MSS. but supported by Alex. MS., that of Beza, and the oldest Lat. and Vulg., favours *snowy* Hermon, which is moreover near Cæsarea Philippi, in the neighbourhood of which the transfigura-

HERMON, NEAR BANIAS.—PROBABLE SCENE OF THE TRANSFIGURATION.

tion took place, not Tabor with a fortified town on its top). Moses and Elias appeared with our Lord, to show that the law and the prophets were fulfilled in Jesus Christ, whose "decease" was the subject of their conversation (Luke ix. 31), the very thing from which Peter shrank (Matt. xvi. 21-23). The glory then revealed was a counterpoise to the announcement of His sufferings, from which Peter had shrunk, and would confirm the three primates among the twelve so as not to lose faith because of His sufferings foretold just before. (Matt. xvi. 21, 27, 28; xvii. 1, etc.) The following day, on His descent from the mount, He found the scribes questioning with the disciples respecting their inability, through defective faith, to cure a deaf and dumb demoniac. What a contrast! heavenly beings on the mount, devils and unbelieving disciples below! His face still beamed with the glory of the transfiguration, just as Moses' face shone after being in Jehovah's presence (Exod. xxxiv. 29-35); so that "the people were greatly amazed, and running to Him saluted Him" (Mark ix. 15). The Lord rebuked the "faithless (the disciples; comp. before, Matt. xvii. 19-21) and perverse (the scribes) generation"; the demoniac's paroxysm became more violent "when he saw Him" (Mark ix. 20; so in the case Luke iv. 34), so that he fell foaming and wallowing. The father said, "if Thou canst do anything, have compassion"; Jesus replied [The question is not, if *I* can *do*, but] "if *thou* canst *believe*; all things are possible to him that believeth." With tears the father cried, "Lord, I believe, help Thou mine unbelief." Seeing the people running together, and the father's faith having been now proved, Jesus by a rebuke cast out

the demon, and with His hand lifted up the lad, almost dead with the reaction (as Mark describes with the vividness of an eyewitness, Peter being his prompter).

Next the Lord turned S., and at Capernaum by a miracle paid the half shekel apiece, for Himself and Peter, appointed to be paid by every male from 20 years old for the temple service (Exod. xxx. 13; 2 Kings xii. 4; 2 Chron. xxiv. 6, 9). The late demand of the tax levied months before is attributed by Bp. Ellicott (Life of Jesus Christ) to the Lord's frequent absences from Capernaum. As son of the temple's King He might claim exemption from the temple tribute, but His dignity shone only the brighter by His submission. Elation at their Master's power now bred contention among the disciples for preeminence; instead of laying to heart His prediction of His being delivered into wicked men's hands, they did not even understand His meaning and were afraid to ask Him. Forgetting their own late inability through want of faith to cast out the demon at the foot of the transfiguration mount, they forbad one casting out demons *in Jesus' name*, because "he followed not with them." (This combined with the confidence implied in his character, Mark x. 38, 39, shows that John had not merely the feminine softness and meditative quiet commonly assigned to him, but was also a "son of thunder," implying fiery zeal: 2 John 10, 11; 3 John 9, 10). The Lord replied, "Forbid him not, for he that is not against us is for us" (Luke ix. 50). This is the maxim of *charity towards others*. The seemingly contrary maxim (xi. 23) is that of *decision in regard to ourselves*. (Therefore the Gr. in ix. 50 is *hos ouk esti*, but in xi. 23 *ho mē ōn*.) We are to hail the *fact* of the *outward* adhesion of *others* to Christ's cause in any degree, the judgment of their *motive* resting with Him; but we are to search *our own* motives, as before Him who knows them and will judge us accordingly. Comp. Num. xi. 28, Acts xv. 8, 9. A misgiving that they had acted wrongly probably suggested John's mention of the fact after Jesus set the little child in the midst and said, "whosoever shall receive one of such children *in My name receiveth Me*": the man in question had used Christ's *name* without avowedly *receiving Him*; not numbered among the apostles, yet by faith exercising apostolic powers

At this period lowliness, guarding against offending the little ones at any earthly cost, love and forgiveness, illustrated by the parables of the one lost sheep and the unforgiving though forgiven debtor, were the chief subjects of Christ's teaching (Mark ix. 33–50, Matt. xviii.).

Here a new and distinct phase of Christ's ministry begins, "the time that He should be received up" (Luke ix. 51). This period begins with His journey in October to the feast of tabernacles, and ends with His arrival at Bethany six days before the passover. The priestly party's design to kill Him was now matter of public notoriety, and the Pharisees sent officers to take Him (John vii. 25, 30, 32). From Luke ix. 51 to xviii. 15 Luke's Gospel has no parallel notices in Matthew and Mark, except xi. 17, xiii. 18, probably the repetition of the same truths on a later occasion (Mark iii. 24, iv. 30). From xviii. 15 Luke coincides fully with Matthew and Mark. The connection is earlier renewed; comp. Luke xvii. 11 with Matt. xix. 1, 2, Mark x. 1; Luke alluding to the journey from Ephraim (John xi. 54) through "Samaria and Galilee," Matthew and Mark through Perœa "beyond" or "the farther side of Jordan." But at xviii. 15 the account of the blessing of the infants undoubtedly reunites the three synoptists. The notes of *time and place* in the portion of Luke (ix. 51—xviii. 15) are vague, the Holy Spirit's design there being to *supply* what the other evangelists had not recorded and which He saw fit for the edification of the church. John supplies three chronological notices of three journeys *toward* Jerusalem in this period. Luke ix. 51–53 answers to His journey to the feast of tabernacles (John vii. 10), when "He went up not openly, but as it were in secret," so that it was only because "His face was as though He would go to Jerusalem" that the Samaritans would not receive Him. "The time that He should be received up" includes not merely His *last* journey thither, but the whole period between the close of His *regular* ministry and His last passover; a season preparatory for His death and His being received up, and preceded by prophecies of it (Mark ix. 31). Again Luke xiii. 22 corresponds to John x. 40, xi. 1, His *second* journey three months later *toward* Jerusalem, but not reaching farther than *Bethany*, from *beyond Jordan* whither He had withdrawn. He had remained previously in Judæa between the feast of tabernacles and that of the dedication (John vii. 2, 10; x. 22, 40). His *third* journey, in Luke xvii. 11, answers to Matt. xix. 1, Mark x. 1, and to His previous retirement to Ephraim, near the wilderness or hill country N.E. of Jerusalem (John xi. 54); and shortly precedes the last passover.

Soon after the feast of dedication Jesus Christ retired to the Perœan Bethany (John x. 40), and during His stay there many believed on Him, the place where John baptized suggesting the remembrance of his testimony concerning Jesus Christ and how true it proved to be. Thence began His second journey towards Jerusalem (John xi. 7, Luke xiii. 22) ending at Bethany (John xi. 47, 54), whence He turned to N.E. to Ephraim; thence the *third* journey began through Samaria, Galilee, Perœa, to Bethany six days before the passover, about April 1, A.U.C. 783.

His brethren (cousins) practically disbelieving His Godhead, yet recognising His miraculous power, urged Him to go to Judæa, and display there those wondrous works which might attract to Him that public acceptance which, as worldly men, they took it for granted was His aim (contrast John vii. 3, 4 with v. 41, 44): "no man doeth anything in secret, and he himself (personally) seeketh to be known openly," as Thou who claimest to be Messiah must necessarily desire to be. He replied to them, as to His mother formerly, "My time (for being glorified) is not *yet* come," "I go not up *yet* unto this feast" (Sin. MS. and MS. of Beza read "I go not up unto," *i.e. in your carnal, self seeking spirit*, I go not up to it *at all*; but Vat. MS. and Vulg. support A.V. reading, "not *yet*."). "He went up as it were in secret," subsequently, after His brethren; not to work astounding wonders, but to win souls from among those gathered to the feast. His disciples accompanied Him; their way was through Samaria, the less frequented route than Perœa (Luke ix. 52, 54). One at least showed the same zeal to follow Jesus which had appeared among the Samaritans at His former visit (John iv.); but Jesus pathetically told him now, "Foxes have holes, . . . the Son of man hath not where to lay His head." A similar answer to a *scribe* in Matt. viii. 19–21 is differently connected, the same incident probably occurring twice. Jesus about the midst of the feast went up to the temple, and taught the throngs crowding now in its courts. The *residents of Jerusalem* (John vii. 25, as distinguished from both "the people," ver. 20, or *general multitude*, and the *hostile* "*Jews*," ver. 15) expressed wonder that the rulers allowed Him whom notoriously they sought to kill to speak openly, adding that He could not be the Christ, since they knew whence He was. But many of *the multitude* believed (31) because of His miracles. The priestly party thereupon sent officers to take Him. Fear of the multitude and the awe inspired in the officers by hearing Him ("never man spake like this man," 45, 46) prevented His immediate apprehension; and Nicodemus' pertinent and bold (50, contrast him John iii. 2) question, appealing to their own law which, with all their boasting of it, they were violating, stayed further proceedings. Meantime Jesus had for the first time *publicly* announced to the adverse "Jews" His removal: "ye shall seek Me and not find Me, and where I am thither ye cannot come" (34, 36); and on the last and great day of the feast (the eighth, a solemn sabbath, Lev. xxiii. 36), alluding to the libations on the altar, of water from Siloam, on each of the seven previous days, He invited all to come to Him for the living waters of the Spirit which He was to give upon His ascension (John vii. 37, 39).

The account of the woman taken in adultery follows; not in Sin. and Vat. MSS. Ellicott on the authority of some cursive MSS., and because of its style resembling Luke's, and because of similar temptations of Jesus occurring in Luke xx., transposes it to the end of Luke xxi.; but see above. Then followed His discourse concerning the Father's testimony combining with His own: "the

Father hath not left Me alone, for I do always those things that please Him" (John viii. 29); words which converted many of His opponents. These He taught that it is only by "continuing in His word" that they can become disciples indeed, and know and be made free by the truth. The objection of some that they were free already, as being Abraham's seed, drew forth His reply that, like Abraham's seed, Ishmael, cast out of the house as son of the bondwoman, so they, as long as they committed sin, were its bondslaves, not sons of the free, who alone abide in the Father's house for ever (Gal. iv. 23-31). He further charges those seeking to kill Him for telling the truth with being children of the devil, a murderer and liar from the beginning. They sneered at Him as a Samaritan, possibly because of His converse with that people for their salvation (John iv.). He challenges them, "which of you convicteth Me of sin?" and declares that Abraham, whose seed they claimed to be, rejoiced to see His day, and was glad, and that "before Abraham was (came into created being, Gr.) I am" (essentially). Understanding this rightly to be a claim to Godhead, they would have stoned Him but that He passed through their midst, as in Luke iv. 30.

On the sabbath He healed the "beggar" (John ix. 8, "seen him that he was a beggar," Sin., Vat., Alex. MSS.), blind from birth; anointing his eyes with clay, and making the cure depend on his going and washing in Siloam. The noteworthy features in the man were implicit faith (contrast Naaman's pride at first, 2 Kings v.); fearless confession of the miracle to his neighbours and the hostile Pharisees; disregarding consequences, even at the risk of expulsion from the synagogue, which his very parents shrank from; his brave retort on their "*we know* that this Man is a sinner," with "*I* know . . . I was blind, now I see . . . *we know* that God heareth not sinners"; his simplicity confounding the wise, his belief in and worship of Jesus Christ as the Son of God (he had previously believed in His being *the Son of man*) as instantly on Jesus revealing Himself as he had obeyed His direction for the cure of his bodily blindness. Then followed the loving discourse on Himself as the Good Shepherd and the Door.

Next He sent forth the *seventy* (Luke x. 1), their *number* intimating the coming worldwide extension of the gospel, for at the feast of tabernacles shortly before (John vii.) sacrifices, according to custom, were offered for 70 heathen nations as representing *the world*; whereas the twelve represented Israel alone (Matt. x. 5), to whom the first gospel offer was restricted. During the interval between the feast of tabernacles and that of the dedication (John x. 22) comes the series of discourses beginning with the good Samaritan (Luke x. 25) and ending with the cure of the woman with a spirit of infirmity (xiii. 10-17). The rich fool and the barren fig-tree (xii. 16, xiii. 6) are characterized by a feature frequent in the parables in Luke, they are suggested by some incident. Judæa probably was the scene; here in Bethany at this time Jesus visited Mary and Martha (x. 38). The cure of a "dumb" demoniac (xi. 14, 15) and the Jews' blasphemy seem to have occurred now a second time; the blasphemy originating first with the Pharisees (Matt. ix. 32-34, xii. 22-24) "a devil *blind* and dumb" was reiterated by others. The enmity of the priestly party was intensified by His open denunciations of their hypocrisy (Luke xi. 39-54). The cure in the synagogue on the sabbath of the woman bound by Satan 18 years was made ground for censuring Him on the part of the ruler; but He so answered that His adversaries were shamed to silence, and the people all rejoiced.

After a two months' ministry in Judæa, on the FEAST OF DEDICATION [see] (John x. 22, 23), about December 20, He was again at Jerusalem. Formerly in Galilee He had forbidden His disciples to divulge His Messiahship (Matt. xvi. 20); but now openly in Solomon's porch (the cloister on the E. side of the temple had in part escaped burning, 2 Kings xxv. 9), which afforded some *cover*, it being "winter," He proclaims His Divine oneness with God (John x. 30). Jewish custom did not at this time assign the title "the Son of God" to Messiah (x. 24). So Jesus did not plainly avow Himself Messiah to the Jews whose Messianic hopes were carnal and the watchword of rebellion, but includes it in the higher title proclaiming His Godhead. Thereupon a third time (v. 18, viii. 59, x. 31) the Jews sought to kill Him for blasphemy, now as on the second occasion taking up the stones that lay about the cloisters which had suffered from fire in the revolt against Sabinus, and were being restored (Josephus, Ant. xvii. 10, § 2, xx. 9). The Gr. (*ebastasan*) implies not merely "they took up (*ēran*, viii. 59) hastily stones," but deliberately *held them in their hands* ready for use; so ver. 32, "for which . . . do ye stone (are ye stoning) Me?" Jesus Christ replies, If God calls the rulers to whom the word of God (constituting them such) *came*, "gods," as being His representatives, *a fortiori* He who *is* the Word of God "whom the Father sanctified and sent into the world" (John xvii. 18, 19; Luke i. 35) may claim without blasphemy to be "the Son of God."

He thereupon withdrew to the scene of John Baptist's ministry, Peræan Bethany (the oldest reading for Bethabara, near the Jordan ford nigh Jericho) (John x. 40, i. 28). Here He stayed till His second journey to Bethany nigh Jerusalem (Luke xiii. 22), which He moved "toward" slowly, "teaching" in the several "cities and villages." The Pharisees seeking to get Him again in Judæa to kill Him, and impatient of His success in Peræa, urged Him to "depart," on the plea that "Herod would kill Him." But Herod's aim was that He should *depart*, being perplexed whether to honour or persecute Him (ix. 7, 9); the Pharisees' aim was to get Him out of Herod's land, where He was comparatively safe, to Judæa where they might kill Him. Herod used the Pharisees as his tools. So, reading the hearts of both, He said, "Go tell that *fox*, behold I do cures to-day and to-morrow (*i.e.* for two days in his territory), and the third day I shall be (I *am being*, *i.e.* soon and certainly) perfected," *i.e.* shall begin that journey which (though retraced from Ephraim, John xi. 54) will be the last to *Jerusalem* (for the second journey ended in Bethany, then back to Ephraim, thence to Jerusalem), and to My sacrifice to be there perfected. (Comp. the apostles' fear of that journey as likely to close in His death, John xi. 8, 16.) This naturally suggested the pathetic apostrophe to Jerusalem (Luke xiii. 34, 35), which with some variation He repeated later, after His triumphal entry into Jerusalem. The people's acclamation, "blessed is He that cometh in the name of the Lord" (*i.e.* having His *attributes*, comp. Exod. xxiii. 21 end), was but a partial pledge of His prophecy's final fulfilment, a slight earnest of Israel's universal acceptance of Messiah hereafter (Luke xix. 38; Mark xi. 9; Zech. xii. 10, xiv. 9). A sample of His "cures to-day and to-morrow" is given (Luke xiv.), that of the dropsical man (one of the seven performed on the sabbath) in the chief Pharisee's house, who had invited Him for the purpose of watching Him. He answered the cavil as to the cure on the sabbath, as in xiii. 15. Naturally at the Pharisee's entertainment He exhorted the entertainer in making a feast to invite the poor, and to look for his recompence at "the resurrection of the just"; also in answer to a guest's remark He spake the parable of the great supper. The crowding of "all the publicans" to Him (xv. 1) would be likely in the productive region near the Jordan's fords, where they were numerous. The Pharisees' murmurs thereat drew from Him the parables of the lost sheep, the lost coin, the prodigal son; and to His disciples, in the Pharisees' hearing (xvi. 1, 14), the unjust steward and Lazarus and the rich man. It was just before this Jesus received the sisters' message as to *Lazarus' illness*. Jesus' thoughts would be upon him; naturally then He would use the *name* (=Eleazar, *God's help*) in the parable; the words "neither will they be persuaded, though one rose from the dead," are thus prophetical; so far from being persuaded by His raising Lazarus presently after, they sought to kill both Him and Lazarus (John xi. 53, xii. 10, 11).

From Peræa, where He received Mary and Martha's message (x. 40, xi. 1-6, 7), after two days' delay (the "to-day and to-morrow" of Luke xiii. 33), He proceeded a two days' journey (from Jordan to Jericho five miles, thence to Jerusalem 18) to Bethany, where Lazarus had been *four* days dead. His raising Lazarus there, whereby He conquered corruption as well as death, converted

even some of His adversaries (John xi. 45) and attracted crowds to see the raised man; the multitude of eye-witnesses in His train were met by the people from Jerusalem, who heard of the miracle, and who had come to the feast, so that a vast number with palm branches escorted Him at His triumphal entry upon an ass colt, crying "Hosanna, blessed is the King of Israel that cometh in the name of the Lord," fulfilling Zech. ix. 9.

On the other hand the miracle roused the Pharisees to convene a council, at which they expressed their fears that if they let Him alone all would believe on Him, and the Romans take away their nation. Whereupon Caiaphas under the Spirit said, "It is expedient that one man should die for the people, and the whole nation perish not"; *the Spirit* intending thereby that He should die for Jews and Gentiles, *Caiaphas* meaning thereby only a pretext for killing Him (John xi. 49–52; comp. 2 Pet. i. 20). Jesus therefore withdrew to EPHRAIM [see] (ver. 54), on the borders of Samaria, 20 miles N.E. of Jerusalem; here He stayed a month or five weeks. Then began His third and *last* journey recorded by the three synoptical Gospels, "through the midst of Samaria and Galilee, probably meaning *on the border between* Samaria and Galilee" (Luke xvii. 11), to Bethany, six days before His last passover at Jerusalem. On the Samaritan frontier probably He healed the ten lepers, and received the adoring thanks of the only grateful one, the *Samaritan* (ver. 16–18), a miracle characterized by the cure not taking place till the subjects proved their faith by obedience. In His passing through Galilee the Pharisees asked when the kingdom of God should come. His reply foretells the concomitants of the Lord's coming; the parable of the unjust judge follows, which shows that importunate prayer "day and night" is the means whereby the now widowed elect church will bring the Lord in person to vindicate her speedily (Isa. lxii. 6, 7; Acts xxvi. 7; Luke ii. 37; 1 Tim. v. 5), in opposition to Satan's accusations "day and night" (Rev. xii. 10).

From Galilee He passed to the parts of Peræa near Judæa, where He had preached shortly before (Matt. xix. 1, Mark x. 1). "He came to the frontiers of Judæa, His route lying on the other side of Jordan" (Ellicott); multitudes followed Him whilst there, and were healed. The Pharisees questioned Him about divorce, to compromise Him with either the school of Hillel who allowed divorce "for every cause," or the school of Shammai who allowed it only for adultery; also to endanger Him with the adulterous tetrarch in whose dominions He then was. In beautiful contrast to their cunning follows the parents' bringing of "their infants" (Gr. Luke xviii. 15) "that He should lay His hands on them (in sign of blessing them) and pray" (Jas. v. 16). Jesus' prayers, as He is God not merely "man," avail not only much but altogether. Here also lived the rich youth whose amiabilities Jesus loved, but whose love of his possessions kept him from the sacrifice which Jesus required.

Now Jesus goes before on the way to His death. The disciples, "amazed" and with forebodings, follow (Mark x. 32). With like steadfastness He had set His face toward Jerusalem at His former journey (Luke ix. 51, comp. Isa. l. 7). Privately He foretells to the twelve His coming death and resurrection (Mark x. 31–33), to the multitude He avoids giving offence by announcing it. Even the twelve so little understood Him, their minds being full of temporal Messianic expectations, that James and John coveting the highest and nearest place to Christ prompted their mother Salome to beg it for them, as they were ashamed to ask it themselves. He reaches Jericho, and heals two blind men, of whom BARTIMEUS [see, for reconciliation of seeming discrepancies, also JERICHO] was the prominent one, who importuned the Lord on His entry and was healed with another blind man as Jesus left Jericho. Their cry "Thou Son of David" anticipates by faith that of the palm bearing multitude escorting Zion's King and David's Heir to His capital. Near Jericho Zacchæus, a rich publican, from a sycamore sought to see Jesus, not from mere curiosity but with a heart yearning for "salvation," which accordingly in the person of Jesus spontaneously came to his house, whereas like the publican (Luke xviii. 13) he would have been content to be allowed even to "stand afar off." "All murmured at Jesus going to be guest of a sinner." Still they cherished hopes of His now setting up the kingdom of God "immediately" at Jerusalem (xix. 11). Jesus checks this expectation as to its *immediate* realization, but confirms its ultimate consummation in the parable of the pounds (distinct from the talents, Matt. xxv. 14, 15).

Six days before the passover He reached Bethany (John xii. 1), on Friday Nisan 7, or Friday evening,

BETHANY.

just after the sabbath began, *i.e.* in Jewish reckoning Nisan 8. These six days are as momentous to the new creation as the six days of Gen. i. to the original creation. In the mountain hamlet of Bethany, 15 furlongs E.S.E. from Jerusalem (John xi. 18), He passed His last sabbath. In the house of Simon the leper, whom doubtless Christ had healed (Matt. xxvii. 6; some guess him to be the one grateful leper of the ten, Luke xvii. 16, 18, but he is designated "a stranger" and "Samaritan"), and who was a close relative or friend (*father* according to Theophylact, *husband* others say), of Martha, the sisters made a feast in honour of Jesus (John xii. 1–3). Martha served, Lazarus the raised one was at table. Mary lavished her costly ointment, which proved to be for His burial; Judas hypocritically pretended concern for the poor as if this cost were waste, but Christ immortalized her for the act (Mark xiv. 1, 3–9). This provoked Judas' spite, so that Mark records it in connection with "two days before the passover," when Judas made his bargain with the chief priests (Matt. xxvi. 12–14), instead of in its right place six days before the passover. Matthew and Mark for the same reason record the feast after the triumphal entry instead of *before* it (the right place), in order to connect Judas' bad spirit at the feast with his subsequent treachery.

The triumphal entry followed on the day succeeding the sabbath (our *Lord's day*); the thrice repeated "these things" marks the disciples' act, Zechariah's prophecy of it (ix. 9), and their subsequent recognition of its being the prophecy's fulfilment (John xii. 16). Christ's route was the most southern of three routes from Bethany to Jerusalem. On coming "over against Bethphage," separated by a narrow valley from His route, He sends His disciples for the ass and "colt" (an ass, the animal used in *peace*, Jud. v. 10, x. 4, as the horse for war, was the fit bearer of "the Prince of peace") "tied by the door without in a place where two ways met," saying, "the Lord hath need of them" (contrast Acts xvii. 25, Ps. l. 10–12. What condescension that He should stoop to need anything from His creatures!). On coming in sight of Zion, the city of David, from the ridge of the S. slope of Olivet, "the whole multitude of disciples first" raised the HOSANNA [see], then the general multitude going before, and that which followed Jesus (the two latter because of the miracle upon Lazarus: John xii. 12, 17, 18, see above), took up the cry (Luke xix. 37, Matt. xxi. 9, Mark xi. 9). They cast their garments on the colt as a saddle, and in the way as a token (still practised) of honour. Their acclamations were in the inspired psalmist's (cxviii. 26) and the angels' words (Luke ii. 14), substituting "peace in *heaven*" for "peace on earth"; comp. Col. i. 20, contrast Rev. xii. 7. At one point of the southern route, from a ledge of smooth rock, the whole city burst on Jesus' view, rising as "out of a deep abyss" (Stanley). In this His hour of triumph He wept over it, seeing its coming doom, because it "knew not the time of its visitation," though He wept not over His own near agony. [See JERUSALEM, on the fulfilment of His prophecy that the foe should "cast a trench about, and compass round, and keep it in on every side."] Josephus estimates from the 256,500 lambs sacrificed, allowing ten for every lamb, that two and a half millions attended the passover. Thus the temporary recognition of Jesus as

their Messianic King, and the subsequent rejection of Him, were the acts not merely of the sanhedrim but of the nation (Acts ii. 36, iii. 14, 15; Mark xv. 9–13; John xviii. 40). His temporary triumph was no result of an appeal to the multitude's political prejudices, no false enthusiasm in Him. His tears over the city as doomed were utterly opposed to the general expectations of an immediate earthly deliverer of the Jews from Rome. The acclamations were overruled to suit a then spiritual kingdom, of which *salvation* (as Hosanna, "save we pray") is the prominent feature, though expressing also a future visibly manifested kingdom (Rom. xi. 26, Heb. ix. 28). Jesus therefore, so far from forbidding them, told the objecting Pharisees, "if these should hold their peace the stones would immediately cry out" (Luke xix. 40, comp. iii. 8). He repaired at once to His Father's house, "and when He had looked round about upon all things (with one all-comprehensive glance that instantly detected the desecration at its height in the Gentiles' court), and now the eventide was come, He returned to Bethany with the twelve."

Early on the morrow (Monday) He went forth from Bethany, and on His way cursed the precociously leafy but fruitless FIGTREE [see], from which He had vainly sought figs to allay His hunger (comp. Heb. iv. 15); emblem of the early privileged, professing, but spiritually barren people of God, now doomed (Heb. vi. 7, 8). Next He purges again the temple at the close of His ministry, even as He had done at the opening of it (John ii. 13, 14). His former cleansing had not prevented the resumption of usurious and thievish (Jer. vii. 11) gains in exchanging Gentile for temple coin, and in selling doves, and in carrying vessels through the Gentiles' court, interrupting all devotion, so that God's house ceased to be "an house of prayer for all nations" (Mark xi. 17, Isa. lvi. 7). Now He was not armed with the "whip of small cords" as before; awe of His majestic presence sufficed to check all opposition whilst He overthrew the tables and cast out the sellers. Works of mercy followed judgment; the blind and lame came to Him, though at all other times excluded (Matt. xxi. 14; Lev. xxi. 17, 18; 2 Sam. v. 8; Acts iii. 2), as Lord of and greater than the temple (Matt. xii. 6), fulfilling Hag. ii. 6, 9, Mal. iii. 1. The children about took up the cry of their elders on the previous day, "Hosanna to the Son of David!" The ruling priests, full of "fear" for their own influence being supplanted and "envy" (Mark xi. 18, Matt. xxvii. 18), indignantly remonstrated with Him, and heard that it was the due fulfilment of Ps. viii. 2, "out of the mouth of babes . . . Thou hast perfected praise." Again He returned to Bethany.

Next day (Tuesday) on His way to the city the disciples saw "the figtree dried up from the roots." Jesus thence drew the lesson, already taught after their inability to cast out the demon (Matt. xvii. 20), that faith can remove mountains and believing prayer attain all our desires. But lest the previous miracle should mislead them, as if faith would enable them to take vengeance on enemies, He charges them to forgive others whenever they prayed, else God would not forgive them (Mark xi. 20–26). Again in the temple He preached early to the people hanging on His lips (Luke xix. 48 ["were very attentive," *exekremato*], xxi. 38). A deputation from the sanhedrim, consisting of chief priests (heads of the 24 courses), scribes (expounders and transcribers of the law), and elders (heads of the Jews' chief families), questioned Him, "by what authority doest Thou these things?" viz. the temple cleansing and the cure of the blind and lame in it which they had witnessed (Matt. xxi. 15). If He replied by a claim of Godhead it would afford a charge before the sanhedrim against Him; if not, why did He act as Divine, misleading the people? He replies by a question situated between the like alternative difficulties into which they tried to draw Him: "the baptism of John, was it from heaven or of men?" It was fit they should declare their view of John's mission first, for John had testified to a similar deputation of them the answer to the very question they now ask concerning Jesus (John i. 19–27). They reply, "we cannot (really *will* not) tell." Then by two parables, those of the two sons, and the vineyard, He showed them their perversity individually and nationally, and its fatal end. The publicans were the son that said to God's commands, "I will not," but afterwards repented; the Pharisees, etc., were the second son, who hypocritically professed but never performed. The husbandmen slaying the heir points to their murderous designs as official representatives of the nation; the nation's rejection is foretold as the just punishment of their rejecting Messiah. Again, when perceiving His meaning and wishing to seize Him the chief priests were deterred by fear of the multitude, He spake the parable of the marriage of the king's son.

The hypocritical Pharisees enlisted their political opponents, the time-serving Herodians, to entangle Him into some speech which would compromise Him with Cæsar's stern representative, the Roman procurator Pontius Pilate. Feigning themselves sincere inquirers on a case of conscience, they ask, "Is it lawful to give tribute unto Cæsar or not?" Judas the rebel of Galilee (Acts v. 37) made this his plea, that "God alone is king." The temple of God, thronged with passover keepers on one hand, and the Roman fortress Antonia at its N.W. corner on the other hand, suggested conflicting answers. His tempters flattered Him first that He might answer it is not lawful; "we know Thou art true and teachest the way of God in truth, neither carest Thou for any man, for Thou regardest not the person of men." If so, Pilate would have had no scruple about shedding His blood at the altar, as he had mingled other Galileans' blood with their sacrifices (Luke xiii. 1). If He said it is, His influence with the multitude who looked for Messiah to shake off Rome's yoke would be lost. [See HERODIANS for His reply.] To give to Cæsar what is Cæsar's is not giving a gift but paying a due. Duty to God and duty to Cæsar are not to be put in opposition, but to be *united* in all lawful things, for by God Cæsar rules (Rom. xiii. 1). The rabbins themselves owned, "where the king's coin is current, there the inhabitants recognise the king" (Maimonides, in Gezelah, 5). Marvelling at His answer, His foes by their silence admitted its force.

The Pharisees and Herodians having been foiled, the Sadducees, who in spite of denying a future life had members in the sanhedrim, try Him with a question: "when seven brothers in succession had the same wife without issue, according to the law (Deut. xxv. 5, for the Sadducees accepted the law but rejected tradition), in the resurrection whose shall she be?" He tells them: "ye err, because (1) ye know not the Scriptures, (2) neither the power of God" (Mark xii. 24). In the very pentateuch ("Moses showed at the bush," *i.e. in the passage concerning the burning bush*) which ye quote, God's declaration (Exod. iii. 6) "I am the God of Abraham" suffices to prove Abraham lives, for God said it to Moses when Abraham's body was long dead, and "God is not the God of the dead but of the living." Moreover, when God covenanted with Abraham he was in the body, therefore God's promise will be fulfilled to him not as a disembodied spirit but in his renewed body. "God is not ashamed to be called *their* God, for He hath prepared for them a city" (Heb. xi. 16). The functions of life require the presence of the body. Abraham's soul now receives blessings *from* God, but when raised in the body will live *unto* God, even as Jesus "in that He liveth liveth unto God" in the resurrection life (Rom. vi. 10, 11). Further you ignore (in your disbelief if not in your question) God's power to make those counted worthy to obtain the resurrection from the dead (Phil. iii. 11, 21) equal to the angels, no longer marrying as in the earthly state (1 Cor. vi. 13, 14), nor liable to death, but fully enjoying the perfections of "the children of God, being the children of the resurrection" (Luke xx. 27–38, Rom. viii. 23, 1 John iii. 2, 1 Cor. xv. 44). The multitude were astonished; even certain scribes said, Thou hast well said; and one, whilst the mouthpiece of his party who "tempted" Jesus (seeking to compromise Him with some of the conflicting schools of religious opinion), had a real desire himself to learn from Him who had shown such marvellous spiritual wisdom "which is the first commandment of all?" (comp. Matt. xxii. 35 with Mark xii. 28.) Jesus put first love to God supremely, then love to one's neighbour as one's self. The scribe's better feelings, breaking through the

casuistry of party, heartily recognised that such love is "more than all whole burnt offerings and sacrifices." Jesus commended him, "thou art not far from the kingdom of God." A lawyer had once before (Luke x. 25) similarly answered Jesus' query, "what is written in the law?" which was our Lord's reply to his tempting question, "what shall I do to inherit eternal life?" But that lawyer's definition was an answer to the *general* question as to the *whole* law's substance; *this* lawyer tried whether Jesus would single out *one* command as preeminent above the rest. Then Jesus, having baffled His foes' attempts to entrap Him as to His authority, politics, doctrine, and speculative opinions, and having left them unable to ask further, in His turn asks the silenced Pharisees and scribes in the people's hearing, "How say they that Christ is David's Son?" They could or would not see that as man He is David's Son, as God David's Lord. Rev. xxii. 16 is the answer, at once "Root" and "Offspring" (Ps. cx. 1, Acts ii. 34). Upon their silence avowing their defeat He adds the warning to them, Matt. xxiii., closing with repeating the apostrophe to Jerusalem (comp. Luke xiii. 34, 35).

After denouncing them as "devouring *widows'* houses," as "He sat over against the treasury" He beheld the rich casting in much into the chests, 13 in number, the openings shaped like trumpets, narrow above, broad below (Lightfoot); a poor widow, such as Jesus said were the scribes' victims, came and cast in two mites, her all, (she might have kept one, but she gave *both*: Mark xii. 40–44,) illustrating "love to God with *all* one's strength" (ver. 30, 2 Cor. viii. 12). *They* gave of their abundance, *she* of her penury (Luke xxi. 4). So her act is in everlasting remembrance, a pattern to all ages. Whilst still He was within the temple precincts, perhaps in the women's court, the farthest they could enter, giving them too the privilege of hearing Him, certain Greeks accosted Philip, "we would see Jesus." Philip with wise caution told Andrew his fellow townsman of Bethsaida (John i. 44, xii. 20–22). Being "Greeks" (not merely Hellenists or Greek speaking Jews) they were "proselytes of the gate," wont to attend the great feasts; instinctively they apply to one whose Græcised name attracted them, and who belonging to Galilee of the Gentiles would sympathise with them in their desire to see "the Light to lighten the Gentiles." Jesus accepted this as a pledge of His speedy glorification and the gathering in of the Gentiles; addressing ver. 23 to Philip and Andrew, and the rest of His reply in the hearing of the Greeks and the people (29). From nature He takes the seed corn as an image; if falling into the ground and dying, it continues no longer solitary, but multiplies itself manifold. "His (human) soul was troubled," not at mere physical death, but at death in its close connection with *sin*, from which the Holy One shrank, but which now is to be laid immediately on Him though none was in Him. "Save Me from this hour (if it be possible, consistently with saving men); but (as it is not possible, I willingly meet it, for) for this cause came I unto this hour" (Luke xxii. 53). He shrank too from the now renewed and sharpest conflict with the powers of darkness deferred "for a season" after the temptation (Luke iv. 13, xxii. 42–44, 53). But God's glory (John xii. 28, etc.) was still uppermost in His desires: "Father, glorify Thy name." That filial cry, so honouring to God, brought, as at His baptism and His transfiguration (Luke iii. 21, 22; ix. 29–35), the audible echo of His prayer, "I have both glorified it and will glorify it again"; to the people it seemed only "thunder," to the more receptive a *speech*, which they thought an angel's; to His own intimate disciples the Father's *words*, which one of them, John, records. Jesus declared this voice to be for their sakes, a pledge of Satan's overthrow, and of His own drawing all to Himself in His death.

Jesus then hid Himself from His foes, and from the people who notwithstanding His miracles believed not, fulfilling, according to John, Isaiah's prophecy (vi. 1, 9, 10), the evangelist identifying JEHOVAH there with Jesus here (John xii. 36–41). Several "chief rulers" however believed; but, fearing expulsion from the synagogue by the Pharisees, they did not confess Him (ver. 42, 43; v. 44); contrast the noble blind beggar (ix. 34–41). Before His leaving the temple a disciple, remembering His former words, "behold your house is left unto you desolate" (Luke xiii. 35), remarked on the stupendous stones of the temple (Mark xiii. 1, Luke xxi. 5), implying that its speedy overthrow seemed amazing. He confirms His former prophecy, adding "there shall not be left one stone upon another that shall not be thrown down." Upon reaching Olivet, as He sat facing the temple on the W., Peter, James, John, and Andrew, as spokesmen of the twelve who were present, ask Him privately, "when (1) shall these things be, and what the sign of (2) Thy coming and of the end of the world?" (*the consummation of the age*, Gr.) Matt. xxiv. 3; Mark xiii. 3, 4. *Their* idea connected Christ's coming with the destruction of the temple and the Jewish theocracy. Jesus makes this destruction to prefigure that of the outward church of Christendom by the apostasy which shall immediately precede His visible personal coming to gather His elect (2 Thess. ii.). At Matt. xxiv. 28, 29 He passes from the destruction of Jerusalem to its antitypical analogue, the destruction of the apostate church and the antichristian confederacy at the Lord's coming to judge them and gather the saints and His dispersed elect nation Israel. The corrupt Jewish church was then the "carcase" with the *human* form, but not the life reflecting *God's image*; the eagles were the Roman world power. The apostate woman or harlot must therefore be judged by the beast or world power on whom she had leaned instead of upon God (Rev. xvii.). The same eternal principle (Ezek. xxiii.) shall be manifested again, when apostate Christendom shall be judged by the God-opposed world (to whom she has conformed) in its last form, antichrist. Then on the same Olivet on which Jesus sat, and from which He ascended, shall He descend and judge antichrist and save Israel (Zech. xiv. 4; Ezek. xi. 23, xliii. 2). Luke parts the answers to the two queries into separate discourses: xvii the end of the age or dispensation, xxi. the destruction of Jerusalem; adding also that when "the times of the Gentiles" are fulfilled, and "Jerusalem trodden down of the Gentiles" the appointed time, "they shall see the Son of man coming in a cloud with power and great glory." The "beginning of all these things coming to pass," *i.e. the events preceding Jerusalem's overthrow*, about to take place in "*this* generation," is a pledge that the rest will follow, as the budding "fig-tree" indicates summer's approach. "But of *that* day (in contrast to 'all these things' in 'this generation') knoweth no man," etc. (Matt. xxiv. 32, 34, 36; Luke xxi. 24–32.) The parables of the ten virgins and the talents, and the explicit description of the King's separation of the sheep and the goats, complete the answer to the disciples' question and to the Saviour's public ministry.

The sanhedrim consulted together, during Jesus' retirement (John xii. 36) on the Wednesday (Matt. xxvi. 3), "how to kill Him *by subtilty*"; but it was ordained to be a *public* act of Jews and Gentiles, kings and people, together. So Satan now entered Judas Iscariot, "the son of perdition" (a title restricted to him and antichrist: John xvii. 12, 2 Thess. ii. 3), and availing himself of his Master's retirement he went and covenanted to betray Jesus for 30 pieces of silver (Luke xxii. 3). The last supper He celebrated so late on Thursday as to be really on the beginning of the 14th Nisan, the day of killing the lamb in preparation for the passover. The 14th Nisan, though not strictly part of the festival but one day before the time (John xviii. 28), was popularly counted so and called "the first day of unleavened bread" (leaven being carefully put away): Matt. xxvi. 17, Luke xxii. 8–11. [But see PASSOVER for a different view of John.] On His disciples asking where He would have them to prepare for Him the passover, He sent Peter and John to follow a man whom they should meet bearing a pitcher of water into the house, and say to the owner of the house (evidently a disciple), The Master saith, Where is the guest-chamber where I shall eat the passover with My disciples? The message implies something extraordinary and unusual; also Luke xxii. 15, "with desire I have desired to eat this passover." John xix. 14 calls the day "the preparation of the passover," *i.e. the day before it*; the sabbath in that passover week was "a high day" (xix. 31, 42), because

it coincided with the sacred Nisan 15. The day on which Jesus suffered was Nisan 14, on the eve commencing which day He ate the passover supper. The priest party had despaired of taking Him at the feast because of His popularity: "*not on the feast day*, lest there be an uproar of the people" (Mark xiv. 2). After His triumphal entry they had said, "perceive ye how ye prevail nothing? behold the world is gone after Him" (John xii. 19). How then did it come to pass, *He was crucified at the time of slaying the lamb between* 12 *and* 3 *o'clock, 14th of Nisan*? Pilate did not wish it, nor Herod, nor the Jews originally. It was God's ordering, carried out by agents unconsciously fulfilling the prophetical types and announcements (Acts iv. 28). That on the day of His crucifixion there was not the sabbatical *rest* proper to Nisan 15 appears from Matt. xxvii. 59, 60; Mark xv. 21, 42, 46; Luke xxiii. 54, 56. He died the very day and hour (the ninth) when the paschal lamb was slain. Exod. xii. 6 marg., "between the two evenings," *i.e.* from afternoon to sunset about two hours and a half (1 Cor. v. 7). John xiii. 1, 2 expressly says the supper was "before" the passover feast. In A.D. 30, the year of His crucifixion, Nisan 14 was on *Friday*, which accords with this view.

"Supper having begun" (John xiii. 2; not "being ended"; *genomenou*, "having begun to be"), Jesus performed an act of condescending love (twice before performed by woman's love for Himself: Luke vii. 38, John xii. 3) well calculated to repress the spirit of rivalry among the disciples as to who should be nearest Him (Luke xxii. 24–30). Rising from table, laying aside His garments, taking a towel, and pouring water into a basin, He began to wash His disciples' feet (even perhaps the devil-moved Judas' feet) and wipe them with the towel. He then drew the lesson: if I your Master have washed your feet (a slave's office) ye also ought to wash one another's feet. The converted jailer did so literally (Acts xvi. 33). All Christians should in spirit do the same "by love serving one another" (Gal. v. 13; vi. 1, 2); especially in regard to our brethren's faults, which are the soils contracted by the feet in the daily life walk, and which need the Lord's washing (Rom. xv. 1, Heb. xii. 13). Jesus "troubled in spirit" testified, "one of you shall betray Me," speaking *generally*, "one of the twelve that dippeth with Me in the dish" (Mark xiv. 20, fulfilling Ps. xli. 9), then *specially* indicating to the beloved disciple *privately* (which He could do from John's "lying on Jesus' breast"), "he it is to whom I shall give a sop," and giving it to Judas. Vat. and Sin. MSS. make *Peter* (reclining on the other side of Jesus) first, and then John, ask Jesus, "Who is it?" reading, "Simon Peter beckons, *and saith to Him*, Say, who is it?" Alex. MS. reads, as A.V., Judas among the rest (John xiii. 22, Luke xxii. 23) asked, "Master, is it I?" Jesus replied (It is as) "thou hast said" (Matt. xxvi. 22, 25). After receiving the sop Judas yielded himself up wholly to Satan, and immediately went out in the night. It was "after supper" Jesus took the cup and made it the sacrament of His blood. But after this still Jesus saith, "the hand of him that betrayeth Me is with Me on the table" (Luke xxii. 20–22, 1 Cor. xi. 25); so that the giving of the sop to Judas must have been after both the paschal supper and the Lord's supper. The fulfilment of the passover in Himself He marks in Luke xxii. 16–18; He institutes the Lord's supper (ver. 19, 20); the strife which should be greatest elicited His condescension in washing the disciples' feet (ver. 24–30). The announcement of Judas' treachery and his departure took place either before the washing (Luke) or after it (John), the Spirit marking the *chronological* order in one Gospel, the *spiritual* in the other. Loving ministration to the brethren is to be shown, even though false brethren be present, for *we* are not the judges; much more so when all are true brethren in Christ. "Drink ye *all*" implies that the whole twelve, Judas included, were at the Lord's supper. His words "I will not drink henceforth of this fruit of the vine until I drink it new with you in My Father's kingdom" point on to the marriage supper of the Lamb at His coming again (Matt. xxvi. 29, Rev. xix. 9, 1 Cor. xi. 26). He alludes to the fruit of the vine just consecrated as a sacrament in His similitude, John xv. 1, which chapter and xvi., xvii. (in the latter of which He reviews His all but finished work, and commends it and His beloved disciples to the Father), He spake in the act of departure from the paschal chamber, being the resumption of His discourse (xiv. 31). He evidently lingered among His loved ones, it being His last oppportunity of private communion with them, and confirming them against the trial under which He foresaw their faith would temporarily fail, before going to the agony of Gethsemane (Luke xxii. 31–34).

Crossing the Kedron brook at the foot of the ravine which divides Olivet on the E. from the city, He reached His favourite resort, the garden named from its *oil presses* (*Gath shemanee*); here the True Olive was bruised to give light to the world (Exod. xxvii. 20). Leaving the rest in its outskirts, with Peter, James, and John, whom He took at once to be eyewitnesses to the church of His agony and to afford Him their sympathy, He advanced from the moonlit part into the deep shade thrown by the rocks and buildings on the other side of the ravine. Matt. xxvi. 37–40: "watch *with Me*." There is a beautiful gradation in His prayer. Shrinking from contact with Satan, sin, and death (Luke xxii. 41, 53), He knelt and fell forward on the earth (Mark xiv. 35) a stone's cast distant from the disciples, praying (1) "if it be possible (consistently with Thy glory and man's salvation) let this cup pass from Me, nevertheless not as I will but as Thou wilt." (2) "Abba, Father, all things are possible unto Thee," etc. (lest He in His first prayer should seem for a moment to doubt the Father's *power*.) (3) "Father, if Thou be *willing*," etc. (for Thy *will* is the only limit of Thy *power*.) (4) "If this cup may not pass away from Me except I drink it, Thy will be done." (5) John's record (xviii. 11), though not mentioning the AGONY [see] at all, yet undesignedly coinciding with the synoptical Gospels in giving Jesus' *subsequent* words, the climax of His victory of faith, "the cup which My Father hath given Me shall I not drink it?" Vat., Alex., and Sin. MSS. omit Luke xxii. 43, 44 as to the angel strengthening Him, and His using that imparted physical strength only to agonize in prayer even to bloody sweat, falling in drops to the ground. But MS. of Beza, the Guelferbitine MS. and the oldest Latin versions have the verses. Thrice Jesus returned to the slumbering apostles, each time to find them slumbering, and so having lost the precious opportunity which afterwards they would look back on with bitter regret; but for their want of watchfulness they might have comforted their Lord by sympathy, a work which angels might desire, and which in lack of their human ministry an angel, so far as strengthening Him was concerned, supplied. As it was, He endured the conflict bereft of human sympathy and alone.

A band from the Roman cohort stationed in Antonia came now, under the guidance of the priestly party's officers, elders, captains of the temple, chief priests, and Judas, with torches and lanterns, though it was full moon, to prevent the possibility of escape under the shadow of the olive trees. Jesus in calm dignity came forth to meet them. The traitor gave his studied kiss (*kataphileo*, not merely *phileo*). Jesus is first to question them, "whom seek ye?" "Jesus of Nazareth." "I am He." At the words they fell back to the ground; the Divine I AM showed how they were at His mercy and how voluntary was His surrender. So He could dictate His terms in behalf of His disciples, for whom His only solicitude was (John xviii.). These in their turn sought to defend Him, and Peter with the sword rashly smote off the highpriest's servant Malchus' ear, which Jesus immediately healed with a touch, and uttered His meek protest at their coming out as against a thief. Then the disciples all fled, among them a young man having a linen cloth (*sindon*, elsewhere used only of a *shroud*) cast about his naked body; the young men laid hold on him, and he fled naked, leaving the linen cloth. Possibly *Lazarus*, who hastily put it on, the trophy of his restoration, and followed Jesus from Bethany, roused up on hearing of Jesus' seizure in Gethsemane across the Olivet ridge; or else *Mark* himself (xiv. 50–52). John and Peter soon returned.

Jesus was bound and led for a private informal examination (till the sanhedrim met) before Annas first, who though deposed by the former Roman procurator, Valer. Gratus, from the

highpriesthood, wielded much of its real power, being regarded as high-priest in point of right, and being father in law to the actual one Caiaphas. The two had a common official residence. Annas questioned Jesus about His disciples and teaching; Jesus told him to ask those who had heard Him, whereupon an officer struck Him with the palm of his hand. Peter's three denials now took place; and the second cockcrowing, at the beginning of the fourth watch, between three and four o'clock, announced the first dawn, just as Jesus was being led to Caiaphas across the court where Peter was standing. (Transl. the Gr. aorist, John xviii. 24, "Annas *sent* Him bound unto Caiaphas"). The sanhedrim was already assembled at Caiaphas' house, the case being urgent and privacy suiting their purpose: "as soon as it was day" (Luke xxii. 66) refers to the *close* of the trial which he summarises. Beginning it before day was informal (Gemara Babyl. Sanhedr., vi. 1); but the council went through the form of producing witnesses whose testimony so disagreed that it broke down (Mark xiv. 55–59). "He opened not His mouth," as was foretold (Isa. liii. 7), alike before the scornful Herod and before the legal but unjustly proceeding tribunal, the sanhedrim. Before Annas' informal examination He replied with repelling dignity; before Pilate with forbearing condescension witnessing to the truth. The highpriest, foiled in his hope from the false witnesses (Isa. xxix. 20 end), himself adjures or puts Jesus under the obligation of an oath (Lev. v. 1), asking "art Thou the Christ, the Son of the Blessed?" Tradition held that Messiah should build a more glorious temple; so the testimony of the false witness as to Jesus' saying that "in three days He would build one without hands" suggested the highpriest's question. Jesus avowed, "I am, and moreover (besides My *assertion*) ye shall *see* the Son of man sitting on the right hand of power (not 'nevertheless,' but *furthermore, moreover*: Matt. xxvi. 64), and coming in the clouds of heaven" (as foretold Dan. vii. 13). This claim to Godhead was the ground of His condemnation by the Jews (John xix. 7). Caiaphas (standing up) rent his clothes (from the neck straight down in front, not behind). The excited sanhedrim put again the same question (Luke xxii. 70), and on His reaffirming His Divine Sonship without further witnesses condemned Him as a blasphemer and "guilty of death" (Lev. xxiv. 16, Deut. xviii. 20).

After the grossest insults to the meek Sufferer, spitting (Isa. l. 6), buffeting, and jeers, after covering His face, Prophesy who smote Thee? His foes assembled the court again in full numbers in (rather "about," *epi*) the morning (Mark xv. 1) and led Him to Pilate, who alone had power to execute sentence of death. The judgment hall, or governor's residence, was Herod's former palace in the upper or western city. The wretched traitor, blinded by covetousness and disappointed ambition, now first sees the atrocity of his act, forces his way into the inner sanctuary (Matt. xxvii. 5, *naos*) of the priests, in despairing remorse exclaims "I have betrayed the innocent blood," and is told that is no concern of theirs but his, flings down the price of blood, and, Ahithophel like (2 Sam. vii. 23), went and hanged himself; then "falling headlong, he burst asunder, and all his bowels gushed out" (Acts i. 18, 25); so "he went to his own place" (Isa. xxx. 33).

The council members, true to their characteristic straining out gnats whilst swallowing camels (just as the priests would not put the 30 pieces into the treasury as being the price of blood) similarly stood with their Prisoner before Pilate's residence, not entering the Gentile's house, to shun defilement, shrinking from leaven but not from innocent blood. Pilate comes out to answer their demand for the Prisoner's execution, and with the Roman regard for legal forms requires to know the accusation against Him. They evade the question at first (John xviii. 30), then answer, "we found this Fellow perverting the nation, forbidding to give tribute to Cæsar, saying that He Himself is Christ a king" (Luke xxiii. 2); the very thing they tempted Him to, but which He foiled them in so admirably (Matt. xxii. 21). How subtilly they changed their accusation from the religious ground, which they held before the highpriest, to what was the only one Pilate would entertain, the *political*! The Roman governor was too shrewd not to discover speedily that Jesus' claim to kingship was such as constituted no crime against Cæsar, and that the charge was the offspring of religious animosity; he knew them too well to believe they would persecute one to death for seeking to deliver them from Rome. Ironically he replied (John xviii. 31) to their first evasive answer (30), If *your* decision must be accepted as final, then "judge" *i.e. execute*, Him "according to your law"; but as Rome reserves capital cases to its jurisdiction, both the judicial trial and execution belong to me, and I will not be your *mere* executioner. It was divinely ordered that Rome should be His executioner, that Jesus' prophecy of His mode of death should be fulfilled, crucifixion being the Romish, stoning the Jewish punishment, one which the Jews had more than once attempted to execute on Him for blasphemy. To the priests' "many" specific accusations Jesus answered nothing (Matt. xxvii. 12–14), so that Pilate marvelled. Jesus' majestic bearing awed and attracted him. His affirmative answer to the governor's query (though He would not answer the priests), "art Thou a King?" "to this end was I born that I should bear witness of the truth," elicited Pilate's question of pity for the unpractical Enthusiast as He seemed to this practical man of the world, "what is truth?" Pilate waited for no answer, for he regarded "truth" in religion as the dream of visionaries, undeserving the attention of sensible men of the world and politicians. "The Gentile people then regarded all religions equally true, the philosophers equally false, and the magistrates equally useful."

On the accusers mentioning "Galilee" as the starting point of His teaching Pilate made it his plea for sending Him to Herod, who was then at Jerusalem a worshipper (!) at the passover (comp. Acts xxv. 9). Hereby he at once shifted the responsibility off himself, and conciliated by this act of courtesy a ruler whom he had previously offended (Luke xiii. 1, xxiii. 5–12). Herod had long desired to see a miracle wrought by Jesus, but when foiled in his superstitious curiosity he mocked and arrayed Him in a gorgeous robe as a mock king, and sent Him back to Pilate (ix. 7–9, Matt. xiv. 2). Superstition and profanity are near akin and soon succeed one another.

A second time He stands before Pilate, who was now fully satisfied that He was innocent. The governor calls together the priests and people, and tells them that neither he nor Herod had found any guilt in Him, but proposes, in order to satisfy them, to scourge Him, whom he himself pronounced innocent! This concession betraying his readiness to concede principle to external pressure only stimulated them to demand more loudly His execution. The people meanwhile were clamouring for the customary release of a prisoner to them at the passover. Pilate still hoped *the multitude* who had so recently escorted Jesus in triumph would, upon being appealed to, call for Jesus' release, for he knew that His apprehension was the act of the envious priests not of the people (Mark xv. 8–13). But the *chief priests* moved the people to call for Barabbas, a notorious robber, city insurrectionist, and murderer. Ascending the judgment seat (a movable tribunal from which judgments were given), in this case set on a pavement, the Gabbatha (from *gab*, Heb., *a ridge* on which it was laid) in front of his official palace, he receives a message from his wife (by tradition named Procula, who probably had previously heard of Jesus; contrast Herod's *bad* wife as to John, Matt. xiv. 1–8. Former Roman laws prohibiting magistrates taking wives with them were now ignored) warning him, "have thou nothing to do with that just man, for I have suffered many things this day in a dream because of Him." He now puts it to the people whether they will have Jesus or Barabbas, and they with prompted unanimity clamour, "not this Man, but Barabbas." The disappointed governor, from no natural tenderness but from the workings of conscience, remonstrated with them, "why, what evil hath He done?" But trifling with convictions and delay in duty could only have one result. Pilate yields to the threatening tumult, and by symbolically washing his hands (Deut. xxi. 6, 7) tries to transfer from himself to them the guilt of the innocent blood; but in vain, for to all ages the Christian creeds brand his name as Jesus' judicial murderer,

"suffered under Pontius Pilate." The people all accepted that awful legacy of guilt, to the misery of themselves and of their children to this day.

Then followed the preliminary scourging, the CROWN [see] of thorns, the reed as a mock sceptre put in His right hand, and the smiting His head with the reed, and spitting on Him, the scarlet robe (the soldiers' cloak): the *Gentiles'* mockery, as the *Jews'* mockery had been before. Pilate made a last appeal to their humanity at that moving sight, Jesus coming forth wearing the thorn crown and purple robe, "Behold the Man." The priestly cries were only the more infuriate: "Crucify Him; by our law He ought to die, because He made Himself the Son of God." Pilate returned to question Jesus. Receiving no answer, he said: "Knowest Thou not that I have power to crucify and to release Thee?" Jesus answered (John xix. 11): "Thou couldest have no power against Me except it were given thee from above; therefore he (Caiaphas and the Jews: Mark xv. 1, John xi. 48–52) that delivered Me unto thee hath the greater sin." Pilate, to whom the supreme Judge delegated power as a magistrate, sins indeed in letting himself be another's *tool* to kill Jesus against his convictions; but Caiaphas, who had *not this plenary power of execution* but who had *the power* given *of knowing Jesus' Divine Sonship*, and yet delivered Jesus to Pilate to be executed, has the greater guilt, for he sins against light and the clearest evidence. The Lord's words awed and moved Pilate to make a last effort to save Him. But convictions all gave way before the dangerous cry, "if thou let this Man go thou art not Cæsar's friend, whosoever maketh himself a king sinneth against Cæsar." He knew well how small a matter was enough to ground a charge of treason on before the cruel and jealous Tiberius; but he escaped not by sacrificing Jesus, but was disgraced, banished by the emperor, and died by his own hand: we often bring on us the evil we fear, by doing evil to escape it. Again he mounts the judgment seat to give the unjust sentence, yet shows that his own moral sense revolted against it by his bitter taunt against his instigators, "behold your King." "Away with Him; crucify Him." "Shall I crucify your King?" "We have no king but Cæsar." God took them at their hypocritical word. Judah's "sceptre" centred in Jesus the "Shiloh" (John xviii. 33); delivering Him up to Rome, they delivered up their kingdom until Israel's final restoration (Gen. xlix. 10); meantime "unto Him is the gathering of the (Gentile) people." Pilate passes sentence, and Jesus, stripped of the scarlet robe, is led to GOLGOTHA [see], a slightly rising ground without the gate. The sanhedrim members were the crucifiers, the Roman soldiers but the instruments (Acts v. 30).

Luke (xxiii. 27–31), who especially records the *women's* ministrations, mentions that "a great company of women bewailing followed Him; but Jesus turning said, Daughters of Jerusalem, weep not for Me but for yourselves and your children": viz. for the woes coming on Jerusalem; since if He the green (ever living, fruitful) vine suffer so in judgment for men's imputed sin, how terrible will be the judgment of the impenitent who as a dry withered branch (void of life and fruit of righteousness) are cast forth (John xv., 1 Pet. iv. 18). The Saviour's exhausted strength now sank under the cross; Simon of Cyrene, passing by as he came in from the country, is laid hold upon to bear it after Jesus (an enviable honour spiritually: Luke xiv. 27). They offer vinegar and gall to stupefy Him; but He will consciously meet His pain in all its unmitigated bitterness. They strip off His outer mantle and inner vest, and then crucify Him, the sacred body being raised aloft and the feet being separately nailed. The apocryphal Gospel of Nicodemus represents a linen cloth to have been bound round His loins.

Pilate wrote the trilingual title over His head, and would not alter it for the chief priests, "Jesus of Nazareth the King of the Jews" (John giving the *Gr.* form; Matthew the *Heb.*, "This is Jesus the King of the Jews"; mark with characteristic brevity the *Lat.* without admixture of foreign words, "The King of the Jews," to which Luke prefixes "this is" from the Heb.). The three elements of humanity appear here united by Him on the cross: Greek refinement; Roman law, polity and dominion; and Hebrew Divine revelation. God made Pilate in spite of himself proclaim a blessed verity, which the Jews' remonstrance could not make him retract: His kingship of the Jews the mean of universal blessing to the Gentiles. The soldiers divided in four the outer mantle, and cast lots for the seamless inner vest: the former (as Elijah's mantle fell on Elisha, so Christ's on His church) symbolising the diffusion of the gospel *externally* to the *four world quarters*, the latter the *inner unity* of the true church. As the Jewish church represents the unity, so the Gentile churches the diversity and worldwide diffusion. The four soldiers then sat down, stolidly impassive as they watched Him. It was now, when they crucified Him, the third hour or about nine o'clock (Mark xv. 25, 33); His death was six hours subsequently at the ninth hour. John calls the hour of His sentence the sixth hour (xix. 14); John probably counted the hours differently from the Jewish mode, and in the Asiatic mode, so that Pilate's sentencing Jesus was at six o'clock in our mode of counting from 12 midnight to 12 noon, and the actual crucifixion was at nine.

Between nine and twelve o'clock occurred the mockeries by the ruling priests, the soldiers, the passers by, and the thieves; whereas the people "stood beholding" probably with silent relentings (Matt. xxvii. 39–43, Luke xxiii. 35–37). The arch tempter's voice betrays itself again under his agents' taunt, "*if* Thou be the Son of God" (Matt. iv. 3, 6). "Himself He *cannot* save," because He *cannot deny Himself*, and He had covenanted man's redemption; and, such is His love, He cannot sacrifice us by saving Himself. "He saved others." Yes, He came to seek and save the lost, they unconsciously confess. Throughout God provided for His Son's glorification amidst His sufferings: the priests who could find no witness against Him, Herod, Pilate, the soldiers decking Him as a king, the penitent thief (robber), and the centurion. From His cross as a throne He gave admission to paradise to the penitent, "remembering" when there His former companion in sorrow, as worldly men seldom do (Gen. xl. 14, 23). From it too He committed the bereaved virgin mother, who with Mary her sister, Clopas' wife, and Mary Magdalene, stood by, to John's care. That apostle at once took her away from the harrowing scene (Luke ii. 35, John xix. 27; in undesigned coincidence with which the virgin is not mentioned among the women "beholding afar off," but Mary Magdalene is, Matt. xxvii. 55, 56), and returned in time to witness what he records in ver. 28–37.

Sympathising nature at the sixth hour spread a supernatural pall of gloom over the land till the ninth hour; comp. Amos viii. 9. He all this time, unseen by mortal gaze, encountered the last desperate onslaught of the powers of darkness amidst the infinitely more trying darkness of the Father's withdrawal of His consciously felt presence, of which the external gloom was but the shadow. No evangelist records the mysteries of these three hours. The first glimpse of them we get is the complaining yet trusting cry (Isa. l. 10) from the Son at the close, His pent up feelings seeking relief in the prayer, "*My* God, *My* (Mine still though I be apparently forsaken) God, why hast Thou forsaken Me?" (Ps. xxii. 1, comp. Job xiii. 15.) Like the psalm, which begins with His filial cry of complaint yet trust, and ends in triumph, so Jesus, who appropriated the 22nd Psalm, passed inwardly and outwardly from darkness to brightness. As the bright light illumined the night of His birth (Luke ii. 9), so it dispelled the gloom at His death directly after and in consequence of His cry (Heb. v. 7). When the darkness cleared away there stood the inscription "The King of the Jews," foreshadowing His coming reign over Israel and the nations in the flesh with His transfigured saints. The Jews, knowing well His meaning, yet blasphemously perverted His moving cry, *El-i*, My God, into a mock, as though He called for Elias. One of them however in mercy offered a sponge with vinegar (the soldier's acid wine refreshing to the palate) when He said, "I thirst," whilst the rest checked him, saying, "let be, let us see whether Elias will come" (Matt. xxvii. 48, 49; Mark xv. 36); he took up their contemptuous phrase, yet, under cover of mockery, perseveres in his humane act. With a loud cry of redemption accomplished for man,

"It is finished," His farewell *to men*, and then trustful committal of His spirit *to God*, "Father, into Thine hands I commend My spirit," His entrance greeting to paradise, Jesus gave up the ghost.

His sentences on the cross were the perfect *seven*: Luke xxiii. 34; 43; John xix. 26, 27; Matt. xxvii. 46; John xix. 28; 30; Luke xxiii. 46. The physical cause of His death seems to be rupture of the heart; so Ps. lxix. 20, "reproach hath broken My heart." Crucifixion alone, not touching any vital part (Mark xv. 44), would not so soon have killed Him, as it did not the thieves (John xix. 31–33). His bloody sweat on the chilly night, and His piercing cry, Eli, Eli, etc., prove the intensity of the strain on His heart. His loud voice just before He died shows He did not die of exhaustion. The pericardium, or sac in which the heart pulsates, bursting, the blood separated into crassamentum and serum, so that when the soldier thrust the spear in the side "blood and water" flowed out. The rending of the temple veil answers to His flesh, *i.e.* pericardium, burst open, whereby spiritually a new and living way, by water and blood (1 John v. 6), *i.e.* the sanctifying Spirit and the justifying atonement, is opened to us into His inmost sanctuary, His heart, as well as His immediate presence (Matt. xxvii. 51, Heb. x. 19–22). But Christ voluntarily Himself *laid down* His life (John x. 18). The highpriest on the day of atonement entered on one *side* of the veil, but now it "was rent *in the midst* . . . in twain, from the top to the bottom." "The earth quaked, the rocks rent, graves opened, (at the moment of the death of Him who by death conquered death,) and many saints' bodies arose, and came out of the graves (not till) *after His resurrection* (for He being 'the first-fruits' of the resurrection must take precedence of them: 1 Cor. xv. 23, Col. i. 18), and appeared unto many" during the 40 days of His post resurrection sojourn. The centurion in charge, and those with him, were awestruck in seeing the earthquake and the things done, and, remembering His claim for which the Jews condemned Him (John xix. 7), are constrained to confess "truly this was the Son of God." Transl. Luke xxiii. 47, "truly this Man was righteous," *i.e.* justified in His claim to the Divine Sonship for which He was condemned.

The centurion's spiritual perception was deeper than that of the others with him: they were astonished by *the earthquake, he* also by the *Divine words and tone* in which Jesus sealed with His dying breath His Sonship ("when he saw that He so *cried out*," "with a loud voice," Mark xv. 37, 39), "*Father* into Thy hands I commend My spirit" (a deliberate voluntary delivering up of His "spirit," as an act *in His own power*, John x. 18). Like Samson the type, "He slew more at His death than in His life" (Jud. xvi. 30). "All the people" who came as spectators, at the prodigies, the darkness and earthquake, now smite their breasts in unavailing self reproach, renewed afterwards on pentecost (Acts ii. 37). So also the women who stood "afar off" (Ps. xxxviii. 11).

Two now come forward to honour His sacred body. Joseph, a rich man of Arimathea, "a disciple of Jesus (waiting for the kingdom of God), but secretly for fear of the Jews . . . went boldly (now casting off unworthy fear) to Pilate and craved" it. Pilate marvelled if He could be already dead, but on the centurion's testimony freely gave Joseph the body. The Father rescued that holy temple from the indignity of committal to one of the two common sepulchres of malefactors. Joseph "wrapped in linen" and took the body to "his own new sepulchre (*a loculus* tomb, with rolling stone at the cave entrance [see TOMB]) which he had hewn out in the rock," "wherein was never man yet laid"; it was "in the garden, in the place where He was crucified." Nicodemus, who at first "came to Jesus by night," now fearlessly in open day comes forward to honour with a princely gift of 100 pounds of mixed myrrh and aloes, to be sprinkled freely in the linen swathes wrapping the body of the Crucified One. (Isa. liii. 9, 12.) Like Joseph he too was a ruler of the Jews. Two of the council that condemned Jesus thus not only practically protest against the condemnation, but at all risks avow their reverent love to Him. Mary Magdalene and Mary the mother of James and Joses, stupefied with sorrow, sat over against the sepulchre, whilst the two rulers performed the last rites. When the latter rolled the stone from the side recess down the incline into its proper place, closing the low mouth of the tomb, in the face of the rock, the women returned to the city to buy spices and ointments, in order to complete after the approaching sabbath the rites (which necessarily had been done in haste) by spreading liquid perfumes over the sacred body, besides the *powdered* spices already sprinkled in the linen swathes.

On the close of the sabbath (Saturday evening) the chief priests, still fearing their sleeping Victim, determined to foil His prophecy, "after three days I will rise again." So they got a Roman guard to be placed at their disposal to watch the tomb ("ye *have* a watch" implies that already they had a Roman guard granted during the feast), and they sealed the stone; but as in the case of Daniel (vi. 17), His type, they only made His miraculous resurrection the more unquestionable. The Father raised Him, as He was God's prisoner, and He waited for God to set Him free (Acts ii. 24). But His resurrection was also His own act (John ii. 19, x. 18). His resurrection body is a sample of what His saints' bodies shall be (Phil. iii. 21); on the one hand having flesh and bones capable of being touched (Luke xxiv. 39, John xx. 27); on the other appearing and disappearing with mysterious powers such as it had not before (19, 26; xxi. 4–7). Angels witnessed to Mary Magdalene, Mary mother of James, Joanna, and Salome, who went early to the tomb to anoint Him, that Jesus was risen. The brevity of the two first evangelists on the resurrection, as compared with the fuller record of the two last, who detail selected appearances *to show His identity*, accounts for the difficulty of harmonizing the particulars which a little more knowledge would at once clear up. The first two attest the fact; the latter two the reality of His risen body, as proved by His being handled and His eating (Luke xxiv. 30–43; Acts i. 3, x. 41; John xx. 20, 27; xxi. 12, 13). Matthew attests His appearance first in Judæa, then by His own appointment in Galilee. So also Mark. Luke does not mention the appearance in Galilee, but dwells upon those in Judæa supplementary to the first two. John (xxi.) details an appearance in Galilee unnoticed by the first two, and by Paul (1 Cor. xv.). The resurrection of Jesus Christ, including His ascension tacitly as its necessary sequel, was the grand theme of the apostles' preaching (Acts i. 22, ii. 31, iv. 33). Hence John (xx. 17) takes the ascension for granted, without recording it; for it virtually began from the moment of His resurrection, "I ascend unto My Father," etc. His return to His Divine throne began already when He arose. Mark (xvi. 19) and Luke (xxiv. 51, Acts i. 9) alone of the four explicitly record it, but all presuppose it.

The women, besides "the spices and *ointments*" they "*prepared*" on Friday evening before the sabbath (Luke xxiii. 56), "bought spices" (*only*) at the close of the sabbath, Saturday evening (Mark xvi. 1). So "very early," "when it was yet dark," "as it began to dawn toward the first day of the week" (Easter Sunday; "at the rising of the sun," in Mark xvi. 2, can only be a *general* definition of time, for his "very early" implies the sun had not actually risen, for if it had the time would not be "very early") they set out for the tomb. On their way, whilst they anxiously thought "who shall roll us away the stone from the sepulchre door?" an earthquake rocked the ground under their feet, as a dazzlingly bright angel from heaven rolled back the stone and sat thereon. The guards through fear became as dead men. The women, beholding the sight partially and from some distance, were afraid; but when they reach the garden all is quiet, and the angel said, "fear not *ye* (emphatical in the Gr.), for I know, ye seek Jesus." The "for" in Mark xvi. 4, "when they looked they saw the stone rolled away, for it was great," gives the reason why "looking up" they *could see it from a distance*. It also gives the reason for their previous anxiety and for God's interposition, for our extremity is His opportunity. The angel's appearing and removing the stone announced that Jesus had *already* risen indeed. The removal of the stone was *not* to set Jesus free, but *after* He had risen, *when* exactly is not revealed; John xx. 6, 7, shows it was without haste, in calm and deliberate order. Mary Magdalene, on seeing the stone rolled into its receptacle on one side of the rocky

tomb's mouth, ran away to Jerusalem at once to tell Peter. Fearing from the stone's removal that the tomb had been violated and the sacred body stolen, she instinctively ran to *men* for help, and those the Lord's foremost disciples Peter and John, generally associated, and now probably in John's house with the Virgin (xix. 27). The *women* left behind afterwards went in different directions to the homes of the *other* apostles, and so did not meet Peter as he came to the tomb (John xx. 1–3).

In harmonizing the accounts we must remember "the sacred writer who records more particulars includes the fewer of the other writers, he who records fewer does not deny the more" (Le Clerc). Thus John includes *tacitly* other women besides Mary Magdalene; her words (xx. 2) "*we* know not where," etc., prove that other women had been with her to the tomb. Mark records the women's seeing an angel, "a young man," on the right side, on their entering the tomb after Mary Magdalene's departure. Matthew mentions the angel as sitting on the stone outside the tomb. Luke mentions that when they were "much perplexed" at not finding the Lord's body in the tomb they saw *two* men in shining garments stand by them and say, "why seek ye the living among the dead?" etc. In their excitement some of the women saw but *one*, others *both*, of the angels. One angel, being the speaker, moved from his position on the stone at the entrance outside to the inside and declared Jesus' resurrection, and that according to His promise He would appear to them in Galilee, as recorded in Matthew (xxvi. 32, xxviii. 10) and Mark (xvi. 7, xiv. 28). Mark, writing under Peter's superintendence, records Jesus' special message of love to Peter, to cheer him under his despondency because of his threefold denial of Jesus, "go, tell His disciples *and Peter*."

The women trembling returned from the sepulchre, not saying aught to any they met through awe, but when they reached the apostles telling the tidings "with great joy" that Jesus is risen, and as He said on the eve of His passion "is going before" the heretofore "scattered sheep" into Galilee, to gather them together again (Matt. xxviii. 8; Mark xvi. 7, 8, xiv. 27, 28; John x. 4). When Mary Magdalene and the other women first reported the tidings to "the eleven" (viz. Mary Magdalene to Peter and John, the other women to the remaining nine apostles), "they seemed to them idle tales, and they believed them not" (Luke xxiv. 9). Peter however and John, on Mary Magdalene's report, ran to the tomb. John reached it first, and stooping down saw the linen clothes lying, but with reverent awe shrank from entering. Peter with impulsive promptness entered, and contemplated with deep interest (*theorei*) the linen swathes and the head napkin duly folded, laid aside separately. Contrast Lazarus rising "bound hand and foot with graveclothes," because he was to return to corruption (John xx. 4–7, xi. 44); but Jesus being "raised dieth no more," therefore the graveclothes were laid aside orderly, without haste or confusion, such as would have been had the body been stolen away. John saw this evidence and believed.

Mary Magdalene followed to the tomb, but Peter and John were gone before she reached it, otherwise John would have imparted to her his faith. He and Peter soon communicated what they had seen to the other apostles and brethren (Luke xxiv. 12, 24). Meantime Mary Magdalene stood without at the sepulchre weeping. Stooping she saw within the sepulchre two angels in the attitude of watching, one at the head the other at the feet, where His body had lain, so that she might be sure none could have stolen Him so guarded. Stier suggests that her rapt and longing eye saw the angels whom the apostles owing to their lesser degree of susceptibility saw not. The other women had been afraid at the angelic vision; eagerness to recover the lost body of her Lord banishes from Mary Magdalene every other feeling. "They say, Woman, why weepest thou?" "Because they have taken away *my* Lord, and *I* know not where," etc. (When the other women were with her she had said, "they have taken away *the* Lord, and *we* know not where they have laid Him"; now how naturally, when feeling *all alone*, she says "*my* Lord," and "*I* know not.") Turning back, as though even angels' sympathy in *His* absence could not console her, she saw Jesus standing, but knew Him not. Her absorbing sorrow so shut out hope that she recognised not the very One whom she longed for. "Her tears wove a veil concealing Him who stood before her; seeking the dead prevents our seeing the living" (Stier). To His query, the same as the angel's, why weepest thou? she replied, "If thou have borne *Him* hence tell me where thou hast laid *Him*, and I will take *Him* away." How true to nature her taking for granted that the unknown stranger would know *whom* she meant, though she forgot to name *Him*, her heart was so full of Him. His one word in tones fondly remembered, "Mary," reveals Him. At once she reverts to His former relation to her, "Rabboni," "my Master" or "Teacher," not yet rising to His higher relations as *her Lord and God*. Her deep joy could find vent in no other utterance than the one. A touch of her clasping hand accompanied it, to assure herself it is her Lord, the very one whose loving disciple she had been. Her eager touch He checked, "Be not touching Me" (*haptou*), implying that a mere earthly love expressed in the embrace between friends in the flesh is unsuited to the new relations between His people and Himself now in His resurrection body (comp. 2 Cor. v. 16); "for I am not yet ascended to My Father," assuring her for her comfort that the close intercourse, now not yet seasonable, shall be restored, and that His people shall touch Him, but with the hand of faith, more palpably than ever though no longer carnally, when He shall have ascended and the Spirit shall have consequently descended (Eph. iv. 8). "But go tell My brethren, I am ascending (My ascension has already begun) to My Father," etc. Finally when He shall return, of which His ascension is the pledge and type (Acts i. 11), He shall be in nearest contact of all with His people, themselves also then in their resurrection bodies. Thus she was the first divinely commissioned preacher of His resurrection and ascension to those whom "He is not ashamed to call brethren" (Heb. ii. 10, 11). "They when they heard that He was alive and had been seen of her believed not." Some believed Peter's and John's confirmation of the women's report that His body was not in the sepulchre; but as "Him they saw not," they regarded her report of having seen Him as the hallucination of an excited mind. Whether the angels just seen had borne away His body as Moses' (Deut. xxxiv. 6), or what had become of it, they knew not; but hope of His appearing in person they had given up (Luke xxiv. 23, 24). But now the other women, just after (for the clause "as they went to tell His disciples," Matt. xxviii. 9, is not in Vat. and Sin. MSS. and oldest versions) they had brought the tidings as to the empty tomb and the angels to the other apostles besides Peter and John, on their way back to the tomb met Jesus, who said, "All hail," and they clasped His feet and "worshipped Him," not merely as their Teacher (like Mary Magdalene, John xx. 16) but as their risen Lord (*before* His resurrection it was usually *others* rather than the disciples that worshipped Him). The Lord added, "Go tell My brethren (viz. the eleven and all the rest then at Jerusalem, Luke xxiv. 9) that they go into Galilee, there shall they see Me."

Meantime the watch informed the sanhedrim, who after consultation gave large money to the soldiers, and invented a lie for them: "Say His disciples came by night and stole Him away while we slept." If they slept how could they know the disciples stole Him? Would they have charged themselves with a capital offence, sleeping on guard, unless they were assured of impunity? Would the sanhedrim and Roman authorities have let them escape punishment? If they were awake the Gospel account is true. The carefully folded graveclothes confute the notion of theft. The sanhedrim never examined the soldiers and the disciples publicly as to the alleged theft. Evidently they did not believe their own story; yet they propagated the lie, as Justin Martyr (Trypho, 108, 117, 17) charges them, by missionaries sent "over the whole world" to counteract Christianity.

The third testimony to the still doubting eleven was that of the disciples who started for Emmaus (now *Khamasa*, close to the Roman road from Jerusalem by Solomon's pools to *Beit Jibrin*) about noon on the same day, after having heard possibly but not credited Mary Magdalene's and the other women's statement of having seen Him. One was named Cleopas,

i.e. Cleopater, not to be confounded with Clopas or Alphæus (John xix. 25). Their sad report to Jesus, who joined them unrecognised, as to the apostles who went to see whether the women's report as to the empty tomb were true, was "Him they saw not": they took no direct notice of the women's having subsequently seen Jesus, whether from disbelieving or from not having heard it. Jesus rebuked their slowness to believe, and showed "in all the scriptures (Jesus thus authenticating as inspired the O. T.) the things concerning Himself," that "Christ ought to have suffered these things and (then) enter into His glory." Then at their constraining entreaty, it being "toward evening," He stayed with them, and in blessing and breaking bread "He was known of them," their eyes being "opened" so as no longer to be "holden" and incapable of discerning through His appearing "in another form" (Mark xvi. 12, Luke xxiv. 13–35). The transfiguration before His passion shows how His resurrection body could be the same body, yet altered so as at will to be more or less recognisable to beholders. The process of its progressive glorification probably began from His resurrection, and culminated at His ascension. Returning to Jerusalem after His vanishing from them, they found "the eleven and those with them" (*the other disciples*, Acts i. 14) with eager joy exclaiming "the Lord is risen indeed, and hath appeared to Simon" (1 Cor. xv. 5). They did not credit the women, but they are convinced by one of the apostles, and that one Peter. The Emmaus disciples told concerning His being recognised by them in breaking of bread. As neither of the two were of the twelve, they had not been at the institution of the Lord's supper, and therefore this "breaking of bread" was an *ordinary meal*, at which His well remembered gestures and mode of blessing the bread (Matt. xiv. 19, xv. 36) by thanksgiving occasioned their recognition of Him. "The eleven" is either used as a general designation (Luke xxiv. 33), not exactly, as there were but *ten*, Thomas being away; or else Thomas left them just after the Emmaus pair came in, and before Jesus appeared (ver. 36–49, John xx. 19–25).

Other disciples (Luke xxiv. 33) besides the apostles were present, so that Christ's commission (John xx. 19–23) belongs to *the whole church* (John says, ver. 19, "the disciples," not merely *the apostles*), which exercises it generally by its ministers as its representatives, but not exclusively. The apostles "remitted sins," just as they saved souls, instrumentally by the ministry of the word (Acts xiii. 38, x. 43), not by priestly absolution. The apostles infallibly also wrote the word; their successors learn and teach it (Jas. v. 20). The parallel Luke xxiv. 47 expresses how they remitted sins; ver. 49, in what sense "He breathed on them the Holy Ghost," viz. gave them a measure of grace and faith, assuring them of "the promise of His Father" to be fulfilled in the Spirit's outpouring on pentecost, for which till then they were to wait in believing prayer (Acts i. 14). The words John xx. 22, 23, were not used in ordinations for the first 12 centuries. The apostles' inspiration was not transmitted by ordination to their successors. *Thomas's absence alone would prove that no final gifts of apostleship were then bestowed*, else *he* would have forfeited them. In Matt. xvi. 19 Peter, and xxviii. 18 *all the disciples*, constituting collectively "the church," are given the power to loose and bind THINGS, *i.e.* to legislate and declare obligatory or otherwise (Acts x., xv.); in John xx. 23 to remit or retain PERSONS' sins. The apostles by the miraculous *gift of discerning spirits* in part did so (Acts v. 1–11, viii. 21, xiii. 9), but *mainly by ministry of the word*. The former is not transmitted; the latter is *the whole church's* province in all ages, exercised through its ministers chiefly but not exclusively.

Doubts still mingled with the faith of the disciples, even after Christ's appearance to Peter and then to the two Emmaus disciples. His humble appearance as an ordinary traveller, and His sitting down to a social meal in the body, seemed at variance with their ideas of His being an unsubstantial "spirit" (Mark xvi. 12, 13). In spite of their profession "the Lord is risen indeed," they were "affrighted" when He actually stood in the midst of them (Luke xxiv. 36, etc.). "The doors were shut for fear of the Jews," so that His risen body had properties to which material substances were no hindrance (comp. 31, 40; John xx. 19). To reassure them He showed them His hands and side and feet, and desired them to handle Him and see that He had "flesh and bones."

The "handling" is peculiar to Luke; but John *undesignedly hints* (a strong corroboration of the authenticity of both evangelists) at it by recording the form which Thomas's unbelief took just afterwards, "except I put my finger into the print of the nails (the cavity left by them being *smaller*, and such as the finger could fit into), and thrust my hand into His side (the cavity left by the spear being *large*, and such as the hand would fit into), I will not believe."

They could scarcely believe for joy and wonder (comp. the type, Gen. xlv. 26), but their fright was all gone. He vouchsafes then the sign before given to show the reality of the raising to life of Jairus' daughter (Mark v. 4), by partaking of fish and honeycomb. Like the angels who ate of Abram's food (Gen. xviii. 8), He had the power, not the need, to eat; not from hunger or thirst, but to teach and convince His disciples (Acts x. 41). His appearing on two successive *first* days of the week stamped that day with sanctity as "the Lord's day" (Rev. i. 10). The consecration of one day in seven rests on the O. T. law from the beginning; the transference from the last day of the week to the first was gradual, the apostolical usage resting on the Lord's hallowing it in act by His resurrection and reappearances on it. In gracious condescension He vouchsafed to Thomas the tangible material proof which his morbid slowness to believe demanded. Thomas, now convinced, recognises not merely that which feeling Christ's body demonstrated, namely His *humanity*, but rises to avow what faith, not sense, revealed, His *Divinity*, "my Lord and my God!" Jesus gently reproves whilst commending him, "because thou hast seen Me thou hast believed; blessed are they that have not seen, yet have believed" (Heb. xi. 1, 1 Pet. i. 8, 2 Cor. v. 7).

John (xxi.) in an appendix recounts the Lord's appearance to seven of the apostles (or else five apostles and two disciples) at the sea of Tiberias. At first they did not recognise Him standing on the shore, though near enough to hear His voice. The phrase "showed (manifested) Himself" implies perhaps that after His resurrection He was visible only by a distinct act of His will. However, their non-recognition may have been due to the dimness of the twilight. Supposing possibly His inquiry, "children, have ye any meat?" was a stranger's friendly call whether they had any fish to sell, they replied, no. At His suggestion they cast the net on the right side of the ship, then could not draw it for the multitude of fishes. John with his greater spiritual discernment first perceived, "it is the Lord." Peter with his impulsive ardour was the first to go to Him. As this miraculous draught answers to that in Luke v., so Peter's plunging into the water answers to his desire to walk to Jesus on the water; but there are characteristic differences. In Luke v. the net brake; here not so. Type respectively of their past breaking of their resolution of devotedness to Jesus (their very fishing now was a temporary desertion of their higher calling), and of their henceforth not breaking it. There an indefinite number of fish, small and great; here "153 great fishes." In Matt. xiv. 28–31 Peter's faith failed through fears; here he plunges fearlessly into the water to reach Jesus. The present dispensation with good and bad mixed answers to Luke v. (comp. Matt. xiii. 47, 48.) All are not secure who are in the gospel net; just as the net brake. But the future dispensation will be (as in John xxi.) an unbroken net, containing the full definite number of the elect, all "great" before God. Christ at the dawn of that day shall be waiting on the shore to welcome His ministering servants. The fish brought to the ship still in the sea (Luke v.) answer to the present gathering in of converts by the ministry in the midst of a still perilous tempting world. Those drawn to shore (John xxi.) answer to the saints safely landed and with Jesus, who makes them sit down to His banquet (comp. ver. 12, "come and *breakfast*," the *morning* meal, *ariston*, with Rev. xix. 9). The "fire of coals, and fish laid thereon, and bread" were of Jesus' miraculous provision, and typified the heavenly feast to which He will invite His

servants; then shall every man's special work have its special reward of grace, answering to "bring of the fish which ye have caught" (Dan. xii. 3, Luke xix. 16–19, 2 John 8, 1 Cor. iv. 5).

Something mysterious and majestic about Jesus' form, rather felt than seen, combined with the extraordinary provision He had made for their meal, awed the disciples; they might have been inclined to ask explanations, but reverent fear and their knowledge "that it was the Lord" checked them. This early meal was a kind of resumption of the last supper. Again Peter and John are nearest their loved Lord. He tests Peter's love so loudly professed at the last supper (Luke xxii. 33, 34). As then He foretold his *threefold* denial, so now He elicits *thrice* his "love" patent to the all-knowing Saviour. He delicately glances at Peter's past overweening self confidence, "though all (the disciples) shall be offended because of Thee, yet will I never" (Matt. xxvi. 33); "lovest thou Me more than these" thy fellow disciples? Peter needed to be set right as to *these*, as well as in respect to Jesus. Then Jesus explicitly foretells Peter's crucifixion, already at the last supper implied obscurely (John xiii. 36), adding "follow Me," the same call as the first of all (Matt. iv. 19). Jesus then commenced withdrawing, Peter followed, and on turning he saw John too following, and asked, "Lord, and what shall this man do?" Jesus replied, "if I will that he tarry (on earth) till I come (till the destruction of Jerusalem, when begins the series of events which together constitute the theme of the Apocalypse, called 'the coming of the Lord' Matt. xxiv., to be consummated in His personal appearing in order to reign), what is that to thee?" The danger of oral tradition (to guard against which the Gospel word was soon written) is illustrated in that the brethren, even so near the Fountain of truth, misinterpreted "this saying" as if it meant John should not die.

The Lord's promise and command (Matt. xxviii. 7, 10, 16, etc.) previously announced by the angel led the disciples in general (besides "the eleven" specified by Matthew) to go to a mount in Galilee (perhaps that of the beatitudes) where "He was seen of 500 brethren at once" (1 Cor. xv. 6). Some even still doubted the evidence of their senses (probably until He drew nearer, for at first He was seen *at a distance*, perhaps on the *mountain top*). But the eleven worshipped Him. Jesus confirmed His claim to worship by drawing near and declaring "all power is given unto Me in heaven and earth," realizing Dan. vii. 14, and commissioning all His disciples (not the apostles only, Acts viii. 2, 4), "go and *disciple* all the nations, baptizing them (*the persons*) *into* the name (not *names*, for God is ONE) of the Father, and the Son, and the Holy Ghost," *i.e. into living union with* God in the threefold *personality as revealed*: "teaching them to observe all things whatsoever I have commanded you," for full instruction in Christ's word is the necessary complement of baptism; "and (on this condition, not otherwise) I am (Jesus the great I AM, not merely 'I shall be') with you alway unto *the consummation of the age*" (John xiv. 16, xvi. 13). The commission is to all the church, and is *mostly* executed by its ministers and teachers, the mode of whose appointment is not definitely prescribed. He has never left Himself without witnesses, however the church as a general body has apostatized.

The Lord's appearance to JAMES the Less [see] was after that to the 500, and marked him as one specially honoured, whence afterwards he presided over the Jerusalem church (1 Cor. xv. 6). In Galilee remote from Jerusalem the 500 could meet more safely. Thus 120 who met at Jerusalem after the ascension were exclusive of those in Galilee. Towards the close of the forty days (Acts i. 3) the disciples went up to Jerusalem, as the feast of pentecost was near. Then for the last time they ("all the apostles," 1 Cor. xv. 7, besides the twelve, probably others, *e.g.* Andronicus and Junia, "of note among the apostles" or witnesses of the resurrection, "in Christ before Paul," Rom. xvi. 7) saw Him, Luke xxiv. 44–49 answering to Acts i. 4–8; and He charged them not to leave Jerusalem until they received the promised Spirit from on high. He led them out from the city over the ridge of Olivet, descending *towards* Bethany, the *district* being called "Bethany"; comp. Luke xxiv. 50 with Acts i. 12, where the distance of Olivet from Jerusalem "a sabbath day's journey" is thought by Alford to be specified, because the ascension was on the Saturday or sabbath of the seventh week from the resurrection, which suits the phrase "forty days" as well as the Thursday, usually made Ascension day. "They asked, wilt Thou at this time restore again (the *apo* of the compound marks the *establishing* as something *due* by God's oft repeated promises) the kingdom to Israel?" He recognises the fact, and only rebukes their requiring to know "the times or seasons put in the Father's own power" (Deut. xxix. 29, Dan. vii. 27, Isa. i. 26).

After His promise that they should be His witnesses from Jerusalem to the uttermost parts of the earth, their last glimpse of Him was in the act of blessing them (Luke xxiv. 51) with uplifted hands, even as His sermon on the mount began with blessing (comp. Acts iii. 26). He was "carried up into heaven," "a cloud receiving Him out of their sight," even as His elect shall be caught up in clouds (1 Thess. iv. 17) and as "behold He cometh with clouds" (Rev. i. 7). Angels announced to the disciples, gazing with strained eyes upwards, that "the same Jesus shall return in like manner as they saw Him go into heaven," probably at the same mount (Zech. xiv. 4, 5). Thus there were ten appearances of the risen Saviour recorded, nine in the Gospels and Acts, and one in 1 Cor. xv., viz. to James, on the independent testimony of Paul, who mentions all those to *men* which the Gospels record, also the special one to himself after the Lord's ascension. Most of the above is gathered, with occasional differences however, from Bishop Ellicott's valuable Life of Christ. Four stages of development in the order and fulness of Christ's teaching have been traced: (1) In the first year a slight advance on the teaching of John the Baptist. (2) The second year inaugurated by the sermon on the mount. (3) The third year the teaching of parables, setting forth the nature, constitution, and future prospects of the church. (4) The fourth year, the sublime discourses in the upper chamber, recorded by John, just before His betrayal and crucifixion.

Jether. **1.** Gideon's eldest son. Afraid as a youth to slay Zebah and Zalmunna at his father's bidding. Slain by Abimelech (Jud. viii. 20, ix. 5). **2.** Same as ITHRA [see] and ABIGAIL. **3.** 1 Chron. ii. 32. **4.** 1 Chron. iv. 17. Quæst. Heb. in Paralipom. makes Ezra Amram, J. Aaron. **5.** Ithran (1 Chron. vii. 38).

Jetheth. Gen. xxxvi. 40; 1 Chron. i. 51. From an Arabic root "a nail" or "tent pin," symbolising *stability*; "a prince" (Ezra ix. 8; Isa. xxii. 23).

Jethlah. A city of Dan (Josh. xix. 42).

Jethro. [See HOBAB.] Reuel's eldest son. Brother in law of Moses, by whose counsel Moses chose chief men from the tribes to be rulers of thousands, hundreds, fifties, and tens, and to judge minor causes, reserving the weightier ones to himself (Exod. xviii.). "Jethro took a burnt offering and sacrifices for God," being a priest of the true God. The primitive faith still had its representatives here and there in the Gentile world after Abraham's call, *e.g.* J. and Melchizedek. Reuel's name, from El = God, implies he too was a God-worshipping priest-prince of his tribe, though the majority of the tribe bordering on the Hamite Canaan were idolaters (Exod. ii. 16). Zipporah's repugnance to circumcision (Exod. iv. 24–26) shows that it was not universal even among worshippers of the true God. She circumcised the younger son only to save Moses from God's wrath, the elder was evidently already circumcised. Moses' delay in circumcising the younger was a sinful yielding to his wife. The occurrence induced him to send her back and his sons, and not take them to Egypt; J. brought them to him after Israel's arrival at Sinai. J. of Midian (Abraham's descendant) celebrated a sacrificial meal with Aaron and Israel's elders; the representative firstfruits of the heathen who would afterwards enter into fellowship with God and His people; as Amalek, another descendant of Abraham, represents on the contrary the heathen world hostile to the Lord and His people.

Jetur. Gen. xxv. 15. Ituræa.

Jeuel. 1 Chron. ix. 2, 6.

Jeush. **1.** Gen. xxxvi. 5–18. **2.** 1 Chron. vii. 10, 11. **3.** A Gershon-

ite Levite, reckoned as one house with Beriah in David's census (1 Chron. xxiii. 10, 11). 4. 2 Chron. xi. 18, 19.

Jeuz. Born in Moab (1 Chron. viii. 8, 10).

Jew. At first one belonging to the kingdom of Judah, as distinguished from northern Israel (2 Kings xvi. 6). After the captivity, all members of the one new state were "Jews," *i.e.* in God's outward covenant, as contrasted with "Greeks" or Gentiles (Rom. i. 16, ii. 9 marg.). "Hebrews" on the other hand expressed their *language* and nationality, in contrast to "Hellenists," *i.e. Greek speaking* Jews. Again the term "Israelites" expresses the high theocratic privileges of descent from the patriarch who "as a prince had power with God" (2 Cor. xi. 22, Rom. ix. 4).

John uses "Jews" of the faction hostile to the Lord Jesus. By the time that he wrote the Jews had definitely rejected the gospel offered to them by the apostles at home and abroad (1 Thess. ii. 14-16); so they are no longer regarded as the covenant people, the kingdom of God having passed from them to the Gentiles (Acts xiii. 45, 46). The destruction of Jerusalem and the temple formally effected the transference, for ever since the Jew professes a religion enjoining what God's providence makes it impossible for him to fulfil, viz. the observance of the great feasts and the sacrificial system in the temple at Jerusalem.

B. F. Westcott (Smith's Bible Dict.) notices the preparation for the last or gospel revelation by the disciplining of the Jews under (1) the Persian supremacy (536—333 B.C.), in organization, order, and ritual; (2) under the Greek (333—167 B.C.), in liberty and speculation; (3) under the Asmonæan Maccabees, in independence and faith; (4) under the Herods, in the separation between the temporal and the spiritual kingdom. JEWRY means Judæa (Dan. v. 13). "The Jews' language" signifies both the Hebrew (2 Kings xviii. 26) and the Aramaic Hebrew acquired in the captivity (Neh. xiii. 24), "the language (lip) of Canaan" (Isa. xix. 18). [See HEBREW LANGUAGE.]

Jezaniah. Jer. xl. 8, xlii. 1; apparently identical with Azariah, son of Hoshaiah (xliii. 2). Associated with Johanan in the flight to Egypt, in spite of God's warning by Jeremiah. JAAZANIAH in 2 Kings xxv. 23.

Jezebel = *chaste, free from carnal connection.* One whose name belied her nature: licentious, fanatical, and stern. Daughter of Ethbaal, or Ithobal, king of Sidon and priest of Astarte, who had murdered Phelles his predecessor (Josephus c. Apion, i. 18) and restored order in Tyre after a period of anarchy. Wife of AHAB [see] who became a puppet in her hands for working all wickedness in the sight of Jehovah (1 Kings xxi. 25). She established the Phœnician idolatry on a grand scale at her husband's court, maintaining at her table 450 prophets of Baal and 400 of Astarte (so "the groves" ought to be translated): 1 Kings xvi. 31, 32, xviii. 19, 13. She even slew the prophets of Jehovah (2 Kings ix. 7). When Elijah under God wrought the miracle at Carmel, and slew her favourite prophets, J. still unsubdued swore by her gods to do to Elijah as he had done to them (1 Kings xix. 1–3). Even he was constrained to flee for his life to Beersheba of Judah and the desert beyond.

Like Clytemnestra or Lady Macbeth she taunted Ahab with want of kingly spirit in not taking what he wished, Naboth's vineyard (1 Kings xxi. 7, 14, 23): "dost *thou* govern Israel? *I* (the real monarch) will give thee the vineyard of Naboth." So she wrote in Ahab's name to the Jezreelite elders, and sealed the letters with his seal; and to her it was that they wrote the announcement that they had stoned Naboth for blasphemy. Upon her therefore fell a special share of the divinely foretold doom. She survived Ahab 14 years, and still as queen mother exercised an evil influence in the courts of her sons Ahaziah and Joram of Israel, and in that of her daughter Athaliah's husband Jehoram (2 Chron. xxi. 6, xxii. 2). But judgment was executed upon her by JEHU [see] for all her whoredoms and witchcrafts, which had become proverbial (2 Kings ix. 22, 30-37).

In Rev. ii. 20 J. typically expresses some self styled *prophetess*, or *a set of false prophets* (for the Heb. feminine expresses collectively a *multitude*), as closely attached to the Thyatira church as a *wife* is to a husband, and as powerfully influencing that church for evil as J. did her husband. Sin. MS. and Paris MS. and Vulg. Latin read as A. V.; but Alex. and Vat. MSS. "*thy* wife," *i.e.* the wife of the presiding bishop or "angel." Like her father, the ancient J. had been swift to shed blood. A priestess and devotee of Baal and Astarte herself, she seduced Israel beyond the calf worship (the worship of the true God under the cherub ox form, a violation of the second commandment) to Baal worship, of which whoredoms and witchcrafts were a leading part (a violation of the first). The spiritual J. of Thyatira similarly, by pretended inspiration, lured God's servants to libertinism, fornication, and idol meats (Rev. ii. 6, 14, 15), as though things done in the flesh were outside the man, and therefore indifferent. The deeper the church penetrated into heathenism, the more heathenish she became.

Jezer. Gen. xlvi. 24; Num. xxvi. 49; 1 Chron. vii. 13.

Jeziel. 1 Chron. xii. 1-3.

Jezliah. 1 Chron. viii. 18.

Jezoar. 1 Chron. iv. 7.

Jezrahiah. Neh. xii. 42.

Jezreel. Sprung from the father, *i.e.* founder, of ETAM [see] (1 Chron. iv. 3). Else supply from ver. 2, "these are (*the families*) of *the father of Etam*" (or Abietam, one name).

Jezreel=*God has sown. Esdraelon.* Now *Zerin* at the foot of mount Gilboa, ten miles S.E. of Nazareth. In Issachar: Josh. xix. 18. Ahab's royal residence was on the E. of the city, and near it was the Jezreelite Naboth's vineyard; whereas Samaria (in the sense of *the city*) was his capital (1 Kings xviii. 46, xxi. 1, xxii. 10; 2 Kings ix. 15). By the fountain of Jezreel Israel pitched before the battle of Gilboa (1 Sam. xxix. 1). A large fountain still flows out of a cavern in the conglomerate rock at the northern base of mount Gilboa. Zerin commands an extensive view to the mountains E. of Jordan and along the great plain to mount Carmel. On the N.E., the hill on which J. stood, is a steep descent of rock, 100ft. high. Strong and central, the site was admirable for a city. Jezebel's apartments were on the city wall, with a window facing E., and a watchtower for noticing arrivals from the Jordan quarter. An old square tower still standing may occupy its site. The city's eastern gateway was the palace gateway, in front of which was the open space, usual in Eastern cities, called "the mounds," where the dogs, their scavengers, devoured Jezebel's carcase.

HOSEA'S [see] eldest son by Gomer was named J. (Hos. i. 4) [see JEZEBEL], to imply that as Ahab's family miserably perished there, so would their destroyer Jehu's family perish, because the latter had retained the sin which he had been elevated in order to root out. God saith "I will avenge the blood of J. (2 Kings ix., x. 11, 14) upon the house of Jehu," because the blood so shed by Jehu was not with a view to doing God's will, but to further his own ambition; this he proved by soon disobeying God when the retaining of the calf worship seemed to him politic. J. means both "God scatters" and "God sows." As He "scattered" them under Jehu, and finally by the Assyrian deportation, so He will "sow" them again; and so J. will represent the similarly sounding *Israel*; "great shall be the day of J." when "Judah and Israel shall be gathered together, and appoint (unto) themselves one head, and shall come up out of the land" (of the Gentiles) where God sowed them (Zech. x. 9, Hos. i. 11). They shall then be the *seed of God* sown in their own land (Hos. ii. 23; Ezek. xxxvi. 9; Jer. xxxi. 27, xxxii. 41; Amos ix. 15).

THE VALLEY OF J. (or ESDRAELON, as it is called in Judith iii. 9) stretches across the centre of Palestine from the Mediterranean to the Jordan, separating Carmel and Samaria's mountain ranges from those of Galilee. The western portion is the plain of Accho. The main body is an irregular triangle, its base stretching from Engannim to the hills below Nazareth, about 15 miles: one side formed by the Galilee hills, about 12 miles; the other 18, running on the northern side of the Samaritan range. The top of the triangle is the pass, half a mile wide, opening into Accho plain. It is the ancient Megiddo plain, the ARMAGEDDON [see] of Rev. xvi. 16. The Kishon drains it, flowing W. by Accho into the Mediterranean. From this triangular

plain's base three branches stretch E., divided by bleak mount Gilboa and Little Hermon. (See Porter, Handbook to Syria.) Though rich and luxuriant in spring, only about a sixth of it is cultivated, and there is not an inhabited village in the main portion, chiefly owing to the insecurity from Bedouin marauders. It mainly belonged to Issachar, which, exposed to every incursion, lived in a nearly nomadic state and sought David's protection (Gen. xlix. 14, 15 "tents," 1 Chron. xii. 32, 40), and formed Zebulun's frontier (Deut. xxxiii. 18). It was Israel's great field of battle with invaders: Sisera, Jud. iv., v.; Midian, Jud. vii.; the Philistines at Gilboa, 1 Sam. xxix., xxxi.; Pharaoh Necho at Megiddo, 2 Kings xxiii. 29.

Jibsam. 1 Chron. vii. 2.

Jidlaph=*weeping*. Gen. xxii. 22.

Jimna: JIMNAH. IMNAH [see], Num. xxvi. 44.

Jiphtah. A city of Judah, in the shephelah, or low maritime hills of Judah (Josh. xv. 43). Its meaning "it opens" points to a site at the opening of the hills to the plain. Now *Batihah* in the Ghuzzeh (Gaza) province (Robinson).

Jiphthah, El, Valley of. A *ravine* (rather than valley; *ge*, not *nachal*), bounding Zebulun and Asher (Josh. xix. 14, 27). The city Jotapata which resisted Vespasian (Josephus B. J. iii. 7). Now *Jefat*, in the Galilee mountains, half way between Acre and the lake of Gennesareth; stands at the head of the valley, now the great *wady Abilin*, which stretches W. to the Mediterranean coast plain. It means "*God's* opening," *i.e.* an *important* one. *Ethphaneh*, a kindred name, stands at the opening to the fruitful plain of Acre.

Joab=*Jehovah father*. **1.** Eldest of the three sons of Zeruiah, David's sister. The father is not named; his sepulchre was in Bethlehem (2 Sam. ii. 32). Revengeful and bold as his brother Abishai, at the same time more able as a statesman (2 Sam. ii. 18, 22; iii. 27). Early joined David, whose family and relatives were not safe from Saul (1 Sam. xxii. 3, 4; xxvi. 6). Became "captain of the host." Abishai is mentioned in David's flight before Saul; but J. not till after Saul's death. Then, commanding David's servants, J. encountered Abner at the pool of Gibeon by the challenge of the latter, and defeated him with the loss of only 19 men. Up to Abner's involuntary slaughter of the fleetfooted Asahel, Abner's relations with J. had been not unkindly. J., at Abner's appeal to his generosity, the Benjamites having rallied round the fleeing chief, forbore to press the vanquished to extremities. He added farther (2 Sam. ii. 27), "unless thou hadst spoken (challenged to combat, ver. 14) surely then in the morning the people would have gone away every one from following his brother," *i.e.* there would have been no such fratricidal strife at all. But J. cherished revenge for his brother's death; and on his return from pursuing a troop, finding that Abner had been favourably received by David, he broke out into a reproof of the king as though Abner had come as a spy; then by messengers recalled the unsuspecting general, and, taking him aside at the gateway of Hebron as if for a peaceable conversation, treacherously stabbed him. Jealousy of a possible rival in David's favour probably was an additional incentive. David, deeply grieved, prayed that the guilt and its penalty might ever rest on J. and his house, and constrained J. to appear at the funeral with rent clothes and in sackcloth. Yet David felt himself powerless to punish J. and his brother; "these men, the sons of Zeruiah, be too hard for me," at once necessary to him and too formidable to provoke. He left the punishment with the Lord (2 Sam. iii. 39, comp. xix. 7).

J. speedily attained the command in chief by his being first gallantly to scale the Jebusite stronghold and drive out the enemy. Then he was employed by David to aid him in fortifying the stronghold which became "the city of David" (1 Chron. xi. 4–8). J. had an armourbearer, Nahari the Beerothite (2 Sam. xxiii. 37), and ten young men as bearers of his equipment (xviii. 15). He had a lordly title (xi. 11), "my lord . . . general of the king's army" (1 Chron. xxvii. 34). Besides his usual residence at Jerusalem J. had a house and barley fields in the country not far from the capital (2 Sam. xiv. 30, 1 Kings ii. 34); and "he was buried in his own house in the wilderness," probably that of Judah, as J.'s mother, David's step sister, would naturally dwell near Bethlehem. However Absalom's residence next J. seems rather to point to the N. near BAALHAZOR [see] (2 Sam. xiii. 23, xiv. 30; 1 Chron. ii. 54).

In the war with Ammon, undertaken to avenge the indignity offered David's ambassadors by Hanun, J. defeated Ammon's ally the Syrians whilst Abishai was defeating the Ammonites. His exhortation before the battle was worthy of a better man: "be of good courage, and let us play the men for our people, and for the cities of our God; and the Lord do that which seemeth Him good" (2 Sam. x. 12). Bad men may utter good religious *sentiments*; practice is the test. David gave the final blow to the rallying Syrians with their brethren from beyond Euphrates under Shobach, Hadarezer's captain. J., after David's defeat of Edom in the Valley of Salt (2 Sam. viii. 13, 14), was six months engaged in slaying the Edomite males, in revenge for their invasion of Israel in David's absence (1 Kings xi. 15, 16; Ps. xliv.); his first care was to bury the Israelites slain during the invasion by Edom. The victory over Edom is variously attributed to David as king, to J. as commander in chief, who slew 12,000, and to Abishai, who slew 6000, under J. (1 Chron. xviii. 12.) Ps. lx. (title) was composed by David after he had beaten Aram of the two floods (Naharaim); this victory the psalmist takes as an earnest that the expedition setting out to occupy Edom would succeed; comp. ver. 8, 9, 12, with 2 Sam. viii. 14. So terrible was J.'s name to Edom that their prince Hadad did not venture to return from Egypt till he knew "that J. the captain of the host was dead" (1 Kings xi. 21, 22).

The completion of the war with Ammon was due to J. who, going forth at the beginning of the next year, took Rabbah the lower city on the river (2 Sam. xi., xii.). J. loyally and magnanimously desired David to come and take the acropolis on the N.W., commanding the rest of the city, that the general might not receive the glory which ought to belong to the king. J. showed a wickedly unscrupulous fidelity as David's tool for murdering Uriah, by setting him in the forefront to encounter a sortie from the city, and then deserting him. J. thus was in possession of the awful secret of the king, and henceforth exercised an almost complete sway over him (xix. 7). David could no longer revenge Abner's blood on his own accomplice in the murder of Uriah.

J. next, by the wise woman of Tekoa and her parable, induced the king to restore Absalom, which J. saw was David's own wish, though justice constrained him to severity. He thus at once ingratiated himself with the reigning king, and with Absalom his probable successor, one less likely to punish J. for murdering Abner than Solomon. David discerned J.'s hand in the Tekoan woman's application. Like the clever schemes of bad men generally, the issue baffled his calculations. Absalom with characteristic recklessness, when he failed to induce J. to come to him, set fire to his barley and so forced J. to mediate for his admission to the king's presence. The rebel son was slain by J. himself, and J. did not escape his own condign punishment (Job viii. 13–19). Possibly J. at first was disposed to join the rebel; but Absalom's appointment of Amasa to the command "*instead of J.*" determined J.'s course (2 Sam. xvii. 25), and made him thenceforward bitter against Absalom, so that after thrusting three darts through his heart he had his corpse cast into a pit and heaped with stones. Aware of the anguish the act would cause David, J. restrained Ahimaaz who was eager to carry the tidings to the king. The grief of David was overwhelming, and was only restrained by J.'s indignant warning that, unless he went forth and spoke encouragingly to his victorious soldiers, all would desert him. David stung by his disrespectful plainness, and feeling that J. if his own interest was at stake was as little to be depended on as the adversary just defeated, appointed Amasa to supersede J. But Amasa was as dilatory as J. was prompt. David therefore, when Sheba's rebellion broke out, had to send Abishai to pursue the rebel at once, with J.'s men and all the mighty men. J., meeting Amasa at the great stone in Gibeon, pretended to kiss him in friendship, holding his beard with the right hand, and then stabbed him with the sword in his left hand. Jealousy made this "bloody and deceitful man" reckless what blood he shed when a

rival came across his path. One of J.'s aides de camp stood by the corpse and invited all to follow J.; but all stood still at the ghastly sight. Then he removed the body out of the highway, and cast a cloth over it; so the people moved on, and J. resumed the chief command, with the blood of the treacherously murdered victim still upon his girdle and sandals (1 Kings ii. 5). David felt himself powerless to punish him (2 Sam. xxiii. 6, 7). J. so effectually besieged Abel of Beth Maachah that the townsmen were glad to save their town by sacrificing Sheba, throwing his head, at the suggestion of a wise woman in the town, over the wall to J.

He was adverse to David's command to him to number the people, "why will he (or else *it*) be a cause of trespass to Israel?" *i.e.*, why by seeking thine own glory in the power and resources of thy kingdom wilt thou bring the penalty from God upon Israel? Dissatisfaction too might be bred among the people. J. was therefore slow in executing the command, so Levi and Benjamin had not been counted when David revoked the command before the census was complete (1 Chron. xxi. 2, 6, xxvii. 24; 1 Sam. xxiv.). Conscience at times works on the most daring, as in this case. J. even dedicated of the spoils won in battle to maintain the house of the Lord (1 Chron. xxvi. 27, 28). But the true character soon showed itself again, and even the worldly sagacity which heretofore had kept him on the winning side in the end forsook him, for with Abiathar J. joined in Adonijah's rebellion, and Solomon, by David's dying charge, had him slain at the altar of Gibeon whither he had fled for sanctuary, but which afforded no protection to a treacherous murderer (Exod. xxi. 14). The curse of David and of Solomon doubtless pursued his descendants also (2 Sam. iii. 29, 1 Kings ii. 33). Enrogel is still called "the well of Job" (Joab) from his share in Adonijah's coronation there. For the spiritual lesson of his history see Eccles. viii. 11–13.

2. Son of Seraiah. 1 Chron. iv. 14. "Father (founder) of the valley of Charashim," *i.e.* craftsmen; "for they (J.'s descendants) were craftsmen." This valley was a little N. of Jerusalem (Neh. xi. 35). Tradition represented (Jerome, Quæst. Heb. in Paralip.) that the temple architects were chosen from his sons. **3.** Head of a numerous family which returned from Babylon with Zerubbabel (Ezra ii. 6, viii. 9; Neh. vii. 11). J.'s and Jeshua's sons were probably, in the registration of those who returned, *represented* by the sons of Pahath Moab, so instead of "of" transl. "for (*i.e.* representing) the sons of Jeshua and Moab."

Joah. **1.** Asaph's son, Hezekiah's keeper of the records. One of the three sent to meet Rabshakeh (Isa. xxxvi. 3, 11, 12). **2.** 1 Chron. vi. 21. Ethan is substituted in ver. 42. **3.** 1 Chron. xxvi. 4. **4.** 2 Chron. xxix. 12. **5.** Joahaz's son, "recorder" or annalist to Josiah; took part in repairing the temple (2 Chron. xxxiv. 8).

Joahaz. 2 Chron. xxxiv. 8. One of Kennicott's MSS. reads Ahaz.

Joanna. **1.** Son of Rhesa (Luke iii. 27). [See HANANIAH (7).] **2.** Wife of Herod's steward Chuza. She ministered of her substance to Jesus. It is a coincidence obviously undesigned, therefore confirming the truth of the Gospel history, that Herod therein is recorded as having "said to his *servants*, This is John the Baptist" (Matt. xiv. 2). She being our Lord's disciple He would be naturally often spoken of among Herod's servants, and to them Herod would speak concerning Him. Manaen, Herod's foster brother, was a church teacher subsequently (Acts xiii. 1). J. was also one of the women who brought spices early to the Lord's tomb (Luke xxiv. 10).

Joash, Jehoash = *Jehovah gifted.* **1.** GIDEON'S [see] father, an Abiezrite of wealth. During the Midianite oppression he conformed to the popular idolatry, and had an altar to Baal and a "grove," *i.e.* Asherah, in his own ground. But on his son's destroying both J. defended his son with a sarcastic sneer at Baal's impotence to "plead for himself" (Jud. vi. 11, 25, 29–31; vii. 14; viii. 13, 29, 32).

2. 1 Chron. iv. 22. Ruled anciently in Moab. **3.** 1 Chron. vii. 8. **4.** 1 Chron. xii. 1–3, 21. One of David's "helpers in the battle" "against the band (*gedud*, the same word as in Samuel is used of the Amalekite spoiling 'troop' or company) of the rovers," *i.e.* the Amalekites who spoiled Ziklag in David's absence (1 Sam. xxx. 1–10, 15). **5.** 1 Chron. xxvii. 28. **6.** Ahab's son, viceroy in his absence at Ramoth Gilead (1 Kings xxii. 26, 2 Chron. xviii. 25), or else left with the governor of the city, Amon, for military education.

7. The only son of Ahaziah king of Judah that escaped Athaliah's murderous hand, and the only surviving descendant of Solomon, for his grandfather Jehoram had killed all his brethren (2 Chron. xxi. 4, 17; xxii. 1, 8–11), and all his own sons except Jehoahaz or Ahaziah the Arabians had slain; and on Ahaziah's destruction by Jehu ATHALIAH [see] his mother (the instigator of sin becoming the instrument of punishment, comp. ver. 3 with 10) destroyed all the seed royal of Judah except J., hidden by his aunt Jehoshabeath, Ahaziah's sister, Jehoiada's wife. After remaining six years hidden in the temple, JEHOIADA [see] by a well contrived revolution raised him to the throne. For 23 years J. prospered, so long as he adhered to the "covenant between the Lord and the king and the people, that they should be the Lord's people." Baal's house, altars, and images were first of all destroyed by the people under Jehoiada; and Mattan, Baal's priest, was slain (2 Chron. xxiii. 17, 2 Kings xi. 17–19). The high places alone were spared, the people still sacrificing and burning incense on them. But after his faithful counsellor Jehoiada was dead the princes with flattering "obeisance" (comp. Prov. xxix. 5) persuaded the weak king to forsake Jehovah for Asheerah and idols. Wrath from God visited Judah for their trespass; then Zechariah, Jehoiada's son, standing in the inner higher court, "above the people" in the outer court, denounced their apostasy and declared God's consequent withdrawal of blessing (2 Chron. xxiv. 20; comp. xii. 5, xv. 2). They stoned the prophet "at the king's commandment in the court of Jehovah's house," "between the temple and the altar" (Matt. xxiii. 35); contrast Jehoiada's reverent care not to slay Athaliah there (2 Chron. xxiii. 14). J. slew other "sons" of Jehoiada also (xxiv. 25). Zechariah left his cause in the Lord's hands, "the Lord look upon it and require it." So Hazael, as executioner of God's judgment, with a small Syrian army came to Judah and Jerusalem, and in battle destroyed *all the princes* (a just retribution on the instigators of the apostasy, ver. 23). J. bought his withdrawal only at the cost of all his own and the temple treasures (2 Kings xii. 17, 18). Sorely wounded and sick, in his helpless state he was slain on his bed in the house of Millo by two conspirators, Zabad or Jozachar, son of an Ammonitess, and Jehozabad, son of a Moabitess; from the nations whose idols he adopted came also God's punishers of his idolatry. His body at death was excluded from the royal sepulchres, to which good Jehoiada for his special goodness had been admitted. His reign lasted 40 years (878–838 B.C.). Ahaziah, J., and Amaziah are the three omitted in Matthew's genealogy of Jesus Christ.

8. Jehoahaz' son and successor as king of Israel. (840–825 B.C.) For two years contemporary of Joash of Judah (2 Kings xiv. 1; comp. xii. 1, xiii. 10). God, in pity to Israel's extreme oppression by Hazael and the Syrians, remembered "His covenant with Abraham, Isaac, and Jacob," and by Elisha on his deathbed promised deliverance through J. The king had lamented the prophet's near decease as the loss of "the chariot of Israel and the horsemen thereof," using the same language as Elisha had used of Elijah. By Elisha's direction J. put his hand on a bow, Elisha put his hands on the king's hands (for God must bless our handiwork, else we labour in vain: comp. Gen. xlix. 24). Then J. shot eastward and Elisha promised that J. "should smite the Syrians in Aphek till he consumed them." Then by Elisha's direction J. smote on the ground with arrows. Smiting only thrice he was reproved by the prophet: "thou shouldest have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed them, whereas now thou shalt smite Syria but thrice." So J. took again out of the hands of Hazael's successor, Benhadad, Israel's cities and beat him thrice. J. overcame at Bethshemesh, and took AMAZIAH [see], who challenged him because of the depredations of Israelite mercenaries whom Amaziah had sent away (2 Chron. xxv.) and brake down the wall of JERUSALEM [see] from the Ephraim gate (or that of Benjamin leading northward) to the N.W. corner

gate, 400 cubits, (the N. side being Jerusalem's only accessible side,) and carried away the gold and silver found under Obed Edom's charge in the temple and in the palace. J. after his return to Samaria died in the 15th year of Amaziah's reign, and was buried in the sepulchres of the kings of Israel. Jeroboam II. was his successor.

Job. *Age, and relation to the canon.* The book has a unique position in the canon. It is unconnected with Israel, God's covenant people, with whom all the other scriptures are associated. "The law" (torah), the Magna Charta of the rest, occurs but once, and then not in its technical sense (xxii. 22). The exodus is never alluded to, though the miraculous events connected with it in Egypt and the desert, with both of which J. shows his acquaintance, would have been appropriate to his and the friends' argument. The destruction of the guilty by the flood (xxii. 15), and that of Sodom and Gomorrah (xviii. 15) possibly, are referred to; but no later facts. The inference seems natural that the book was of an age anterior to Israel. J.'s own life was of patriarchal length, 200 years. The only idolatry alluded to is the earliest, Sabeanism, the worship of the sun, moon, and seba or heavenly hosts (xxxi. 26–28). J. sacrifices as priest for his family according to patriarchal usage, and alludes to no exclusive priesthood, temple, or altar. Lastly, the language is Heb. with an Arabic and Syriac infusion found in no other sacred book, answering to an age when Heb. still retained many of the elements of the original common Semitic, from which in time branched off Heb., Syriac, and Arabic, carrying with them severally fragments of the common stock. The obscurity of several phrases, the obsolete words and forgotten traditions (*e.g.* that of the bushmen, xxx. 4–7), all mark a remote antiquity. The admission of the book into the Hebrew canon, notwithstanding the absence of reference to Israel, is accounted for if Lee's theory be adopted that Moses became acquainted with it during his stay in Arabia, near Horeb, and added the prologue and epilogue. To the afflicted Israelites J.'s patience and restoration were calculated to be a lesson of special utility. The restriction of "Jehovah" (the Divine name revealed to Moses in its bringing the fulfilment of the promise to God's covenant people *just at that* time: Exod. vi. 3) mostly to the prologue and epilogue favours this view. The Holy Spirit directed him to canonize the oriental patriarch's inspired book, just as he embodies in the pentateuch the utterances of Balaam the prophet from the mountains of the East.

The grand theme of the book is to reconcile the saint's afflictions with God's moral government in this present world. The doctrine of a future life in which the seeming anomalies of the present shall be cleared up would have given the main solution to the problem. But as yet this great truth was kept less prominent until "the appearing of our Saviour Jesus Christ who hath abolished death and brought life and immortality to light through the gospel." J. plainly refers to the resurrection, but not with that persistent prominence with which the N. T. saints rest on it as their continual hope; J. does not make it his main solution. Even still *we* need something in addition, to clear off the clouds which hang over God's *present* government of this fallen earth. The first consideration suggested in this sublime history and poem is, "an enemy hath done this." The veil which hides the world of spirits is drawn aside, and Satan, the accuser of the brethren, appears as the mediate cause of J.'s afflictions. Satan must be let do his worst to show that his sneer is false that religion is but selfishness, "doth J. fear God for naught?" (i. 9.) The (i. 21, ii. 10, xiii. 15) patience and the final perseverance of the saints, notwithstanding temporary distrust under Satan's persecutions which entailed loss of family, friends, possessions, and bodily health, are illustrated in J.'s history. God's people serve Him for His own sake, not merely for the temporary reward His service generally brings; they serve Him even in overwhelming trial (Gen. xv. 1). Herein J. is a type though imperfectly of Him who alone, without once harbouring a distrustful thought, endured all this as well as death in its most agonizing, humiliating form, and, worse than all, the hiding of even God's countenance from Him. J.'s chief agony was not so much his accumulated losses and sufferings, not even his being misunderstood by friends, but that *God hid His face from him*, as these calamities too truly seemed to prove (Job xxiii. 9). *Yet* conscience told him he was no hypocrite, nay though God was slaying him he still trusted in God (ver. 10–15, xiii. 15; comp. Abraham, Gen. xxii.). J.'s three trials are progressive. 1. His sudden loss of all blessings external to himself, possessions, servants, and sons; he conquers this temptation: "naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away, blessed be the name of the Lord." 2. His loss of bodily health by the most loathsome sickness; still he conquers: "shall we receive good at the hand of God, and shall we not receive evil?" 3. His mental conflict brought on by the three friends' suspicion of his insincerity, which he felt untrue, but which seemed justified by his trials from God; this was the poignant sting to his soul, for he accepted their premises, that great suffering proved great sin. Here he failed; yet amidst his impatient groans he still clung desperately to his faith and followed hard after God, and felt sure God would yet vindicate him (xxiii. 10, xix. 25–27). His chief error was his undue self justification before God, which he at last utterly renounces (xxx. 25—xxxi., xxxii. 1, xxxiii. 9, ix. 17, x. 7, xvi. 17, xxvii. 5, xxix. 10–17, xl. 4, 5, xlii. 5, 6). After fretfully demanding God's interposition (xxiii.) to vindicate his innocence he had settled down into the sad conviction that God heeds not, and that His ways of providence are as a theory inexplicable to man whilst practical wisdom is the fear of the Lord (xxviii., xxxi. 35).

Elihu gives a leading solution of the problem. God not only hereafter shall judge the world, but even now providentially and morally controls all its affairs. Even the righteous have sin which needs correction. God speaks to them by chastisement; He is not really *silent* (xvi. 21, xxiii. 3, xxxi. 35), as J. had complained (xxxiii. 14, etc.); He teaches them humility, and prepares them for pardon and life through the mediating Angel of the covenant (of whom Elihu is the type: xxxiii. 6, 7, 23–30). To J.'s charge against God of injustice Elihu answers that God's omnipotence (xxxiv., xxxv., xxxvi.), upholding man in life when He could destroy him, and His universal government, exclude the idea of injustice in Him. To J.'s charge that God's providence is unsearchable, Elihu answers that suffering is to teach humility and adoration of His greatness. Affliction to the saint is justice and mercy in disguise; he is thereby led to feel the heinousness of sin (*via crucis via salutis*), and not being permitted by God's love to fall away for ever he repents of the impatience which suffering betrayed him into for a time. Then, justifying God and condemning himself, he is finally delivered from temporal afflictions. Now already the godly are happier amidst afflictions than the ungodly (Mark x. 29, 30). Even these considerations do not exhaust the subject; still difficulties remain. To answer these, God Himself (Job xxxviii.) appears on the scene, and resolves all that remains uncleared into the one resting thought of faith, the sovereignty of God. We must wait for His solution hereafter of what we know not now (John xiii. 7). Elihu is the preacher appealing to J.'s reason and conscience. God alone, in His appearing, *brings home the truth experimentally to J.'s heart.*

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning Providence
He hides a smiling face.

Blind unbelief is sure to err,
And scan God's work in vain;
God is His own interpreter,
And He will make it plain."

Construction. *The artificial construction of the poem* appears in the oft recurring sacred numbers *three* and *seven*. J. had *seven* thousand sheep, *seven* sons, and *three* daughters, both before and after his trials. His *three* friends sit with him *seven* days and nights. "Job" in Arabic means *repentance*, the name given him in after life from his experiences. *His personal reality* appears from his being named with "Noah and Daniel," real persons, in Ezek. xiv. 14, 16–20. St. James (v. 11) refers to J. as an example of patience, which he would hardly do were J. an imaginary person. Persons and places are specified as they would

not be in an allegory. The exact *doubling* of his possessions after restoration is probably the nearest *round* number given, as is often the case in books undoubtedly *historical*. The arguments of the speeches were *substantially* those given, *the studied number and poetic form* were given by the sacred writer under the Holy Spirit. J. lived 140 years after his trials; and nothing is more natural than that he should at leisure mould into form the arguments of the momentous debate for the edification of the church. The debate occupied several sittings with intervals of a day or more between them. The number of speeches assigned to each was arranged by preconcerted agreement, so that none spoke out of his turn.

Uz [see] means a light sandy soil (Gesenius). It was probably N. of Arabia Deserta, between Palestine and the Euphrates; called *Ausitai* by Ptolemy (Geogr. 19). In Gen. xxii. 21 Uz is son of Nahor, Abraham's brother. Another Uz in Gen. x. 23 was grandson of Shem and son of Aram; the latter is probably the source of the name, as the Aramæans dwelt between the Euphrates and Tigris. The sons of Shem dwelt in "a mount of the East" (Gen. x. 30), answering to "men of the East" (Job i. 3). Rawlinson says Uz is the prevailing name of the country at the Euphrates' mouth, where the Chaldees mentioned in chap. i. resided. The Idumean quarter however, and Arabia, would agree better with Moses' finding it during his exile in Midian. Moreover Eliphaz is an Idumean name; so is "Temanite" (Gen. xxxvi. 4, 15). "Shuhite" answers to Sycca in Arabia Deserta.

Eusebius fixes J.'s time as being two ages before Moses. Besides the arguments for this above, others are the number of oxen and rams sacrificed, *seven*, as in Balaam's case; this agrees with a time before the law defined God's will otherwise. Also *the writing* he speaks of is the most ancient, *sculpture* (Job xx. 23, 24); "printed" means *engraven*, "pen" a graver. Riches were then *cattle*. The Heb. "piece of money" is rather *a lamb*.

The Writer. The thought, imagery, and manners accord with what we should expect from an Arab emir. J. in his speeches shows himself more competent to compose the book than Elihu, to whom Lightfoot attributes it. The *style* is distinct from that of Moses. *Its inspiration* is attested by Paul under the Spirit quoting it with the formula "it is written" (Job v. 13). Our Lord in Matt. xxiv. 28 refers to Job xxix. 30; comp. also Jas. iv. 10, 1 Pet. v. 6, with Job xxii. 29; Rom. xi. 34, 35 with Job xv. 8; Jer. xx. 14, 15, endorses Job iii. 3; Isa. xix. 5, Job xiv. 11; Ps. xxxvii., lxxiii., discuss the same problem as J. Prov. viii. develops J.'s description of wisdom in chap. xxviii. It stands among the hagiographa (chetubim, "sacred writings") in the threefold division, "the law, the prophets, and the psalms," or hagiographa, of which the Psalms are a leading book (Luke xxiv. 44).

Divisions. To each of the *three* friends *three* speeches are assigned; J. is allowed a reply to each of the three. Eliphaz the eldest leads; Zophar at his third turn fails to speak, virtually owning himself defeated (Job xxvii.). Therefore J. continues his reply which forms three speeches: xxvi.; xxvii., xxviii.; xxix.—xxxi. Elihu (xxxii.—xxxvii.) is allowed four speeches. Jehovah makes three addresses (xxxviii.—xli.). Thus throughout there is a tripartite division. The whole consists of three parts: the prologue, poem, and epilogue. The poem three: (1) J.'s dispute with his three friends; (2) Elihu's address; (3) Jehovah's. The epilogue has three parts: J.'s justification, reconciliation with his friends, and restoration. The speakers regularly advance from less to greater vehemence. The explicitness (xiv. 14, xix. 25) of J.'s anticipation of the resurrection, as contrasted with the obscurity on the subject in the early books of O. T., is due to J.'s enjoyment of the Divine vision (xxxviii. 1, xlii. 5). The revelations outside of Israel, being few, needed to be the more explicit. Balaam's prophecy (Num. xxiv. 17) was clear enough to lead the wise men of the East by the star (Matt. ii.). In the age before the written law God left not Himself without witnesses, *e.g.* Melchizedek, J., Jethro. J. only dimly realized the Spirit-designed significancy of his own words (1 Pet. i. 11, 12). Even Asaph, who had in David's psalms (xvi. 10, xvii. 15) plain prophecies of a future retribution in the body to the righteous and to the wicked, still felt the difficulty as regards God's government here in this present time (lxxiii.). "Prosperity is the blessing of O. T., adversity that of N. T. . . . Yet even in O. T. the pencil of the Holy Ghost has laboured more in describing J.'s afflictions than Solomon's felicities" (Bacon). Elihu showed *how* God can be just, and yet the righteous be afflicted; Jehovah's address shows that He *must* be just, because He is God. God reprimands the three friends, but not Elihu. The simpler and less artificial forms of poetry prevail in J., a mark of the early age. The orientals used to preserve their sentiments in a terse, proverbial, poetic form, called *mashal*; to this form J.'s poetry is akin. [See JOBAB.]

Jobab. **1.** Last of Joktan's sons (Gen. x. 29, 1 Chron. i. 23). Ptolemy mentions the *Jobaritæ* (perhaps *Jobabitæ* ought to be read) among the Arabs. **2.** King of Edom (Gen. xxxvi. 33, 34); son of Zerah of Bozrah; successor of Bela, first king. His association in kindred with Eliphaz (2) gives colour to the conjecture that J. = Job. **3.** Josh. xi. 1. **4.** 1 Chron. viii. 9.

Jochebed = *Jehovah her glory.* Aunt and wife of Amram (Exod. ii. 1, vi. 20; Num. xxvi. 59). But J. could not be strictly daughter of Levi, for three centuries must have intervened between Levi's death and Moses' birth. Amram and J. were descendants of Levi, seven or eight generations removed. In Moses' time the Kohathites, from Kohath Levi's son, were divided into four branches, Amram, Izhar, Hebron, and Uzziel, amounting to 8600 males, of whom the Amramites were 2000. Amram Kohath's son is therefore not Amram Moses' father. Omission of links in Scripture genealogies is frequent.

Joed. Neh. xi. 7.

Joel = *Jehovah is God.* **1.** Samuel's eldest son (1 Sam. viii. 2; 1 Chron. vi. 28 (read "the first born [J.] *and the second* [*Vashni*] Abiah"), 33; xv. 17). Father of Heman the singer. He and his brother Abiah were judges in Beersheba, when their father was too old to go on circuit. Their bribery and perversion of justice occasioned the cry for a monarchy. **2.** J., a corruption of Shaul (1 Chron. vi. 24, 36).

3. Of the twelve minor prophets. Son of Pethuel. The many (Joel i. 14; ii. 1, 15, 22; iii. 1, 2, 6, 16–21) references to Judah and Jerusalem and the temple imply that his ministry was in the southern kingdom. "Israel," when mentioned (iii. 2), represents the whole twelve tribes. *Date.* The position of his book in the Hebrew canon between Hosea and Amos implies that he was Hosea's contemporary, slightly preceding Amos who at Tekoa probably heard him, and so under the Spirit reproduces his words (iii. 16, comp. Amos i. 2). The sentiment and language of the three prophets correspond. The freshness of style, the absence of allusion to the great empires Assyria and Babylon, and the mention of Tyre, Sidon, and the Philistines (Joel iii. 4) as God's executioners of judgment on Israel, accord with an early date, probably Uzziah's reign or even Joash's reign. No mention is made of the Syrians who invaded Judah in the close of the reign of Joash of Judah (2 Kings xii. 17, 18; 2 Chron. xxiv. 23–25), but that was an isolated event and Syria was too far N. to trouble Judah permanently. The mention of "the valley of Jehoshaphat" (Joel iii. 12) alludes to Jehoshaphat's victory (2 Chron. xx.), the earnest of Israel's future triumph over the heathen; though occurring long before, it was so great an event as to be ever after a pledge of God's favour to His people.

Chap. i. describes the ravages caused by locusts, a scourge foretold by Moses (Deut. xxviii. 38, 39) and by Solomon (1 Kings viii. 37, 46). The second chapter makes them symbols of foreign foes who would destroy all before them. So Rev. ix. 1–12, Amos vii. 1–4. Their teeth like those "of lions" (Joel i. 6), their assailing cities (ii. 6–9), and a flame of fire being their image (i. 19, 20; ii. 3, 5), and their finally being driven eastward, westward ("the utmost sea," the Mediterranean), and southward ("a

LOCUST.

land barren," etc.), whereas locusts are carried away by wind in *one* direction only, all favour the symbolical meaning. They are plainly called "the heathen" (ii. 17), "the northern (a quarter whence locusts do not come) army" (ii. 20), "all the nations" (iii. 2), "strangers" (iii. 17). Their fourfold invasion is to be the last before Jehovah's glorious deliverance (ii. 18–20, etc.) in answer to His people's penitent prayer (ii. 12–17).

Arrangement. I. Chaps. i.—ii. 17 the fourfold invasion answering to the four successive world empires, Babylon, Medo-Persia, Greece, Rome. Each of the four species of locusts in Heb. letters represents the exact number of years that each empire oppressed, until they had deprived the Jews of all their glory (J. C. Reichardt). *Gazam*, the first, "the palmerworm," represents the 50 years of Babylon's oppression, from the temple's destruction by Nebuchadnezzar (588 B.C.) to Babylon's overthrow by Cyrus (538 B.C.). *Arbeh*, the second, "the locust," represents Persia's 208 years' sway over the Jews, from 538 to 330 B.C., when Persia fell before Alexander the Great. *Yelequ*, the third, "the cankerworm," represents 140 years of the Græco-Macedonian oppression, from 330 to 190 B.C., when Antiochus the Jews' great enemy was defeated by the Roman, Lucius Scipio. *Chasil*, "the caterpillar," the fourth, represents the 108 years of the Romans' oppression, beginning with their minion Herod the Great, an Idumean stranger, 38 B.C., and ending A.D. 70 with the destruction of Jerusalem and the temple. The whole period thus comprises that between the destruction of the first and the second temple; and the calamities which befell the Jews by the four world empires in that period are those precisely which produced the ruin under which they are still groaning, and form the theme of their *Kinoth* or songs of lamentation. This first portion ends in a call to thorough and universal repentance. II. Chap. ii. 18–29. Salvation announced to the repentant people, and restoration of all they lost, and greater blessings added. III. Chap. ii. 30—iii. 21. Destruction of the apostate nations confederate against Israel on the one hand; and Jehovah's dwelling as Israel's God in Zion, and Judah abiding for ever, on the other, so that fountains of blessing from His house shall flow, symbolised by waters, milk, and new wine.

References to the law, on which all the prophets lean, occur: ii. 13, comp. Exod. xxxiv. 6, xxxii. 14; ii. 28, comp. Num. xi. 29, fulfilled in the pentecostal outpouring of the Spirit in part (Acts ii. 16, 21, xxi. 9; John vii. 39), but awaiting a further fulfilment just before Israel's restoration, when "the Spirit shall be poured upon all flesh" (of which the outpouring on *all classes* without distinction of race is the earnest: Acts ii. 28, 38; Rom. x. 12, 13; Zech. xii. 10; Joel ii. 23). Also iii. 19–21, comp. Deut. xxxii. 42, 43, the locusts, of which it is written "there hath not been ever the like, neither shall be" (Joel ii. 2, comp. Exod. x. 14). Pusey transl. ii. 23 ("the former rain moderately") "He hath given you [in His purpose] *the Teacher unto righteousness*," viz. who "shall bring in everlasting righteousness" (Dan. ix.). This transl. is favoured by the emphasis on *eth hamoreh*, not found in the latter part of the verse where *rain* is meant; the promise of *Christ's* coming thus stands first, as the source of "rain" and all other blessings which follow; He is God's *gift*, "given" as in Isa. lv. 4.

J.'s style is pure, smooth, rhythmical, periodic, and regular in its parallelisms; strong as Micah, tender as Jeremiah, vivid as Nathan, and sublime as Isaiah. Take as a specimen (chap. ii.) his graphic picture of the terrible aspect of the locusts, their rapidity, irresistible progress, noisy din, and instinct-taught power of marshalling their forces for devastation. **4.** 1 Chron. iv. 35, 41–43. **5.** 1 Chron. v. 4. **6.** 1 Chron. v. 11, 12. **7.** 1 Chron. vii. 3, 4. **8.** 1 Chron. xi. 38; in 2 Sam. xxiii. 36 IGAL. **9.** 1 Chron. xv. 7, 11, 12; xxiii. 8; xxvi. 22. **10.** 1 Chron. xxvii. 2[b]. **11.** 2 Chron. xxix. 12, 15. **12.** Ezra x. 19, 43. **13.** Neh. xi. 3, 4, 9.

Joelah. 1 Chron. xii. 7.

Joezer. 1 Chron. xii. 6.

Jogbehah. A city E. of Jordan, fortified by Gad (Num. xxxii. 35). Jaazer (Jazer, one in Gilead) and J., N.W. of *Amman*, between it and Es Salt, now *Jebeiha*, a ruin seven miles to the N.E., formed the second group of Gadite settlements. The first group was headed by Dibon. Chemosh Gad (=he whose good fortune is Chemosh) the father of Mesha was a Dibonite. The third Gadite settlement lay in the Jordan valley, W. of the second group, Beth Nimrah, etc. (ver. 33–36.)

Jogli. Num. xxxiv. 22.

Joha. **1.** Son of Beriah of Benjamin, who was "a head of the fathers of the inhabitants of Aijalon who drove away the inhabitants of Gath" (1 Chron. viii. 13, 16). A similar border encounter of *Ephraim's* sons with the marauding Philistines of Gath is recorded in vii. 21–23, and Beriah is there also mentioned. But this name occurs often, *e.g.* Asher's son (vii. 30; Gen. xlvi. 17). **2.** 1 Chron. xi. 45.

Johanan = JEHOHANAN = *Jehovah's gift* = John. **1.** 1 Chron. vi. 9, 19. Highpriest in Rehoboam's reign, as his father AZARIAH [see] was in Solomon's reign. This requires the transposition of the clause, "he it is that executed the priest's office in the temple that Solomon built in Jerusalem" from 1 Chron. vi. 10 to follow J.'s father "Azariah" in ver. 9. Keil objects to this, and there is probably some omission of names in the genealogy (comp. 1 Kings iv. 2). **2.** Son of Kareah. Captain of a band, a remnant of the Jewish army, after Jerusalem's overthrow by the Chaldees. [See GEDALIAH, ISHMAEL, JEREMIAH.] J. consulted the prophet that Jehovah, Jeremiah's God, might show the Jewish remnant "the way wherein to walk, and the thing to do" (Jer. xlii.); imitating pious Hezekiah's request for Isaiah's intercession (Isa. xxxvii. 4), "lift up thy prayer for the remnant that is left." J. had already determined to go to Egypt whether it were God's will or not, but he wished if possible to have God's sanction (Jer. xlii. 20; comp. 1 Kings xxii. 13, 14). Jeremiah reminds J. and his company that Jehovah is *their* God as well as *his* (wholehearted obedience is therefore their part: Exod. xix. 5, 6; 1 Cor. vi. 19, 20); and that he will pray, and whatsoever Jehovah shall answer he will declare, "keeping nothing back" (Acts xx. 20). They called God to witness they would obey whatever Jehovah might command. Ten days they were kept waiting, to give them time to deliberate, that the sincerity of their professions might be tested (Deut. viii. 2). True obedience accepts God's time, as well as God's will, at all costs (contrast 1 Sam. xiii. 8–14, xv.); the ardour of hasty professions soon cools down. Whilst he was declaring God's will that they should stay where they were, Jeremiah saw indications, in their countenance and manner, of disinclination to fulfil what they had so solemnly engaged. Men want to have the reputation of piety, yet to retain their darling lusts. The very evils which they thought to escape by going they brought on themselves thereby, the sword and famine; they would have escaped them had they stayed, for God had promised it, and they might have been sure of His keeping His promise. Change of position brings no change of disposition, and evil follows sinners wherever they go (Ezek. xi. 8); none lose who venture on His promise. After the lesson just given in Jerusalem's overthrow, one would have thought the Jews would never more have doubted God's faithfulness to His threats as well as to His promises. But J. and his party charged Jeremiah with false prophecy (though their city and temple in ruins attested his truth), as if he were instigated by Baruch so as to deliver them up to the Chaldees. Bad men when resolved on a bad act never want a pretext for it. All they gained by forcing Jeremiah and Baruch to accompany them to Egypt was that Jeremiah there under the Spirit foretold their doom and that of Pharaoh upon whom they trusted instead of God. **3.** 1 Chron. iii. 15. **4.** 1 Chron. iii. 24. **5.** 1 Chron. xii. 1, 4. **6.** Eighth of the lion faced Gadite warriors who joined David during Jordan's overflow (when it is dangerous to cross) in the spring, the river being swollen by the melted snows of Lebanon; and put to flight all Saul's adherents among the valley dwellers eastward and westward (1 Chron. xii. 12). **7.** 2 Chron. xxviii. 12. **8.** Ezra viii. 12. **9.** Ezra x. 6; Neh. xii. 23. **10.** Neh. viii. 18.

John. **1.** With Annas and Caiaphas, tried Peter and John for curing the impotent man and preaching in the temple (Acts iv. 6). The same as Rabbi Johanan ben Zaccai, who lived 40 years before the temple's destruc-

tion, and presided over the great synagogue after its removal to Jabne or Jamnia (Lightfoot). **2.** The evangelist Mark's Heb. name (Acts xii. 12, 25, xiii. 5, 13, xv. 37). [See MARK.]

John the Apostle. Younger than his brother James; being named *after* him in Matthew and Mark, the earlier Gospels; but Luke (ix. 28; Acts i. 13, Sin., Vat., Alex. MSS.), writing when J. had gained so much greater prominence in the church, ranks him in the order of church esteem, not that of nature. Youngest of the twelve, probably of Bethsaida upon the sea of Galilee (John i. 44, Luke v. 10), the town of their partners Simon and Andrew. Caspari (Chron. and Geogr. Introd. to Life of Christ) accounts for J.'s brief notice of Christ's Galilean ministry and fuller notices of His ministry in Judæa thus: Jewish tradition alleges that all Israelites dwelling in the Holy Land were entitled to fish in the sea of Gennesaret a month before each passover, and to use the fish for the many guests received at the feast in Jerusalem. J. used to stay in Galilee only during that month. However, no hint of this occurs in our Gospels. Zebedee his father owned a fishing vessel, and had "hired servants" (Mark i. 20). Salome his mother ministered to the Lord "of her substance" (Luke viii. 3), and was one of the women who came with Him in His last journey from Galilee to Jerusalem (Luke xxiii. 55, xxiv. 1; Mark xvi. 1), and after His death bought spices to anoint His body. J.'s acquaintance with the highpriest (John xviii. 15) had been in early life, for it is not likely it would commence after he had become disciple of the despised Galilean. Hence probably arose his knowledge of the history of Nicodemus which he alone records. J. had a house of his own to which he took the Virgin mother, by our Lord's dying charge (xix. 27). The name, meaning *the favour of God*, had become a favourite one in the age where there was a general expectation of Messiah, and members of the highpriestly families bore it (Acts iv. 6). These hints all intimate that J. belonged to the respectable classes, and though called by the council "unlearned and ignorant" he was not probably without education, though untrained in their rabbinical lore (Acts iv. 13). Zebedee's readiness to give up his son at Jesus' call speaks well for his religious disposition. Salome went farther, and positively ministered to Jesus. Even her ambitious request that her two sons, James and J., might sit on either side of our Lord in His coming kingdom shows that she was heartily looking for that kingdom. Such a mother would store her son's memory with the precious promises of O. T. The book of Revelation in its temple imagery shows the deep impression which the altar, the incense, the priestly robes, and the liturgy had made on him.

J.'s first acquaintance with the Lord was when John Baptist pointed his two disciples Andrew and J. to the Lamb of God. J. followed Jesus to His place of sojourn. J. probably accompanied Him on His homeward journey to Galilee from Jordan (John i.), and then to Jerusalem (ii., iii.), again through Samaria to Galilee (iv.), and again to Jerusalem (v.), for he describes as an eye witness. Resuming his fishing occupation he received his call to permanent discipleship after the miraculous draught of fishes (Luke v. 10, Matt. iv. 18–22). In the selection of the twelve subsequently the two sons of Jonas and Zebedee's two sons stand foremost. Peter, James, and J. form the innermost circle. They alone witnessed the raising of Jairus' daughter, Jesus' transfiguration, His agony in Gethsemane, and with the addition of Andrew heard His answer to their private inquiry as to *when*, and with what premonitory *sign*, His prediction of the overthrow of the temple should be fulfilled (Mark xiii. 3, 4). Grotius designates Peter as the lover *of Christ*, J. the lover *of Jesus*. J. as a "son of thunder" (Mark iii. 17) was not the soft and feminine character that he is often pourtrayed, but full of intense, burning zeal, ready to drink the Lord's bitter cup and to be baptized with His fiery baptism (Isa. lviii. 1, Jer. xxiii. 29, Matt. xx. 22, Luke xii. 49, 50), impatient of any one in separation from Jesus' company, and eager for fiery vengeance on the Samaritans who would not receive Him (Luke ix. 49, 53, 54). Nor was this characteristic restricted to his as yet undisciplined state; it appears in his holy denunciations long afterwards (1 John ii. 18–22; 2 John 7–11; 3 John 9, 10). Through his mother J. gained his knowledge of the love of Mary Magdalene to the Lord, which he so vividly depicts (John xx.). The full narrative of Lazarus' restoration to life (xi.) shows that he was an eye witness, and probably was intimate with the sisters of Bethany. He and Peter followed Jesus when apprehended, whilst the rest fled (xviii. 15), even as they had both together been sent to prepare the passover (Luke xxii. 8) the evening before, and as it was to J. reclining in Jesus' bosom (comp. S. of Sol. viii. 3, 6) that Peter at the supper made eager signs to get him to ask our Lord who should be the traitor (John xiii. 24). Whilst Peter remained in the porch J. was in the council chamber (xviii. 16–28). J., the Virgin, and Mary Magdalene accompanied the Saviour to Calvary, and to him Jesus committed as to a brother the care of His sorrowing mother. Peter and J. were in the same abode the ensuing sabbath, and to them Mary Magdalene first runs with the tidings of the tomb being empty. Ardent love lent wings to J.'s feet, so that he reached the tomb first; but reverent awe restrained him from entering. Peter more impulsive was first to enter (xx. 4–6). For at least eight days they stayed at Jerusalem (ver. 26). Then they appear in Galilee (xxi.) again associated in their former occupation on the sea of Galilee. As yet they were uncertain whether the Lord's will was that they should continue their apostolic ministrations or not; and in the interval their livelihood probably necessitated their resuming their fishing occupation, which moreover would allay their mental agitation at that time of suspense. J. with deeper spiritual intuition was first to recognise Jesus in the morning twilight, Peter first in plunging into the water to reach Him (ver. 7). Peter's bosom friendship for J. suggested the question, after learning his own future, "Lord, and what shall this man do?" (ver. 21.)

In that undesigned coincidence which confirms historic truth, the book of Acts (iii. 1, iv. 13, viii. 14) represents the two associated as in the Gospels; together they enter the temple and meet the impotent man at the Beautiful gate; together they witness before the council; together they confirm in the faith, and instrumentally impart the Holy Spirit by laying hands on, the deacon Philip's converts in Samaria, the very place where J. once would have called down fire to consume the Samaritans. So complete was the triumph of grace over him! At Stephen's death he and the other apostles alone stayed at Jerusalem when all the rest were scattered. At Paul's second visit there J. (esteemed then with James and Peter a "pillar") gave him the right hand of fellowship, that he should go to the heathen and they to the circumcision (Gal. ii. 9). J. took part in the first council there concerning circumcision of the Gentiles (Acts xv. 6). No sermon of his is recorded, Peter is always the spokesman. Contemplation and communion with God purified the fire of his character, and gave him that serene repose which appears in his writings, which all belong to the later portion of his life. He is not mentioned as married in 1 Cor. ix. 5, where, had he been so, it would probably have been stated. Under Domitian (about A.D. 95) J. was banished to Patmos (Rev. i. 9,

PATMOS.

11). "I John . . . your companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle . . . Patmos, for the word of God, and for the testimony of Jesus Christ." The seven churches of western Asia were under his special care. In the Acts, epistles to Ephesians, and Timothy, recording Paul's ministry in connection with Ephesus, no mention occurs of J. being there. Again J. does not appear in Jerusalem when Paul finally visited it A.D. 60. Probably he left Jerusalem long before settling at Ephesus, and only moved there after Paul's martyrdom, A.D. 66.

Paul had foreseen the rise of gnostic heresy in the Ephesian region. "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts

xx. 30; comp. 1 Tim. i. 6, 7, 19, 20, iv. 1–7; 2 Tim. i. 13, 15, ii. 16–18, iii.; Tit. i. 9, 16). These heresies, as yet in the germ, J. in his Gospel and epistles counteracts (John i.; 1 John iv. 1, ii. 18–22; 2 John 7, 9–11; 3 John 9, 10). His tone is meditative and serene, as contrasted with Paul's logical and at the same time ardent style. His sharp reproof of Diotrephes accords with the story of his zeal against error, reported as from Polycarp, that entering the public baths of Ephesus he heard that Cerinthus was there; instantly he left the building lest it should fall whilst that enemy of the truth was within. In J.'s view there is no neutrality between Christ and antichrist. Clement of Alexandria (Quis Dives Salvus?) reports of J. as a careful pastor, that he commended a noble looking youth in a city near Ephesus to the bishop. The latter taught, and at last baptized, the youth. Returning some time afterwards J. said to the bishop: "restore the pledge which I and the Saviour entrusted to you before the congregation." The bishop with tears replied: "he is dead . . . dead to God . . . a robber!" J. replied, "to what a keeper I have entrusted my brother's soul!" J. hastened to the robber's fortress. The sentinels brought him before their captain. The latter fled from him: "why do you flee from me, your father, an unarmed old man? You have yet a hope of life. I will yet give an account to Christ of you. If need be, I will gladly die for you." J. never left him till he had rescued him from sin and restored him to Christ. Jerome records as to his characteristic love, that when J., being too feeble through age to walk to the Christian assemblies, was carried thither by young men, his only address was: "little children, love one another." When asked why he kept repeating the same words he replied, "because this is the Lord's command, and enough is done when this is done."

J.'s thought and feelings became so identified with his Lord's that his style reflects exactly that of Jesus' deeper and especially spiritual discourses, which he alone records. He lives in the unseen, spiritual, rather than in the active world. His designation, "the divine," expresses his insight into the glory of the eternal Word, the Only Begotten of the Father, made flesh, in opposition to mystical and docetic gnosticism which denied the reality of that manifestation and of Christ's body. The high soaring eagle, gazing at the sun with unflinching eye, is the one of the four seraphim which represents J. Irenæus, Polycarp's disciple (Adv. Hær. ii. 39, Euseb. iii. 23), states that J. settled at Ephesus and lived to the time of Trajan. Tertullian's story of his being cast into boiling oil at Rome and coming forth unhurt is improbable; none else records it; the punishment was one unheard of at Rome.

John, Gospel according to. Well called "the Gospel of the incarnate God," "the Gospel of witness," that

PART IX.]

of the Father, that of Scripture, that of miracles, that of Jesus Himself. Written at Ephesus at the request of the Asiatic bishops to set forth more profoundly Christ's Divinity (Jerome, Prol. in Matt.). Ephesus, after Jerusalem's fall, A.D. 70, took a chief place in oriental Christendom. Containing a large Christian church, a synagogue of zealous Jews, and the most famous of heathen temples that of Artemis or Diana, it was a common meeting ground for widely diverse creeds. Philosophical speculation too had free scope in its xystus; here Cerinthus broached his doctrines, concocted at Alexandria. Its commercial position on the sea linking the East and West adapted it as an admirable centre for the diffusion of gospel truth. John sets forth the positive truth which indirectly yet effectually counteracts gnosticism, Ebionitism, and docetism. The Spirit has made his Gospel virtually supplementary to the other three. [See GOSPELS and JESUS CHRIST.] Theirs is that of "Christ according to the flesh," his that of "Christ according to the Spirit." As he joined Christ early he records facts of His ministry in Galilee and Jerusalem, prior to those in the three synoptists. He writes with a specification of times and places, and a freshness, which mark an eye witness (i. 29, 35, 37–40; ii. 1; iii. 1; iv. 40, 43; vi. 22; xiii. 1–11; xviii. 10–16; xix. 26; xx. 3–10, 24–29). That the beloved disciple (called *epistethios* from his reclining on Jesus' *breast*) was the writer appears from xix. 25–27, 35, xxi. 24, i. 14. Another undesigned propriety identifying him is, though naming John the Baptist 20 times he always omits "the Baptist," whereby the three synoptists distinguish him from John the evangelist.

Place and time. His allusions in the peculiar terms of his prologue to the theosophic notions prevalent at Ephesus accord with that city being the place of his writing the Gospel. Acts xviii. 24 implies the connection between Alexandria, the headquarters of gnosticism, and Ephesus. John xxi. is an appendix written subsequently to xx. 30, 31 (which at first completed the Gospel), perhaps after Peter's martyrdom. The Gospel cannot have been written at the same time and place as Revelation, the styles are so different. His mode of counting the hours as we do was Asiatic (see Townson, Harmony, viii. 1, § 3), and accords with Ephesus being the place of writing. His not feeling it necessary to explain Jesus' prophecy that John should tarry till He came (xxi.) shows that he wrote soon after *the destruction of Jerusalem* (A.D. 70), when that event was generally understood as being *the Lord's coming*, viz. in judgment upon the Jews. In chap. v. 2 the sheep market with five porches is spoken of as still standing, perhaps spared as some other things for convenience by Titus (Josephus, B. J., vii. 1, § 1).

Testimonies of authenticity. If xxi. 24, 25 came from some Ephesian disciples this is the oldest testimony to it. 2 Pet. i. 14 alludes to (xxi. 18) Christ's prophecy of Peter's crucifixion, taking for granted his readers' acquaintance with the Gospel, the strongest kind of testimony as being undesigned. Ignatius (Ep. to Rom.), Polycarp (Ep. to Philipp.), the Epistle to Diognetus, Justin Martyr (Apol. i. 61, Dial. Tryph. 63, 88), contain implied quotations of it; their not *expressly* quoting it is due to the prevalence of *oral* more than *written* teaching at first; whilst the inspired *preachings* of apostles were fresh in memory definite appeals to *writings* are less to be expected than in the following age. The general references of the former and the definite quotations of the latter are just what we might expect presuming the Gospel genuine. Papias (Eus. H. E. iii. 39) used the first epistle of John which is close akin to the Gospel. Tatian's Diatessaron opens, "In the beginning was the Word"; he quotes this Gospel in Orat. contra Gentil. Thus its currency A.D. 170 is proved. Theophilus of Antioch (Autol. ii.) first expressly attributes it to John; he wrote a commentary on the four and a harmony (Jerome Alg. 53, Vir. Illust. 25). He and Tatian therefore, in the second century, considered the four the exclusively canonical standard. Irenæus, a hearer of Polycarp, the disciple of John, argues for the propriety of the number *four*; his argument proves their long and universal acceptance by the church more conclusively than if it had been his *aim to demonstrate* it. The Alogi of Asia Minor were the only sect that rejected this Gospel, owing to their opposition to Montanus, whose heresies they thought were favoured by it.

The diversity of the scene and incidents of Christ's ministry in it, as compared with the three preceding Gospels, is just what we might expect if the author were acquainted with them. For whilst as an independent witness he does not with formal design supplement them, yet he generally omits under the Spirit those particulars already handled by his predecessors. Excepting the crucifixion and resurrection, respecting which he gives new information, he has only two sections in common with the synoptists (vi. 1–21, xii. 1). He omits Christ's baptism, temptation, mission of the twelve, transfiguration (of which he was one of the three selected eye witnesses), the Lord's supper, and the agony in Gethsemane, yet incidental hints show *his taking them for granted as known already* (i. 14, 32, xiii. 2, xiv. 30, xviii. 1, 11), which last refers to *the very words* of His prayer during the agony, recorded by the synoptists, an undesigned coincidence and so a proof of authenticity; xiv. 30 is the link between the temptation (Luke iv. 13) and His agony (Luke xxii. 40–53); John xi. 1 assumes the reader's acquaintance with Mary and Martha, from Luke x. 38. So John iv. 43, 44, vii. 41, tacitly refer to the facts recorded in Matt. xiii. 54, ii. 23; xviii. 33 takes for granted the fact recorded in Luke xxiii. 2. Chap. vi., wherein he repeats the miraculous feeding of 5000 recorded by the synoptists, is introduced to preface the discourse which

John alone records. In chap. xii. the anointing by Mary is repeated for its connection with Judas' subsequent history.

The objections to John's acquaintance with the synoptical Gospels are based on the presumption that in that case he was bound to slavishly supplement them and guard against the *appearance* of discrepancies between him and them. But he was an *independent witness*, not formally designing to supplement; yet as knowing their Gospels he would mostly use materials heretofore not handled. As they presented Jesus' *outer and popular* life, so it remained that he should represent the *deeper* truths of *His Divine mission and Person*. They met the church's first needs; he, its later wants. Luke's Gospel was written under Paul's superintendence at least 20 years before John's. Considering the intercourse between the Christian churches it is incredible that his Gospel should have been unknown at Ephesus, John's and previously Paul's scene of labours, and this to John a "pillar" of the church.

Design. John, the last surviving apostle, would surely be consulted on the canonicity of N. T. Scriptures which by God's providence he lived to see completed. Theodore of Mopsuestia, 4th century (Catena Johann. Corder. Mill N. T.) says John did attest it. Clement Alex. (Euseb. H. E. vi. 14) states on the authority of old presbyters (and the Murator. Fragm., Ant. M. Æv. iii., confirms the statement) that John wrote at his friends' request to give *Christ's "spiritual" aspect*, the former Gospels already having given *His "bodily" aspect*. John, who leant on Jesus' breast, His closest intimate, was the fittest to set forth the deeper spiritual truths of the Son of God. Thus the "ye" (xix. 35, xx. 31) will refer to *J.'s "friends"* primarily, the general church secondarily. To prove "that Jesus is the Christ the Son of God" is *this Gospel's declared design*, that men so "believing might have life through His name." A *continued* polemic reference is not likely, considering John's contemplative and usually loving spirit. An *incidental* guarding of the truth against incipient heresies in that region certainly there is in the prologue and xix. 34, xx. 20, 27; comp. i. 14. Paul in epistle to Colossians alludes to the judaising form of guosticism. Oriental and Grecian speculations combined at Alexandria to foster it. As the Docetæ denied that the Divine Word assumed a *real body*, so the Ebionites denied His *real Godhead*. John counteracts both incidentally in subordination to his main design. He uses in a sense congruous to O. T., and sanctioned by the Spirit, the terms used by gnostics in a false sense.

The prologue gives the keynote of the Gospel: *the eternal Godhead of the Word who was made flesh that, as He created all things, so He might give light and life to those born again of His Spirit; on the other hand Satan's counterwork, His rejection by His own countrymen, though in His own person fulfilling all their law.* His adversaries are called "the Jews," *the nation* by the time of John writing having become through continued resistance of the truth identified with their hierarchical chiefs, Jesus' opponents; whereas in the synoptists the several classes of opponents are distinguished, "Pharisees," "scribes," "lawyers," "chief priests," etc. After Jerusalem's fall John living among the Gentiles regarded *the Jews* as no longer the people of God; an undesigned confirmation of authenticity. That the writer was a Jew appears from his quoting the Heb. O. T. (not LXX.): xii. 40, xix. 37. His own brother James he never names; a pseudo John of later times would have been sure to name him. The synoptists and Acts similarly never introduce him individually. John dwells most on the deep spiritual truths, Christ's essential oneness with the Father, His mystical union with believers, the promise of the Comforter, and love the "new commandment." Yet Matthew, Mark, and Luke have the germs of them, and Paul further develops them (Matt. v. 44, xi. 27, xvi. 16, xxviii. 20; Luke x. 22, xxiv. 49). Matt. xxvi. 11 verbally agrees with John xii. 8. Comp. 1 Cor. xiii., Col. i. 15, 16, 2 Cor. v. 17.

[On *the passovers* in John see JESUS CHRIST.] As John, though mainly treating of Jesus' ministry in Judæa, yet has occasional notices of that in Galilee (John i. 43—ii. 13, after the temptation, recorded by the synoptists as following the baptism, i. 32; viz. the Galilean ministry *before* John's imprisonment, iii. 24, whereas *they* begin with it *after* John's imprisonment: Mark i. 14), so they, though mainly treating of the Galilean ministry, plainly hint at that in Judæa also (Matt. iv. 25, xxiii. 37, xxvii. 57; Luke x. 38, xiii. 34; Mark iii. 7, 8). Thus John iv. 1–3 is the introduction to the Galilean ministry described by them. Chap. vii. 1, 9, intimates a transfer of Jesus' ministry to Galilee after the second last passover (vi. 4, 5). The feeding of the 5000 links him to Matt. xiv. 15. This passover He did not attend, but in the same year attended the feast of tabernacles, six months before His death (John vii. 2, 10). Chap. x. 22, 40, Jesus' retirement to beyond Jordan after His visit to Jerusalem at the feast of dedication, answers to Matt. xix. 1. The continuous Galilean ministry of two years and a third (excepting the Jerusalem short visit, John v.) was naturally first recorded as having most internal unity. John's later record dwells on the omitted parts; this accounts for the Gospel being fragmentary, but possessing *spiritual unity*. It is significant that in the Gospel setting forth the glory of *the Son of God* the Judæan ministry is prominent, for there is the appointed "throne of the great King"; whereas in the Gospels setting forth *the Son of man* the scene is "Galilee of the Gentiles." In John as in the synoptists Jesus sets forth His Divine Messiahship not so much by assertions as by acts: v. 31, 32; Matt. vii. 28, 29; Luke iv. 18, 21; comp. John ix. 36, x. 24. His disciples' vacillation arose from the conflict between faith resulting from His miracles and disappointment at His not openly setting up His Messianic kingdom.

The sameness of John the Baptist's style and John's (i. 16, iii. 31–36) is just what was to be expected, the evangelist insensibly catching his former master's phraseology.

The synoptists having already recorded the parables which suited the earlier ages of the church, it remained for John to record the *parabolic allegories*: x. 1–6 (*parabole* nowhere occurs in John, but *paroimia*), iii. 8, xv. 1, etc., iv. 35, 38; comp. Matt. ix. 38.

The language is pure Gr., the thought Hebraic, especially the mode of connecting sentences by conjunctions, *and, but, then*, etc. The periodic sentences of the logical Paul, and John's simplicity of style, clothing the profoundest thoughts, answer to their respective characters. His characteristic phrases are *testimony* or *witness, glory, the truth, light, darkness, eternal life, abide, the world, sin, the true* (*i.e.* genuine, *"alethinos") God, the Word, the only begotten Son, love, to manifest, to be begotten* or *born of God, pass from death, the Paraclete* or *Comforter, flesh, spirit, above, beneath, the living water, the bread of life. Authorised* Gospel terms were most needed in the matured age of the church when John wrote, and were adopted by John from Jesus Himself. Peculiar to John are *"verily, verily"* (Amen, Amen) beginning a sentence (others use it at the end of a sentence, Jesus alone at the beginning), i. 51; *"little children"* (xiii. 33), as in 1 John; "in the name" (v. 43), *i.e. representing the person*; "lay down life" (x. 11, 17).

John, Epistles of. FIRST EPISTLE. *Genuineness.* Polycarp, John's disciple (ad Philipp. vii.), quotes iv. 3. Eusebius (H. E., iii. 39) says of Papias, John's hearer, "he used testimonies from the first epistle of John." Irenæus (Eus. H. E., v. 8) often quoted it; he quotes (Hæres. iii. 15, § 5, 8) from John by name ii. 18; and in iii. 16, § 7 he quotes iv. 1–3, v. 1, 2 John 7, 8. Clement Alex. (Strom. ii. 66, p. 664) refers to v. 16 as in John's *larger epistle*; comp. Strom. iii. 32, 42; iv. 102. Tertullian adv. Marcion, v. 16, refers to iv. 1; adv. Praxean xv. to i. 1; also xxviii. and contra Gnost. xii. Cyprian (Ep. xxviii. 24) quotes as John's ii. 3, 4; and, de Orat. Domini, v., quotes ii. 15–17; De opere et Eleemos. quotes i. 8; De bono Patientiæ quotes ii. 6. Muratori's Fragment on the Canon states "there are two (the Gospel and epistle) of John esteemed catholic," quoting i. 3. The Peshito Syriac has it. Origen (Eus. vi. 25) designates the first epistle genuine, and "probably second and third epistles, though all do not recognise the latter two"; he quotes i. 5 (tom. xiii. vol. ii.). Dionysius of Alexandria, Origen's scholar, cites this epistle's words as the evangelist John's. Eusebius (H. E. iii. 24) says John's first epistle and Gospel are *"acknowledged without question* by

those of the present day, as well as by the ancients." So Jerome (Catalog. Eccl. Script.). Marcion opposed it only because it was opposed to his heresies.

The Gospel and first epistle are alike in style, yet evidently not mere copies either of the other. The *individual* notices, it being a *catholic* epistle, are fewer than in Paul's epistles; but what there are accord with John's position. He implies his apostleship (ii. 7, 26), alludes to his Gospel (i. 1, comp. John i. 14, xx. 27), and the affectionate tie uniting him as an *aged* pastor to his spiritual "children" (ii. 18, 19). In iv. 1–3 he alludes to the false teachers as known to his readers; in v. 21 he warns them against the idols of the world around. Docetism existed in germ already, though the Docetæ *by name* appear first in the second century (Col. i. 15–18, 1 Tim. iii. 16, Heb. i. 1–3). Hence 1 John iv. 1–3 denounces as "not of God every spirit that confesseth not that Jesus Christ is come in the flesh" (comp. John ii. 22, 23). Presciently the Spirit through John forearms the church against the coming heresy.

To whom addressed. Augustine (Quæst. Evang. ii. 39) says it was addressed to the *Parthians, i.e.* the Christians beyond the Euphrates, outside the Roman empire, "the church at Babylon elected together with" (1 Pet. v. 13) the churches in the Ephesian region, whither Peter sent his epistles (1 Pet. i. 1: Pontus, Galatia, Cappadocia, Asia, Bithynia). As Peter addressed the Asiatic flock tended first by Paul, then by John, so John, Peter's close companion, addresses the flock among whom Peter was when he wrote. Thus "the elect lady" (2 John 1) answers to "the church elected together."

Time and place. This epistle is subsequent to the Gospel, for it assumes the reader's acquaintance with the Gospel facts and Christ's speeches, and His aspect as the incarnate *Word*, God *manifest in the flesh*, set forth in John's Gospel. His fatherly tone addressing his "little children" implies it was written in old age, perhaps A.D. 90. The rise of antichristian teachers he marks as a sign of "the last time" (ii. 18), no other "age" or dispensation will be till Christ comes; for His coming the church is to be ever waiting; Heb. i. 2, "these last days." The region of Ephesus, where gnostic heresy sprang up, was probably *the place*, and the latter part of the apostolic age *the time*, of writing.

Contents. Fellowship with the Father and the Son is the subject and object (i. 3). Two divisions occur: (1) i. 5—ii. 28, *God is light without darkness*; consequently, to have fellowship with Him necessitates *walking in the light. Confession* and consequent *forgiveness of sins, through Christ's propitiation for the world and advocacy for believers*, are a necessary preliminary; a further step is positive *keeping God's commandments*, the sum of which is *love* as contrasted with *hatred*, the sum of disobedience. According to their several stages of spiritual growth, *children, fathers, young men*, as respectively *forgiven, knowing the Father*, and *having overcome the wicked one*, John exhorts them *not* to *love the world*, which is incompatible with the indwelling of *the Father's love.* This *anointing* love dwelling in us, and our *continuing to abide in the Son and in the Father*, is the antidote against the antichristian teachers in the world, who are of the world, not of the church, and therefore have gone out from it. (2) ii. 29—v. 5 handles the opening thesis: "He is righteous," therefore "every one that doeth righteousness is born of Him." *Sonship* involves present *self purification*, first because we desire *now* to be like Him, "*even as He is pure*," secondly because we hope *hereafter* to be perfectly like Him, our sonship now hidden shall be manifested, and we shall be made like Him when He shall be manifested (answering to Paul's Col. iii.), for our then "seeing Him as He is" involves transfiguration into His likeness (comp. 2 Cor. iii. 18, Phil. iii. 21). In contrast, the children of the devil *hate*; the children of God *love. Love* assures of acceptance with God for ourselves and our prayers, accompanied as they are with obedience to His commandment to "believe on Jesus Christ, and love one another"; the seal is "the Spirit given us" (1 John iii. 24). In contrast (as in the first division), *denial of Christ* and *adherence to the world* characterize the false spirits (iv. 1–6). The essential feature of sonship or birth of God is *unslavish love to God, because God first loved us and gave His Son to die for us* (iv. 18, 19), and consequent *love to the brethren* as being God's sons like ourselves, and so *victory over the world through belief in Jesus as the Son of God* (v. 4, 5). (3) v. 6–21. Finally, the truth on which our fellowship with God rests is, *Christ came by water* in His baptism, *the blood* of atonement, and *the witnessing Spirit* which is *truth*, which correspond to our baptism with water and the Spirit, and our receiving the atonement by His blood and the witness of His Spirit. In the opening he rested this truth on *his apostolic witness of the eye, the ear, and the touch*; so at the close on *God's witness*, which the believer accepts, and by rejecting which the unbeliever *makes God a liar.* He adds his reason for writing (v. 13), answering to i. 4 at the beginning, viz. that "believers may know they *have* (already) eternal life," the spring of "joy" (comp. John xx. 31), and so may have "confidence" in their prayers being answered (1 John v. 14, 15; comp. iii. 22 in the second part), *e.g.* their intercessions for a brother sinning, provided his sin be not unto death (v. 16). He sums up with stating our *knowledge of Him that is true*, through *His gift*, our *being in Him* by virtue of being *in His Son Jesus Christ*; being "born of God" we *keep ourselves* so that *the wicked one toucheth* us *not*, in contrast to *the world lying in the wicked one*; therefore still, "little children, keep yourselves from idols" literal and spiritual.

Style. Aphorism and repetition of his own phrases abound. The affectionate hortatory tone, and the Hebraistic form which delights in parallelism of clauses (as contrasted with Paul's logical Grecian style), and his own simplicity of spirit dwelling fondly on the one grand theme, produce this repetition of fundamental truths again and again, enlarged, applied, and condensed by turns. Contemplative rather than argumentative, he dwells on the inner rather than the outer Christian life. The thoughts do not move forward by progressive steps, as in Paul, but in circles round one central thought, viewed now under the positive now under the negative aspect. His Lord's contrasted phrases in the Gospel J. adopts in his epistles, "flesh," "spirit," "light," "darkness," "life," "death," "abide in Him"; "fellowship with the Father and Son, and with one another" is a phrase not in the Gospel, but in Acts and Paul's epistles. It marks enjoyment experimentally of Christian verities as living realities, not abstract dogmas. Burning zeal, all absorbing love, appear in John combined with contemplative repose. Simple, withal profound, his writing is unrhetorical and undialectic, gentle, comforting, loving, the reflex of Jesus his Lord whose beloved disciple he was. Ewald speaks of its "unruffled heavenly repose . . . the tone not so much of a father talking with beloved children as of a glorified saint from a higher world."

Place in building up the church. Peter founded, Paul propagated, John completed it. The O. T. puts prominent the *fear* of God; John, the last N. T. writer, the *love* of God. Yet as O. T. also sets forth *love*, so John as a Boanerges also sets forth the terror of the Lord against unbelievers. Three leading developments of Christian doctrine are: the Pauline, the Jacobean (between which the Petrine is the intermediate link), and the Johannean. James, whose moulding was in Judaism, presents as a rule of life the law, under the gospel, established in its spirit, the letter only being superseded. John had not, like the apostle of the Gentiles, been brought to faith and peace through conflict, but through a quiet development from *the personal view of Christ*, and from communion with Him. So in John everything turns on the contrast: *life* in fellowship with Christ, *death* in separation from Him; *life, light, truth*, opposed to *death, darkness, lie.* James and Peter represent the gradual transition from spiritualized Judaism to independent Christianity; Paul, independent Christianity contrasted with Judaism. John by the *contemplative* element reconciles the two, and forms the closing point in the training of the apostolic church (Neander).

SECOND AND THIRD EPISTLES. *Authenticity.* The similar tone, style, and sentiments prove both to be by the same writer. Irenæus (adv. Hær. i. 16, § 3) quotes 2 John 10, 11, and 7 in iii. 16, § 8, as John's writing. Clement Alex. (Strom. ii. 66), A.D. 192, speaks of John's *larger* epistle, and

in Adumbr. p. 1011, "John's second epistle to the *Parthians* (so it ought to be read for *parthenous*; see Augustine quoted, JOHN'S FIRST EPISTLE) is the simplest; it was to a Babylonian, *the elect lady*." Dionysius of Alexandria (Euseb. H. E., vii. 25) says "John never names himself in his epistles, not even in the second and third, though short, but calls himself the presbyter (elder)": 2 John 1, 3 John 1, so 1 Pet. v. 1. Alexander of Alex. cites 2 John 10, 11 as John's (Socrates H. E. i. 6). Cyprian, in referring to the council of Carthage (De Hær. Bapt.), appeals to 2 John 10, "John the apostle in his epistle said, If any come to you," as recognised by the N. African church. The Peshito old Syriac version wants these two epistles. Eusebius reckons them among the *controverted* (*antilegomena*) scriptures [see CANON OF SCRIPTURE], as distinguished from those *universally acknowledged* (*homologoumena*); his own opinion was that they were genuine (Demonstr. Evang. iii. 5). Origen (Euseb. H. E., vi. 25) implies that *most*, though *not all*, recognised their genuineness. Jerome (de Vir. Illustr. ix.) mentions them as John's, whose sepulchre was shown at Ephesus in his day. The antilegomena were generally recognised after the council of Nice, A.D. 325. So Cyril of Jerusalem, A.D. 349; Gregory Naz., A.D. 389; and the councils of Hippo (A.D. 393) and Carthage (A.D. 397). So the oldest extant MSS. Eight of the 13 verses in 2 John are in 1 John. A forger would never term John "the elder." Their brevity and the private nature of their contents caused the two epistles to be less read in church assemblies, and less quoted; hence their non-universal recognition at first. Their private nature confirms their genuineness, for there seems no purpose in their forgery. The style and colouring accord with those of 1 John.

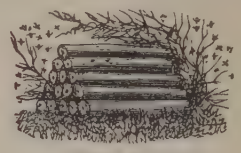
Persons addressed. 3 John is directed to GAIUS [see] or CAIUS, probably of Corinth, a "host of the church." See Rom. xvi. 23, 1 Cor. i. 14. Mill believes Gaius, bishop of Pergamos (Apost. Const. vii. 40), a convert of John, and a man of wealth (ver. 4, 5), is meant.

2 John is addressed to *the elect lady*, and closes with "the children of thy *elect* sister greet thee." Now 1 Pet. i. 1, 2, addresses the *elect* in Asia, and closes (ver. 13) "the Church at Babylon, *elected* together with you, saluteth you." "Lady" (*kuria*) in Gr. is the root of *church* (*kuriake*, belonging to the Lord). So John writes to the *elect church* in Babylon where his old associate Peter ministered, as Peter thence had sent salutations of the *elect* church in the then *Parthian* (see Clement Alex. quoted above) Babylon to her *elect sister* in Asia where John presided (Bp. Wordsworth).

Date and place. Eusebius (H. E. iii. 25) relates that John, after Domitian's death, returned from Patmos to Ephesus, and went on missionary tours into the heathen regions around, and visited the churches, ordaining bishops and clergy (comp. 2 John 12, 3 John 9, 10, 14). On one tour he rebuked Diotrephes. If this be so, both epistles were written after Revelation, in his old age, which harmonizes with their tone, and in the Ephesian region.

John the Baptist. Son of Zacharias (of the course of Abijah, 1 Chron. xxiv. 10) and Elisabeth (of the daughters of Aaron), who both "walked in all the commandments and ordinances of the Lord blameless." Elisabeth was related to the Virgin Mary; but Scripture does not state the exact relationship; the Gr. in Luke i. 36 (*sungenees*), which our Bible renders "cousin," means any "relation" or "kinswoman," whether by marriage or birth. It is noteworthy that Jesus, of the Melchizedek order of priesthood, was related to but not descended from the Aaronic priests. Zacharias was old, and Elisabeth barren, when, as he was burning incense at the golden altar, Gabriel announced the answer to his prayers (not directly for a son, but, as Israel's representative, for Messiah the Hope of Israel) in the coming birth of a son, the appointed forerunner of Messiah; John (*Jehovah's gift*) was to be his name, because his supernatural birth was a pledge of the Lord's grace, long looked for, now visiting again His people to their joy (Luke i.). John was to be "great in the sight of the Lord" (contrast Baruch, Jer. xlv. 5). He should be in himself a pattern of that self denial which accords best with his subject of preaching, legal *repentance*, "drinking no strong drink, but filled with the Holy Ghost (see the same contrast, Eph. v. 18, the minister's enthusiasm ought to be not from artificial stimulant but from the Spirit's unction) from the mother's womb," a Nazarite (Num. vi. 1–21). Like the great prophet reformer (comp. 1 Kings xviii. 36, 37) Elijah in "spirit and power" of preaching, though not in miracles (John x. 41), he should turn the degenerate "children to the Lord and to" their righteous "fathers, and the heart of the fathers to the children," their past mutual alienation being due to the children's apostasy; fulfilling Mal. iv. 4–6; bringing "Moses' law" to their remembrance, "lest Jehovah at His coming should smite the earth with a curse." Thus John should "make ready a people for the Lord." Zacharias for unbelief in withholding credit without a sign was punished with dumbness as the sign till the event came to pass. In the hill country, whither Elisabeth had retired, her cousin Mary saluted her, and the babe leaped in Elisabeth's womb. His birth was six months before our Lord's. At his circumcision on the eighth day Zacharias gave his name John; and his returning faith was rewarded with returning speech, of which his first use was to pour forth a thanksgiving hymn, in which he makes it his son's chief honour that he should be "prophet of the Highest, going before the Lord's face to prepare His ways" as His harbinger. John had the special honour of being the subject of prophecy ages before, and of being associated in close juxtaposition with Messiah Himself. John "waxed strong in spirit and was in the deserts till the day of his showing unto Israel" (Luke i. 80). Meanwhile God's interposition in the wonders of his birth caused "all the people to be in expectation, musing in their hearts whether he were the Christ" (iii. 15). The thinly peopled region adjoining the hill country of Judæa was his haunt; there communion alone with God prepared him for his work. At 30, when "the word of God came to" him (iii. 2), he went forth, his very appearance a sign of the unworldliness and legal repentance which he preached; his raiment a camel's hair garment secured with leathern girdle (2 Kings i. 8) as Elijah's; his food that supplied by the desert, locusts (Lev. xi. 22) and wild honey (Ps. lxxxi. 16). All classes, Pharisees, Sadducees, the people, publicans, and soldiers, flocked to him from every quarter, Jerusalem, Judæa, and the region round Jordan (Matt. iii. 5, Luke iii.). The leading sects he denounced as a "generation of vipers" (comp. Gen. iii. 15, the serpent's "seed"), warning them that descent from Abraham would not avail without doing Abraham's works (comp. John viii. 39), and telling all practically and discriminatingly that the repentance needed required a renunciation of their several besetting sins; and that whereas, on their confession, he baptized with water [see BAPTISM], the Mightier One would come baptizing with the Holy Ghost and fire (Matt. iii. 11, 12). When the ecclesiastical authorities sent priests and Levites from Jerusalem to ask, Who art thou? John replied, "I am the voice of one crying in the wilderness, Make straight the way of the Lord" (John i. 19–23). The *natural* wilderness symbolised the *moral* (Isa. xxxii. 15), wherein was no highway for the Lord and for righteousness. The hills of pride and the valleys of degradation must be brought to the one holy level before the Lord (Isa. xl.). John was the forerunner of the reigning Messiah (Matt. iii. 2, Mal. iii. 1), but through the nation's rejection of Him that reign was deferred (comp. Num. xiv. 34 with Matt. xxiii. 37–39).

MASON BEE AND NEST.



BEEHIVES OF GALILEE.

John baptized JESUS [see, also BAPTISM] and though knowing Him before as a man and his kinsman, yet then first knew His Divine Messiahship by the Spirit's visible descent (John i. 30–34). John thenceforth witnessed to Jesus, desiring to "decrease that

He might increase." By his testimony at Bethany (so oldest MSS. for Bethabara) beyond Jordan, "Behold the Lamb of God," he led two of his disciples to Him, Andrew and John the apostle and evangelist (i. 35, etc., iii. 23–36, iv. 1, 2; Acts xix. 3). Yet John never formally joined Jesus; for he was one of the greatest among the *O. T.* prophets, but not strictly in the N. T. kingdom, the least in which, as to spiritual privileges, was greater than he (Luke vii. 28). His standing was the last of O. T. prophets, preparatory to the gospel. He taught fasting and prayers, rather in the spirit and therefore with the forms of, the old dispensation which the new would supersede, its new spirit creating its appropriate new forms (v. 33–38, xi. 1).

HEROD ANTIPAS [see] beheaded him in the fortress Machærus E. of the Dead Sea, to gratify Herodias' spite for John's faithfulness in denouncing her adultery, and in slavish adherence to his reckless oath to give Herodias' daughter Salome, for dancing on his birthday, whatever she might ask. From the prison John had sent two (Sin. and Vat. MSS. read Matt. xi. 2 "*by*," *dia*, for *duo*, *two*) disciples to JESUS [see] to elicit from Himself a profession of His Messiahship, for their confirmation in the faith. Jesus at once confirmed them and *comforted John himself* (who probably had expected to see Jesus more openly vindicating righteousness, as foretold Mal. iii. 2–5, iv. 1–3), by an appeal to His miracles and preaching, the very credentials promised in Isa. xxxv. 5, lxi. 1. Jesus at the same time attested John's unshaken firmness, appealing to His hearers' own knowledge of him (Matt. xi.). No reed shaken by the wind, no courtier in soft raiment, was John. But whether it was the ascetical forerunner, or the social Lord Himself, that preached, that generation was dissatisfied, with John because he was too self denying, with Jesus because He would not commend their self righteous fastings: "we have piped unto you (unto John) and ye have not danced; we have mourned unto you (unto Jesus) and ye have not lamented." Of John as of Jesus they said, he hath a devil. John fell just before the third passover of Christ's ministry; his disciples buried him. Self denial, humility, wherewith he disclaimed Messiahship and said he was not worthy to unloose His shoes' latchet, zeal for the Lord's honour, and holy faithfulness at all costs, were his prominent graces. [On the "Elias who shall yet come," see ELIJAH, end.] John's ministry extended at its close into Peræa at the S.E. end of the lake of Galilee. When the herald was silenced the Master took up the message (Mark i. 14) in the same quarter. John's labours there so impressed Herod that "he feared and observed him, and when he heard him did many things, and heard him gladly"; but would not do the one thing needed, give up his adulterous paramour, his brother Philip's wife. Elijah was translated in a chariot of fire; but John died a felon's death, for the forerunner was to be as his Lord. The worthless Ahab reappears in Herod with similar germs of good struggling with evil. Herodias answers to the cruel Jezebel. As Ahab in spite of himself respected Elijah, so Herod John; but in both cases the bad woman counteracted the good. John in prison fell into the same dejection concerning the failure of the Messianic kingdom, because it did not come in outward manifestation, as Elijah under the juniper. In both cases God came in the still small voice, not the earthquake and fire (Matt. xii. 15–21).

Joiada. Neh. xiii. 28; xii. 11, 22. Highpriest after his father Eliashib. His son married the Horonite Sanballat's daughter.

Joiakim. Neh. xii. 10. Contracted from "Jehoiakim."

Joiarib. **1.** Ezra viii. 16. **2.** Neh. xi. 10; xii. 6, 19. **3.** Neh. xi. 5.

Jokdeam. A city of Judah in the mountains (Josh. xv. 56), S. of Hebron.

Jokim. 1 Chron. iv. 22. A Hebrew legend made J. Elimelech, Naomi's husband (Jerome, Quæst. Heb. in Paralipomena).

Jokmeam. A city of Ephraim, attached to the Kohathite Levites (1 Chron. vi. 68); in the Jordan valley, the extreme E. of Ephraim. Named Kibzaim in Josh. xxi. 22.

Jokneam. A city of Zebulun, allotted to the Merarite Levites (Josh. xxi. 34, xix. 11). 1 Kings iv. 12, read Jokmeam. Its Canaanite king (J. of Carmel) Joshua slew (xii. 22). Now *Tel Kaimon*, an eminence below eastern Carmel, with the river Kishon at its foot a mile off.

Jokshan. Son of Abraham and Keturah (Gen. xxv. 2, 3; 1 Chron. i. 32); father of Sheba and DEDAN [see]. J. is identified by some with the Cassanitæ on the Red Sea (Ptol. vi. 7, § 6).

Joktan. Son of Eber (Gen. x. 25, 30; 1 Chron. i. 19). Head of the Joktanite Arabs. His settlements were in S. Arabia, "from Mesha unto Sephar a mount of the East" (*Zafari*, a seaport E. of Yemen; an emporium of trade with Africa and India). The Arab Kahtan whose sons peopled Yemen or Arabia Felix. Cushites from Ham (Gen. x. 7) and Ludites from Shem (ver. 22) were already there, and intermingled with them. The seafaring element was derived from the Cushites, the Shemites not being seafaring; also the Cyclopean masonry and the rock cut Himyeritic inscriptions indicate the presence of Cushites. Arab tradition makes J. or Kahtan progenitor of the purest tribes of central and southern Arabia. The Scripture list of his descendants confirms this; almost all the names are certainly connected with this locality: "Almodad (El-Mudad), Sheleph (Sulaf or Silfan), Hazarmaveth" (Hadramaut), etc.

Joktheel=*subdued by God*. **1.** A city in the low country of Judah (Josh. xv. 38), called so probably from the triumph there of God's people over the idolatrous Canaanites (Jud. i. 9, 18); now the ruin *Keitulaneh*. **2.** The name given to Selah or Petra (the rock), Edom's capital, by Amaziah king of Judah. Its capture brought Edom again under Judah for 80 years (2 Kings xiv. 7, where "unto this day" limits the date of 2 Kings to not beyond 80 years after Amaziah, xvi. 6; 2 Chron. xxviii. 17). Having beaten Edom in "the Valley of Salt," S. of the Dead Sea, he threw 10,000 captives from the cliff (xxv. 11–13).

Jona. Father of Simon Peter (John i. 42). Heb. *Johanan*.

Jonadab. **1.** Shimeah's son, David's nephew; "very subtil," worming out the secrets of the heir apparent, Amnon his cousin, to gain favour. Pretending "friendship," he insinuated that a "king's son" ought to gratify his passions without scruple, and not make himself lean by restraining them; and gave the hellish advice whereby that wicked prince incestuously forced his half sister Tamar. Then, when Absalom had in revenge killed Amnon, and the king was heartbroken at the exaggerated story that all the king's sons were slain, J. practised the same sycophancy to David; not a word does he breathe of his own abominable share in the matter; no sorrow has he for Amnon whose professed "friend" he was, but whose ruin he hurried; "by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar"; "Amnon *only* is dead, Amnon *only* is dead"; "let not my lord the king take the thing to his heart" (2 Sam. xiii.). Evil communication is fatal; the friendship of the wicked is hollow, for it is based on selfishness (Ps. xii. 2, cxli. 4, 5), and when regard for self comes in collision with regard for a friend, the latter will be set aside for the former; see 1 Kings xxii. 30, 32. **2.** [See JEHONADAB.]

Jonah=*dove* (Gen. viii. 8, 9, seeking rest in vain, fleeing from Noah and the ark; so J.). *Parentage, date.* Son of Amittai of Gath Hepher in Zebulun (2 Kings xiv. 25–27, comp. xiii. 4–7). Jeroboam II. "restored the coast from the entering of HAMATH [see] unto the sea of the plain, according to the word of the Lord God of Israel which He spake by the hand of His servant J." etc. "For the Lord saw the affliction of Israel, that it was very bitter; for there was not any shut up, nor any left, nor any (*i.e.*, none *married or single*, else *confined or at large*, as a) helper for Israel." Israel was at its lowest extremity, *i.e.* early in Joash's reign, when Jehovah (probably by J.) promised deliverance from Syria, which was actually given first under Joash, in answer to JEHOAHAZ' [see] prayer, then completely under Jeroboam II. Thus J. was among the earliest of the prophets who wrote, and close upon Elisha who died in Joash's reign, having just before death foretold Syria's defeat thrice (2 Kings xiii. 14–21). Hosea and Amos prophesied in the latter part of the 41 years' reign of Jeroboam II. The events recorded in the book of J. were probably *late* in his life. The book begins with "And," implying that it *continues* his prophetic work begun before; it was written probably about Hosea's and Amos' time.

Hosea (vi. 2) saw the prophetical meaning of J.'s entombment: "after two days will He revive us, in the third day He will raise us up"; primarily Israel, *in a short period* (Luke xiii. 32, 33) to be revived from its national deadness, antitypically Messiah, raised on the third day (John ii. 19, 1 Cor. xv. 4); as Israel's political resurrection typifies the general resurrection, of which Christ's resurrection is the firstfruits (Isa. xxvi. 19, Ezek. xxxvii. 1–14, 1 Cor. xv. 22, 23, Dan. xii. 2). The mention of Nineveh's being "an exceeding great city" implies it was written *before* the Assyrian inroads had made them know too well its greatness.

Personal reality. The heathen fable of Hercules springing into a sea monster's jaws and being three days in its belly, when saving Hesione (Diodor. Sic. iv. 42), is rather a corruption of the story of J. than *vice versa*, if there be any connection. Jerome says, near Joppa lay rocks represented as those to which Andromeda was bound when exposed to the sea monster. The Phœnicians probably carried the story of J. to

ANCIENT GEM, SHOWING THE STORY OF JONAH.

Greece. Our Lord's testimony proves the *personal existence, miraculous fate,* and *prophetical office* of J. "The sign of the prophet J., for as J. was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights (both cases count the day *from*, and that *to*, which the reckoning is) in the heart of the earth" (Matt. xii. 39–41). J.'s being in the fish's belly Christ makes a "sign," *i.e.* a real miracle typifying the like event in His own history, and assumes the prophet's execution of his commission to Nineveh; "the men of Nineveh repented at the preaching of J., and behold a greater than J. is here." The miracle is justified by the crisis then in the development of the kingdom of God, when Israel by impenitence was about to fall before Assyria, and God's principle of righteous government needed to be exhibited in sparing Nineveh through the preaching of J., spared himself after living entombment. The great Antitype too needed such a vivid type.

Canonicity, design. It seemed strange to Kimchi that this book is in the canon, as its only prophecy concerns Nineveh, a heathen city, and does not mention Israel, of whom all the other prophets prophesy. The strangeness is an argument for the inspiration of the sacred canon; but the solution is, *Israel is tacitly reproved.* A heathen city repents at a strange prophet's first preaching, whereas Israel, God's elect, repented not, though admonished by their own prophets at all seasons. An anticipatory dawn of the "light to lighten the Gentiles," J. was a parable in himself: a prophet of God, yet a runaway from God; drowned, yet alive; a preacher of repentance, yet one that repines at repentance resulting from his preaching. God's pity and patience form a wonderful contrast to man's self will and hard hearted pettiness. His name, meaning "dove," symbolises *mourning love,* his feeling toward his people, either given prophetically or assumed by him as a watchword of his feeling. His truthfulness (son of Amittai, *i.e. truth*) appears in his so faithfully recording his own perversity and punishment. His patriotic zeal against his people's adversaries, like that of James and John, was in a wrong spirit (Luke ix. 51–56). He felt repugnance to deliver the Lord's warning to Nineveh ("cry against it," Jonah i. 2), whose destruction he desired, not their repentance. J. was sent when he had been long a prophet, and had been privileged to announce from God the restoration of Israel's coasts. God's goodness had not led them to repent (2 Kings xiii. 6, xiv. 24). Amos (v. 27) had foretold that Israel for apostasy should be carried "captive beyond Damascus," *i.e.* beyond that enemy from which Jeroboam II. had just delivered them, according to the prophecy of J., and that they should be "afflicted from the entering in of Hamath unto the river of the wilderness" (the southern bound of Moab, then forming Israel's boundary), *i.e.* the very bounds restored by Jeroboam II., for "the river of the arabah" or "wilderness" flowed into the S. end of "the sea of the plain" or Dead Sea (2 Kings xiv. 25, Amos vi. 14). Hosea too (ix. 3) had foretold their eating unclean things in Assyria. Instinctively J. shrank from delivering a message which might eventuate in Nineveh being spared, the city by which Israel was to suffer. Pul or Ivalush III. (Rawlinson, Herodotus) was then king [see ASSYRIA], and by Pul the first weakening of Israel afterwards took place. "J. sought the honour of the son (Israel), and sought not the honour of the Father" (God) (Kimchi, from rabbinical tradition). J. is the only case of a prophet hiding his prophetical message; the reluctance at first was common to many of them (Isa. vi. 5, Jer. i. 6, 17, Exod. iv. 10). His desire was that Nineveh's sudden overthrow, like Sodom's, might produce the effect which his words failed to produce, to rouse Israel from impenitence.

History. J. embarked at Joppa for the far off Tartessus of Spain or Tarshish in Cilicia; comp. as to the folly of the attempt Ps. cxxxix. 7–10, Gen. iii. 8–10, Jer. xxiii. 24. However, "from the presence of the Lord" (Jonah i. 3) means not from His universal presence, which J. ought to have known is impossible, but *from ministering in His immediate presence in the Holy Land.* The storm, the strange sleep (of self hardening, weariness, and God forgetfulness; contrast Mark iv. 37–39, spiritually Eph. v. 14), the lot casting, and detection of J. and casting into and consequent calming of the sea, followed.

Typical significance. J. reflected Israel's backsliding and consequent punishment; type of Messiah who bears our imputed guilt and its punishment; comp. Ps. xlii. 7, lxix. 1, 2; John xi. 50. God spares the prayerful penitent: (1) the heathen sailors, (2) J., (3) Nineveh. He sank to the "bottom" of the sea first, and felt "the seaweed wrapped about his head" (Jonah ii. 5, 6), then the God-prepared great fish (the dog fish, Bochart; in any view a miracle is needed, the rest is conjecture). The prophet's experiences adapted him, by sympathy, for fulfilling his office to his hearers. God's infinite resources in mercy, as well as judgment, appear in J.'s devourer becoming his preserver. J. was a type to Nineveh and Israel of death following sin, and of resurrection on repentance; preeminently of Christ's death for sin and resurrection by the Spirit of God (Matt. xii. 40). J. in his thanksgiving notices that his chief punishment consisted in the very thing which his flight had aimed at, being "cast out of God's sight" (Jonah i. 3, ii. 4, 8; Jer. ii. 13, xvii. 13). Hezekiah's hymn is based on it (Isa. xxxviii. 17, Jonah ii. 6).

Jehovah's next message (more definite and awful than the former) was faithfully delivered by J.: "yet 40 days and Nineveh shall be destroyed." J., himself a living exemplification of judgment and mercy, was "a sign (an embodied significant lesson) unto the Ninevites" (Luke xi. 30). Guilty J., saved from his living tomb, gave a ray of hope to guilty Nineveh. To the Pharisees who, not satisfied with His many signs, still demanded "a sign (Messiah coming gloriously) *from heaven,*" Christ gave a sign "out of the belly of hell" (Jonah ii. 2), *i.e.* the unseen region beneath. Christ's death, entombment three days without corruption, and resurrection, is the grand proof of His Messiahship and of His power and will to save, just as J.'s message derived its weight with the Ninevites from his past entombment and restoration. *Forty* is the number indicative of *judgment* for sin, as Israel's 40 years in the wilderness. God granted to Nineveh, however, a double mercy: (1) that the people repented immediately after threatening, (2) that pardon immediately followed repentance. Their deep reverence for their gods (as appears from their inscriptions), as well as J.'s deliverance (which was known to them, Luke xi. 30), and probably his previous prophecy which had been fulfilled, of Israel's deliverance under Jeroboam II. from Syria with which Nineveh had been long warring, all made them ready to heed his message. By general acclamation they proclaimed a fast, which the king confirmed, enjoining all to "cry mightily unto God, turning from every evil way" in hope that "God would turn from His fierce anger." "So God repented of the evil He had said He would do, and did it not."

J.'s anger and its correction. J. was

"exceedingly displeased" (Jonah iv.). Not merely at his word not coming to pass; for it would have been *inhuman* if J. had preferred the destruction of 600,000 rather than his prophecy should be set aside through God's mercy triumphing over judgment; God would then have severely chastised, not merely expostulated gently with him. Moreover J. in apologising for his vexation does not mention, as its cause, the failure of his prediction, but solely *God's slowness to anger*. The end of his commission had not failed, viz. leading Nineveh to repentance. If *Nineveh* had been the prominent object with him he would have rejoiced at the result. But J. regarded Nineveh's destruction by God's judgment as likely to startle *Israel* out of its apostate security, heightened by its prosperity under Jeroboam II. Moreover Nineveh was the foretold (Hos. ix. 3, xi. 5, 11; Amos v. 27) executioner of God's coming judgment on Israel. Nineveh's destruction, in J.'s view, meant Israel's safety. But God's plan was by heathen Nineveh's example to teach the covenant people Israel how inexcusable is their impenitence; Israel must, if she continue impenitent, go down, and heathen Assyria rise over her. Hope to the penitent however sunken, condemnation to the impenitent however elevated in privileges, are the lessons our Lord draws from Nineveh (Matt. xii. 41).

J. still stayed near the city, possibly expecting some judgment still to fall. To teach him what he knew not, the largeness of God's mercy and its reasonableness, God made a "GOURD" [see] (used on trellises in the East shading arbours) to grow over the booth which J. raised. "Grief," not selfish anger, was J.'s feeling (Jonah iv. 6). Some little external comfort will turn away a simple minded man from his grief, so J. was "exceeding glad." A small worm at the root was enough to destroy the large gourd, so with our greatest earthly joys (Ps. xxx. 7). J. was "grieved even unto death" (Heb.); contrast the Antitype (Matt. xxvi.38). J. was making himself rather like Cain (comp. iv. 9 with Gen. iv. 6, Jas. i. 20). J.'s grief was owing to his own *inherent* sin, Christ's owing to our *imputed* sin. Still J.'s sorrow even to death was that of one desiring his country's repentance and salvation, and bitterly disappointed as if there was no hope: like Elijah (1 Kings xix. 4). God's pathetic and condescendingly touching appeal winds up the book; God's tender accents are the last that reach the ear, the abruptness of the close making them the more impressive: "thou hast had pity on the gourd for the which thou hast not laboured, neither madest it grow; which came up in a night and perished in a night; and should not I spare Nineveh, that great city, wherein are more than six score thousand persons (120,000 children under four, Deut. i. 39) that cannot discern between their right hand and their left hand (giving a total, if the children be a fifth, of 600,000 population), and also much cattle?" God saw the root of faith in J., therefore corrected his perverse self will by an appropriate discipline. J.'s figurative gourd, Israel's preservation through Nineveh's destruction, though not selfish, was self willed. It sought a good aim, reckless of the death of 600,000 men, and without making God's will the foremost consideration.

The book is narrative throughout, except the thanksgiving hymn (chap. ii.). Some Aramæan expressions naturally occur in the language of one who lived in Zebulun bordering towards Syria, and who had communications with Assyria. The purity of the language implies the antiquity of the book. None but J. could have written or dictated details so peculiar, known only to himself. The so called "tomb of J.,"

TOMB OF JONAH NEAR MOSUL.

Nebbi Junus (*prophet* J.), took its name probably from its being the site of a Christian church named after him. Jerome preserves the older tradition of the tomb being in his native village of Gath Hepher.

Jonan. Johanan, in Christ's genealogy (Luke iii. 30); comp. the similar names, as often occurs in a family, ver. 26, 27.

Jonath Elem Rechokim, upon. Title of Ps. lvi. Hengstenberg transl. "Concerning the dumb dove among strangers." The "dove" represents *defenceless innocence*. Instead of impatient self justification David in meek silence committed his cause to God (Ps. xxxviii. 13; comp. as to his being like a "dove" far from home lv. 6, 7). He was sojourning among the "far off" Philistine "strangers," to whose king Achish at Gath he fled from Saul (1 Sam xxi. 13, 14). David's being "sore *afraid*" because of the Philistine question, "is not this David the king of the land? Did they not sing . . . David hath slain his ten thousands?" answers to Ps. lvi. 3. Saul's "wresting his words" into treason is alluded to, ver. 5; his vain attempt by iniquitous persecution to escape his foretold doom, ver. 7. Meek, dumb trust, and prayer to God, were David's resource. In Ps. xxxiv. David gives thanks for the deliverance here prayed for.

Jonathan = *Jehovah's gift*. **1.** Son of GERSHOM [see]. Sprung from Moses (changed to "Manasseh" in the keri or marg. Heb.): Jud. xviii. 30. It marks how prone to idolatry were the Israelites, that the priest to Micah's images and afterwards to the Danites was a Levite, whose special duty it was to maintain pure Jehovah's worship, and he a descendant of Moses himself! Idolatry begins with the people, it being natural to our sensuous cravings; then it seeks the sanction of the church. Micah began with robbery of his own mother; her curses extorted restitution; she as a meritorious act consecrated the money for a graven image (*pesel*) and the "molten pedestal" (*massecah*) on which it stood like Aaron's calf (Exod. xxxii. 4), to be a representation *of Jehovah*; it was the forerunner of Jeroboam's CALVES long after and IDOL [see both]. Micah had a domestic sanctuary in which he consecrated his son as priest; here the image was set. The ephod was an imitation of the highpriest's shoulder dress. The teraphim or household gods were also worshipped as givers of prosperity and as oracles. The time was very shortly after Joshua's death, an age when there was no king, and the law and the judges were not as yet well established (Jud. xvii. 1-6). Micah afterwards found a Levite for the service, who had sojourned in Bethlehem Judah and left it to seek maintenance where he could, in mount Ephraim. It was J. With the self deceiving folly of idolaters Micah then said, "now I know that Jehovah will do me good seeing I have a Levite to my priest," as if a Levite's presence could bless where both priest and patron were apostates from the God of all blessing.

Five Danite spies, on their way to search for a settlement in the far N. for their tribe, recognised J. At their request he consulted God for them and promised them success. Six hundred Danites of Zorah and Eshtaol, led by the spies' report, marched to DAN [see] or Laish. On their way the five carried off the graven image, ephod, teraphim, and molten (cast) pedestal (Keil). J. at their invitation was "glad" to accompany them; ambition readily prompted the desire to be priest to a tribe and clan rather than to one individual. Micah with self convicting folly expostulated in vain, "ye have taken away my *gods which I made* (!) and the priest, . . . and what have I more?" His loss was his gain, and their gain a fatal loss, if only he and they knew it. The priesthood remained hereditary in the family of J. "until the captivity of the ark" (the taking of the ark by the Philistines), and Micah's images of his own making remained set up "all the time that the house of God was in Shiloh." Their idolatry was in the land of spiritual light and privileges (Luke xii. 47, 48).

2. Saul's eldest son. About 30 when first introduced, commanding a thousand at Gibeah (1 Sam. xiii. 2; comp. 2 Sam. ii. 8, 10, which shows that Ishbosheth his younger brother was 40 at Saul's death). Meribbaal, or Mephibosheth, was born to him five years before his death (iv. 4; 1 Chron. viii. 34). Famed for swiftness and strength as a warrior (2 Sam. i. 23); and especially for skill with the bow (ver. 22, 1 Chron. xii. 2). His "bow turned not back," his invariable accoutrement (1 Sam. xviii. 4, xx. 35). Dutifully devoted to his father, whose constant companion he was (1 Sam. xx. 2, 25), yet true to his bosom friend David, whose modesty, youthful beauty, and heroic bravery

won his whole heart at their first meeting after Goliath's fall, against whom nevertheless Saul cherished such deadly spite. He knew David's loyalty amidst all his father's suspicions. Knowing also God's revealed will to exalt David to Saul's forfeited throne, J. bowed to it with pious submission. Instead of jealousy, unselfish love made him rejoice in his friend's prospective exaltation at his own cost, and only covet to be next in rank to David: as he said when he went to David "and strengthened his hand in God," his last interview with him in the wood of Ziph (1 Sam. xxiii. 16, 17). Loving David 'as his own soul" (xx. 17, 42), he withstood his father's reproaches and attempts to alienate his affections by representing "as long as the son of Jesse liveth . . . thou shalt not be established, nor thy kingdom." He privately intimated to David his father's resolve to kill him (xix. 2); but at the intercession of J. (ver. 4–6) Saul for the present gave up his design, saying "as the Lord liveth, he shall not be slain." Soon he renewed his attempt, and David fled to Naioth. J. then covenanted with David that he should show kindness to him and his house for ever, when David's kingdom would be established (xx.), a promise faithfully fulfilled by David to Mephibosheth. In vain he remonstrated with Saul in David's behalf; his father actually hurled a javelin at himself. J. then only "rose from (his place beside his father at) table in fierce anger (the only time of his losing self command toward his father) and did eat no meat," etc. Yet he clung to his father through life, and "in death they were not divided" (2 Sam. i. 23). The second last parting scene was especially touching; David and J. "kissed one another and wept with one another until David exceeded" (1 Sam. xx. 41).

J.'s soul was knit with David's," so that the latter testifies, "thy love to me was wonderful, passing the love of women"; like a Homeric hero, he gave his friend all his own arms, stripping himself (comp. the Antitype, Phil. ii. 7, 8): 1 Sam. xviii. 1–4, 2 Sam. i. 26. J. holds the chief place in DAVID'S [see] touching elegy, "the bow song" (the song on J. famed for the bow) on his death with Saul and his two brothers in the battle of Gilboa (1 Sam. xxxi.). His corpse with the others was fastened to the wall of Bethshan; whence the men of Jabesh Gilead rescued it. Finally it was removed to Zelah in Benjamin (2 Sam. xxi. 12–14).

J.'s pious and filial self devotion appears in his readiness (like Isaac) to die at his father's command because of the rash adjuration of the latter; type of the Son of God, volunteering to die for us because Adam by eating the forbidden fruit had his "eyes opened" (Gen. iii.; 1 Sam. xiv. 27, 43); again in his continuing to the last faithful to Saul, though his father had attempted his life, and though he knew that his father's kingdom was doomed to fall and David to succeed.

J. by smiting the Philistine garrison (1 Sam. xiii. 2, 3; or else *an officer*, *Netzib*, as Wm. Tell rose against Gesler) at Geba gave the signal for a general revolt of Israel against its oppressors [see GIBEAH]. The Philistines poured in marauding parties, and Israel's cause seemed more hopeless than ever (1 Sam. xiii.). Saul and he had but 600 men in Gibeah, who were without sword and spear (the Philistines having taken away all their smiths); many Israelites had fled beyond Jordan. As J. had provoked this aggravation of Philistine tyranny in concert with Saul, so J. determined alone to deliver Israel (xiv.). His armourbearer agreed with all his heart to join in the hazardous enterprise; J.'s strong faith in God inspired his companion in arms with the same chivalrous devotion; "there is no restraint to the Lord, to save by many or few." Having fixed on an omen from God of success, they received it in the scoffing invitation of the Philistine guards on the other side of the steep Michmash defile, the key to command the E. in ascending from the Philistine plain: "come up to us and we will show you a thing" (comp. 2 Sam. v. 6). J. and his armourbearer smote 20 in rapid succession. A panic ensued, the Philistines thought themselves outnumbered, and an earthquake completed the confusion; and the Israelites, with the Philistines in the camp and those hidden heretofore in mount Ephraim and now emerging, joined in the pursuit as far W. as Ajalon. Saul, by his rash curse on any who should eat that day till the foe should be overthrown, retarded his own aim through weakening his people, involved them in violating the law by flying ravenously on the spoil at evening and eating flesh with the blood, and bound himself to put to death for tasting honey, and so receiving refreshment, his own beloved son, from which he was rescued only by the people's interposition.

3. David's nephew, son of Shimeah, Jonadab's brother. At once "a wise man and learned scribe and counsellor" (for the Heb. *dod*, "uncle," means a *relative* and so "nephew": 1 Chron. xxvii. 32, 2 Sam. xxi. 21, 1 Chron. xx. 7), and a brave warrior who like David slew a giant Philistine, of Gath, remarkable for six toes and six fingers. **4.** The highpriest Abiathar's son. In Absalom's rebellion returned with his father from Olivet to act as David's spy with Ahimaaz, conveying the tidings from Abiathar and Hushai in the city (2 Sam. xv. 36, xvii.). Announced at Adonijah's feast to the guests, including Abiathar, the unwelcome tidings of Solomon's being anointed (1 Kings i. 41–49). **5.** Son of Shage the Ararite, *i.e. mountaineer* (1 Chron. xi. 34). "Shammah" in 2 Sam. xxiii. 33 stands instead of "son of Shage," probably an error of the transcriber from ver. 11; Chronicles has the true reading. **6.** Ezra viii. 6. **7.** Ezra x. 15. **8.** Neh. xii. 14. **9.** Jer. xl. 8. **10.** The highpriest Joiada's son and successor. The genealogies of the priests and Levites were kept in his highpriesthood, and the national chronicles were continued to his time (Neh. xii. 11, 22, 23). Notorious for murdering in the temple his own brother Jesus, who had tried to supplant him by the Persian general Bagoas' help. The latter in consequence entered and polluted the temple and imposed a tax of 50 shekels for every lamb sacrificed (Jos. Ant. xi. 7, § 1). J. or John was highpriest 32 years. **11.** Neh. xii. 35: *of the course of* Shemaiah (so Lord A. C. Hervey reads for "son of").

Joppa. From *japhah* "to shine," from its *sunny* look. Now *Jaffa*. The port of Jerusalem. The fabled scene of Andromeda's exposure to the whale; the legend is a tradition derived from Jonah's history, through the Phœnicians. Situated in Dan, S.W. of Palestine (Josh. xix. 46). On a high hill; with a harbour of difficult approach, hence not used much except in going to and from Jerusalem. It was by way of J. that Hiram sent to Solomon the timber from Lebanon for the temple; also Cyrus for Zerubbabel's temple (2 Chron. ii. 16, Ezra iii. 7). Here Jonah embarked for Cilician Tarsus. Here too on the housetop of Simon the tanner (tradition still points out the house?) [see SIMON THE TANNER] by the seaside, Peter, in full view of the Mediterranean washing the Gentile lands of the W., had his vision teaching that the middle wall separating Jew and Gentile is

JOPPA.

broken down, and that the gospel is for all nations (Acts x.). He had come from the neighbouring Lydda to J. to raise Tabitha from death; that became the raising of many to spiritual life (ix. 36–42). Thence at Cornelius' call he went to quicken the Gentiles through the word then first preached to them with the Holy Ghost accompanying it.

A vast plain surrounded it. Its situation was between Jamnia and Cæsarea, which latter town Peter could reach on "the morrow" from leaving J. (x. 24.) It has now a soap manufacture. The oranges, pomegranates, and water melons are noted. It is one of the oldest cities in the world. Cepheus, its earliest king, may represent Caphtor (Gen. x. 14, Deut. ii. 23). It belonged to the Philistines, a Mizraimite colony of Caphtorim. The kindred to the *Phœnicians* is implied in the name of Cepheus' brother *Phineus*. It is N. of Askelon, S. of Cæsarea, and 36 miles N.W. from Jerusalem.

Jorah. Ezra ii. 18. In Neh. vii. 24 Hariph.

Jorai. Among those "reckoned by genealogies" in the days of Jotham

king of Judah and Jeroboam II. of Israel (1 Chron. v. 13, 17).

Joram. [See JEHORAM.] **1.** 2 Chron. xvii. 8. **2.** 1 Chron. xxvi. 25. **3.** Toi's son, sent from Hamath to congratulate David on his victories over Hadadezer (2 Sam. viii. 10).

Jordan. From *yarad* "to descend," Arab. "the watering place." Always with the Heb. article "*the* J.," except Job xl. 23, Ps. xlii. 6. 200 miles long from its source at Antilebanon to the head of the Dead Sea. It is not navigable, nor has it ever had a large town on its banks. The cities Bethshan and Jericho on the W., and Gerasa, Pella, and Gadara to the E. of J., produced intercourse between the two sides of the river. Yet it is remarkable as the river of the great plain (*ha Arabah*, now el Ghor) of the Holy Land, flowing through the whole from N. to S. Lot from the hills on the N.W. of Sodom seeing the plain well watered by it, as Egypt is by the Nile (Lot's allusion to Egypt is apposite, Abram having just left it: Gen. xii. 10–20), chose that district as his home, in spite of the notorious wickedness of the people (Gen. xiii. 10).

Its sources are three. The northernmost near Hasbeya between Hermon and Lebanon; the stream is called Hasbany. The second is best known, near Banias, *i.e.* Cæsarea Philippi (the scene of Peter's confession, Matt. xvi. 16); a large pool beneath a high cliff, fed by gushing streamlets, rising at the mouth of a deep cave; thence the J. flows, a considerable stream. The third is at Dan, or Tel el Kady (Daphne); from the N.W. corner of a green eminence a spring bursts forth into a clear wide pool, which sends a broad stream into the valley. The three streams unite at Tel Dafneh, and flow sluggishly through marsh land into lake Merom (*Huleh*). Capt. Newbold adds a fourth, *wady el Kid* on the S.E. of the slope, flowing from the springs Esh Shar. Indeed Antilebanon abounds in gushing streams, which all make their way into the swamp between *Banias* and *Huleh* and become part of the J. The traditional site of Jacob's crossing J. (Jisr Benat Yacobe) at his first leaving Beersheba for Padan Aram is a mile and a half from Merom,

JACOB'S BRIDGE

and six from the sea of Galilee: in those six its descent with roaring cataracts over the basaltic rocks is 1050 ft. This, the part known to Naaman in his invasions, is the least attractive part of its course, and unfavourably contrasted with Abana and Pharpar of his native land (2 Kings v. 12). From the sea of Galilee it winds 200 miles in the 60 miles of actual distance to the Dead Sea. Its tortuous course is the secret of the great depression (the Dead Sea being 663 ft. below the lake of Galilee) in this distance. On Jacob's return from Padan Aram he crossed near where the Jabbok (*Zerka*) enters the J. (Gen. xxxii. 10, 22.) The next crossing recorded is that of Joshua over against Jericho, the river being then flooded, in harvest time in April, in consequence of the rainy season and the melting of the snow of Hermon (Josh. iii. 15, 16; iv. 12, 13; v. 10–12). The men of Jericho had pursued the spies to the fords there (ii. 7), the same as those "toward Moab" where the Moabites were slain (Jud. iii. 28). Higher up were the fords Bethbarah or Bethabara (*house of passage*), where Gideon intercepted the fleeing Midianites (vii. 24) and the Gileadites slew the Ephraimites (xii. 6), probably the place also of Jacob's crossing. Near was "the clay ground between Succoth and Zarthan" used for Solomon's foundry (1 Kings vii. 46).

Three banks may be noted in the Ghor or J. valley, the upper or first slope (the abrupt edge of a wide table land reaching to the Hauran mountains on the E. and the high hills on the W. side), the lower or middle terrace embracing the strip of land with vegetation, and the true banks of the river bed, with a jungle of agnus castus, tamarisks, and willows and reed and cane at the edge, the stream being ordinarily 30 yards wide. At the flood the river cannot be forded, being 10 or 12 ft. deep E. of Jericho; but in summer it can, the water being low. To cross it in the flood by swimming was an extraordinary feat, performed by the Gadites who joined David (1 Chron. xii. 15); this was impossible for Israel under Joshua with wives and children. The Lord of the whole earth made the descending waters stand in a heap very far from their place of crossing, viz. by the town of Adam, that is beside Zarthan or Zaretan, the moment that the feet of the priests bearing the ark dipped in the water. The priests then stood in the midst of the dry river bed till all Israel crossed over. Joshua erected a monument of 12 large stones in the river bed where the priests had stood, near the E. bank of the river. This would remain at least for a time as a memorial to the existing generation, besides the monument erected at Gilgal (Josh. iv. 3, 6, 7, 9, 20).

By this lower ford David passed to fight Syria (2 Sam. x. 17), and afterwards in his flight from Absalom to Mahanaim E. of J. Thither Judah escorted him, and he crossed in a ferry boat (xvii. 22; xix. 15, 18). Here Elijah and Elisha divided the waters with the prophet's mantle (2 Kings ii. 4, 8, 14). At the upper fords Naaman washed off his leprosy. Here too the Syrians fled, when panic struck by the Lord (2 Kings vii. 15).

John the Baptist "first" baptized at the lower ford near Jericho, whither all Jerusalem and Judæa resorted, being near; where too our Lord took refuge from Jerusalem, and where many converts joined Him, and from whence He went to Bethany to raise Lazarus (John x. 39, 40; xi. 1). John's next baptisms were (John i. 29–34) at BETHABARA (or "Bethany") [see] the upper ford, within reach of the

FORDS OF THE JORDAN.

N.; thither out of Galilee the Lord Jesus and Andrew repaired after the baptisms in the S. (Luke iii. 21), and were baptized. His third place of baptism was near Ænon and Salim, still farther to the N., where the water was still deep though it was summer, after the passover (John ii. 13–23), for there was no ford there (iii. 23); he had to go thither, the water being too shallow at the ordinary fords. John moved gradually northwards towards Herod's province where ultimately he was beheaded; Jesus coming from the N. southwards met John half way.

The overflow of J. dislodged the lion from its lair on the wooded banks (Jer. xlix. 19); in xii. 5 some transl. "the pride of J.," (comp. 2 Kings vi. 2,) "if in the champaign country alone thou art secure, how wilt thou do when thou fallest into the wooded haunts of wild beasts?" (Prov. xxiv. 10.) Between Merom and lake Tiberias the banks are so thickly wooded as often to shut out the view of the water.

Four fifths of Israel, nine tribes and a half, dwelt W., and one fifth, two and a half, dwelt E. of J. The great altar built by the latter was the witness of the oneness of the two sections (Josh. xxii. 10–29). Of the six cities of refuge three were E., three W. of J., at equal distances.

J. enters Gennesareth two miles below the ancient city Julias or Bethsaida of Gaulonitis on the E. bank. It is 70 ft. wide at its mouth, a sluggish turbid stream. The lake of Tiberias is 653 ft. below the Mediterranean level. The Dead Sea is 1316 ft. below the Mediterranean, the springs of Hasbeiya are 1700 above the Mediterranean, so that the valley falls more than 3000 ft. in reaching the N. end of the Dead Sea. The bottom descends 1308 ft. lower, in all 2600 below the Mediterranean. The J., well called "the Descender," descends 11 ft. every mile. Its sinuosity is less in its upper course. Besides the Jabbok it receives the Hieromax (*Yarmuk*) below Gennesareth. From Jerusalem to J. is only a distance of 20 miles; in that distance the descent is 3500 ft., one of the greatest chasms in the earth; Jerusalem is 2581 ft. above the Mediterranean. Bitumen wells are not far from the Hasbeya in the N. Hot springs abound about Tiberias; and other tokens of volcanic action, tufa, etc., occur near the Yarmuk's mouth and elsewhere. Only on the E. border of lake Huleh the land is now well cultivated, and yields largely wheat, maize, rice, etc. Horses, cattle, and sheep, and black buffaloes (the "bulls

of Bashan") pasture around. W. of Gennesareth are seen corn, palms, vines, figs, melons, and pomegranates. Cultivation is rare along the lower J., but pink oleanders, arbutus, rose hollyhocks, the purple thistle, marigold, and anemone abound. Tracks of tigers and wild boars, flocks of wild ducks, cranes, and pigeons have been seen by various explorers. Conder considers the tells in the J. valley and the Esdraelon plain as artificial, and probably the site of the stronghold of ancient towns; the slopes are steep; good water is always near; they are often where no natural elevation afforded a site for a fortress. There are no bridges earlier than the Roman. The Saracens added or restored some. The Roman bridge of 10 arches, *Jisr Semakh*, was on the route

BRIDGE OVER THE JORDAN.

from Tiberias to Gadara. In coincidence with Scripture, the American survey sets down three fords: that at Tarichæa, the second at the Jabbok's confluence with J., and that at Jericho. The J. seldom now overflows its banks; but Lieut. Lynch noticed sedge and driftwood high up in the overhanging trees on the banks, showing it still at times overflows the plain. Anciently, when forests abounded more than now, mount Hermon had more snow and rain falling on it, and J. was therefore flooded to overflow. It is plain from Josh. iii. 15, iv. 18 comp. with Isa. viii. 7, that J. was not merely *full to the brim*, but *overflowed its banks*. The flood never reaches beyond the lower line of the Ghor, which is covered with vegetation. The plain of the J. between the sea of Galilee and the Dead Sea is generally eight miles broad, but at the N. end of the Dead Sea the hills recede so that the width is 12 miles, of which the W. part is named "the plains of Jericho." The upper terrace immediately under the hills is covered with vegetation; under that is the Arabah or desert plain, barren in its southern part except where springs fertilise it, but fertile in its northern part and cultivated by irrigation. Grove remarks of the J.: "so rapid that its course is one continued cataract, so crooked that in its whole lower and main course it has hardly a half mile straight, so broken with rapids that no boat can swim any distance continuously, so deep below the adjacent country that it is invisible and can only be with difficulty approached; refusing all communication with the ocean, and ending in a lake where navigation is impossible; useless for irrigation, it is in fact what its Arabic name signifies, nothing but a 'great watering place,' *Sheriat el Khebir*." Geologists find that the J. valley was caused by a sudden violent depression after the late cretaceous period, having a chain of lakes at three levels. The level is gradually lowering, and the area of the lakes diminishing by denudation and evaporation.

Jorim. Matthat's son in Christ's genealogy (Luke iii. 29). About Ahaz's time.

Jorkoam. A place in Judah, near Hebron, of which Raham was prince (1 Chron. ii. 44: Jarchi). Else a person sprung from Caleb son of Hezron, through Hebron.

Josabad. 1 Chron. xii. 4.

Joseph. The elder of Jacob's two sons by Rachel. Having been long barren, she said at his birth "God hath *taken away* (*asaph*) my reproach"; "the Lord (I regard this son as the earnest that He) will *add* (*jasaph*) to me another son," a hope fulfilled afterwards in Benjamin's birth. Seventeen years old when sold into Egypt (Jacob being 108, and Isaac living 12 years afterwards), 30 when made governor (Gen. xxx. 23, 24; xxxvii. 2; xli. 46), 39 before Jacob came into Egypt; so born 1906 B.C. He is called "son of Jacob's old age," as the comfort of his father's declining years, when his elder brothers by misconduct grieved their father, and Benjamin as yet was too young to minister to him. Whilst Jacob was with the aged Isaac at Hebron his sons were tending flocks. J. reported their evil doings to Jacob, early manifesting moral courage and right principle under temptation (Exod. xxiii. 2). Jacob marked his love to J. by giving him a "coat of many colours" (*ketoneth pasim*), the distinctive mark of kings' daughters who were virgins (2 Sam. xiii. 18), strictly a long "tunic reaching to the extremities" or ankles. These robes generally had a stripe round the skirts and sleeves. On the tomb of Chnumhotep at Benihassan, under the 12th dynasty, the Semitic visitors are represented in coloured robes, of pieces sewn together. Jacob probably designed hereby to give J., the firstborn of Rachel who, but for Laban's trick, was his rightful first wife as she was his dearest, the primogeniture forfeited by Reuben (1 Chron. v. 1; Gen. xxxv. 22, xlix. 4). The Arab chief to this day wears an aba or garment of different coloured stripes as emblem of office. The more his father loved the more his brethren hated him, and could not speak peaceably to him (Eccles. iv. 4; comp. the Antitype John i. 11, v. 17–20, vii. 5, xv. 23–25). The preeminence given him by his earthly was confirmed by his heavenly Father in two successive dreams. In his simplicity, possibly with some degree of elation, but certainly with the Divine approval (for the revelation was given to be made known, Matt. x. 27), he told the dreams to his brethren, which only aggravated their hatred: the first, their sheaves bowing to his *sheaf* (pointing to his coming office of lord of the Egyptian *granaries*); the second, the sun, moon, and 11 stars bowing to him (these heavenly bodies symbolising *authorities* subject to his chief rule; comp. the coming eclipse of the natural luminaries and earthly potentates before the Antitype, Matt. xxiv. 29, 30, Rev. vi. 12). In the Antitype the O. T. prophecies answer to J.'s dreams; the Jewish rulers rejected Him, though knowing, yet practically knowing not, the prophecies concerning Him (Acts xiii. 27). Leah or else Bilhah, Rachel's handmaid, answers to the "moon," "thy mother," as Jacob to the "sun," and the 11 stars to the 11 brothers (Gen. xxxvii. 6–10). He told his second dream to his father as well as to his brethren, because it affected not merely them but Jacob and his mother also. His father at first was displeased with what seemed at variance with a son's submission to his parent. But, like Mary in the case of the Antitype, he "observed the saying" (Luke ii. 19, 51).

EGYPTIAN ROBES.

Unbelief, along with a secret misgiving that it might prove true after all, and bitter envy, wrought upon the brothers. So upon their father sending J. from the vale of Hebron in the S. to Shechem in the N. to inquire after their welfare and the flocks, when they saw him afar off at Dothan, they conspired to slay him, saying "we shall see what will become of his dreams." So as to the Antitype, Matt. xxi. 38, xxvii. 1. Stephen and the apostles evidently contemplated J. as type of Jesus (Acts vii. 9–14, iii. 13–18). Jacob's special love shadows God's love to His Only Begotten (Matt. iii. 17). J.'s readiness at his father's calls answers to the good Shepherd, the Son of God's volunteering to come securing our eternal welfare at the cost of His life (Ps. xl. 6, 7; John x. 11). Providence turned aside their first plan. Reuben persuades them to avoid the guilt of blood by casting him into a dry pit or cistern, intending to return and deliver him. In his absence (the narrative with the artlessness of truth never explains *why* Reuben was absent at the crisis; a forger would have carefully made all plain) they strip off his coat of many colours (type of the human body with its manifold perfections which the Father "prepared" the Son, and which His unnatural brethren stripped Him of: Heb. x. 5, Phil. ii. 6–8); and whilst he was in the pit "eat bread" (Prov. xxx. 20; comp. John xviii. 28, Zech. ix. 11). Ishmaelite or Midianite merchants from Gilead, with spicery, balm, and myrrh (gum ladanum), for Egypt, the land of embalming the dead (Gen. l. 2, 3), passed by; and Judah, type of Judas, proposes the new plan of selling their brother for 20 pieces of silver (Lev. xxvii. 5) to the strangers (comp. Matt. xx. 19, Luke xviii. 32, xx. 20, the Jews delivering Jesus to the Gentile Romans). Thus they thought they had foiled for ever the prediction of his elevation, but this was the very means of realizing it, by God's overruling and matchless counsels. Comp. the Antitype (Acts iv. 25–28, Isa. xxviii. 29, Prov. xix. 21).

J.'s anguish of soul is noticed incidentally in the brothers' self reproach (Gen. xlii. 21). Affection for his

father is a trait characterizing him throughout, even as the father loved him, so that at his supposed loss through a wild beast (his sons having sent him J.'s tunic dipped in blood) Jacob refused to be comforted. Severance from his father was the bitterest ingredient in his cup of slavery. So the Antitype, Matt. xxvii. 46. His chief inquiries long afterwards were about *his father* (Gen. xliii. 7, xlv. 13, 28, xli. 51), and the remembrance of "his father" was with him the strongest plea after Jacob's death, that the brothers thought they could urge for their being forgiven (l. 16, 17).

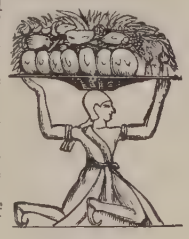
Reuben with characteristic instability forbore to tell his father the truth, whilst he had not consented to their deed. Jacob's cry, "I will go down into sheol unto my son," implies his belief in a future state, for he thought his son devoured by wild beasts, therefore not in the "grave."

The Midianites sold J. to Potiphar (= *one devoted to the royal house*; *phar*), an eunuch, *i.e.* court attendant, of Pharaoh, chief of the executioners (Heb., or commander of the body guard), the superintendence of executions belonging to the chiefs of the military caste. Potiphar controlled the king's prison (xxxix. 20), which was in "the house of the captain of the guard" [Potiphar's successor according to some, but see POTIPHAR], where also J. was prisoner (xl. 3). J. at first "prospered" as Potiphar's steward ("Jehovah making all that he did to prosper in his hand"), supervising his gardens, lands, fisheries, and cattle. Farming in Egypt was carried on with the utmost system,

EGYPTIAN STEWARDS.

as the Egyptian monuments attest; the stewards registering all the operations, to check the notorious dishonesty of the workmen. J.'s knowledge of flocks qualified him in some degree for the post, and his integrity made him trustworthy in it, so that his master felt he could safely entrust to his charge his household and all that he had, and "the Lord blessed the Egyptian's house for J.'s sake" (as in Jacob's case, xxx. 27): Ps. i. 3. But now his virtue encountered a severer test than that of his brothers' bad example; Potiphar's wife, with the lustfulness of Egyptian women, conceived a passion for his beauty and tempted him. Seemingly his safety was in compliance, his danger if he should provoke her by non-compliance. Had he given way to animal appetite he would have yielded; but his master's absolute confidence in him, which gave him the opportunity with probable impunity ("my master wotteth not what is with me in the house"), was just the reason he gives for not abusing that confidence. Above all, regard for God restrained him instinctively: "how CAN (not merely *shall*) I do this great wickedness, and sin against God?" So Matt. vii. 18, 1 John iii. 9, "cannot." Wilful sin is *impossible* so long as one is under the principle of grace. On "against God," the feature of sin which constitutes its chief heinousness, see Ps. li. 4, 2 Sam. xii. 13. When she importuned him day by day, he avoided *being with her*; they who would escape sin should flee temptation and occasions of sin. When she caught his garment he fled, leaving it in her hand. Then she accused him of the very sin to which she tried in vain to tempt him.

An Egyptian story, in the papyrus d' Orbiney in the British Museum, The Two Brothers, in later times, seems founded on that of J., the elder brother's wife tempting the younger with almost the same words as Potiphar's wife used to J. The story of Saneha in one of the oldest papyri records his elevation to high rank under a Pharaoh of the 12th dynasty, and his developing the resources of Egypt just as J. did. Potiphar's not putting J. to death implies that he did not feel sure of his wife's story, and half suspected J. might be innocent. It cannot have been he but another who entrusted the prisoners to J.; for if Potiphar believed him innocent, as the committing of prisoners to him would imply, he would not have left him in prison. His doing so was providentially ordered for J.'s elevation. J.'s fettering, "the iron entering into his soul," is alluded to in Ps. cv. 17, 18. The keeper of the prison, however, discovered his trustworthiness, and committed to him all the prisoners, "the Lord giving him favour in the keeper's sight" (Prov. xvi. 7). After a time the chief of Pharaoh's cupbearers (Heb.), and the chief of his bakers or confectioners, were cast into prison by the king; the captain of the guard committed them as men of rank to J.'s custody. His interpretation of their dreams, the vine with three branches and the pressing the grape juice into Pharaoh's cup, and the three baskets of white bread (the Egyptians being noted for their fancy bread and pastry) out of the uppermost of which the birds ate, came to pass; Pharaoh restored the chief cupbearer, and decapitated the chief baker. The mention of wine is confirmed by the monuments,



EGYPTIAN WITH TRAY OF MEATS.

which make it the beverage of the rich, beer that of the poor, and represent the process of fermenting wines in early times. The chief cupbearer forgot his promise and his benefactor J. (Amos vi. 6); comp. the Antitype, Ps. xxxi. 12, *He* "remembered" the companion of His suffering (Luke xxiii. 42).

After two years Pharaoh's two dreams of the seven fat and seven lean kine out of the river (Nile, *yeor* Heb., *aa Aur* Egyptian, "great river": also Hapi, *i.e.* Apis, the sacred name; appropriately "kine" come out of "the river," fertilising the land by its overflow in the absence of rain, for corn and pasture of cattle, Apis the god being represented as a bull, and Athor, Isis, or mother earth, as a *cow*), feeding in a meadow (the sedge or *rank grass* by the river's edge, *achu*), and the seven rank ears of corn on one stalk, such as still is grown in Egypt, devoured by the seven thin ears which were blasted by the S.E. wind, called J. to the chief cupbearer's remembrance. Having in vain consulted his magicians [see DIVINATION] or "sacred scribes" (*chartummim*, bearers of spells; the "sorcerers" do not occur till Exod. vii. 11), Pharaoh through J. learned the interpretation, that seven years of famine (doubtless owing to failure of the Nile's overflow) should succeed to and consume all the stores remaining from the seven plenteous years. Like Daniel in the great heathen world-king's court at the close of Israel's history, so J. at its beginning, in like circumstances and with like abstinence from fleshly indulgences, interprets the Gentile monarch's dreams; marking the immeasurable superiority of the kingdom of God, even at its lowest point, to the world kingdoms. It is an undesigned mark of genuineness that J. is represented as "shaving" before entering Pharaoh's presence, for the Hebrews wore a beard, but the Egyptians cut it and the hair close, and represent on the monuments the idea of slovenliness or low birth by giving a beard to a man. J. recommended the king to appoint a chief officer and subordinates to take up by taxation a fifth of the produce in the plenteous years against the famine years. The king raised J. as one "in whom the Spirit of God was," to be grand vizier over his house and his people, reserving the throne alone for himself. He put his signet ring (the names of the Pharaohs were always written in an elongated, signet like, ring) on J.'s hand in token of delegated sovereignty, a gold chain about his neck, and arrayed him in the fine linen peculiar to the Egyptian priests; and made him ride in his second chariot, whilst the attendants cried "Abrech," Rejoice thou (Egyptian), calling upon him to rejoice with all the people at his exaltation (Canon Cook, Speaker's Comm.). Pharaoh named J. "Zaphnath Paaneah," *the food of life* or *of the living*. Comp. the Antitype (John vi. 35) occupying the mediatorial throne with the Father's delegated power, giving the bread of life first to His own brethren the Jews, then to the world.

SEVEN-EARED WHEAT.

Then J., who shrank from adulterous lusts, in righteous retribution received pure wedded joys in union with Asenath (= devoted to Neith and Isis) daughter of Potipherah (= *devoted to Ra*, the sun god) priest of ON [see], Heliopolis or Bethshemesh (*the city of the sun* god), the

religious capital. Pharaoh doubtless ordered the marriage, to link his prime minister with the noblest in the land. Pharaoh himself was invested with the highest sacerdotal dignity, and could remove all disqualifications, so as to enable J. to be allied to the proud and exclusive priest caste. The Egyptian religion, though blended with superstitions, retained then much of the primitive revelation, the unity, eternity, and self existence of the unseen God. The sun was made His visible symbol, the earliest idolatry (Job xxxi. 26, Sabeanism). J. probably drew Asenath to his own purer faith. J. certainly professed openly his religion without molestation (Gen. xlii: 18), and Pharaoh recognises the God of Joseph and His Spirit as the true God (xli. 32, 38, 39).

OBELISK OF HELIOPOLIS.

Like the Antitype (Luke iii. 23), J. was 30 in entering on his public ministry, so that he was 13 years in Egypt, in Potiphar's house and in prison, before his elevation. With characteristic energy as a steward he made an immediate tour throughout Egypt, and laid up grain in immense quantities, all registered accurately by scribes when the granaries were being filled (as Egyptian monuments represent). God gave him two children, to whom he gave Hebrew names, showing he remembered as ever the God of his fathers: Manasseh, "forgetting," "for God," said he, "hath made me forget all my toil and all my father's house" (*i.e.* not literally forgetting his relatives, for "his father" was uppermost in his affections; but has swallowed past sorrow in present joy; comp. Ps. xc. 15; Isa. lxv. 16, 17, lxi. 7, lxii. 4; Rev. vii. 14–17; spiritually, Ps. xlv. 10); and Ephraim, "doubly fruitful," J. again attributing all to God, "God hath caused me to be fruitful in the land of my affliction" (comp. Gen. xlix. 22, John xv. 2 end). [See EGYPT, on J.]

STORING GRAIN.

Apophis the last of the shepherd kings was supposed to be the Pharaoh over J. But Apophis was not master of *all* Egypt, as J.'s Pharaoh was. "Shepherds were an abomination" in J.'s time, which could not have been the case under a shepherd king. Osirtasin I., the second king of the 12th dynasty, was perhaps J.'s Pharaoh. This dynasty was specially connected with On. There still stand Osirtasin's name and title on the famous obelisk, the oldest and finest in Egypt. Chnumhotep, Osirtasin's relative and favourite, is described upon the tombs of Benihassan as possessing the qualities so esteemed in J. "When years of famine occurred he ploughed all the lands producing abundant food." The tenure under the crown, subject to a rent of a fifth of the increase, could only emanate from a native Pharaoh. Had it been a shepherd king's work, it would have been set aside on the return of the native dynasties. Amenemha III., sixth of the 12th dynasty, established a complete system of dykes, locks, and reservoirs, to regulate the Nile's overflow. He fitted the lake Mœris for receiving the overflow; near it was *Pianeh*, "the house of life," answering to Zaphnath Paaneah, "the food of life." If he be J.'s Pharaoh J. was just the minister to carry out his grand measures.

In the seven famine years the Egyptians as well as the people of adjoining lands, W. Africa, Ethiopia, Arabia, Syria, which shared in the drought (for the tropical rains on the Abyssinian mountains, on which the Nile's rise depends, have the same origin as the Palestine rains), and which partially depended on Egypt the granary of many countries (Acts xxvii. 6, 38), came to buy corn. Pharaoh's one reply to all was: "go to J., what he saith to you, do" (comp. the Antitype: John vi. 45 end, ii. 5). His brethren too came and bowed before him, unconsciously fulfilling the dream which they had so striven to frustrate (Acts iv. 27, 28; Prov. xix. 21, xxi. 30). His speech and manners were Egyptian, so that they knew him not though he knew them. So the Antitype's brethren shall at last, like all others, bow before Him who is supereminently exalted just because He humbled Himself (Phil. ii. 6–11, Ps. xxii. 22, 26–29). He knows His people before they know Him (John xv. 16, x. 14; Gal. iv. 9). J. spake roughly to his brethren, at once to avoid recognition and to bring them to repentance: "ye are spies, to see the nakedness (the assailable, because defenceless, points) of the land ye are come." EGYPT [see] was exposed to incursions of Canaanite Hittites and Arabs, and the invasion of the shepherds or Hyksos was already impending. J. bartered corn successively for the Egyptian money (the money was in the form of *rings* not coined but weighed), cattle and land, of which he retained only a fifth of the produce for Pharaoh and took nothing from the *priests*. Diodorus adds *the warriors* as possessing land, but this was the king's special favour to them and apparently after J. Not J. but Pharaoh it was who made the exception in behalf of the idolatrous priests, giving them corn without requiring their land (Gen. xlvii. 22). Herodotus mentions the allotment of the soil by the crown among the people. The monuments record several famines and precautions taken against it. J.'s statesmanship appears in the policy adopted. The Egyptians became the king's servants, and their property his, by their own voluntary act. His generous principle of dealing with them then, asking only a fifth after establishing the right to all, won their universal approval of an evenly distributed instead of an unequal taxation. A fifth was probably the sole tax on them.

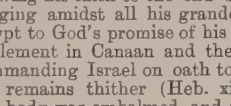
J.'s policy was to centralize power in the monarch's hands, a well ordered monarchy being the best in the existing state of Egypt to guard against the recurrence of famines by stores laid by systematically, and by irrigation in the absence of the Nile's overthrow, and by such like governmental works, instead of leaving all to the unthrifty and unenterprising cultivators. The removal to cities (xlvii. 19–26) facilitated his providing the people with food. The Egyptians did not regard one fifth as an exorbitant rent, but acknowledged "thou hast saved our lives" (comp. the Antitype, Acts v. 31).

J.'s brethren in replying as to their father and family kept up the old lie, "one is not." J. required that one of them should fetch the youngest who was they said with his father, and kept them three days in ward, then let them take back corn for their households, but bound Simeon before their eyes as a hostage for their bringing Benjamin and so proving their truthfulness. As they had separated him from his father so he separated one from them, possibly the ringleader in their cruelty to J. (comp. Gen. xxxiv., xlix. 5–7.) As they had seen his anguish of soul so now their souls were in terrified anguish, with the stings of conscience superadded (xlii. 21, 22): retribution in kind (Num. xxxii. 23 end, Matt. vii. 2). J. heard their self reproaching, remorseful cry, "we are verily guilty concerning our brother in that we saw . . . and we would not hear" (Prov. xxi. 13). J., though cherishing no revenge nay feeding his enemy when hungry (Rom. xii. 20), saw that temporary affliction was needed to bring them to penitence (Hos. v. 15, Job xxxvi. 8, 9). He filled their sacks (Heb. *vessels*) and restored their money (Luke vi. 34, 35). Divine guidance led J. to require Benjamin, the surest way of bringing Jacob and the whole family into their Egyptian house of bondage and training. His real kindness to them here shows that the severity was used in the interests of justice and their ultimate good by humiliation, whilst he retained all a brother's tenderness. The discovery of their money alarmed both the brothers and Jacob; "all these things are against me," but see Rom. viii. 31. Reuben offered to let his two sons be slain if he did not bring Benjamin back. At last, when want of corn forced him, Jacob gave a reluctant consent on Judah's undertaking to be surety for Benjamin. So with double money and a present of balm (balsam gum), honey (else grape juice boiled down to syrup, *dibs*), spices (storax), myrrh (ladanum), and nuts (pistachio nuts), they brought Benjamin. Tremblingly they told the steward as to their money, for they feared on being brought into the house they should be imprisoned there. The steward reassured them and brought forth Benjamin. Again they fulfilled the dream, bowing before J. twice to

the earth. His tender affection all but burst out at the sight of Benjamin, but as before by turning from them and weeping (Gen. xlii. 24), so now by entering into a chamber and weeping there, he maintained composure (comp. the Antitype's yearning love for His brethren after the flesh: Jer. xxxi. 20, Isa. lxiii. 15). At dinner the Egyptians, dreading pollution from those who killed cows, which were sacred in Egypt, sat apart from the Hebrews, and J. sat alone according to his high rank. Each was served separately; all were ranged according to age, but the youngest had five messes for their one sent from before J. The monuments accord with this representation. They drank freely ("were merry"). On the morrow, by putting his silver cup (*bowl* from which wine was poured into smaller cups) in Benjamin's sack, and sending his steward after them upon their leaving the city where J. lived, he elicited Judah's generous offer to be bondsman and so not bring his father's grey hairs with sorrow to the grave, bound up as Jacob's life was with Benjamin's. [See DIVINATION.] Divining cups were used by gazing into the water as a mirror. The Nile was "the cup of Egypt," the sacred cup symbolised it. J. to keep up his disguise spoke as an Egyptian. He was not faultless; here he exceeded legitimate bounds of disguise, and implied his use of divination, which his former disclaiming of all knowledge otherwise than by God's revelation proves he did not practise (Gen. xli. 16). J. could refrain no longer. The thought of his father's loving anxiety moved him to make himself known to them. He wept aloud whilst "they were troubled at his presence"; it was as if the ghost of one whom they had murdered stood before them. They shrank from him, but he said "come near to me" (comp. Matt. xiv. 26; the Antitype and His future comforting of Zion, Isa. xl. 2, lxi. 2, 3). J. soothes their remorse, "be not angry with *yourselves*, for *God* did send me before you to preserve life." So Acts iii. 12–18, iv. 27, 28. He gave them the kiss of reconciliation and wept over them. Above all he tells them: "haste ye . . . to my father and say, God hath made me lord of all Egypt, come down and thou shalt dwell in GOSHEN [see] near me." Pharaoh and his court were pleased at the arrival of his brethren, and rendered him all help in removing his father and the whole household. His knowledge of his brethren suggested his charge, "see that ye fall not out by the way," one laying the blame of their unnatural conduct on the other. His filial reverence and love appear in his meeting his father in his own state chariot and escorting him to Goshen, Judah having preceded Jacob to announce to J. his approach. Goshen was assigned as a separate settlement to the Hebrews as shepherds, to avoid offence to the Egyptians, who being themselves tillers of the ground looked down on their nomad neighbours. Already the latter had made inroads on lower Egypt, and after J.'s time established the dynasty of shepherd kings or Hyksos (Gen. xlvi. 28–34).

KEEPERS OF CATTLE.

Jacob gave J. "one portion above his brethren, taken from the Amorites with sword and bow," therefore not *Shechem* (portion) which he *bought* (see 1 Chron. v. 1, 2). J., though the birthright was transferred to him from Reuben by Jacob, was not entered into the family registers as firstborn, because Judah prevailed above the rest and king David was chosen from his tribe. Still Jacob the progenitor marked J. as firstborn by assigning to his two sons Ephraim and Manasseh two tribal domains according to the law of the firstborn (Deut. xxi. 15–17); his dying blessing on J. beautifully expresses J.'s "fruitfulness amidst affliction," as his "arms were made strong by the hands of the mighty God of Jacob." Jacob's blessing on J. once "separate from his brethren" exceeded that of Abraham on Isaac, and of Isaac on Jacob, and lasts as long as "the everlasting hills." The mention of J.'s "servants the physicians" (Gen. l. 2) accords with the Egyptian usage of great men having many physicians attached to each household, one for each kind of sickness and to embalm the dead. After embalming and burying his father he was accosted by his brethren, who judged him by their own ungenerous and deceitful characters; he reassured them by renouncing vengeance as God's prerogative not his (Rom. xii. 19), and by speaking kindly. J. lived to 110 years, of which 93 were spent in Egypt; seeing Ephraim's and Manasseh's grandchildren, and showing his faith to the end by still clinging amidst all his grandeur in Egypt to God's promise of his seed's settlement in Canaan and therefore commanding Israel on oath to carry his remains thither (Heb. xi. 22). His body was embalmed, and in due



EGYPTIAN MUMMY.

time carried by Israel to Shechem his burying place (Exod. xiii. 19, Josh. xxiv. 32, Acts vii. 16). Ephraim and Manasseh followed the idolatries out of which their mother had come rather than the pure faith of J.

He is one of the most faultless human heroes of Scripture. Decision in good, yet versatility in adapting itself to all circumstances, strong sense of duty, strict justice combined with generosity, self control in adversity and prosperity alike, strength of character with sensitive tenderness and delicacy, modesty and magnanimity, strong filial love, above all abiding faith in God, appear throughout his remarkable history. As a statesman he got men unconditionally into his power that he might benefit them, and displayed extraordinary administrative ability.

2. Num. xiii. 7. 3. Ezra x. 42. 4. Neh. xii. 14. 5. Luke iii. 30. 6. J. or Josek (Luke iii. 26). 7. Another (Luke iii. 24).

8. Son of Heli, husband of the Virgin Mary, daughter and heiress of his uncle Jacob. The frequent recurrence of the name in Luke's GENEALOGY [see] and its absence from Matthew's confirm the view that Luke's gives J.'s *line of parentage* down from Nathan, David's son, but Matthew's the line of succession to the throne. "A just and yet" (Matt. i. 19) merciful and tenderly considerate man. Recognised by his contemporaries as of David's lineage (Luke ii. 4, Matt. i. 20, John i. 45). J. as well as Mary lived at Nazareth before their actual marriage; probably their common grandfather Matthat had settled there (Luke i. 26, 27). His faith appears in his immediate obedience to the Divine vision in a dream, no longer fearing to take to him Mary his wife (Matt. i. 24, 25). Soon afterwards Augustus' decree for the taxation obliged both to go to Bethlehem where Jesus was born (Luke ii.). There the shepherds "found Mary and J., and the Babe lying in a manger." After the wise men's departure another dream from the Lord caused him to flee from Herod's murderous agents by night with mother and Child to Egypt, where he remained till the angel of the Lord in another dream intimated Herod's death. He arose and returned; but fearing Archelaus who reigned in Judæa, and warned of God in a *fourth* dream (the Divine mode of revelation in the early stage of the kingdom of God, less perfect than those vouchsafed in the advanced stages), J. turned aside to his old home Nazareth. J. is mentioned as with Mary in presenting the Babe in the temple and as "marvelling at those things spoken of" Jesus by Simeon, and as "blessed" by him. Lastly, when Jesus was taken at 12 years of age to the temple and tarried behind, J. and His mother knew not of it; and Mary on finding Him said, "*Thy father* and I have sought Thee sorrowing." He replied, "Wist ye not that I must be about *My Father's* business?" Henceforward there is no more mention of the earthly father, and the heavenly and true Father is all in all. He was a "carpenter," and doubtless instructed the holy Jesus in this work (Matt. xiii. 55, Mark vi. 3). Mary and Jesus' brethren are occasionally mentioned during His ministry, but J. never; evidently he had died previously, which Jesus' committal of the Virgin mother to John (xix. 27) confirms. Tradition has supplied by fiction what the Gospels under the Spirit's guidance do not contain.

9. Of ARIMATHEA [see]. "An honourable counsellor," *i.e.* member of the sanhedrim (Mark xv. 43). J. "waited for the kingdom of God" (Luke ii. 25, 38; xxiii. 51), *i.e.* for Messiah and His kingdom, in accordance with

prophecy. "A good man and a just." He had not consented to the sanhedrim's counsel and deed in crucifying Jesus. Timidity was his failing. Mark was conscious of it; John (xix. 38) expressly records it, "a disciple of Jesus, but secretly for fear of the Jews." Hence Mark records it as the more remarkable that "J. went in *boldly* unto Pilate and craved the body" just at a time when the boldest disciples might and did shrink from such a perilous venture. Feeble faith when real sometimes rises with the occasion, to face the most formidable dangers. The undesigned coincidence of Mark and John confirms their genuineness. The mighty signs both J. and Nicodemus witnessed at Jesus' crucifixion, and His own Divine bearing throughout, changed cowards into brave disciples. God had foretold ages ago (Isa. liii. 9), "they (His enemies) appointed (designed) His grave with the wicked (by crucifying Him between two thieves), but He was with a rich man at His death," *i.e.* when He was dead. Up to the end this prophecy seemed most unlikely to be fulfilled; but when God's time had come, at the exact crisis came forward two men, the last one would expect, both rich and members of the hostile body of rulers. The same event which crushed the hopes and raised the fears of the avowed disciples inspired J. with a boldness which he never felt before. All four evangelists record his deed. He had the privilege of taking down from the cross the sacred body, wrapping in fine linen which he had bought, and adding spices with Nicodemus' help, and consigning to his own newly hewn rock tomb wherein no corpse had ever lain, and in his own garden near Calvary, and then rolling the stone to the door of the sepulchre. Tradition represents J. as sent to Great Britain by the apostle Philip (A.D. 63), and as having settled with a band of disciples at Glastonbury, Somersetshire.

Joseph Barsabas, surnamed *Justus.* One of the two chosen as candidates for Judas Iscariot's vacant apostleship; therefore he must have followed Jesus from His baptism to His ascension, and so was fitted to be a witness of His resurrection (Acts i. 22). Lightfoot suggests that he was Joses son of Alphæus, and that Judas Barsabas was his brother and the apostle Jude. Said (Papias, Euseb. H. E. iii. 39) to have drunk deadly poison without hurt, by our Lord's grace.

Joses. 1. Luke iii. 29. 2. Mary's son, brother of JAMES [see]. Of the Lord's "brethren," *i.e.* cousins (Matt. xiii. 55, Mark vi. 3).

Joshah. 1 Chron. iv. 34, 38–41.

Joshaphat. 1 Chron. xi. 43. Mathnan is the Chaldee for Bashan (Targum Onkelos); J. was therefore a Gadite.

Joshaviah. 1 Chron. xi. 46.

Joshbekashah. 1 Chron. xxv. 4, 24.

Joshua. [See CANAAN, on Procopius' inscription in Mauritania confirming the historical facts.] =JEHOSHUA. 1. He was *Hoshea* only ("he will save") up to his noble witness after spying Canaan. Henceforth *Jehovah's* name is prefixed, *Jehovah by him* would *save* Israel (Num. xiii. 16). This forms the contrast in the Antitype (Matt. i. 21), "thou shalt call His name Jesus, for *Himself* (Gr., not merely 'Jehovah *by him*') shall save His people." Son of Nun, of Ephraim (1 Chron. vii. 27). Born about the time when Moses fled to Midian, he endured in youth the slave labour amidst Egyptian brick-kilns. Probably he even in Egypt was recognised as an officer among his brethren; for at his first public act, choosing and leading picked men of Israel against the attacking AMALEKITES [see] at Rephidim (Exod. xvii. 9) he is introduced abruptly without description as one already well known by the designation Joshua (not Hoshea) given by anticipation. Moses discerned by the Spirit his sterling qualities, solid rather than brilliant. J. learnt to rule by obeying first; then he ruled for God, not self. God commanded Moses to write in *the* book (Heb., viz. the history of God's dealings with Israel) and rehearse it in J.'s ears. J. inflicted the first decisive blow on the doomed nations; this was an earnest to him of the subsequent conquest of Canaan. Next as Moses' "minister" J. accompanied him along with Aaron, Nadab, Abihu, and 70 elders up the mount of God; but Moses went alone into the cloud (xxiv. 9, 13–15). On the descent J. heard the noise of the people shouting, and with a warrior's thought he said to Moses, "there is a noise of war in the camp"; but it was the noise of singers in the calf worship. When Moses removed the tabernacle of meeting between God and His people from the camp, J., then "a young man" (perhaps an official term for an *attendant*, Num. xi. 28, Deut. i. 38 "J. who standeth before thee"), departed not out of the tabernacle; the Lord's house and communion is the best qualification for those who are afterwards to fight the Lord's battles.

Sent to spy out Canaan as representing Ephraim; CALEB [see] represented Judah. They two alone of the 12 brought a good report, and encouraged the people not to fear the inhabitants for the Lord was with Israel (contrast Ps. cvi. 24; Num. xiii. 8, 16, xiv.). The people would have stoned both, but the glory of Jehovah suddenly appeared in the tabernacle. The ten other spies were smitten with the plague and died. J. and Caleb alone of all that generation above 20 years of age survived the 40 years' wilderness wanderings that ensued, because "they wholly followed the Lord" (Num. xxxii. 11, 12). Moses shortly before death, by Jehovah's direction, solemnly invested J. with authority as his successor. The Spirit was already in J. Moses by laying on hands added the formal and public sign, and instrumentally gave him thereby more of "the spirit of wisdom." The previous receiving of inward grace does not dispense with the outward sign (xxvii. 18–23; Acts ix. 1–18, x. 44–48). Moses put some of his own honour (dignity and authority) upon J., making him vice leader, that Israel might obey him preparatory to his becoming chief after Moses' death. J. was inferior to Moses in standing before Eleazar the highpriest *to inquire through him and his Urim and Thummim,* of Jehovah; Moses enjoyed *direct* communion with God. When J. omitted to inquire in the Gibeonites' case he suffered for it. Moses gave J. a charge before the highpriest and congregation. J.'s solemn inauguration to the office to which he had previously been called is in Deut. xxxi. 14–23. God Himself recognises J. in it by summoning him into the tabernacle with Moses, whilst the Divine pillar of cloud manifested Jehovah's presence (comp. Num. xi. 25, xii. 5). He commands Moses and J. to write Moses' song, and teach it to Israel as a witness against them of God's benefits, their duties, and the penalty of their apostasy. Jehovah's "charge" by Moses was: "be strong and of a good courage, for thou shalt bring the children of Israel into the land which I sware unto them, and I will be with thee." Once only did J. show an envious spirit, but it was in behalf of his beloved master Moses, not for self. When Eldad and Medad prophesied in the camp separately from the rest of the 70 who received of the spirit that was upon Moses, in his presence, J. said, "my lord Moses, forbid them"; he replied, "enviest thou for my sake? would God that all the Lord's people were prophets," etc. (Num. xi. 28, 29; comp. John iii. 26; Luke ix. 49; Acts xv. 8, 9, xi. 17).

Jehovah repeated the charge (Josh. i. 1–9), enjoining "courage" in "doing according to all the law, turning not from it to the right or left," and promising consequent prosperity and Jehovah's continual presence as "his God whithersoever he went." God kept His promise, working mighty miracles in his behalf, and giving Israel all the land and rest round about; no good thing failed which the Lord had spoken (xxi. 43–45). The people honoured J. as they had Moses. During his lifetime Israel came nearest to realizing the ideal of the people of God (xi. 15, xxiv. 31). J. took the command at Shittim, sent spies to Jericho, crossed Jordan, fortified his camp at Gilgal, circumcised the people (for Israel's work was a spiritual one, and men still having the badge of fleshliness were not fit agents for the Lord's work: Josh. x. 40, Jud. v. 31), kept the passover, (after which on their eating the old corn of the land the manna ceased,) and received the assurance of Jericho's fall and God's fighting against Israel's foes from the uncreated Angel of Jehovah (Josh. v. 13–15, vi. 2–5), the Captain of Jehovah's host (Matt. xxvi. 53, Exod. xxiii. 20–23, Rev. xix. 11–14). The charge "loose thy shoe from off thy feet" identifies Him with the Jehovah of Exod. iii. 5. Ganneau suggests that Sartabeh the mountain was the spot whereon the Captain of Jehovah's host, Heb. *Sarsaba,* appeared to J., and thence takes its name. It is invisible W. of Jericho; but to one starting from Riha to the E. it appears at all

points. The Divine Captain was on a height above J., for "he lifted up his eyes" towards Him, and went unto Him. JERICHO [see] fell by miracle. The repulse at AI, through ACHAN'S [see] sin, taught Israel their success depended on their doing God's work of wrath in God's holy way, without greed. Ai then fell. J. wrote the law on EBAL [see], and read it before the assembled people, half on that side and half over against GERIZIM [see]. By neglecting to consult Jehovah J. was entrapped into the league with GIBEON [see]; but having sworn he honourably kept his oath (Ps. xv. 4, Eccles. v. 2; contrast 2 Sam. xxi. 2–6, etc.). This brought on the attack of the five confederate kings whom he defeated at Makkedah, aided by a divinely sent hailstorm and prolongation of daylight: the condition of the air was probably rendered by God, at J.'s believing prayer, highly refractive so as to cause the sun to be seen long after its actual descent beneath the horizon, as the *fata morgana* in Sicily and the arctic region; comp. the recession of the sun dial shadow under Hezekiah (2 Kings xx. 11). The miracle was *local*, not universal, if we are to judge from the language, "stand . . . upon Gibeon, . . . in the valley of Ajalon"; so Exod. viii. 22, x. 23. The mention of the moon with the "sun" hints at the true theory of the earth's rotation on its axis, which requires that if the sun apparently stood the moon should apparently stand too. Habakkuk (iii. 10, 11) refers to it: "the sun and moon stood still in their habitation." The words "hasted not to go down" imply a gradual not a sudden check to the ordinary phenomena of the sun's apparent motion.

J. subdued the S. to Kadesh Barnea and Gaza, then the northern confederated kings under Jabin, at Merom, and the country even unto Baalgad in the valley of Lebanon under mount Hermon and unto "great Zidon." (Tyre was still inferior, merely a stronghold subordinate to Zidon. In the books Samuel and Kings this is reversed, marking the early date of the book of J.)

Israel often disliked destroying all; but God's command required utter extermination of the Canaanites (Josh. x. 40). Like the earthquake or pestilence, they were simply God's executioners, without personal bloodthirstiness, required to exhibit His hatred of idolatry, and learning themselves to hate it. For 500 years God had borne with longsuffering those guilty nations. Neither the piety of Melchizedek nor the awful punishment of Sodom and Gomorrah had led them to repentance. Now their "iniquity was full" (Gen. xv. 16). In six years six nations and 31 kings, including the giant ANAKIM [see], their former dread, fell before J. Their extermination was "a work of mercy for all the countries of the earth to the very end of the world."

Next J., now aged, allotted the land, along with Eleazar and the tribal heads (Josh. xiv. 1, xvii. 4). Timnath Serah in Ephraim was assigned to J. himself, "the city which he asked" (xix. 49). His singular unselfishness herein appears; he who might have claimed the first and best is served the last, and with no extraordinary possession above the rest. The congregation set up the tabernacle at Shiloh (xviii.). Six cities of refuge were appointed, 48 to the Levites; and the two and a half transjordanic tribes were dismissed home with blessings (xx., xxi., xxii.). The slackness of Israel in taking possession of the promised land and destroying the Canaanites was the drawback to the completeness of J.'s work (xviii. 3); after their long nomad life the people were slow in settling down in separate homes; fear of the foes' attack too made them shrink from the trouble of defending themselves severally: a root of bitterness left which bore deadly fruit under the judges.

A long time after Jehovah had given rest unto Israel from all foes, J., now old, convened all Israel (xxiii.) represented by their heads, judges, and officers, to either Timnath Serah his home or Shiloh the sanctuary, and exhorted them to love and serve Jehovah ("be ye very courageous to do all that is written in the law, turn not aside to the right or to the left," xxiii. 6; the same as God had enjoined Himself, i. 7), constrained by His past benefits, His promises of future help, and His threats of leaving the nations to be snares, scourges, and thorns to vex and destroy Israel in the event of apostasy. Again he gathered all the tribes with their heads and officers to Shechem, as being the place where Abram received God's first promise of the land after his migration into Canaan (Gen. xii. 6, 7); more especially because here Jacob on his return from Mesopotamia settled, and removed his household's strange gods (Gen. xxxiii. 19, xxxv. 2–4), just as J. now wished Israel to renew the covenant binding them to renunciation of all idols. Here too Joseph's bones were buried (Josh. xxiv. 32). J. was buried at 110 years of age in Timnath Serah. His piety comes brightly out in his dying exhortation: (1) God's call to Abraham was one of pure grace, not for his merit; Israel's fathers and Terah had "served other gods" (xxiv. 2, 14; Gen. xxxi. 53, 19, 34), but Jehovah has through miraculous interposition brought Israel to the promised land; put away therefore all the gods ye served in Egypt (Lev. xvii. 7, Ezek. xx. 18, Josh. xxiv. 14); but, if not, (2) choose you (if you are bent on self destruction) which idols you like, "but as for me and my house (Gen. xviii. 19) we will serve the Lord" (comp. Ruth i. 15, 1 Kings xviii. 21, John vi. 67, Luke x. 42). When the people, self confidently (like Peter, Luke xxii. 33), promised faithfulness, J. replied "ye cannot serve the Lord," *i.e.* without putting away *heart idols* (for they had no wooden, stone, or metal images to put away): Deut. vi. 5, 6; Matt. vi. 24. Transl. Josh. xxiv. 23, "put away the strange gods which are IN you," heart idols, inconsistent with the service of Jehovah who is "a jealous God" (Ezek. xx. 39). On the people expressing still their resolution to serve Jehovah, J. made a covenant between God and them; and wrote the covenant and the words spoken on both sides in the law book of God, adding it to that written by Moses, and set up a stone as a memorial on the spot, under a terebinth tree by the sanctuary (or place hallowed to Jehovah by Abraham), and as a visible silent witness of their engagement. His influence under God kept them faithful both in his own time and that of the elders who outlived him.

A pious warrior, almost without blemish, one who learned to command in advanced age by obeying when a youth, ever looking up to Jehovah with childlike faith, worshipping with devout prostration the Captain of the Lord's host, dispensing kingdoms yet content at the last with a petty inheritance, as disinterested and unselfish as he was brave, generous, and patriotic.

J. typifies Jesus whose name he bears (Acts vii. 45, Heb. iv. 8). Moses representing the law could not bring Israel into Canaan; *that* was reserved for J. So Jesus perfects what the law could not, and brings His people into the heavenly inheritance (Acts xiii. 39; Heb. iv., vii. 19–25). He leads His people through a Jordan-like flood of troubles and death itself without being overwhelmed (Isa. xliii. 2). He bruises Satan under their feet (Josh. x. 24, Ps. cx. 5, Mal. iv. 3, Rom. xvi. 20). Jesus is the minister of the true circumcision (Josh. v. 2–9; comp. Rom. xv. 8, ii. 29, Col. ii. 11, 13). J. was buried in the border of his inheritance in TIMNATH SERAH (which see: probably now *Kefr Haris*) in mount Ephraim, on the northern side of the hill Gaash (Josh. xxiv. 30). LXX. add: "there they laid with him in the tomb *the stone knives* with which he circumcised the children of Israel in Gilgal . . . and there they are unto this day." If this addition of the LXX. be trustworthy, it will be a curious proof that flint knives lay *in situ* for 12 centuries, from the 16th to the third century B.C., the date of LXX. At all events it shows that flint knives are no proof of a barbarous race ages before the historic period; such knives were used by civilized races in the historic times. M. Guerin professes to have discovered at Tigné (Timnath Serah), J.'s tomb. In the hill there one tomb has a vestibule, into which the light penetrates. There are 300 niches for lamps. The vestibule admits to two chambers, one with 15 receptacles for bodies, the other but *one*; many sharp flint knives were found on removing the dirt from the floor of the tomb, as also in Gilgal, the passage of Jordan. The pillars in the vestibule are surrounded by a fillet of Egyptian style.

FLINT KNIVES.

2. 1 Sam. vi. 14–18. 3. 2 Kings xxiii. 8. 4. = JESHUA [see].

Joshua, Book of. "The domes-

day book of Palestine," especially xiii.—xxii. Authenticated by Scripture references to the events recorded in it (Ps. lxxviii. 53–65, xxviii. 21; Hab. iii. 11–13; Acts vii. 45; Heb. iv. 8, xi. 30–32; Jas. ii. 25). Joshua after destroying the kings, so that Israel had rest from war in the open field, divided generally the land; but this is quite consistent with the after statements that years passed before the process of division was completed and the allotments finally settled. Joshua was directed to divide land not yet in Israel's actual possession (Josh. xiii. 1—xiv. 5). God designed that Israel should occupy the land by degrees, lest the beasts should multiply and the land be desolate (Exod. xxiii. 28–30); for instance, though the kings of Jerusalem and Gezer were slain, their people were not rooted out till long after. The slackness of Israel to extirpate the accursed Canaanites was also a cause of non-immediate possession (Josh. xi. 16, 23; xii. 7, 10–12; comp. xv. 63, xvi. 10, xvii. 1, 16; xviii. 1, 3; xix. 51). Joshua is based on the pentateuch (to which it is joined by the conjunction "now" or "and" at its beginning), but distinct from it. Comp. xiii. 7 with Num. xxxiv. 13; xiii. 17 with Num. xxxii. 37; xiii. 21, 22 with Num. xxxi. 8; xiii. 14, 33, xiv. 4, with Deut. xviii. 1, 2, Num. xviii. 20; xxi. with Num. xxxv.

Unity. The book evidently is that of an eye witness, so minute and vivid are the descriptions. The narrative moves on in one uninterrupted flow for the first 12 chapters. Jehovah's faithfulness is exhibited in the historical fulfilment of His covenanted promises, with which the book opens (i. 2–9, the programme of the book). I. The promise, ver. 2–5, is fulfilled (chaps. ii.—xii.), the conquest of the land by Jehovah's mighty help, "from the wilderness and this Lebanon unto . . . Euphrates . . . and the great sea (the Mediterranean) towards the going down of the sun." The limit, the Euphrates, was not actually reached till Solomon's reign (1 Kings iv. 21), and the full realization awaits Christ's millennial reign (Gen. xv. 18, Ps. lxxii. 8); but the main step towards its fulfilment was taken. Joshua's conquests, though overwhelming at the time, could only be secured by Israel's faithfully following them up. II. The promise, ver. 6, 7, that Joshua should divide the land is recorded as fulfilled (xiii.—xxii.). III. The means of realizing this twofold promise, "only be very courageous to do . . . all the law . . . turn not to the right hand or to the left . . . this book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein . . . for then thou shalt have good success . . . Be strong and of a good courage . . . for the Lord thy God is with thee whithersoever thou goest" (ver. 7–9), are urged upon the people in detail by J. as his last testimony (xxiii., xxiv.). The connection and method traceable throughout prove the unity of the book. The variety in the style of the historical compared with the topographical parts is what we should expect.

The "three days" (i. 11) are not the time within which the crossing *actually* took place, but the time allowed to the people to prepare for crossing: prepare victuals to be able to leave Shittim within three days, so as to be ready to cross Jordan. The spies sent from Shittim to Jericho (the key of Canaan) on the same day as Joshua gave this charge to Israel had to hide three days after leaving Jericho, so that they could not have returned till the evening of the fourth day after they were sent (ii. 22). The morning after this Israel left Shittim for Jordan, where they halted again; three days afterwards they crossed, *i.e.* eight days intervened between their being sent and Israel's crossing. The drying up of Jordan is the counterpart of the drying up of the Red Sea under Moses, Joshua's master and predecessor. Throughout the warlike and the peaceful events of this book, comprising a period of 25 years (comp. xiv. 7–10) from 1451 to 1426 B.C., God's presence is everywhere felt. Joshua is His conscious and obedient agent.

Author. That Joshua wrote the book is probable because (1) he certainly wrote one transaction in it (xxiv. 26), and scarcely any but Joshua himself is likely to have written the parting addresses, his last legacy to Israel (xxiii., xxiv.). (2) None but Joshua could have supplied the accounts of his communion with God (i. 1, etc.; iii. 7; iv. 2; v. 2, 9, 13; vi. 2; vii. 10; viii. 1; x. 8; xi. 6; xiii. 1, 2; xx. 1; xxiv. 2). (3) Joshua was best qualified by his position to describe the events, and to collect the documents of this book; it was important that the statement of the allotments should rest on such a decisive authority as Joshua. (4) He would be following his master and predecessor Moses' pattern in recording God's dealings with Israel through him; xxiv. 26 looks like his own subscription, as Moses in Deut. xxxi., both being followed by an appendix as to the author's death. (5) In v. 1, 6, he uses the first person, "*we* passed over"; and in vi. 25, "Rahab dwelleth in Israel even unto this day"; both passages imply a *contemporary* writer. Keil gives a list of phrases and forms peculiar to this book and the pentateuch, marking its composition in or near the same age.

Jud. iii. 1–3, i. 27–29, repeat Josh. xiii. 2–6, xvi. 10, xvii. 11, because Joshua's description suited the times described by the inspired writer of Judges. The capture of Hebron and Debir by Judah and its hero Caleb is repeated in Jud. i. 9–15 from Josh. xv. 13–20. Possibly the account of the Danite occupation of Leshem or Laish is a later insertion in Josh. xix. 47 from Jud. xviii. 7. So also the account (Josh. xv. 63, xviii. 28) of the joint occupation of Jerusalem by Israel and the Jebusites may be an insertion from Jud. i. 8, 21. In the case of an authoritative record of the allotment of lands, which the book of Joshua is, the immediate successors who appended the account of his death (probably one or more of the elders who took part in Joshua's victories and outlived him: "*we*," v. 1, 6; xxiv. 31; Jud. ii. 7) would naturally insert the exact state of things then, which in Joshua's time were in a transition state, his allotments not having been taken full possession of till after his death. The expulsion of the Jebusites from Jerusalem at the beginning of David's reign proves that Joshua and Judges were written before David. The Gibeonites were in Joshua's time (Josh. ix. 27) "hewers of wood and drawers of water" for the sanctuary "even unto this day," but Saul set aside the covenant and tried to destroy them; so that the book of Joshua was before Saul. The only Phœnicians mentioned are the Sidonians, reckoned with the Canaanites as *doomed to destruction*; but in David's time Tyre takes the lead of Sidon, and *is in treaty with David* (xiii. 4–6; 2 Sam. v. 11).

Josiah=*supported* or *healed by Jehovah.* **1.** Son of Amon and Jedidah; began to reign at eight years old (641 B.C.) and reigned 31 years, to 610 B.C. (2 Kings xxii.—xxiv.; 2 Chron. xxxiv., xxxv.) The first 12 chapters of Jeremiah may refer to this period. At 16, "while he was yet young, he began to seek after the God of David his father." As Amon was wicked it is likely that Jedidah (=beloved), like Lois and Eunice (2 Tim. i. 5), had early instilled into her child pious principles which bore fruit betimes, for in spite of the closing error which cost him his life the Holy Spirit, who remembers the graces and ignores the exceptional falls of believers, testifies "he declined neither to the right hand nor to the left." At 20, in the 12th year of his reign, he began to purge Judah and Jerusalem of the high places, GROVES [see] or Asherah, and images of the sun and Baal, and strewed their dust on the graves of their former worshippers. The events of the purging out idolatry, the temple repair, and the finding of the law, in Kings are arranged according to subject matter; but in Chronicles chronologically. The repairing of the temple recorded 2 Kings xxii. 3–7, in a period by itself, subordinate to the discovery of the law, in the 18th year of J.'s reign, must have been chronologically *before* that date, since in that year the builders were already repairing and the money for the work had been collected by the Levites who kept the door. The abolishing of the idols must have begun before the people made the covenant (2 Kings xxiii. 3). The discovery of the law [see on it HILKIAH] quickened his zeal in abolishing them throughout the whole kingdom. In 2 Kings their suppression is narrated more minutely, the passover celebration is summarized; in Chronicles their suppression is summarized (xxxiv. 3–7, 33), but the passover fully described (xxxv. 1–19). J. spared not even the high places which pious Hezekiah

had left, nor those of Solomon in his apostasy, nor their priests (Chemarim), as Zeph. i. 4 foretold; also Manasseh his grandfather's grove (Asherah) in the Lord's house (2 Kings xxi. 7, xxiii. 6). He defiled Tophet in the valley of the children of HINNOM [see], where the people used to make their children pass through the fire to Moloch; and burned the chariots of the sun, and took away the sacred horses, and destroyed Ahaz' altars on the house-top. He fulfilled on the Bethel calf altar the prophecy of the man of God to Jeroboam, given three centuries before, and declaring his very name (as Isaiah did that of Cyrus ages before), but respected the prophet's sepulchre (1 Kings xiii.). His purgation thus extended to northern Israel as far as Naphtali, as well as to Judah.

It was in repairing the temple that Moses' copy of the law, in his own handwriting, or at least the original temple copy from his, was found. That the law was not previously unknown appears from the king's conduct on its discovery. He at once accepted its authority without mistrust as genuine and authentic; and read or caused it to be read in the ears of all the men of Judah, the priests and the prophets ("Levites" in 2 Chron. xxxiv. 30). These too all accepted it, evidently because they and he had always recognised its truths generally (as his extirpation of idolatry already implied), but now he and they are brought into immediate contact, as it were, with Moses himself, through the original temple copy. His tenderness of heart (conscience) and his humbling himself before God with tears and rent garments brought God's promise through Huldah that he should be "gathered to his grave in peace," and "should not see the evil God was about to bring on" Jerusalem. It is true he fell in battle; but his remains were (and were the last) buried in his fathers' sepulchres "in peace," before seeing the enemy overthrow his capital (comp. Jer. xxxiv. 5, Isa. lvii. 1, 2). "Because *thou* humblest thyself *when thou heardest* what I spake . . . *I also have heard thee.*" God is toward men what they are toward Him (Ps. xviii. 25, 26). In this same year, the 26th of his age, the 18th of his reign, J. and his people entered into a covenant to keep the law of Jehovah with all their heart and all their soul (2 Kings xxiii. 3, 2 Chron. xxxiv. 31–33).

His only fault was his supposition that by frustrating Necho's expedition to the Euphrates against Assyria he might avert God's predicted judgment on Judah. He scarcely realized the depth of Israel's apostasy, and hoped his reformation would enlist God's co-operation against the Egyptians. Nineveh was falling, if not already fallen. The Syrian princes, those independent as J. as well as Assyria's vassals, hoped now to be free from every foreign yoke; it was therefore necessary now to check the Egyptian, for though Necho was not marching against Judah but against Carchemish by Euphrates, J. knew that if once the Egyptians gained Cœlosyria his independence would be gone. Necho appealed in vain to J. to leave him alone, as it was "against the house of his war" (his hereditary enemy) that he was marching, and that God commanded him, so that if J. intertered he would be "meddling with God." He thought the reference to God would have weight with J. Of course Pharaoh's view of the Godhead was distinct from J.'s. J. forgot his ancestor Solomon's inspired counsel (Prov. xvii. 14, xxvi. 17). J.'s reformation had not removed the deep seated evil (as Jeremiah and Zephaniah testify), so that the deceased Manasseh's sin, acting still far and wide though hiddenly now, awaited God's fierce anger on Jerusalem, as he was warned by God through Huldah (2 Kings xxii. 16–20). Hence J. was permitted, not without culpability on his part, to meddle in the ungodly world's wars, and so to fall, and with himself to withdraw the last godly ruler from the people henceforth given over to punishment (2 Kings xxiii. 25–30). Necho came by sea to Palestine, landing at Accho. If he had come by Philistia J. would have met him there, and not allowed him to advance to Megiddo. There, in the great battle field of Palestine, Esdraelon plain, Necho, when they met face to face, slew him. J. was carried wounded from Hadadrimmon to die before he reached Jerusalem. He was buried with every honour, and Jeremiah composed a dirge, annually chanted at Hadadrimmon (not the "Lamentations" over Jerusalem after its fall). Comp. Jer. xxii. 10, "weep not for the dead, neither bemoan him" (viz. J. slain at Megiddo = Magdolum in Herodotus); he is at peace. The church, whilst potent in the world for God, must not descend to the world's level and use the world's weapons for even a good end. Her controversy must first be with herself so long as corruption is in her, and then she must yield herself to God to be wielded by Him in the world for His glory. Antichrist superseding spiritual Babylon appropriately falls at Armageddon, *i.e.* the hill of Megiddo, the scene of godly J.'s fall through descending to the world's carnal strifes as *Babylon's ally* (Rev. xvi. 14–18); the Jews' future mourning for Him whom they pierced, before God's interposition against all nations confederate against Jerusalem, answers to their mourning for J. at Megiddo (Zech. xii. 10, 11).

J.'s greatness harmonizes with the parallel decline and fall of Assyria. J. exercised a sovereignty over Samaria and Galilee (2 Chron. xxxiv. 6), besides Judah. In 633 B.C. the Medes attacked Nineveh. Then the Scythians (from whom Bethshan got its Gr. name Scythopolis) desolated western Asia. Then Egypt cast off the Assyrian yoke, and Psammetik I. attacked southern Syria. Finally, in 626 or 624 B.C., the Medes, Babylonians, and Susianians destroyed Nineveh and divided the empire. This gave J. the opportunity to free Judah from the Assyrian yoke which his grandfather had borne, and to enlarge his kingdom. [See for further illustrations of the Scripture harmony with secular history, NECHO.]

2. J., son of Zephaniah = hen (*grace*) (Zech. vi. 9, 15). At his house in Jerusalem the three from Babylon were guests, from whom Zechariah by God's command took silver and gold to make crowns for the high-priest Joshua's head.

Josibiah. 1 Chron. iv. 35.

Josiphiah. Ezra viii. 10.

Jotbah. The city of Meshullemeth, Manasseh's queen, mother of Amon (2 Kings xxi. 19). Now *Et Taiyib*, N. of Jerusalem, in Benjamin. Meaning *goodness*. The good soil explains the name. Distinct from

Jotbathah, Jotbath, one stage of Israel in the wilderness, "a land of torrents of waters" (Num. xxxiii. 33, Deut. x. 7). Now *wady Tabah*, six miles S.W. of the head of the Elanitic gulf of the Red Sea, abounding in water, tamarisks, and palms. Robinson calls it *wady el Adhbeh*, a sandy plain descending into *wady el Jerafeh*; next Gudgodah or Horhagidgad.

Jotham. 1. Gideon's youngest son; escaped when his 69 brothers were killed at Ophrah by their half brother Abimelech. Upon the latter being made king, J. from mount Gerizim, which rises 800 ft. above the valley of Shechem on the S. side of the city, uttered against him and the Shechemites the parable or FABLE [see] (the oldest extant) of the bramble and the trees. The olive, fig, and vine, the most valuable products of Palestine, represent the nobler persons like Gideon, who bear fruit to God's glory and man's good, and wish no transference to kingly positions (*to float about* restless and insecure, *nuah*, instead of being rooted in the soil: Jud. ix. 9). The bramble, good for nothing but to burn, represents Abimelech who can do nothing but harm. The bramble's hollow pretentiousness appears in his invitation, "trust in my shadow!" It could only scratch, not shelter from the heat. Easily catching fire, it can set on fire the noblest trees of Lebanon; the worthless can cause fatal hurt to the noblest (Exod. xxii. 5). J. fled to Beer and dwelt there, out of Abimelech's way.

2. King J., son of Uzziah or Azariah and Jerushah. He was regent during Uzziah's leprosy (2 Chron. xxvi. 21); at 25 he succeeded, and reigned 16 years in Jerusalem (758–742 B.C.). Contemporary of Isaiah. He did right before the Lord; but did not remove the high places, for "the people did yet corruptly," sacrificing and burning incense still on them (2 Kings xv., 2 Chron. xxvii.). He built the higher gate of the house of Jehovah, *i.e.* the N. gate of the inner or upper court (see Ezek. viii. 3, 5, 14, 16; ix. 2; xl. 38–43), and built much at the wall of the Ophel (the S. slope of the temple mount, a wall from which passed to the W. mount, commonly called Zion [see JERUSALEM]), and cities on Judah's mountains, and castles in the forests to protect the herds, as Uzziah had done (2 Chron. xxvi. 10). He imposed on Ammon, after subduing them, a

heavy tribute for three years. **3.** 1 Chron. ii. 47.

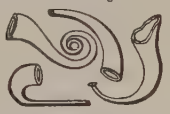
Jozabad. **1.** 1 Chron. xii. 20. **2.** 2 Chron. xxxi. 13. **3.** 1 Chron. xxxv. 9. **4.** Ezra viii. 33. **5.** Ezra x. 22. **6.** Neh. viii. 7, xi. 16.

Jozachar. Son of Shimeath the Ammonitess; one of Joash's murderers (2 Kings xii. 21). Zabad in 2 Chron. xxiv. 26 is a transcriber's error for Zachar contracted for J. As Joash had forsaken Jehovah for *foreigners' idols*, so his doom was inflicted by two sons of *foreign women*.

Jozadak=JEHOZADAK. Ezra iii. 2, 8, v. 2, x. 18; Neh. xii. 26.

Jubal. Lamech's son by Adah; invented the harp and organ (pipe), *i.e.* stringed and wind instruments (Gen. iv. 21). Brother of Jabal, the beginner of pastoral life. The connection herein is implied between nomad life and music, which can be practised in the leisure afforded by such a life. Pan and Apollo, to whom the Greeks attributed the invention of the pipe and lyre respectively, were represented as shepherds.

Jubilee. [See YEAR, SABBATICAL.] The 50th, after seven weeks of years, when alienated lands returned to the original owners and Hebrew bondservants were freed (Lev. xxv. 8–16, 23–55, xxvii. 16–25; Num. xxxvi. 4). At the close of the great day of atonement the blast of the jubilee curved trumpets proclaimed throughout the land liberty, after guilt had been removed through the typically atoning blood of victims. It is referred to as antitypically fulfilled in "the acceptable year of the Lord," this limited period of gospel grace in which deliverance from sin and death, and the restoration of man's lost inheritance, are proclaimed through Christ (Isa. lxi. 1, 2; Luke iv. 19). Literally hereafter (Ezek. vii. 12, 13; xlvi. 17) to be kept. Liberty to bondservants was given every seventh or sabbatical year. The princes and people at Jerusalem first observed it, in accordance with Zedekiah's covenant made under fear of the Babylonian besiegers; afterwards on Pharaoh Hophra interrupting the siege they broke their engagement and enslaved their brethren again; God in retribution gave them a fatal liberty, viz. emancipation from His blessed service, to be given up to the sword, pestilence, and famine (Jer. xxxiv. 8–22, xxxvii. 5–10; comp. Neh. v. 1–13).



JUBILEE TRUMPETS.

The jubilee prevented the accumulation of land in the hands of a few, and raised legally at regular intervals families and individuals out of destitution to competency; thereby guarding against the lawless and dangerous outbreaks of the penniless against large possessors, to which other states are liable. It tended to foster family feeling, and to promote the preservation of genealogies, and to remind all that Jehovah was the supreme Landlord under whom their tenure was held and the Lord of the Israelites, who therefore could not become lasting servants of any one else.

"The times of the restitution of all things" are the coming grand jubilee (Acts iii. 21), "the regeneration" (Matt. xix. 28) ushered in by "the trump of God" (1 Thess. iv. 16, 17). The Spirit is meantime "the earnest of our inheritance until the redemption of the purchased possession" (Eph. i. 13, 14; Rom. viii. 19–23).

As in sabbatical years, there was to be no tillage but the natural produce was to be left open to all. If a Hebrew in poverty disposed of his land the price was regulated by the number of years to run till jubilee, the sabbatical seventh years not being counted. The original proprietor or the nearest of kin (*goel*) could *redeem* the land at any time. Houses in walled cities were excepted; the owner might buy them back within a year, otherwise they became absolutely the purchaser's own. But houses in villages went with the lands. Levites too could buy back their houses at any time, which always reverted to them at jubilee; their lands were not affected by the law of jubilee. If a man sanctified his land to Jehovah it could be redeemed before the jubilee on paying the worth of the crops and a fifth. If not redeemed before jubilee it remained sanctified for ever. Even a bondman who bound himself to willing service by boring his ears was freed at jubilee (Exod. xxi. 6). No legislator would have enacted such an institution, and no people would have long submitted to it, unless both had believed that a Divine authority had dictated it and a special providence would facilitate its execution. Nothing could have produced this conviction but the experience of miraculous interposition such as the pentateuch describes. The very existence of this law is a standing monument that when it was given the Mosaic miracles were fully believed; moreover this law, in the pentateuch which the Jews always have received as written by Moses, is coeval with the witnesses of the miracles: therefore the reality of the Mosaic miracles is undeniable (Graves, Pentateuch, vi.).

The root of "jubilee" is *jabal*, "to flow," a rich *stream* of sound (Exod. xix. 13, where jubilee is transl. "trumpet," marg. "cornet"; comp. Josh. vi. 5, comp. Ps. lxxxix. 15). It was in the 50th year, so that, the 49th also being a sabbath year, two sabbatical years came together, just as pentecost came the 50th at the end of the seven weeks (49 days) closing with the sabbath. It stood between the two series of sabbatical years in the century. See Isa. xxxvii. 30, where the reference to jubilee is not at all certain; also chap. v. 7–10, those who by covetousness prevented the operation of the law of jubilee. Remission of debts was on each sabbatical seventh year; the bondage for debt was all that jubilee delivered from.

The jubilee is the crowning of the sabbatical system. The weekly and the monthly sabbaths secured *rest for each spiritually*; the sabbatical year secured *rest for the land*. The jubilee secured rest and restoration for *the body politic*, to recover that general equality which Joshua's original settlement contemplated; hence no religious observances were prescribed, simply the trumpets sounded the glad note of restoration. The leisure of the jubilee year was perhaps devoted to school and instruction of the people, the reading of the law and such services (Ewald).

Juda. **1.** Luke iii. 30. **2.** Son of Joanna or Hananiah (Luke iii. 26) =Abiud (Ab being prefixed), Matt. i. 13. Their times agree, omitting Rhesa of Luke, and allowing for Matthew's omission of generations, = Hodaiah (1 Chron. iii. 24). **3.** One of Christ's "brethren" or cousins; brother of James; of the twelve; author of the EPISTLE [see JUDE] (Mark vi. 3, Matt. xiii. 55, Luke vi. 16, Acts i. 13).

Judah. **1.** The patriarch JUDAH; Jacob's fourth son, by Leah. J.= *praise*, Leah having *praised* Jehovah for giving him; Jacob similarly refers to the meaning of J., "thou art he whom thy brethren shall *praise*" (Gen. xxix. 35, xlix. 8). He saved Joseph from death by the cruel and covetous plan of selling him to the Midianites. Conscience and natural feeling wrought on J., "what profit is it (like the antitype Judas, and in the keen bargaining spirit of the Jews ages afterwards: John xii. 4, 5; Matt. xxvi. 15), if we slay our brother and conceal his blood? Come and let us sell him . . . and let not our hand be upon him, for he is our brother and our flesh." Conscience was stupefied, and cupidity gratified, by this scheme. J. was the brethren's spokesman in prevailing on Jacob to let Benjamin go to Egypt, and he undertook to be surety for him (Gen. xliii. 3–10); and when Joseph's cup was found with Benjamin, professed their guilt and liability to bondservice, though actually innocent of stealing it, in order in oriental fashion to move pity. Then J. touchingly appealed to the supposed Egyptian prince to detain him as a bondservant instead of his youngest brother, by describing his father's love for Benjamin after having lost Joseph, and the danger of bringing down his grey hairs with sorrow to the grave, so that Joseph could refrain no longer but made himself known (xliv.). J. too is the one who prepares the way before his father in going to meet Joseph and settle in Goshen (xlvi. 28). Throughout J. "prevailed above his brethren, and of him came the chief prince" (1 Chron. v. 2). Though "the birthright was Joseph's" he was not registered as firstborn, because of J.'s prevalence on the threefold ground, Jacob's blessing, J.'s historic preeminence, and David the prince (1 Chron. xxviii. 4) being chosen from J. The tribe outnumbered all the others under Moses: 74,600 at Sinai (Num. i. 26, 27); 76,500 before entering Canaan (xxvi. 22); outnumbering Dan at Sinai by 11,900. Again after the division of the land J. was called by God to be the vanguard of the army warring with the Canaanites

(Jud. i. 1, 2). J. in his conduct before Joseph in Egypt manifested true nobility; if he had sold his brother yet he was willing to be sold himself for the youngest brother. So, when Reuben forfeited his birthright by incest, Simeon and Levi by manslaughter, J. the next oldest received from Jacob the best blessing of the elder sons (Gen. xlix. 8–12). J.'s "hand was in the neck of his enemies" in his victories as leading tribe; "his father's children bowed down before him" when J. became the royal tribe, of whom sprang David and David's almighty Son. The "lion," the king of beasts, is Jacob's image for J.; afterwards it was his standard, with the motto "Rise up, Lord, let Thine enemies be scattered" (Targ. in Pseudo Jon.). J. should hold the *tribal* "sceptre," and have "lawgivers" (Ps. lx. 7) *among his posterity* ("from between his feet") until Shiloh (*"the Prince of peace"*) should come. So accordingly Augustus' decree (Luke ii. 1, etc.) and the Roman procuratorship, superseding native rule, marked the appearance of Christ of the tribe of J. In Him all J.'s regal and legislative powers merged and found their consummation. J. as to temporal prosperity should "bind his foal unto the vine and his ass's colt unto the choice vine, washing his garments in wine and his clothes in the blood of the grape, his eyes being red with wine and his teeth white with milk." Spiritually the targums of Jerusalem and Pseudo Jonathan refer this also to Messiah. Chrysostom interprets the "vine" the Jewish people, the wild ass the Gentiles brought into the church's vineyard. Christ is the true vine (John xv. 1); He trod the winepress alone, empurpling His garments with His blood (Isa. lxiii. 1, etc.). The wine is the inspiring Spirit in believers as milk is the nourishing spiritual food (S. of Sol. v. 1; Isa. lv. 1; Eph. v. 18; 1 Pet. ii. 2). In Moses' dying blessing (Deut. xxxiii. 7) he prays: "Hear Lord the voice of J. (in prayer) and bring him (marching at the head of the tribes back again victorious) unto his people."

J. stopped with his friend Hirah, an Adullamite, and there married a Canaanitess, Shuah's daughter (Bath Shua), by whom he had sons, Er, Onan, and Shelah. Er died childless; and oriental or Chaldee custom (afterwards permitted and regulated under the Mosaic code: Matt. xxii. 24, Deut. xxv. 5) required Onan to marry his widow Tamar. Onan having been slain by Jehovah for unnatural sin, Shelah ought to have been given her; but J., from superstitious fear lest he too should die, delayed. Then she waylaid J. as a veiled harlot (one apparently consecrated by vow to impurity in the worship of Venus Astarte, the Babylonian Mylitta) at the gate of Enaim (marg.) and received his signet, bracelets, and staff in pledge for the kid he promised her. She resumed her widow's garments. When it was known that she was with child J., by his patriarchal authority, would have burned her as having disgraced his family; but she proved by the signet and bracelet that J. himself was the father of her children, and that she had a claim on him as nearest of kin to marry her when he withheld Shelah (Ruth iii., iv.; Gen. xxxviii. 25, 26). Pharez and Zarah were the offspring, Pharez the ancestor of David and of Messiah Himself (Gen. xlvi. 12)). God can bring purity out of impurity. The three sons born in Canaan accompanied J. to Egypt on his removal thither (Exod. i. 2). Nahshon, Amminadab's son, was chief at the first census (Num. i. 7, ii. 3, vii. 12, x. 14), David's ancestor (Ruth iv. 20). Caleb represented J. among the spies, and in the allotment of the land (Num. xiii. 6, xxxiv. 19). J. led the van in the wilderness march on the E. of the tabernacle, with Issachar and Zebulun his kinsmen (ii. 3–9, x. 14).

The boundaries of J. are given Josh. xv. 20–63. The territory was thickly studded with towns and villages. Benjamin was on the N. The northern bound ran from the embouchure of Jordan, by the valley of Hinnom under Jerusalem, to Jabneel on the western sea coast; the Dead Sea on E., and the Mediterranean on W. The southern bound ran from the extreme southern end of the Dead Sea to the Mediterranean at wady el Arish. The wilderness of Zin was its extreme southern limit. Its length averaged 45 miles, its width 50.

Four main regions made up the territory. (1) "The south" (Negeb); the southernmost district of Canaan, the pasture lands between the hills and the desert; a portion of this was ceded to Simeon (Josh. xv. 20–32, xix. 1–9). (2) The shephelah, or rolling lower hills, the hilly lowland between the central mountains and the Mediterranean plain (xv. 33). The shephelah was bounded by the Negeb on the S.; on the N. it reached to Lydda, where the plain of Sharon begins, famous for its flowers; the hilly part (*Ashedoth*) of the shephelah is on the E., the link between mountain and plain, and is more thick with villages than the plain, cornfields alternate with meadows, gardens, and olive groves. (3) The mountain or "hill country of J.," the largest of the four (Josh. xv. 48–60). Beginning at its highest level below Hebron, 3000 ft. above the sea level, it reaches E. to the Dead Sea and W. to the shephelah; an elevated plateau of a tolerably general level; the southern part of the mountain backbone stretching N. till interrupted by Esdraelon plain, and having on it Hebron, Jerusalem, and Shechem; this "mountain of J." abounds in ruins of former towns; springs are numerous, as at *Urtas* near Solomon's pools, but no streams. It rises from the Negeb precipitously, between the hilly region on the western part of the shephelah and "the desert of J." extending to the Dead Sea (ver. 61): a rugged limestone range, with sides covered with grass, shrubs, and trees; the valleys intersecting it yield plentifully corn, wheat, and millet; orchards, olive yards, and vineyards rise in terraces up the sides. (4) "The desert of J." (midbar), the sunken district near the Dead Sea; from the northern border of J. (Josh. xv. 6, 7) to wady Fikreh on the S. and to Maon, Tekoah, and Bethlehem toward the W.: a soil of chalk, marl, flint, and lime, bare of vegetation on the side toward the Dead Sea; but where springs are, luxuriant, and even in the desolate parts bearing traces of ancient works of man. The present barrenness, so far from disproving, confirms Scripture, which, though describing its former fertility, foretells its desolation for its apostasy. Its towns were six (xv. 61). [See ENGEDI.] The city of Salt was at the southern end of the Dead Sea in the Salt Valley. The priests' nine cities were all in J.; the Levites had no cities in J. (xxi. 9–19.)

The allotment to J. was first (Josh. xv. 1, xix. 51). Joshua prepared the way by destroying the chief towns and slaying their kings, penetrating even to Hebron and Debir in the hill country. J. and Simeon followed up the conquest (Jud. i. 9, 19, 20), occupying the mountain and the corngrowing Philistine tract, with Gaza, Askelon, and Ekron, but unable to drive out the Canaanites from the valley (*Emek*) where their chariots gave the latter the advantage (ver. 19), but in ver. 9 "valley" is *shephelah*, rather *the low hilly region* between the mountain and the plain. The Philistine tract was wrested from J.'s hands (1 Sam. iv., v., vii. 14), then J. recovered it. J. took little part in the conflicts under the judges, except (Jud. xx.) the attack on Gibeah. The Philistine incursions were through Dan's and Benjamin's territory, not J.'s. The tribe acted throughout independently of the rest (2 Sam. ii. 4, 11; xix. 40–43).

2. Ezra iii. 9, =Hodaviah (ii. 40), Hodevah (Neh. vii. 43). **3.** Ezra x. 23; Neh. xii. 8, 36. **4.** Neh. xi. 9, "second over the city"; comp. 1 Chron. ix. 7.

Judah, Kingdom of. The tribe Judah comprised the whole territory S. of a line drawn from Joppa to N. of the Dead Sea; the largest extent among the tribes, due to their valour in driving out the aborigines from their mountain strongholds. Their hilly region braced their energies for conflict with their neighbouring adversaries; so they retained their vigour, at the same time that their large pastures and wide territory, and commerce with Egypt and by the Red Sea and Joppa with other lands, gave them abundant wealth. Their independence of the northern tribes, and the jealousy of Ephraim, early prepared the way for the severance of the northern and southern kingdoms under Rehoboam. [See ISRAEL.] J. included southern Benjamin and Jerusalem the joint city of both, Simeon, and many cities of Dan. In Abijah's and Asa's reign J. gained parts of Ephraim (2 Chron. xiii. 19, xv. 8, xvii. 2); and after Israel's deportation to Assyria the king of J. exercised a quasi authority in

the N. (2 Chron. xxx. 1–18, Hezekiah; xxxiv. 6–9, Josiah.) Edom was for some time subject. Israel interposed between J. and Syria and Assyria; and Egypt in its military marches towards Assyria took the coast line of Philistia, not through J. The fighting men of J. under David were 500,000 (2 Sam. xxiv. 9); under Rehoboam only 180,000 (1 Kings xii. 21); under Abijah 400,000 (2 Chron. xiii. 3); under Asa 580,000 (xiv. 8); under Jehoshaphat 1,160,000 (xvii. 14–19); under Uzziah 307,500 (2 Chron. xxvi. 13). J.'s armies progressively augmented, Israel's decreased; under Ahab against Syria Israel's forces were "like two little flocks of kids"; under Jehoahaz "50 horsemen" (1 Kings xx. 27, 2 Kings xiii. 7). But the grand conservative element of J. was its divinely appointed temple, priesthood, written law, and recognition of the one true God Jehovah as its true theocratic king. Hence many left northern Israel for J. where the law was observed. This adherence to the law (comp. Acts xxiii. 5) *produced a succession of kings* containing many wise and good monarchs, and a people in the main reverencing the word of God as their rule, at least in theory. Hence J. survived her more populous northern sister by 135 years, and lasted 975–586 B.C. The diminution of numbers intensified the theocratic element by eliminating all that was heathenish and attracting all the godly in northern Israel. The apparent loss proved a real gain, and would have proved permanently so but for J.'s unfaithfulness. God's great purpose did not fail in spite of Israel's and J.'s unfaithfulness, viz. to preserve in the world a standing monument of the unity, supremacy, and providence of Jehovah; this effect was perpetually and uniformly produced in all periods and by all events of the Jewish history, and to prepare for and introduce the gospel of Christ (Graves, Pentateuch, ii. 3, § 2).

Rehoboam, Abijah, and Asa [see] for 60 years warred with Israel, in the hope of recovering the northern kingdom. Baasha [see] on the other hand fortified Ramah to check the migration of religious Israelites to J. Asa hired Benhadad I., of Damascus, to counteract him, for which Hanani reproved him. Abijah, or Abijam, though his speech breathes the theocratic spirit (2 Chron. xiii. 4), in conduct showed a "heart not perfect with the Lord God," for "he walked in all the sins of his father" (1 Kings xv. 3).

A new policy began with Jehoshaphat [see], and lasted for 80 years down to Amaziah, that of alliance with Israel against Syria. It was as opposed to J.'s true interests as open war had been. In spite of his pious efforts for the instruction of his people through the princes, Levites, and priests, in God's law (2 Chron. xvii.), and for the administration of justice in the fear of Jehovah (xix.), his affinity with Ahab and Ahaziah nearly cost him his life at Ramoth Gilead (xviii.), and again in the wilderness of Edom (2 Kings iii. 8–11), and caused the loss of his ships in Ezion Geber (2 Chron. xx. 36, 37). He was reproved by the Lord's prophet Jehu, after his escape at Ramoth Gilead (xix. 2, 3); then when he renewed the alliance with Ahab's son Ahaziah, by Eliezer; at last he saw the fatal effects of alliance with the ungodly (1 Cor. xv. 33), and would not let Ahaziah's servants go in his ships (1 Kings xxii. 48). The alliance bore deadly fruit under his murderous son Jehoram [see], his grandson Ahaziah, and the bloody queen mother Athaliah [see], Ahab's daughter and Jehoram's wife (2 Chron. xxi., xxii.). Jehoiada deposed her, and restored Joash [see] to the throne, who governed well till Jehoiada's death; then gave ear to the princes, and restored idolatry, slew Zechariah his faithful reprover, and failing to withstand a Syrian invasion was killed by his own servants.

Amaziah, elated with the conquest of Edom and having lost God's favour through apostasy to Edom's idols, challenged Joash of Israel, the conqueror of Syria (xxv., 2 Kings xiii. 14–25). Uzziah and Jotham reigned prosperously. But Ahaz [see], when smitten by the Syrian and Israelite confederacy of Rezin and Pekah (2 Chron. xxviii., 2 Kings xvi., Isa. vii.—ix.), which was the punishment from Jehovah of his idolatry, adopted the fatal policy of becoming the vassal of Assyria, which "distressed but strengthened him not." For a century and a half this vassalage lasted, with occasional periods of independence, as under the godly Hezekiah and Josiah [see]. The repulse of Sennacherib and the religious revival under these two kings averted the evil day. But, after Hezekiah, Manasseh's enormous wickedness so provoked Jehovah that the piety of his grandson Josiah, Amon's son, could procure only a respite. After the reigns of the worthless Jehoahaz, set aside by Pharaoh Necho who promoted Jehoiakim, and Jehoiachin or Coniah, Zedekiah (promoted by Nebuchadnezzar) through treachery in violation of his oath brought destruction on himself and Jerusalem (588 B.C. or 587, Clinton; 2 Chron. xxxvi. 13; Ezek. xvii. 15–18; Jer. lii. 3). As the influence of the priesthood was at its height under David and Solomon, so the power of the prophets rose between this time and the building of the second temple. In northern Israel they were the only witnesses for God in the face of the state idolatry; in J. they were spiritual teachers bringing out the gospel hidden in the law, and pointing on to the Messianic kingdom. Isaiah, Jeremiah, etc., prepared J. for the 70 years' captivity; Ezekiel and Daniel witnessed for God to them, and to the heathen world power in it. That severe discipline purged out their craving for idols. Ezra and Nehemiah at the return were God's instruments in producing in them a zeal for the law which distinguished them subsequently, and in Christ's time degenerated into formalism and self righteousness.

Restoration of the Jews and Israel. Moses foretells it (Deut. xxx. 1–6). The original grant of the land to Abraham and the blessing of ALL nations in his seed await their exhaustive fulfilment, only partially realized under Solomon (Gen. xv. 18, xxii. 18). The covenant has six historical stages: (1) the family; (2) expanded into a nation; (3) royalty; (4) the exile and return; (5) Messiah's advent and the church in troublous times: (6) His second advent and the church's and Israel's glory. The "second time" exodus is also foretold by Isa. xi. 10–16; ii.; xxvii. 12; xxxv. 10; liv. 7–11). Also Jerusalem shall be the religious centre of the nations, amidst universal peace, the Lord's manifested presence there (ix.—lxii., lxv., lxvi.) eclipsing the former ark of the covenant (Jer. iii. 16–18, xxiii. 6–8; Ezek. xxxvii.—xlviii.). Hosea (iii. 4, 5) vividly depicts Israel's state for ages, clinging to the law yet without "altar, priest, or sacrifice," which the law ordains, yet not relapsing into idolatry to which they were so prone in his day, "without teraphim" and "without a king"; then finally "seeking the Lord and David their king." So emphatically "all Israel shall be saved," when "the fulness of the Gentiles shall have come in," *i.e.* when the elect remnant of Jews and Gentiles now being converted shall have been completed (Rom. xi. 25, 26); so our Lord (Luke xxi. 24; Rev. vi. 10, xi. 2–15). The object of God's election of the Jews was not merely for themselves, as if their perversity frustrated God's purpose; but to be, even in their temporary rejection, a standing monument to the world of the unity, supremacy, and providence of Jehovah ("ye are My witnesses," saith Jehovah: Isa. xliv. 8, xliii. 10, 12), and ultimately to be blessed temporally and spiritually themselves, and to be a blessing to all nations.

Judæa, or Jewry. First so called as a "province" of Persia (Dan. v. 13, Ezra v. 8, Neh. xi. 3, Esth. viii. 9). On the return from Babylon the Jews, besides Judah, included large portions of Benjamin, Levi, Ephraim, and Manasseh (Ezra i. 5, x. 5–9; Neh. xi. 4–36; 1 Chron. ix. 3; "Israel," Ezra ii. 70, 59, iii. 1, x. 5; Neh. vii. 73), and many whose pedigree could not be found. The number twelve was retained in the sin offerings, as though all the tribes were represented (Ezra vi. 17, viii. 35). The amalgamation began when Jeroboam's idolatry drove the godly of northern Israel to Judah, again it took place under Hezekiah (2 Chron. xxx., xxxi.). Anna was of Asher (Luke ii. 36); Paul of Benjamin (Rom. xi. 1); Barnabas of Levi (Acts iv. 36). The "twelve tribes" appear Acts xxvi. 7, Jas. i. 1.

J. is strictly the region W. of Jordan, S. of Samaria (though "beyond Jordan" is vaguely included in it Mark x. 1, and Galilee Luke xxiii. 5). The village *Anuath* marked its northern boundary (Josephus, B. J., iii. 3, § 5), *Jardan* its southern boundary: comprising the territory of Judah, Dan, Simeon, and Benjamin, 100 miles long, 60 broad. Upon the deposition of the ethnarch Arche-

laus, A.D. 6, J. was ruled by a procurator subject to the governor of Syria; he resided at Cæsarea on the

ROMAN MEDAL TO COMMEMORATE THE CONQUEST OF JUDÆA.

coast. J. was little frequented by our Lord, except Jerusalem, Bethlehem, and Bethany (comp. John vii. 1 for the reason in part). Jeremiah's prophecy (xxxiv. 22) is fulfilled; "the cities of J." are "a desolation without inhabitant," the vineclad terraces and cornfields have only left their traces behind, ruins alone abound, and the scenery has but little beauty.

Judas. At whose house, in the street called Straight at Damascus (now the "street of bazaars," reaching long, straight, and wide from the S. gate into the heart of the city), Saul of Tarsus lodged after his conversion (Acts ix. 11). The house is still professedly shown a few steps out of the "street of bazaars," in an open space, "the sheikh's place." It has a stone floored square room, partly walled off for a tomb shown as "the tomb of Ananias."

Judas Barsabas. A leading man among the brethren at Jerusalem (Acts xv. 22). A "prophet" (ver. 32). Along with Silas accompanied Paul and Barnabas to deliver the epistle concerning the obligations of Gentiles, from the council at Jerusalem to the church at Antioch, and to confirm the same by word of mouth (27). J. accordingly with Silas under the Spirit "exhorted the brethren with many words, and confirmed them" (32). After tarrying there a space "they were let go in peace from the brethren unto the apostles" (Sin., Vat., Alex. MSS. omit ver. 34). Probably J. was brother of Joseph Barsabas (Acts i. 23).

Judas of Galilee. Led the rebellion in the days of the taxing under Pub. Sulp. Quirinus, A.D. 6, as Gamaliel notices (Acts v. 37). A Gaulonite Pharisee of Gamala; called "the Galilean," as his revolt began in Galilee. His watchword was, "we have no Lord or master but God"; so he stigmatized paying tribute to Cæsar as treason to the Mosaic law. This illustrates how subtle was the trap laid for Jesus, that He might compromise Himself either with the people, who largely sympathised with this view, or with the Roman governor. Jesus too might be supposed to concur in J.'s watchword (Matt. xxii. 15–22, xxiii. 8–10). A lawless multitude joined J., but was "dispersed" by Roman arms, but not finally destroyed till the destruction of Jerusalem. Stubborn love of freedom was their characteristic, so that they bore torments and death rather than call any man master. These "Gaulonites" (Josephus, Ant. xviii. 1, § 1, 6; B. J. ii. 8, § 1) were precursors of the Zealots and Sicarii, through whose sanguinary fanaticism mainly Jerusalem fell. James and John sons of J. led a revolt against the procurator Tib. Alexander, A.D. 47, and were crucified. In A.D. 66 Menahem, youngest son of J., at the head of a fanatical mob pillaged Masada and took Jerusalem, where he assumed kingly state, but was taken by the highpriest Eleazar's partisans, tortured, and killed.

Judas Iscariot. Son of Simon (John vi. 71, xiii. 2, 26). Ish Kerioth, "the man of Kerioth," *in Judah* (Josh. xv. 25), like *Ish Tob*, "the man of Tob." This distinguishes him from the other Judas, also from the other eleven apostles who were *of Galilee*. He thus was connected with Judah his prototype who sold Joseph, and the Jews who delivered Jesus up to the Roman Gentiles. He obeyed the call of Jesus like the rest, probably influenced by John the Baptist's testimony and his own Messianic hopes. Sagacity in business and activity were the natural gifts which suggested the choice of him afterwards as bearer of the common purse (John xii. 6). He is placed last among the twelve because of his subsequent treachery; even previously he was in the group of four lowest in respect to zeal, faith, and love. The earliest recorded hint given by Christ of his badness is in John vi. 64, 70, a year before the crucifixion: "some of you . . . believe not; for Jesus knew from the beginning who . . . believed not, and who should betray Him"; "have I not chosen you twelve, and one of you is a devil" (not merely "demon," the Gr. always for *the evil spirit possessing a body*, but "devil," used only of Satan himself to whom J. was now yielding himself). Yet even then repentance was not too late for J. Peter the foremost of the twelve had so shrunk from the cross as to be called "Satan," yet Peter recovered more than once afterwards (Matt. xvi. 23). John, who had an instinctive repugnance to J., whose base selfish character was so opposite to John's own, delineates the successive stages in his fall. Jesus' many warnings against mammon love were calls to J. whilst yet he had not made his fatal and final choice (Matt. vi. 19–34, xiii. 22, 23; Luke xvi. 11; Mark x. 25, 26). Before that crisis J. had salvation and even a high place of honour in Christ's future kingdom within his reach. Temptation fell in his way when larger contributions were made (Luke viii. 3), part of which were spent for the necessities of Jesus and the disciples travelling about with Him, and the rest given to the poor. Hence J., being almoner, grudged the 300 pence worth of ointment lavished by Mary on Jesus, as money which ought to have come in to him, and led some of the other disciples to join in the cry. He had no care for the poor, but for self. Censoriousness and covetousness even to theft prompted his objection (John xii. 5, 6). Mary spent her all to do honour to Jesus' burial; J., grasping at all, betrayed Him to death and burial. Her love kindled no sympathetic spark in him towards the common Lord. Hope of larger gain alone kept him from apostasy a year before (John vi. 64). Now the lost chance of the 300 pence (denarii), vindictiveness at Jesus' reproof (xii. 7, 8), secret consciousness that Jesus saw through his baseness, above all the Lord's mention of His "burying" which dispelled his ambitious hopes of sharing a Messianic kingdom of power and wealth, drove him to his last desperate shift to clutch at 30 pieces of silver, the paltry price of a slave (Exod. xxi. 32; Zech. xi. 12, 13; Phil. ii. 7), and betray his Lord. The title "the son of perdition," given by Jesus in His highpriestly prayer (John xvii. 12) to J. and to none else but "the man of sin" (2 Thess. ii. 3), as doomed and essentially belonging to perdition, also Christ's declaration, "woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born" (Matt. xxvi. 24), oppose the notion that J. betrayed Christ mainly in order to force Him to declare His true nature and kingdom, that J. might occupy the foremost place in it. The narrative gives little ground for this clever theory; rather, covetousness wrought in him unchecked spite and malignity, possibly not unmixed with carnal expectations from Messiah's kingdom, until, in the face of light, he yielded himself up to be Satan's tool, so that he received his sentence before the last day.

Prophecy foreuttered his doom (Ps. cix. 4–8). "Satan" was the "wicked" one "set over" J., first causing him to murder Christ, then himself. In Acts i. 16–20, 25, Peter says, "this Scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before concerning J. . . . he obtained part of this ministry . . . from which by transgression he fell, that he might go to his own place" (comp. Isa. xxx. 33). Ahithophel, his type, combined shrewd sagacity with intimate knowledge of David, which he turned against David, giving the hellish counsel to incest and parricide (2 Sam. xv. 12, xvi. 23, xvii. 1–3, 23; comp. Ps. xli. 9, lv. 13). So J. in relation to Christ, knowing His favourite haunt for prayer, Gethsemane. Suicide was the end of J. as of the type. Even J. shared in Christ's washing of the disciples' feet, and Jesus said "ye are clean, but not all" (John xiii. 10). Troubled in spirit at J.'s presence, He said at the last supper, "verily, verily . . . one of you shall betray Me" (ver. 26); "exceeding sorrowful they began every one to say, Lord, is it I?" J. asked the same lest his silence should betray guilt, and received the whispered reply in the affirmative (Matt. xxvi. 22, 25). Meantime John next Jesus on one side, as J. was on the other, leaned back so as to be on Jesus' bosom, and at Peter's suggestion asked secretly "who is it?" (John xiii. 23, etc.) He answered "he it is to whom I shall give a sop when I have dipped it." Then He gave the sop to J., an act of love (dipping a morsel of unleavened bread in the broth

of bitter herbs and handing it to a friend), but it only stirred up his hatred (Ps. cix. 4, 5). So after the sop Satan entered J. Then said Jesus, "that thou doest do quickly." A paroxysm of mad devilishness hurried him on, as the swine of Gadara rushing into the deep. Jesus' awful words were enough to warn him back; but sin by wilful resistance of light had now become a fixed law of his being. God gives him up to his own sin, and so to accomplish God's purpose; even as God did to Balaam (Num. xxii. 22), and Jesus to the Pharisees (Matt. xxiii. 32). Gr. "what thou *art doing* (with full determination already being carried into action) do more quickly." The disciples thought, judging by Jesus' *habit*, though the fact is not elsewhere recorded except the allusion in John xii. 5, that His direction to J. was to *give something to the poor*.

[See JESUS CHRIST, in proof that J. too partook of the Lord's supper, a proof that John vi. 54, 56, cannot be understood of eating that supper, but of feeding on Him by living faith.]

J., having given a token beforehand, "whomsoever I shall kiss, that same is He, take Him and lead Him away safely" (Mark xiv. 44, 45; Matt. xxvi. 48), led the Roman band and priestly officers to apprehend Jesus in Gethsemane, and gave his studied kiss, saying "Hail, Master!" or as Mark graphically represents his overdone show of deference, "Master, Master!" Jesus, as J. approached, said, "Friend, wherefore art thou come?" and as J. drew nigh to kiss Him, "J., betrayest thou the Son of man with a kiss?" (Luke xxii. 47, 48.) When the Lord was condemned by the highpriest and sanhedrim, J. probably being present, the reaction came; not that the condemnation took him by surprise, his confession shows he contemplated the result. His former Lord's love and righteousness now remembered brought into his soul remorse (*metameleia*) not repentance (*metanoia*): Matt. xxvii. 3, 4. "I sinned in that I betrayed the innocent blood," he cried to the highpriests, his tempters. "What is that to us? See thou to that," they sneeringly reply. Having served their end he is now cast aside as vile even in their eyes. Having forced his way into the sanctuary of the priests (*naos*) he flung down the money, his bait to sin, now only hateful and tormenting to him (not as Alford, "speaking without and throwing the money into the *naos*"; for *en to nao*, not *eis ton naon*, implies he was *inside* when he flung down the money), and departed and went and hanged (or strangled) himself.

Acts i. 18 describes the sequel. He burst asunder when the suicide was half accomplished, and his bowels gushed out (even as he had laid aside bowels of compassion, Ps. cix. 16), his body lying ignominiously on the face, not on the back as the dead generally lie. He had designed, Gehazi like (2 Kings v. 26), to provide a possession for himself and his, despairing of gain by Messiah, since he saw at last that His kingdom was not then a temporal one (Ps. cix. 9); but *the only possession he purchased was a bloody burial place*, Aceldama, which the priests bought with the price of blood, being characteristically too punctilious to put it into the treasury (Matt. xxiii. 24). The potter's field was "to bury *strangers* in," fulfilling the foretold doom of J. (Ps. cix. 11.) The potter's clay, the emblem of God's sovereignty so as to give the reprobate to perdition, is first introduced by Jeremiah (xix. 11), and so "Jeremy" is quoted as the original of Zech. xi. 12, 13. [See ACELDAMA on the double reason for the name.]

Jude. JUDE LEBBÆUS, THADDÆUS. Jude calls himself "servant of Jesus Christ, and brother of JAMES" [see], viz. the apostle James "the Lord's brother" (a title which James omits in humility, as he was *strictly* only *cousin* of Christ), bishop of Jerusalem (comp. Gal. i. 19). Similarly Jude was both an apostle and brother of our Lord. All Christ's brethren were not apostles, only James and Jude, sons of Alphæus or Clopas and Mary. James being better known, Jude designates himself "brother of James." Like Paul in epistles to Philippians, Thessalonians, and Philemon, Jude omits his *apostleship*. A forger would have been sure to head the epistle with the designation "apostle." Jude is distinguished from Judas Iscariot by the names Lebbæus and Thaddæus, *i.e. courageous*, from Heb. *leeb* "heart," *thad* "breast," or *hodah* "praise" (Adai is the name in Syriac): Matt. x. 3, Mark iii. 18. Luke and John writing later, when no confusion with Judas Iscariot was likely, call him "Judas." The only notice of him is in John xiv. 22, where, not understanding Jesus' promise (ver. 21), Jude asked "Lord, how is it that Thou wilt manifest Thyself unto us and not unto the world?" His position in the last group of four among the twelve implies, like his question, low views at that time of the spirituality of Messiah's kingdom.

Eusebius tells that Abgarus, king of Edessa, being sick sent begging Jesus to come and heal him; the Lord replied, praising his faith because, though he had not seen, he believed, and promising when He should ascend, to send one of His disciples to heal and give him life. Thomas then was inspired to send Thaddæus. Such a message may have been sent verbally, and its substance afterwards written (comp. Matt. xv. 22, 2 Kings v.). Hegesippus (Euseb. E. H. iii. 20) states that when the emperor Domitian inquired after David's posterity, grandsons of Jude "the Lord's brother" were brought before him; they stated their possessions were 39 acres, and that they paid him taxes thereout and lived by labour, pointing as a proof to their hard hands. They added, Christ's kingdom is not of this world, but heavenly, and will be manifested when He shall come again in glory.

Jude, Epistle of. *Authenticity.* Eusebius (H. E. iii. 25) reckons it among *the disputed* (antilegomena) scriptures, but *recognised by the majority*. The doubts about it arose probably from the reference to the mysterious conflict of Michael the archangel with Satan concerning Moses' body, nowhere else mentioned in Scripture, but found in the *apocryphal* Book of Enoch. So Jerome, Catalog. Scriptor. Eccl. iv. Its being addressed generally, and to no particular church, also retarded its recognition as canonical; also its identity in the main with 2 Pet. ii. If Jude indeed quotes the passage from the Book of Enoch he thereby stamps with inspired approval *that passage*, not the whole book, just as Paul sanctions particular sentiments from Aratus, Epimenides, and Menander (Acts xvii. 28; Tit. i. 12; 1 Cor. xv. 33). But as Jude differs a little from *the Book of* ENOCH [see], written probably by a Jew thoroughly imbued with Daniel's sacred writings, it is likely he rather sanctions *the current tradition of the Jews* as to Enoch's prophecies, just as Paul names the Egyptian magicians "Jannes and Jambres," though the O. T. does not. Jude, under the Spirit, took the one gem out of the mass of earthy matter surrounding it, and set it in the gold of inspiration. So Jude also stamps as true the tradition as to the archangel Michael's dispute with Satan concerning Moses' body (Jude 9; comp. Deut. xxxiv. 6).

As John (second and third Epistles) calls himself "the elder," so James and Jude call themselves "servants of Jesus Christ." Clemens Alex. (Adumbr. 1007) says, "Jude through reverential awe did not call himself *brother*, but *servant*, of Jesus Christ, and brother of James." He cites Jude as Scripture (ver. 8, 17: Strom. iii. 2, § 11; and ver. 5 in Pædagog. iii. 8, § 44). Tertullian (de Cultu Fæm. iii.) cites the epistle as that of the apostle Jude. The Muratori Fragm., A.D. 170, asserts its canonicity (Routh Reliq. Sacr. i. 306). Origen (comm. on Matt. xiii. 55) says "Jude the Lord's brother wrote an epistle of few lines, but full of the strong words of heavenly grace." Also he quotes ver. 6 (comm. on Matt. xxii. 23) and ver. 1 (comm. on Matt. xviii. 10). Jerome (Catalog. Scriptor. Eccl.) reckons it among the Scriptures. Oldest MSS. of the Peshito Syriac omit it, but Ephraem Syrus recognises it. It was circulated in the E. and W. in the second century.

To whom addressed. The references to O. T. history (ver. 5, 7) and to Jewish tradition (ver. 14, etc.) render it probable Jude addressed Jewish Christians primarily, then *all* Christians (ver. 1). The kindred epistle, 2 Peter, is similarly addressed. The persons stigmatized were heretics in *doctrine*, "denying the only Lord God and our Saviour Jesus Christ," and libertines in practice. Hence Jude urges his readers "earnestly to contend for *the faith* once delivered unto the saints." Insubordination, self seeking, and licentiousness, resulting from antinomian teachings, are the evils stigmatized, against

which Jude gives the only safeguards, viz. that believers should "build themselves in their most holy faith, and pray in the Holy Ghost." These evils, combined with mocking scepticism, shall characterize the days immediately before the Lord's coming to judgment, as when Enoch warned the ungodly just on the eve of the flood. As Peter wrote his first epistle (see chap. v. 13) and probably his second also at Babylon it is not unlikely that Jude too addressed primarily *the Jewish Christians in and about Mesopotamian Babylon* (a place of much resort of the Jews), or else *the Christian Jews dispersed in Pontus, Galatia, Cappadocia, Asia, and Bithynia*, whom Peter, his model, addresses. For Jerome (Annot. in Matt.) says that Jude preached in *Mesopotamia*; and his epistle of 25 verses contains no less than eleven passages from 2 Peter. Probably ver. 4 witnesses to the fulfilment of Peter's prophecy, "there *are* certain men *crept in unawares*, who were before of old ordained (Gr. '*forewritten*,' *i.e.* announced *beforehand*, viz. by Peter's *written* prophecy) to this *condemnation*, ungodly men, *denying* the only Lord God and our Lord Jesus Christ." Comp. 2 Pet. ii. 1, "there *shall be* false teachers among you who *privily shall* bring in *damnable* heresies, even *denying the Lord* that bought them, and bring upon themselves swift *destruction*." Also ver. 17, 18 quote 2 Pet. iii. 3, "remember the words which were spoken before of the *apostles* of our Lord Jesus; how they told you that there should be *mockers in the last time* who should *walk after their own ungodly lusts*." As Peter confirms Paul's inspiration (2 Pet. iii, 15, 16), so Jude confirms Peter's. The distinction between Jude and Peter is that Jude pourtrays adversaries of Christianity and heretics in general, Peter heretical *teachers* in particular.

Time and place of writing. If the time were after the fall of Jerusalem (A.D. 70), some think Jude would have scarcely omitted allusion to an event which uprooted the whole Jewish polity. But John in his epistles, certainly written after the destruction of Jerusalem, makes no allusion to it. The tone is that of a writer in Palestine; the title "brother of James" best suits a region where James was well known as the bishop of its metropolis. Jude 17, 18 imply some time had elapsed since the date of the second epistle of Peter, written probably A.D. 68 or 69; if so, our epistle was written *after* the destruction of Jerusalem.

Judges. Moses was the nation's judge after Israel left Egypt. At Jethro's suggestion, just before the giving of the Sinaitic law (Exod. xviii., Deut. i. 9, etc.), he appointed captains, rulers of thousands, hundreds, fifties, and tens, viz. the recognised heads of tribes or of chief houses in them, to judge at all seasons small matters, reserving the great ones for himself to decide, upon the principles which he should learn from God. These would number 78,600. But the elders (chosen from the elders who headed Israel in seeking freedom, and from the officers, the reluctant instruments of Egyptian tyranny: Exod. iii. 16, v. 6, etc.), appointed Num. xi. 16, etc., were only seventy (the same number as had gone up with Moses unto the Lord in the mount, Exod. xxiv.), endued by God with the Spirit as Moses' council. This council fell into desuetude under the judges and kings; but after the monarchy the sanhedrim was modelled on this prototype. Regard to *locality* modified the *genealogical* principle of selection upon Israel's entrance into Canaan (Deut. xvi. 18). The Levites, as the ultimate sources under God of jurisprudence, taught the people the law, to enable the judges and those judged to understand the right principle of decisions (xvii. 8–13). The "judges" are mentioned Josh. xxiv. 1. Their sacro-sanctity is marked by their bearing the designation "gods," as exercising some of God's delegated power: Ps. lxxxii. 1, 6; Exod. xxi. 6, Heb. "gods" for "judges," God being the source of all justice. The qualifications of a judge are given (Exod. xviii. 21), "able men, such as fear God, men of truth, hating covetousness"; "not wresting judgment, not respecting persons, neither taking a gift" (so universal a practice with Eastern judges), Deut. xvi. 19; "not respecting the person of the poor, nor honouring the person of the mighty" (Lev. xix. 15); "not afraid of the face of man, for the judgment is God's" (Deut. i. 17). Especially comp. Jehoshaphat's charge to his judges (2 Chron. xix. 6, 7).

Judging was the only royal function, under the theocracy, which was committed to man, and being moreover in the hands of the people's natural leaders it held a very high place in popular estimation. The place of judgment was the open space before the gate, the place of public resort (Ps. lxix. 12, Prov. viii. 15). The higher order of judges were called "princes," the lower "elders" (Jud. viii. 14, Exod. ii. 14; representing the Heb. *nasi*, *sar*, *nadib*, *nagid*; *nasi* expressing high birth, *nadib* princely qualities, *nagid* prominent station, *sar* active official authority). In Jud. viii. 14 the elders of Succoth are 77, *i.e.* 70, the number of Jacob's family with which Succoth was connected (Gen. xxxiii. 17, xlvi. 27), with the sacred seven added (Exod. xxiv. 9). The custody, in the sanctuary, of the standard weights and measures made an appeal to the priesthood in disputes a necessity; and in final appeals the highpriest, as chief legal authority, decided difficult cases before the time of the kings (Deut. xvii. 8, 12). The Heb. *shophetim*, "judges," answer to the *suffetes*, the chief magistrates of Phœnician colonies.

None of the nation's deliverers called "judges" (Jud. ii. 16–19, Acts xiii. 20) were of a priest's family; Eli was not a deliverer or saviour (Obad. 21; Jud. iii. 9, 15). Their main office was to judge or rule righteously ("feed" or *tend*, 1 Chron. xvii. 6) in deciding cases (Jud. iv. 5, x. 2; 1 Sam. vii. 15, viii. 3), this function of the priesthood being in abeyance after the time of Joshua; their delivering Israel was an act of Jehovah's "righteousness" or faithfulness to His covenant, consequent upon the people's penitently turning to Him (Jud. v. 11, Isa. xlv. 8). These extraordinary judges, raised by God, the temporal as well as spiritual King of Israel, as His vicegerents, between Joshua and the kings were 13: Othniel, Ehud, Shamgar, Deborah and Barak, Gideon, Abimelech (an usurper), Tola, Jair, Jephthah, Ibzan, Elon, Abdon (Bedan 1 Sam. xii. 11), Samson. [On the dates see CHRONOLOGY.] "Saving" Israel is applied to them frequently (Jud. iii. 9 marg., 31, vi. 15, vii. 7, xi. 1 marg.); the Lord "raised them up" (ii. 16) at intervals, as need required, by causing His Spirit to come upon them (iii. 10, vi. 34, xi. 29, xiii. 25); Barak was called by a prophetess, Deborah (iv.); His providence overruled *the people's choice* in Jephthah's case. The judges ruled more continuously from Gideon's time; his sons are regarded as his natural successors (ix. 1–3); so Samuel's sons (1 Sam. viii. 1, vii. 15), he ruled till his death; so too Eli (iv. 18).

Afterwards the king was expected to hear causes in person, and therefore should write and read continually a copy of the law (2 Sam. xv. 1–4; Deut. xvii. 18, 19). David probably delegated some of the judicial office to the 6000 Levites, and specially Chenaniah and his sons (1 Chron. xxiii. 4, xxvi. 29). Solomon was most famed for his judgments (1 Kings iii. 9, 16; Ps. lxxii. 1–4; 1 Kings ii. 5, 6, 33, 34, 46). Two examples of forms of procedure occur: a civil case (Ruth iv. 2), in which Boaz calls in ten elders to witness the redemption by him of the kinsman's right from the one whose claim was first, and whom he summoned to appear "in the gate," the usual place of judgment; and a criminal one (1 Kings xxi. 8–14), where the elders and nobles judge, on the testimony of witnesses, in the presence of the people. So in the case of the manslayer (Josh. xx. 4–6; Deut. xix. 12; Num. xxxv. 24, 25). Fees were not allowed judges (1 Sam. xii. 3), but were regarded as bribery. Professed advocates were unknown in early times; but voluntary pleading for the defenceless was esteemed meritorious (Job xvi. 21, Prov. xxxi. 9, Isa. i. 17).

Judges, Book of. The time comprised extends from Joshua to Eli. *Divisions*: (1) Introduction (i.—iii. 6). Chap. i., Israel's *relations to Canaan, geographical and political*, what the several tribes and houses achieved, or otherwise, in conquering the land; ii.—iii. 6, Israel's *relations religiously to the Lord*, this second portion tells us the reason of Israel's failure to drive out the Canaanite remnant and of their falling under oppressors, viz. apostasy; Jehovah leaving those nations in order to prove Israel whether they would obey Him. Hengstenberg suggests that

chap. i. presents the events before Joshua's death, chap. ii. the death itself and the events following it. The general lessons of the book are summed up in ii. 11, etc., viz. Israel's high calling and yet apostasy, Jehovah's chastening, and then raising up of judges because of His own pity for their groanings; then Israel's relapse into idolatry upon each judge's death.

(2) Chap. iii. 7—xvi. The opening formula (iii. 7) is resumed from ii. 11, "the children of Israel did evil in the sight of the Lord," etc. Political events are subordinated to spiritual. Of the 13 judges, the account of six (Ehud, Deborah and Barak, Gideon, Abimelech, Jephthah, Samson) is full, that of the remaining seven very brief. In Gideon's case alone his sons' history is detailed, because it illustrates the great lesson of the book. His sin in making the ephod issued in his family's slaughter by Abimelech with the men of Shechem's aid, these in turn mutually punishing one another. Abimelech's was the first effort to substitute an earthly king for the Lord of the theocracy. Samson's history illustrates Israel's, whom he represents, strength and weakness, strength in separation to Jehovah, utter weakness when the consecration became severed, as Samson's locks, by lust. Othniel is the only representative of Judah; the greater number of judges belonged to northern and eastern Israel.

(3) Chap. xvii.—xxi. *The appendix.* It records (1) Micah's idolatry in mount Ephraim, and the Danite adoption of it in Laish, the conquest of which is narrated. A time "when there was no king in Israel" (xix. 1), before Samson's days (comp. xiii. 25 marg. with xviii. 12); also before Jabin, 150 years after Joshua, had established a strong Canaanite kingdom in the N., when Dan could not have taken Laish; perhaps shortly after Joshua's death (xviii. 30). A comparison of xviii. 1 with i. 34, Josh. xix. 47, implies that this history occurred at the earliest part of the judges' period. The Danites set up Micah's graven image, and Jonathan's sons were its "priests until the day of the captivity of the land," *i.e.* the removal of the ark by the Philistines (comp. Ps. lxxviii. 59–64, Jer. vii. 12–14, 1 Chron. xvi. 34, 35). Jehovah's giving up His glory (the ark) into captivity was a virtual giving over of Israel to captivity, *i.e.* to their enemy's power; for the sanctuary was the land's "kernel and essence" (Hengstenberg), and the completeness of Israel's prostration under the Philistines appears in 1 Sam. xiii. 19–23. No mention of the judges occurs in this appendix. The appendix records (2) Gibeah's awful wickedness and Benjamin's countenancing it, and Israel's unitedly punishing almost to extermination the sinning tribe. The unanimity of the tribes implies an early date; also the mention of Aaron's grandson Phinehas (comp. xx. 28 with Josh. xxii. 13, xxiv. 33). These two histories appended depict the spirit of the age morally and religiously.

Historic truth. The comparison with the *heroic* age of Greece is unwarrantable. Though the judges were heroes, it was an age preceded by the Mosaic legislation and the due settlement of the people by Joshua in their inheritance; not an age of lawless semi barbarism. Jahn (Heb. Commonwealth) truly says the Book of Judges is a record of the exceptional diseases of the body politic, whilst the years of health are passed over in silence. The ability to *write* a description of the Succoth elders, 77 men, on the part of a young man taken at random implies it was no age of ignorance; contrast the Homeric age, in which only dubious traces of the existence of writing occur (Jud. viii. 14 marg.). Israel's servitudes occupy 111 years, the time of peaceful independence 319 years (*i.e.* taking the whole period as 430). Hence the oft recurring phrase, "the land had rest . . . years" (iii. 11, 30, v. 31, viii. 28). Hence too in the millennial future restoration of Israel Isaiah (i. 26) announces from God, "I will restore thy judges as at the first," as in Israel's most peaceable days: Joshua, the judges, and Samuel (comp. Isa. xxxii. 1, Matt. xix. 28). The chequered history of Israel at this period is too modest to be the work of a forger to glorify Israel. The mention of the Canaanite chariots accords with the Egyptian accounts which make the Cheta chariots their main strength. A hieroglyphic inscription of Rameses II. mentions *Astert* as the Cheta or Hittite divinity, so Jud. ii. 11–13. The Shasous in Egyptian monuments resemble in habits the Midianites and Amalekites (vi.—viii.). Philistine power increases in Jud. and 1 Sam. parallel with Egypt's decline in the monuments. The usages, mutilation (Jud. i. 6, 7), blood feuds (viii. 19), the intermixture of ruling people and subject tribes (i. 19–36), the hiding of the oppressed in caves (vi. 2), earrings worn by men (viii. 24–26), women peeping through the lattice (v. 28), fables (ix. 7), riddles (xiv. 12) to be solved at a forfeit, all accord with oriental usage, and occur so naturally and incidentally as to exclude suspicion of design.

Design. The aim is not to give a continuous history of the period btweeen Joshua and Samuel, but to illustrate in striking particular deliverances the Divine principle of dealing with Israel laid down in Jud. ii. 16–19. The judges imperfectly realize the ideal. Each only delivered one part of Israel: Shamgar the region towards Philistia; Deborah and Barak northern Israel (iv. 10); so Gideon (vi. 35), Jephthah, eastern Israel; Samson, Judah, Dan and the region adjoining Philistia. Gideon corrupted the worship of God, Samson yielded to lust, Jephthah made a rash vow and took revenge upon Ephraim. The possession of inspired gifts did not always ensure the right use of them, just as the miraculous gifts at Corinth were abused (1 Cor. xiv.). This is analogous to God's mode of dealing as to natural gifts; *we* are not judges of what God does, but learners from what He has done when He was pleased to create free agents. The time was one of transition before the kingly era. As yet Israel developed itself freely under the Mosaic law and theocracy, which are taken for granted; each did what was "right in his own eyes" (Jud. xvii. 6), thus giving scope, as a common central government could less do, to the operation of that particular providence which gave prosperity or adversity according to the obedience or disobedience, not only of the nation but of each tribe and family (i. 1–19, 21–33). The judges were God's vicegerents in carrying out part of that particular providence which distinguished Israel's God from the idols of the heathen around. Historical facts not subserving the Spirit's design are passed by, as Ephraim's victory over Oreb and Zeeb (viii. 3, Isa. x. 26). Eli and Samuel are not included, because Eli was highpriest, and as such was officially judge, not, as the rest, specially called to be judges. Samuel was the Lord's *prophet*, delivering Israel, not by the sword, but by the word and by prayer (1 Sam. vii. 3–10). Samson was the last extraordinary judge. Samson was born during Eli's highpriesthood, for before his birth the Philistines ruled Israel (Jud. xiii. 5); "he shall *begin* to deliver Israel out of the hand of the Philistines." Samuel *completed* Israel's deliverance from them which Samson *began*. Throughout the inspired writer views Israel's history in the light of God's law. Israel's unfaithfulness punished by the foe's oppression, and Jehovah's faithfulness in raising up judges to deliver them at their cry, are the two hinges upon which the history turns (Keil). Only the tribes oppressed at a particular time are noticed; the rest walking according to the law, and therefore at peace, do not come under consideration. Intermarriages with heathen neighbours, Gentile associations, the beauty of the Canaanite women, the pomp, gaiety, and voluptuousness of their rites, the hope of learning the future by idolatrous divination, superstitious fears of the alleged gods of the locality where they settled, inclined Israel to add to Jehovah's worship the heathen idolatries (for they had too strong proofs of the Divine law to renounce it wholly). Extraordinary judges, following severe chastisement from those very nations whose sin they copied, were just the discipline they needed and God raised. Thrice Jehovah threatened Israel with oppression for apostasy: at Bochim (ii. 1–4), at the Midianite invasion (vi. 7–10), at the Ammonite and Philistine oppression (x. 10–14). He fulfilled His threats in the ever deepening oppression of the foe, the Philistine crowning all, and in the internal disunion of the nation's tribes. Under Othniel and Ehud all Israel rose against the foe; under Barak Reuben, Gilead, Dan, and Asher took no part (v. 15–17). Gideon scarcely appeased Ephraim's jealousy. Abimelech's usurpation of the kingship of Shechem illustrates further the national decay. Ephraim fought with Jephthah and the eastern tribes to

its own sore loss. The men of Judah were so degenerate as to seek to give up Samson, their deliverer, to the Philistines (xv. 9–14).

The Angel of Jehovah, the Son of God, at the call of Moses appeared to him, then the Spirit of Jehovah qualified him (Exod. iii. 1–6, xiii. 21). So the Divine Angel four times appears, the Spirit following to qualify the judge for delivering Israel: (1) Jud. ii. 1–5, iii. 10; (2) vi. 11, 34; (3) x. 10–16, comp. Isa. lxiii. 8, 9, Jud. xi. 29; (4) xiii. 3–25. The servitudes increase in length successively for the most part: Chushan Rishathaim 8 years, Eglon 18, Jabin 20; also in the humiliation (1) a distant king, (2) a neighbouring king, (3) a king in Canaan itself. The three first servitudes brought Israel under the nations destined to scourge it in after history: Moab, Philistia, Mesopotamia or Babylon. Jabin disarmed (as in 1 Sam. xiii. 22 the Philistines are stated to have done) and brought them into union with Canaan by constraining them to worship his idols (Jud. iv. 3, v. 8). Or rather, "Israel *chose* new gods"; therefore in penal retribution from God "war was in their gates," and among the 40,000 (see Josh. iv. 13) Israelites fit for war no shield nor spear was to be seen wielded against the enemy. The fourth (Midian), fifth (Ammon), and sixth (Philistines) servitudes rise in progressive severity for 7, 18, and 40 years respectively. Jair's time is one of those peaceful intervals of which it is said, a people is happiest when it has least to record; the allusion in Jud. x. 4 is to the happy days of the conquest under Moses (Num. xxxii. 41). But the great decline of Israel necessitated the kingdom, which followed, as better for a carnal people than the theocracy of which they showed themselves unworthy.

CHRONOLOGY and UNITY. [On the length of the period of the judges see CHRONOLOGY, probably 430 or else 450 years.] The period between the division of the land and Jephthah was 300 years (Jud. xi. 26), which alone disproves the view of the Speaker's Comm. as to the period of the judges being only 160 or 140 years. The book, as we have seen, carries out the design with which it set out. At the close, as repeated declensions leave the guilty, in spite of revivals, lower than at the first, Samson is left by the degraded people, single handed, to resist the foe, and in his *death* accomplishes under God what previous judges failed to effect by their *lives*. The appended histories are placed at the end not to interrupt the historical sequence of judges according to the plan stated at the first, also chiefly because these histories are not isolated facts but *permanent influences* for evil (xviii. 30, 31); Gibeah's evil was not eradicated by Benjamin's terrible punishment, but must have affected the tribes generally, as their sore chastisement at first proves; and Hosea testifies the evil continued ever afterwards (ix. 9, x. 9).

Date, author. It must be *not earlier* than the end of that servitude to the Philistines which Samson "began" (Jud. xiii. 5) to deliver Israel out of, and from which Samuel completed their deliverance (1 Sam. vii. 9–14). And it must have been *before* David's capture of Zion from the Jebusites, for they had dwelt with the Benjamites in Jerusalem *to the time of writing Judges* (i. 21; comp. 2 Sam. v. 6). Tyre is not mentioned, but Zidon oppressed Israel (Jud. x. 12), and was the protector to whom the neighbouring Canaanites looked up (xviii. 7). Tyre on the contrary took the lead in David's time; moreover Tyre and Sidon were his allies, not enemies. But royalty was already set up, and the blessing of organized government was realized, as appears from xviii. 1: "in those days when there was no king in Israel; but every man did that which was right in his own eyes" (comp. Deut. xii. 8): Jud. xvii. 6, xviii. 1, xix. 1. This points to Saul's reign, or the very beginning of David's reign. Either Samuel or one of his school of prophets probably wrote it. The words (xviii. 30, 31), "until the day of the captivity of the land . . . they set up Micah's image . . . all the time that the house of God was *in Shiloh*" (awful perversity! in the face of Divine light close to them) imply that the book was written after the Philistine capture of the ark, and after its return and setting up *at Nob* in Saul's reign (1 Sam. xxi.); it remained at Shiloh only until its capture at Eli's death (1 Sam. i. 3, iii. 21, iv. 3), in David's reign the tabernacle was *at Gibeon* (1 Chron. xvi. 39, xxi. 29).

The connection of Judges with Joshua, of which it is the sequel, appears in the reference to Joshua's death, Jud. ii. 6–9 (comp. the same words from which Judges draws them, Josh. xxiv. 28–31), which verses resume the narrative suspended from chap. i. 1, "now after the death of Joshua," by i.—ii. 5. Also comp. passages common to both: Jud. i. 10–15, 20, 21, 27, 29, with Josh. xv. 14–19, 13, 63, xvii. 12, xvi. 10; Jud. xviii. with Josh. xix. 47. Again the Spirit links Judges with the books of Samuel and Kings which follow; thus i. 28, 30, 33, 35 accords with the tributary condition subsequently of the Canaanite remnant under Solomon (1 Kings ix. 13–22). So i. 16 accounts for Saul's and David's subsequent kindness to the Kenites (1 Sam. xv. 6, xxx. 29). Chap. ix. records Abimelech's mode of death, alluded to 2 Sam. xi. 21.

Judgment Hall. Lat. *prætorium* Græcised (John xviii. 28, 33, xix. 9; Acts xxiii. 35). It is transl. Matt. xxvii. 27, Mark xv. 16, "common hall"; and in Phil. i. 13 "palace." It is (1) *Pilate's residence* when at Jerusalem, where Jesus was examined, scourged, and mocked. The Jews, to avoid defilement before the passover, waited outside, near the judgment seat which was erected on the pavement before the Prætorium, and on which Pilate sat in pronouncing sentence. Probably the tower of Antonia was the Prætorium of Pilate. Herod was then at Jerusalem, doubtless in his father's palace, which therefore is distinct from the Prætorium (Luke xxiii. 7). However Josephus (B. J. ii. 14, § 8) represents the Roman governor as sometimes residing in Herod's palace, and setting up his judgment seat in front of it [see JERUSALEM]. In Acts xxiii. 35 Herod's Prætorium was part of the magnificent buildings erected by king Herod (Josephus, Ant. xx. 9, § 6, B. J. i. 21, § 5–8), used as the official residence and head quarters of Felix at Cæsarea. "Palace," in Phil. i. 13, means the quarters of prætorian guards immediately attached to Cæsar's palace on mount Palatine (comp. iv. 22, Acts xxviii. 16).

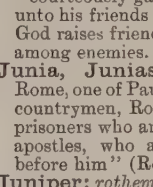
Judith=*the praised one.* Esau's wife, daughter of Beeri the Hittite (Gen. xxvi. 34). [See AHOLIBAMAH, ESAU, BEERI.]

Julia. A Christian woman at Rome, whom Paul salutes (Rom. xvi. 15), wife or sister of Philologus.

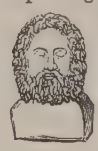
Julius. Centurion of "Augustus' band" (a detachment probably of the emperor's prætorian body guards, attached to the Roman governor at Cæsarea); had charge of Paul from Cæsarea to Rome (Acts xxvii. 1, 3). As all the centurions in N. T., so J. was an estimable character. He "courteously gave Paul liberty to go unto his friends to refresh himself." God raises friends to His people even among enemies.

Junia, Junias. A Christian at Rome, one of Paul's "kinsmen (fellow countrymen, Rom. ix. 3) and fellow prisoners who are of note among the apostles, who also were in Christ before him" (Rom. xvi. 7).

Juniper: *rothem*, the Spanish broom, *Genista monosperma*, white blossoming (1 Kings xix. 4–6, Job xxx. 4, Ps. cxx. 4). Abundant in the desert of Sinai. The bushy shrub, eight or ten feet high, shaded Elijah from the heat. The Bedouins still make charcoal of the wood, as the psalmist describes. The eating of its bitter roots for food is Job's illustration of the degradation and famine to which the outcasts he describes were reduced.



Jupiter. The Greek and Roman supreme god. After the cure of the impotent man the people of Lystra called Barnabas (the more commanding in appearance) J. and Paul (the speaker) Mercury, the god of eloquence (Acts xiv. 12, 13, "J. before the city," *i.e. his temple* was in front of the city). Antiochus Epiphanes (Dan. viii., xi.), the O. T. antichrist, to subvert the Jewish religion, dedicated the temple of Jehovah at Jerusalem to the Greek Olympian Jupiter. (2 Macc. vi.)



Jushab Hesed=*lovingkindness is returned* (the name expressing the gratitude to God of pious Jews at the return from Babylon: 1 Chron. iii. 20). The "five" in this verse are grouped together as, of one mother, those in ver. 19 were by another mother.

Justification. [See IMPUTE.] "The

just shall live by faith" (Hab. ii. 4) is thrice quoted by Paul: (1) Rom. i. 17, where the emphasis is on "just," the gospel plan of saving men sets forth "the *righteousness* (*justice*) of God" as excluding the righteousness of man, Gentile and Jew alike (i. 17, etc., ii., iii. 25). (2) Gal. iii. 11, etc., where the emphasis is on "faith" as distinguished from works, either distinct from or combined with faith, in the act of justification, this is by faith alone. (3) Heb. x. 38, 39, where the emphasis is on "live"; as in the first instance in the matter of justification, so throughout, spiritual *life* is continued only by faith as opposed to "drawing back."

Again, the *gratuitousness* of God's *gift* of justification is brought out by comparing Rom. iii. 24, "being justified *freely* (*dorean*) by His grace through the redemption that is in Christ Jesus," with John xv. 25, "they hated ME *without a cause*" (*dorean*). As gratuitous as was man's hatred, so gratuitous is God's love justifying believers through Christ. Man had every cause to love, yet he hated, God; God had every cause given by man to hate, yet He loves, man.

The Heb. *tzadaqu*, Gr. *dikaioo*, expresses, not to infuse righteousness into but to *impute* it to, man; to change his relation to God legally or forensically, not in the first instance to change his character. "Justification" is no more an infusion of righteousness than "condemnation," its opposite, is an infusion of wickedness, as is proved by Deut. xxv. 1, "the judges shall *justify* the righteous and condemn the wicked," Prov. xvii. 15, Isa. v. 23, Ps. cxliii. 2, which shows that by inherent righteousness no man could be justified. In 40 O. T. passages the Heb. is used in the forensic sense. Isa. liii. 11, "by His knowledge shall My righteous Servant *justify* many" is no exception, for the mode of His justifying them follows, "He shall bear their iniquities." So in Dan. xii. 3 ministers "justify" or "turn to righteousness" their converts instrumentally, *i.e.* bring them to God who *justifies* them. In Dan. viii. 14 marg. "the sanctuary shall be justified" means "shall be vindicated from profanation," shall stand in a relation of right before God which it had not done before its cleansing. Similarly the Gr. verb means not to *make* righteous or pure, but to *count* righteous before God. Opposed to *katakrino*, to condemn. Rom. viii. 33, 34: "who shall *lay anything to the charge* of God's elect? It is God that *justifieth*; who is he that *condemneth*?" Also Rom. v. 16, Luke xviii. 14. Matt. xi. 19 means like Dan. viii. 14, "wisdom is *vindicated* from the condemnation" cast on her by "this generation." Also Matt. xii. 37, Luke vii. 29, the publicans "justified God"; *i.e.* vindicated His righteousness, showed they *counted Him righteous* in His "counsel" by accepting the gospel; opposed to the Pharisees who "rejected" it, to their own condemnation (Rom. ii. 13).

Before man's bar, ordinarily, the righteousness on account of which he is justified or counted righteous is *his own*; before God's bar, the righteousness on account of which he is justified is Christ's, which is God's (2 Pet. i. 1). Therefore *pardon* accompanies *justification* before God's bar, but pardon would be scorned by one innocent and therefore justified before man's bar. Again, *acquittal* before man is not always accompanied with justification; but the sinner pardoned before God is always justified also. In 1 John iii. 7, "he that doeth righteousness is righteous even as He is righteous"; not his doing righteousness *makes* him righteous, but *shows* that he is so, *i.e.* justified by the righteousness of God in Christ (Rom. x. 3–10). A man "deceives" himself if he think himself "righteous," and yet does not righteousness, for "*doing* righteousness" is the sure fruit and proof of "*being* righteous," *i.e.* of having the only principle of true righteousness and the only mean of justification, *faith*. Paul's epistle to Romans proves Jew and Gentile guilty of breaking God's universal law, therefore incapable of being justified by their own righteousness, *i.e.* obedience to the law. "By the deeds of the law shall no flesh be justified in God's sight; but now (under the gospel) the righteousness of God without the law is manifested, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference, for all have sinned," etc. (iii. 20–23.) Still plainer is iv. 3–8: "to him that *worketh not but believeth on Him that justifieth the ungodly*, his faith (*i.e.* not as a merit, but *Christ's merit apprehended by faith*: Eph. ii. 5, 8–10) is *counted for righteousness*. David describeth the blessedness of the man unto whom God *imputeth righteousness without works* (as man has *no righteousness of his own* the 'righteousness imputed' to him can only be *the righteousness of God in Christ*) . . . blessed is the man to whom the Lord will *not impute sin*." The justified man is not only acquitted as innocent but regarded as having perfectly obeyed the law in the person of Christ. There is to him both the non-imputation of sin and the imputation of righteousness. "Being justified by God's grace he is made heir according to the hope of eternal life" (Tit. iii. 7; Rom. v. 18, 19). Christ is "of God *made unto us righteousness*," so that to believers He is "the Lord our righteousness" (1 Cor. i. 30, Jer. xxiii. 6). Faith is the instrument or receptive mean of justification (Rom. iii. 28; Gal. ii. 16, iii. 8). We are justified *judicially* by God (Rom. viii. 33), *meritoriously* by Christ (Isa. liii. 11, Rom. v. 19), *instrumentally* or *mediately* by faith (v. 1), *evidentially* by works. This is the sense of JAMES [see, and FAITH] (ii. 14–26), otherwise James could no more be reconciled with himself than with Paul, for he quotes the same instance and the same scripture, "Abraham believed God and it (his faith) was counted to him for righteousness," as Paul does. Luther called the doctrine of justification by faith only "the article (test) of a standing or falling church." Justin Martyr in the second century (Ep. ad Diog.) writes: "what else could cover our sins but His righteousness? in whom could we transgressors be justified but only in the Son of God? O sweet exchange! O unsearchable contrivance! that the transgressions of many should be hidden in one righteous Person and the righteousness of One should justify many transgressors." (2 Cor. v. 21.) The Church of England Homily says: "faith doth not shut out repentance, hope, love, and the fear of God in every man justified, but *it shutteth them out from the office of justifying*." So: "faith, receiving and resting on Christ and His righteousness, is the *alone instrument of justification*, yet is it *not alone in the person justified*, but is ever accompanied with all other saving graces." (Westm. Conf. xi. 1, 2.) Rome makes justification the infusion of righteousness by God's Spirit and the rewarding of the good works done under His influence, at the day of judgment. This confounds justification with sanctification whereas Rom. v. and vi. carefully distinguish them, and makes it a continuous process not completed till the judgment, whereas Scripture makes it completed on believing (Rom. v. 1–9, viii. 1; John v. 24).

Justus. **1.** Surname of Joseph Barsabas (Acts i. 23). **2.** A Christian at Corinth; Paul lodged with him (Acts xviii. 7). **3.** Surname of Jesus, Paul's friend (Col. iv. 11).

Juttah, Jutah=*stretched out.* A city in the hill country of Judah (Josh. xv. 55), allotted to the priests (xxi. 16). Omitted by copyist's error in 1 Chron. vi. 57–59; now *Yutta*, near *Main* (Maon) and *Kurmul* (Carmel). Herein appears the value of the repetitions of names in parallel passages; the one corrects errors which creep into the other. As Joshua herein supplies the omission in Chronicles, so Chronicles gives Ashan the right reading for Ain in Joshua, as LXX. prove. In the Egyptian monuments J. appears as *Jah* or *Jahn*, a fort of the Anakim near Arba or Hebron. In Luke i. 39 "a city of Juda" is a doubtful translation; for Judah or Judæa, *the region*, has usually *the article* in Gr. (see ver. 5, 65); and "Juda" had long been superseded by "Judæa." Probably "the city J." or "Juda" is meant, the residence of Zacharias and Elisabeth, and the birthplace of John Baptist. However "Juda" is used of the region of Judah, Matt. ii. 6.

K

Kabzeel=*collected by God.* Standing at the confluence of wady el Jeib and Fikreh and Kuseib; the farthest S. of Judah's cities (Josh. xv. 21). BENAIAH [see] was of K. (2 Sam. xxiii. 20, 1 Chron. xi. 22.) On its reoccupation after the return from Babylon it was called Jekabzeel (Neh. xi. 25, where "its hamlets," Heb., are spoken of, viz. outlying

pastoral settlements). A wady, *El Kuseib*, seemingly answers to it; S. of the Dead Sea, the bed of a torrent descending from the Arabah to the Ghor. At its mouth is its fountain, the only good water of the region, where the road from Jerusalem diverges E. by the Dead Sea to Moab and S. to Petra; a spot likely to be occupied, though remote, as a stronghold, the key of Palestine toward Moab and Edom, guarding the pass Ez Zuweirah, by which the Moabites under Sanballat, the Ammonites under Tobiah, and the Arabians under Geshem, might attack the Jews (Neh. iv. 12). Hot as the summer is, snow falls deep at times in winter. Benaiah's "slaying two lionlike men of Moab" accords with the position of K. toward Moab; also "the lion in a pit on a snowy day" accords with there being dense jungle, the haunt of wild beasts, in the neighbourhood.

Kadesh Barnea. Ain el Weibeh in the Arabah, 10 miles N. of the place where mount Hor abuts on that valley. Three fountains issue from the chalky rock. Here wady el Ghuweir affords access northwestwards through mountainous Edom; from here accordingly Moses sent to ask a passage through Edom by "the king's highway." Barnea=*son of wandering, i.e.* Bedouin (Fürst). "Country of convulsion," comp. Ps. xxix. 8 (Speaker's Comm.). "The wilderness of K.," *i.e.* the desert adjoining K.; the northern part of the Paran wilderness was called Zin (Num. x. 12, xiii. 21). The encampment from which the spies were sent and to which they returned (xiii. 26, xxxii. 8); sometimes called Kadesh alone. Meribah Kadesh is the same (Ezek. xlvii. 19, xlviii. 28 marg.; Josh. xv. 3, 23). The encampment at K. is called Rithmah from *retem*, "the broom," the most conspicuous shrub of the desert (Num. xxxiii. 18). Probably the encampment at Rithmah was during Israel's first march towards Canaan; that at K. was in the same locality, though on a different spot, 38 years afterwards, in the 40th year, when they were about entering Canaan. The ancient name of K. was En Mishpat (Gen. xiv. 7). El Ain (identified by some with K. because this site is called *Gadis* and the neighbouring plain, Abu Retemet, is like *Rithmah*) is too far N.W., 70 miles from mount Hor and 60 from mount Seir; but K. was only one march from mount Hor (Num. xx. 16, 22; xxxiii. 37), "on the edge of Edom," "on its uttermost border"; on low ground (whereas El Ain is on high ground) whence the spies "go up" to Canaan. A line drawn from El Ain to the river of Egypt (Josh. xv. 21–27) would cut the middle of the Negeb, and so cut away part of Judah's inheritance. The true K. must be more S.; Petra or Selah was too far in the heart of Edom to be Judah's frontier, and "in the uttermost border of Edom."

However Palmer identifies K. with El Ain as "one of the natural borders of the country; the Tih, a comparative desert, the Negeb or South, Palestine, and Syria forming an ascending scale of fertility." The encampment at Rithmah (Num. xxxiii. 18, 19) was in summer the second year after the exodus (xiii. 20), that at K. in the same district the first month of the 40th year (xx. 1). At the first encampment Israel stayed probably for months; they waited for the spies 40 days (xiii. 25); Moses and the tabernacle remained (xiv. 44), whilst the people vainly tried to reverse God's sentence and to occupy Canaan (Deut. i. 34–46): "ye abode in K. many days" (a long indefinite time). Then Israel "compassed mount Seir," *i.e.* wandered in the desert of Paran, till all that generation died (ii. 1). In this period were the 17 stages, Num. xxxiii. 19–36. Lastly Israel again was at K. in the first month of the 40th year, and stayed for three or four months (xx. 1, 22–28; xxxiii. 38). Here Miriam died and was buried. Here water failed, and Moses by impatient striking of the rock, attribution of the miracle to himself and Aaron ("must *we* fetch," etc.), and unbelief ("ye believed Me not, to sanctify Me") in the goodness of God to an unworthy people, dishonoured God, and he and Aaron were adjudged the penalty of not entering Canaan (xx. 12, 13; comp. Ps. cvi. 32, 33). From hence Moses sent to the king of Edom (Num. xx. 14, etc.). On the messengers' return Israel turned from Edom, leaving K. finally, and after Aaron's death at mount Hor marched round Edom to Moab (xxxiii. 41–49). Kadesh=*holy* may have been named from the long presence of the sanctuary and priests. En Mishpat, "fountain of judgment," corresponds, *judgment* and *sanctity* emanating from the one Divine source. Meribah K., "strife," is a perversion of *judgment*; the opposites in the one name marking graphically the sad events connected with K. K. gradually sank to its original obscurity as a watering place for the nomads of the desert. The cliffs at the mouth of wady el Ghuweir near Ain el Weibeh, and in front of the host in marching eastward through mount Seir, may have been the scene of Moses' striking the rock (*sela*, not *tzur*) (xx. 7, etc.). Merely certain occurrences and enactments are recorded of the 38 years' wandering, in xv. 1—xix. 22.

Kadmiel. A Levite who returned with Zerubbabel (Ezra ii. 40, Neh. vii. 43): set forward the temple workmen, and joined in the thanksgiving at the laying of the foundation (Ezra iii. 9). His house took part in the general confession (Neh. ix. 4, 5) and in the covenant (x. 9).

Kadmonites. From Kedem, "children of the East," the tribes roaming in the wilds S. and S.E. of Palestine.

Kallai. Neh. xii. 20.

Kanah. **1.** A bound of Asher, next "great Zidon" (Josh. xix. 28). Perhaps *Ain Kana*, eight miles S.E. of Sidon (Saida). **2.** The river dividing between Manasseh on the N. and Ephraim on the S. (Josh. xvi. 8, xvii. 9.) *Wady Kanah* is too far S. *Wady Khassab*, "the reedy stream," beginning at Nablûs, is more in the right position, and means like K. "reedy."

Kareah. Father of JOHANAN and JONATHAN [see].

Karkaa. A southern bound of Judah (Josh. xv. 3). From the Arabic *kerak* "an even floor," and *kaa* "a plain." K. is a level expanse, the receptacle of a large body of water. The wady Arish receives on the E. the waters of wady el Kureiyeh and its tributaries. K. was situated perhaps where the northern Kaa or "plain of pools" touches this outlying district of the Holy Land, in the confluence of the wady el Kureiyeh with the Mayein.

Karkor. Where Gideon finally dispersed the remains of Zebah and Zalmunna's host (Jud. viii. 10, 11), E. of Jordan, in the open region of the nomad tribes. The rich plain En Nukrah in the Hauran. From a root "to dig," expressing *deep soft level ground*; akin to Kerak, "an even floor."

Kartah. A town of Zebulun, assigned to the Merarite Levites (Josh. xxi. 34).

Kartan. A city of Naphtali, assigned to the Gershonite Levites (Josh. xxi. 32); in 1 Chron. vi. 76 expanded into Kirjathaim.

Kattath. A city of Zebulun (Josh. xix. 15).

Kedar=*black skinned.* Ishmael's second son (Gen. xxv. 13; Isa. xxi. 16, 17, xlii. 11, lx. 7; Jer. xlix. 28; Ezek. xxvii. 21), occupying the pastures and wilds on the N.W. side of Arabia. Representing the Arabs in general, with flocks, and goat's or camel's hair tents, black as their own complexion (S. of Sol. i. 5; Ps. cxx. 5). "I dwell in the tents of K., my soul hath long dwelt with him that hateth peace." Warriors and archers, among the marauding "children" or "men of the East," Bene Kedem; loving strife, true sons of Ishmael, of whom the Angel of Jehovah said "he will be a wild man, his hand will be against every man and every man's hand against him" (Gen. xvi. 12).

Kedemah=*eastward.* Youngest of Ishmael's sons (Gen. xxv. 15).

Kedemoth=*easternmost parts.* A town E. of the Dead Sea, assigned to Reuben (Josh. xiii. 18), then to the Merarite Levites (xxi. 37). A wilderness or uncultivated pasture adjoining was named from it; where Israel encamped when Moses asked leave of Sihon to pass through the Amorite country (Deut. ii. 26, etc.).

Kedesh. **1.** A town in Judah's extreme S. (Josh. xv. 23) =*sanctuary.* **2.** Of Issachar, assigned to the Gershonite Levites (1 Chron. vi. 72); Kishon in Josh. xxi. 28 probably the better reading. **3.** K. Naphtali, or K. in Galilee (xix. 37), a Levitical city of refuge assigned to the Gershonite Levites (xx. 7). Barak's birthplace (Jud. iv. 6, 9, 10), where he and Deborah assembled Zebulun and Naphtali as being a "holy" place, which K. means. K. Naphtali is now *Kades* at the western edge of Huleh, the marshy basin through which Jordan passes into the sea of Merom, from which K. lies N.W. four miles distant. Its site is on a high

ridge jutting out from the western hills, well watered, and environed by plains well cultivated and peopled. Conder (Pal. Expl. Qy. Stat., Jan. 1877, p. 25) conjectures that the K. to which Barak called Israel together is distinct from Kadesh (or Kedesh) Naphtali, Barak's native place. For Kadesh Naphtali is 30 miles from Tabor, the scene of the battle, and separated by some of the most difficult country in Palestine. Probably Bezanaim was E. of Tabor, and answers to the modern *Bessûm*. Harosheth of the Gentiles will thus be *Harothiyeh*. In this direction probably stood K., at the place now called *Kadis*, on the shore of the sea of Galilee. Taken by Tiglath Pileser (2 Kings xv. 29). Tell Hara, standing out prominently to the S.E., is connected by Lieut. Kitchener with Harosheth the head quarters of Sisera (Pal. Expl. Qy. Stat., Oct. 1877, p. 197).

Kedron. From *kadar*, "black," from the turbidness of the stream and the gloom of the valley. The latter begins a mile and a half N.W. of the Damascus gate of Jerusalem; for three fourths of a mile it runs toward the city, then inclines E. and is crossed by the Nablûs road; half a mile farther it sweeps close under the N.E. end of the city wall, where Scopus on the other side joins on to Olivet. Then it sinks down southward as a deep gorge between Olivet and the E. side of the city. David crossed it in his flight from Jerusalem when Absalom rebelled (2 Sam. xv. 23, 30). The Divine Son of David too crossed it on His way to Gethsemane, the scene of His agony (John xviii. 1, Mark xiv. 26, Luke xxii. 39). The road still leads from St. Stephen's gate due E. of Jerusalem down to the bridge across it. The bottom is 100 ft. lower than the base of the city wall, and 500 lower than the summit of mount Olivet on the other side. A little farther S. the

GORGE OF THE KEDRON.

K. valley becomes a narrow cleft between the hill of offence on the E. and the precipitous Moriah and Ophel on the W. Here the bottom is 150 ft. below the base of the city wall. The fountain of the Virgin is at the foot of Ophel, and is thought to be fed from the cisterns beneath the old temple. This gives point to Ezekiel's vision (xlvii. 8); the waters from under the right side of the temple went E. through the desert into the Dead Sea, making life succeed to barrenness, so the gospel: where the waters fail, barrenness begins; so where the gospel is not. Beyond Ophel, K. valley meets Tyropœon and Hinnom valleys. The enclosure here between the hill of offence on the E., the hill of evil counsel on the W., and modern Zion on the N., is very fertile, furnishing the vegetable market of Jerusalem, and was anciently the "king's gardens." The stream K. flows only in winter, as its Gr. designation *cheimarrhos* implies. The valley K. passes through the wilderness of Judah to the N.W. shore of the Dead Sea. It was the scene of Asa's demolishing his mother Maachah's idol (2 Chron. xv. 16). Also under Hezekiah all the impurities removed from the temple were cast into the K. (xxix. 16, xxx. 14.) So under Josiah (2 Kings xxiii. 4-12); it was then the common cemetery (ver. 6).

The "valley" of K. is in Heb. called *nachal*, "wady," including both valley and stream, whereas the valley of Hinnom is called *ge*; so that the "brook" (nachal) which Hezekiah "stopped running through the midst of the land" (2 Chron. xxxii. 4) was K. He sealed its source, "the upper spring head of Gihon," where it came forth N. of the city, and led it underground within the city (ver. 30). [See GIHON and JERUSALEM.] This accounts for the disappearance of water in the ancient bed of K. The water possibly still flows below the present surface. Barclay mentions a fountain flowing several hundred yards in a valley before it enters the K. from the N. Again he heard water murmuring below the ground two miles below the city; a subterranean stream probably connects the two.

Kehelathah. A desert encampment of Israel (Num. xxxiii. 22). The name, K.=*assembling*, Israel gave. During the 38 years of penal wandering the "congregation" was broken up, only round the tabernacle an organized camp of Levites, priests, and chiefs continued, and it moved from place to place. Being the nucleus and head quarters of the nation, and rallying point for the warriors, its movements were the only ones which the sacred historian records (Num. xxxiii. 18-36). K.=*assembling*, and Makheloth=*assemblies* (ver. 25), mark extraordinary but temporary gatherings of Israel at those places.

Keilah=*fortress*. In the shephelah or *lower* hills of Judah (Josh. xv. 44), hence the phrase "go down to K." David in dependence on Jehovah's promise, notwithstanding his men's protest on the ground of their weakness, rescued it from the Philistines (1 Sam. xxiii.); here Abiathar joined him with the ephod, having escaped from the massacre of priests at Nob. The proximity of HARETH [see], where David was, accounts for his helping it though he did not help other towns when robbed by the Philistines. Saul too looked to God, as if His providence had "delivered" David to him by David's entering a town with "gates and bars." Saul's hope was presumption, for God would never be the minister to gratuitous and murderous malice. David again consulted God in sincere faith, whether the men of K. would betray him. Like the Antitype, David was being betrayed by the ungrateful men whom he came to save. The corn abounding character of the Judæan lowland accords with the Philistines robbing the "threshing floors" of K. Its strength, as a key to the hill country of Judah, is implied in the "armies" of the Philistines, and in Saul's calling "all the people together to go down to K."

All "the inhabitants of K." probably did not join in the treachery against David, only the *Baalites*, Heb. *Baali* for "men" of K. (ver. 11, 12), *i.e.* the Canaanite portion, votaries of Baal, to whom David's devotion to Jehovah and the presence of the sacred ephod with the priest Abiathar were an offence. Ps. xxxi. 6, 8, 21 alludes, with the undesignedness which characterizes genuineness, to this: "I have hated them that regard *lying vanities* (idols as Baal), but I trust in Jehovah." "Thou hast known my soul in adversities" (*David's* phrase in the independent history, 2 Sam. iv. 9). "Thou hast *not shut me up into the hand of the enemy*, Thou hast set my feet in a large room. . . . Blessed be Jehovah, for He hath shown me His marvellous kindness in *a strong city*," the very description of K.

In Neh. iii. 17, 18 Hashabiah is "ruler of the half part (*pelek*) of K." and Bavai ruler of the other half part. *Pelek* means a "breast," a round hill, or *mamelon*; applied to Jerusalem composed of two swelling hills with the Tyropœon valley passing between. Each half had its military ruler. *El Khuweilifeh* on the edge of the great plain, the road between Gaza and Hebron, answers probably to the double stronghold K. It consists of *two* tells or round hills, with a valley between.

Kelaiah, Kelita. Ezra x. 23; Neh. x. 10, viii. 7.

Kemuel. **1.** Nahor's son by Milcah, father of Bethuel (Rebekah's father) and Aram or Ram (Gen. xxii. 21; comp. Job xxxii. 2). **2.** Num. xxxiv. 24. **3.** 1 Chron. xxvii. 17.

Kenath. Now *Kenawat*, near the S. end of the tract el Lejah, and on the W. slopes of the Hauran mountains (Num. xxxii. 41, 42). Its conqueror Nobah named it after himself (Jud. viii. 11); the original name has supplanted his name. Transl. 1 Chron. ii. 23 "Geshur (its people N.W. of Bashan) and Aram (the Aramæans or Syrians) took the towns of Jair (rather Havoth Jair) from them (the Jairites) with K. and the towns thereof, 60 cities," *i.e.* 23 of the Havoth Jair (*i.e. Jair's life*, conquered by Jair) and 37 of K. and her dependent towns (conquered by Nobah), 60 in all.

Kenaz. [See JEPHUNNEH.] **1.** Son of Eliphaz, Esau's son. A duke of Edom (Gen. xxxvi. 15, 42). Founder of the family of Kenezites (adopted into Israel), of whom were Caleb and Othniel (Josh. xiv. 14). **2.** Caleb's grandson, but the "and" (even) before "K." in 1 Chron. iv. 15 shows a name has fallen out. **3.** Younger brother of Caleb and father of Othniel (Josh. xv. 17). But Keil with the Masorites transl. "Othniel the son of K. (*i.e.* the Kenezites) *and* (younger) *brother of Caleb*." Caleb

gave him his daughter to wife, a marriage in Keil's view not forbidden in the law. "The Kenizzites" of Gen. xv. 19 either had ceased to exist before Joshua, or probably Moses added their name subsequently, as those descendants of K. were adopted into Israel subsequently, to whom Caleb belonged.

Kenites. A Midianite race, for Jethro the Kenite is called priest prince of Midian (Exod. ii. 15, 16, iv. 19; Jud. i. 16, iv. 11). The connection with Moses explains their continued alliance with Israel, accompanying them to Jericho "the city of palmtrees" (Jud. i. 16; comp. 2 Chron. xxviii. 15), thence to the wilderness of Judah, where "they dwelt among the people" (Israel), realizing Moses' promise to HOBAB [see], whose name appears slightly altered as that of a wady opposite Jericho (Num. x. 32). Hence Saul in a friendly spirit warned them to leave the Amalekites whom he was about to destroy (1 Sam. xv. 6), and David sent presents to them, having previously pretended to Achish that he had invaded their southern border (xxvii. 10, xxx. 29). [See HEBER, HAZEZON TAMAR, RECHABITES, JEHONADAB.] E. Wilton (Imperial Dict.) suggests that K. is a *religious* rather than a gentilic term, meaning a worshipper of the goddess Kain, one form of Ashtoreth or Astarte. This would account for God's denunciation of the K. by Balaam (Num. xxiv. 21, 22 marg.). Evidently the K. to be dispossessed by Israel (Gen. xv. 19) were distinct from the K. to whom Hobab and Jethro belonged. The latter were of Midianite origin, sprung from Abraham and Keturah, occupying the region E. of Egypt and W. of Seir and the gulf of Akabah (xxv. 2); the former were Canaanites of the city Kain, which was taken by Judah (Josh. xv. 57). The *Canaanite* K. Balaam *denounces*; or else more probably Balaam's prophecy is "Kain (the Midianite K.) shall not be exterminated until Asshur shall carry him away into captivity" (Keil). Thus "strong is thy dwelling place, and thou puttest thy nest in a rock," is figurative. The K. did not as Edom dwell in the rocks (Obad. 3, 4), but by leaving their nomad life near Horeb to join Israel wandering in quest of a home the Kenite really placed his rest upon a safe *rock*, and would only be carried away when Assyria and Babylon took Israel and Judah; with the difference however that Judah should be restored, but the K. not so because they forfeited God's blessing by maintaining independence of Israel though intimately joined and by never entering inwardly into God's covenant of grace with Israel. The connection of Midian and the K. appears in the name Kenney still attached to a wady in the midst of the Muzeiny or Midianites. Midian (and the K.) and Amalek were associated, as still are the Muzeiny and Aleikat (Amalek). The Muzeiny commit their flocks to women, as Jethro committed his to his daughters. The name Medinah betrays connection with Midian. The power of ingratiating themselves with their neighbours characterized the K. (Jud. iv. 17.). Also the love of tent life, hospitality, the use of goat's milk whey, the employment of women in men's work, so that the sexes had free intercourse and yet the female part of the tent was inviolable (iv., v.; Exod. ii., iv.; Num. xxv.).

Kerchief. "Woe to the women that make kerchiefs upon the head of every stature (men of every age) to hunt souls" (to make them their prey): Ezek. xiii. 18. Magic veils, put over the heads of those consulting them, to fit them for receiving a response, rapt in spiritual trance above the world.

Keren Happuch. Job's youngest daughter, born in his renewed prosperity = *horn of antimony*, the pigment used by Eastern ladies to darken their eyelashes, that the eye might shine more lustrous (xlii. 14). In contrast to his "horn defiled in the dust" (xvi. 15).

Kerioth = closely contiguous *cities*. **1.** Read together, without "and," Kerioth Hezron (*Kuryetein*, "the two cities," now 10 miles S. of Hebron): Josh. xv. 25; in southern Judah. Hazor implies a *pastoral* spot; K., kir (*a wall*), kirjah, imply *military* fortifications; Welsh *caer*. The Hazors are in the southern or Negeb plain; the Kirjahs in the hills. **2.** A city of Moab (Jer. xlviii. 24), named with other places "far and near"; if "far" include 60 miles N.N.E. of Heshbon, then K. is now *Kureiyeh* and Bozrah is *Buzrah*. Others conjecture *Kureyat*; Cyril Graham *Kiriath* and *Kiriatain* S.W. of Bozrah, containing primitive and gigantic edifices, the roofs formed of stone beams laid side by side, 25 ft. long, and the doors slabs of single stones; the work probably of the giant Emim, the name K. too being perhaps of Anakim origin.

Keros. Neh. vii. 47.

Keturah. A secondary wife or concubine taken by Abraham, whether in Sarah's lifetime or afterwards is uncertain (Gen. xxv. 1; 1 Chron. i. 28, 32). Their sons were Zimran, Jokshan, Medan, Midian, Ishbak, Shuah; they spread through the desert E. to the Persian gulf. Hagar's son Ishmael's posterity was the elder branch of the "sons of the concubines."

Key. S. of Sol. v. 4, 5. A piece of wood, from seven inches to two feet long, fitted with pegs which correspond to small holes in the bolt within; the key put through a hole draws the bolt. The symbol of authority to open or shut (Isa. xxii. 22; Rev. iii. 7, i. 18). A chamberlain's (eunuch) badge of office is often a key, hung by a kerchief "on the shoulders" (Isa. ix. 6). The power of the keys was given to Peter and the other apostles only at times (Matt. xvi. 19, xviii. 18) when, and in so far as, Christ made him and them infallible. Peter rightly opened the gospel door to the Gentiles (Acts x., xi. 17, 18; xiv. 27), but he wrongly tried to shut it again (Gal. 11–18; comp. Luke xi. 52).

KEYS.

Kezia = *cassia*. Ps. xlv. 8, Job xlii. 14. An aromatic herb, expressing the beauty of Job's daughter.

Keziz. A city on the E. border of Benjamin (Josh. xviii. 21). A valley (*emek*, or head of a valley expanding into a plain, triangular, W. of the Jordan, between the base of the hills and the Dead Sea) is named from it; from *katzatz* "to cut"; from the timber *cut down* in the large groves that anciently grew near Jericho and the Jordan and in the plain. This cutting of the forest before his eyes would naturally suggest John Baptist's image, "now also the axe is laid to the root of the trees" (Matt. iii. 10). De Saulcy found such a head of a valley still called *Kaaziz*.

Kibroth Hattaavah = *graves of lust*. Num. xi. 34, xxxiii. 17. At Erweis el Ebeirig near wady el Hudherah (Hazeroth) Israelite remains apparently are found, marking the site of Kibroth Hattaavah. [See WILDERNESS OF WANDERINGS end.] Clark makes El Ain to be Kibroth Hattaavah. Laborde makes El Ain to be Hazeroth. The S.E. "wind from the Lord" from the neighbouring Elanitic gulf of the Red "Sea" bore quails so as to "throw them upon" (Heb. Num. xi. 31) the encampment and its neighbourhood, "about two cubits above the face of the ground," *i.e.* not that they were piled up to that height, but the quails wearied with their flight flew so low as to be easily knocked down or caught by the people. The quail flies with the wind and low. The prodigious quantity and the supply of them *at that time*, in connection with Jehovah's moral dealings with Israel, constitute the miracle, which is in consonance with God's natural law though then intensified. The hot Khamsin or S.E. wind is what quails avail themselves of in their annual flight northwards; the S.W. wind was the *extraordinary* agent brought in "by the power of God" (Ps. lxxviii. 26). As Jehovah told them (ver. 20), they ate "a whole month until it came out at their nostrils, and was loathsome" to them. The impossibility, to ordinary view, of such a meat supply for 600,000 men for a month long even to satiety ("He rained flesh upon them as dust, and feathered fowls like as the sand of the sea": Ps. lxxviii. 27), staggered Moses' faith: "shall the flocks and the herds be slain for them to suffice them? or shall all the fish of the sea be gathered together for them?" (the proximity to the Red "Sea" suggested the "fish," ver. 31; comp. John vi. 7–9.) We too often "limit the Holy One of Israel" (Ps. lxxviii. 41, 20–31). But "while the flesh was yet between their teeth, ere it was *consumed*" (Speaker's Comm. for "chewed"), "the wrath of Jehovah smote the people with a very great plague." Feeding on quails for a whole month would of itself be injurious. God punished the glut-

QUAIL.

tonous people through their gluttony which they had indulged in to surfeit; He aggravated the natural consequences into a supernatural visitation. God punishes murmurers by "giving them their request, but sending leanness into their soul" (Ps. cvi. 15).

The first supply of quails was on the 15th day of the second month after the exodus (Exod. xvi., Ps. cv. 40), just before the manna. The second was at Kibroth Hattaavah in the second year after the camp had removed from its 12 months' stay at Sinai. The Heb. for "quail" is *selav*, and the locality has several places named from it, *wady es Selif* the E. road, wady *Soleif* the road to the W. E. Wilton (Imp. Dict.) fixes on an old cemetery in the wady Berah as Kibroth Hattaavah.

Kibzaim. A city of mount Ephraim (Josh. xxi. 22); given to the Kohathite Levites; ="*two heaps.*" [See JOKMEAM, similarly meaning a *gathering* or *confluence*, from *kamah* and *amam.*] Identified by E. Wilton (Imp. Dict.) with *Kasab*, near the confluence of *two streams* (whence K. is derived) on the N.W. boundary of Ephraim (Josh. xvi. 9, xvii. 9, 10).

Kid. [See FOOD, end, on the prohibition to "seethe" or boil it in its "mother's milk": Deut. xiv. 21.]

Kinah. A city in the S. border of Judah, next Edom (Josh. xv. 22). A Kenite settlement made directly after the fall of Jericho (Jud. i. 16). E. Wilton (Imp. Dict.) would read for "Eder, and Jagur, and K." "Arad and Hazor Kinah"; comp. LXX., "*Ara* and *Asor* and K." Some must be compound names, otherwise the list would exceed the number specified ver. 32.

King. Moses (Deut. xvii. 14–17) contemplated the contingency of a king being set up in Israel as in all the adjoining nations. The theocracy and the law could be maintained under kings as under a commonwealth. God's promise was, "kings of people shall be of Sarah" (Gen. xvii. 16). Other allusions to kings to come occur (xxxvi. 31, Num. xxiv. 17, Deut. xxviii. 36). The request of the people (1 Sam. viii. 5, etc.), "make us a king to judge us like all the nations," evidently is moulded after Deut. xvii. 14; so Samuel's language in presenting Saul to the people (1 Sam. x. 24) as "him whom the Lord hath chosen" alludes to Moses' direction (Deut. xvii. 15), "thou shalt in any wise set him king over thee whom the Lord thy God shall choose." It was not the mere desire for a king which is blamed, but the *spirit* of their request and the circumstances under which they made it. They set aside Samuel, though appointed by the heavenly King, on the pretext "behold thou art old," though he took a leading part in state affairs for 35 years afterwards (1 Sam. viii. 5), "they have not rejected thee but . . . Me that I should not reign over them"; they distrusted God's power and will to save them from Nahash (xii. 12), though He had delivered them from the Philistines (chap. vii.). Samuel's sons were corrupt, but that did not warrant their desire to set aside himself, whom none could accuse of corruption (chap. xii.). Impatience of God's yoke (the laws of the theocracy), eagerness to imitate the nations around, and unbelief in trial, instead of seeking for the cause of their misfortunes in themselves, were the sin of their request. God in retribution "gave them a king in His anger" (Hos. xiii. 10, 11). Samuel by God's direction warned them of the evil results of their desire, the prerogative to dispose of their property and their children at will, which he would claim; yet they refused to obey: "nay, but we will have a king, that we also may be like all the nations, and that the king may judge us and go out before us and fight our battles." The sacred record of Solomon's multiplying horses and chariots from Egypt, and foreign wives who turned away his heart, alludes to the prohibition (Deut. xvii. 16, 17; comp. vii. 3, 4; Exod. xxxiv. 16), and proceeds to verify the prediction of the results of disobedience to it. God saves not by horses and horsemen, but by the Lord His people's God (Hos. i. 7). Moses' caution against "returning to Egypt" accords with his experience (Num. xiv. 4). After the kingdom was set up in Israel the danger was no longer of a literal (but see Jer. xlii. 14) but of a spiritual backsliding return to Egypt (Hos. xi. 5; Isa. xxx. 1, 2, xxxvi. 9; Ezek. xvii. 15). Solomon's multiplication of horses and chariots from Egypt entailed constant traffic with that idolatrous nation, which the prohibition, Deut. xvii. 16, was designed to prevent.

The king when set up, as the judge previously, was but God's viceroy, enjoying only a delegated authority. The highpriest, priests, and Levites, as God's ministers, were magistrates as well as religious officers. Saul was elected by the Divine oracle from an obscure family, so that all saw his authority was held solely at God's pleasure. The king had the executive power under God; God reserved to Himself the executive. The words "Jehovah is our Judge, Jehovah is our Lawgiver, Jehovah is our King," embody the theocracy (Isa. xxxiii. 22). The land itself was His (Lev. xxv. 23, 42, 55); and the people, as His servants, could not be permanently bondservants to men. The king was closely connected with the priesthood, and was bound to "write (*i.e.* have written for him) a copy of the law out of that before the priests and Levites; he should read therein all his life, to keep all the words, that his heart might not be lifted up above his brethren, to the end that he might prolong his days in his kingdom" (Deut. xvii. 18–20). Instead of being, like Eastern kings, of a distinct royal caste, he was simply to be first among equals, like his subjects bound by the fundamental law of the nation (comp. Matt. xxiii. 9). None of the Israelite kings usurped the right to legislate. The people chose their king, but only in accordance with God's "choice" and from their "brethren" (1 Sam. ix. 15, x. 24, xvi. 12; 1 Kings xix. 16; 1 Chron. xxii. 10). The rule ("one from among thy brethren shalt thou set king over thee," Deut. xvii. 15) that no stranger should reign gives point to the question [see JESUS CHRIST], Matt. xxii. 17, "is it lawful to give tribute unto Cæsar?" (Jer. xxx. 21.) The unlimited polygamy of Eastern kings was forbidden. Samuel wrote down "the manner of the kingdom" (1 Sam. x. 25), *i.e.* the rights and duties of the king in relation to Jehovah the supreme King, and to the nation. Despotic murders were committed as that of the 85 priests at Nob, besides the other inhabitants, by Saul (1 Sam. xxii. 18, 19); but mostly the kings observed forms of law. Even Ahab did not seize at once Naboth's vineyard, but did it with the show of a trial. David slew Rechab and Baanah because they were self convicted of Ishbosheth's murder. The king was commander in chief, supreme judge, and imposer of taxes (Menahem, 2 Kings xv. 19, 20; Jehoiakim, xxiii. 35) and levies of men (1 Kings v. 13–15). He was "the Lord's anointed," consecrated with the holy oil heretofore reserved for the priests (Exod. xxx. 23–33; 1 Kings i. 39; 2 Sam. vii. 14; Ps. lxxxix. 19, 20, 26, 27; ii. 2, 6, 7). It was sacrilegious to kill him, even at his own request (1 Sam. xxiv. 5, 6, 10, xxvi. 9, 16; 2 Sam. i. 14; Lam. iv. 20). Type of Messiah (Dan. ix. 26). The prophets were his advisers, reprovers (2 Sam. xii., 1 Kings xxi.) and intercessors with God (1 Kings xii. 21–24; Isa. xxxvii. 22–36; Jer. xxxvii. 17, xxxviii. 2, 4, 14–26). He was bound to consult God by the Urim and Thummim of the highpriest in every important step (1 Sam. xiv. 18, 19, xxviii. 6; 2 Sam. ii. 1, v. 19, 23). He held office on condition of loyalty to his supreme Lord. Saul, failing herein, forfeited his throne; self will soon usurped the place of God's will: "we inquired not at the ark in the days of Saul" (1 Chron. xiii. 3). David, on the contrary, could not bear that God's throne, the ark, should lie neglected whilst his throne was so elevated, and he stripped off his royal robe for the linen ephod to do homage before the symbol of God's throne (2 Sam. vi. 14). The king selected his successor, under God's direction, as David chose Solomon before the elder son Adonijah (1 Kings i. 30, ii. 22; 2 Sam. xii. 24, 25); comp. 2 Chron. xi. 21, 22, Rehoboam, Abijah; the firstborn was usually appointed (xxi. 3, 4). The queen mother was regent during a son's minority, and always held a high position of power at court (1 Kings ii. 19; 2 Kings xxiv. 12, 15, xi. 1–3: Athaliah).

His chief officers were the recorder, who wrote annals of his reign (2 Sam. viii. 16); the scribe or secretary wrote despatches and conducted his correspondence (ver. 17); the officer *over the house*, arrayed in a distinctive robe of office and girdle (Isa. xxii. 15, etc., xxxvi. 3); the king's friend or companion (1 Kings iv. 5); the captain of the body guard

(2 Sam. xx. 23; 1 Kings ii. 25, 34, 46), who was also chief executioner; the commander in chief under the king (2 Sam. iii. 30–39, xx. 23); his counsellor (xvi. 20–23, xvii. 1–14; 1 Chron. xxvii. 32). Besides demesnes, flocks,

SCRIBE TAKING CENSUS.

tenths (1 Sam. viii. 15), lèvies, he enjoyed a large revenue by "presents," which virtually became a regular tax.

Kingdom of heaven (Gr. "the heavens"): **of God.** The former is Matthew's phrase, the latter Mark's and Luke's. Derived from Dan. ii. 44, iv. 26, vii. 13, 14, 27. Messiah's kingdom, as a whole, both in its present spiritual invisible phase, the gospel dispensation of grace, and also in its future manifestation on earth in glory, when finally heaven and earth shall be joined (John i. 51; Rev. xxi., xxii.). Our Lord's parables designate several aspects and phases of it by the one common phrase, "the kingdom of the heavens," or "of God, is like," etc.

Kings, I. and II. *Title.* In LXX. the books are called "the third and fourth of the Kingdoms," in Vulg. "the third and fourth book of Kings." Originally the two were one: Bomberg in his printed editions, 1518, 1549, divided them into *two*. Three periods are included. The first (1 Kings i.—xi.), 1015–975 B.C., Solomon's ascent of the throne, wisdom, consolidation of his power, erection of the temple, 40 years' reigning over the undivided twelve tribes; the time of Israel's glory, except that towards the close of his reign his polygamy and idolatry caused a decline, and God threatened the disruption of the kingdom (xi.). The second period, from the division into two kingdoms to the Assyrian captivity of the ten northern tribes, 975–722 B.C. The third period, from thence, in Hezekiah's reign, till Judah's captivity in Babylon, 722–560 B.C., down to the 37th year of Jehoiachin's exile and imprisonment. The second period (xii. 1—2 Kings x.) comprises three stages: (1) the enmity at first between Judah and Israel from Jeroboam to Omri, 1 Kings xii. 1—xvi. 28; (2) the intermarriage between the royal houses of Israel and of Judah, under Ahab, down to the destruction of both kings, Joram of Israel and Ahaziah of Judah, by Jehu, 1 Kings xvi. 29—2 Kings x.; (3) the renewal of hostilities, from Jehu's accession in Israel and Athaliah's usurpation in Judah to Israel's captivity in Hezekiah's sixth year, xi.—xvii.

The book is not a mere chronicle of kings' deeds and fortunes, but of their reigns in their spiritual relation to Jehovah the true, though invisible, King of the theocracy; hence it is ranked in the canon among "the prophets." The prophets therefore as His ministers, guardians of His rights, and interpreters of His counsel and will, come prominently forward in the book to maintain His prerogative before the kings His viceroys, and to counsel, warn, and punish as He who spoke in them deemed necessary, confirming their word by miraculous signs. Thus Samuel by His direction anointed Saul and David to reign over His people; Nathan announced God's promise that David's throne and seed should be for ever (2 Sam. vii.); then when he sinned Nathan announced his punishment, and on his repentance immediate forgiveness (xii.); similarly Gad (xxiv.). Nathan announced Solomon's appointment as successor (xii. 25, 1 Chron. xxii. 9); anointed and installed him instead of Adonijah the elder brother (1 Kings i.). Thenceforth, David's seed having been established in Judah in conformity with God's promise (2 Sam. vii.), the prophets' agency *in Judah* was restricted to critical times and special cases requiring the expression of Jehovah's will in the way of either reproof of declension or encouragement of faithfulness. But *in Israel* their agency was more continuous and prominent, because of the absence of Jehovah's ordinary ministers the priests and Levites, and because of the state idolatry of the calves, to which Ahab added Baal worship. Jehovah appeared to Solomon at Gibeon shortly after his accession, again after his dedication of the temple, finally by a prophet, probably Ahijah, after his declension (1 Kings iii. 5, etc.; ix. 1, etc.; xi. 11, etc., 29). Elijah "the prophet as fire, whose words burned as a torch" (Ecclus. xlviii. 1), as champion of Jehovah, defeated Baal's and Asherah's prophets at Carmel; and averted utter apostasy from northern Israel by banding God's prophets in schools where Jehovah's worship was maintained, and a substitute supplied for the legal temple worship enjoyed by the godly in Judah.

The choice and treatment of materials was determined by the grand *theme of the book*, viz. the progressive development of the kingdom of God historically, in conformity with the Divine promise through Nathan to David which is its germ: "I will set up thy seed after thee, and I will establish his kingdom . . . for ever. I will be his Father and he shall be My son; if he commit iniquity I will chasten him with the rod of men, and with the stripes of the children of men; but My mercy shall not depart away from him, as I took it from Saul" (2 Sam. vii. 12–17). This is the guiding clue through the whole history. This book records its fulfilment, Jehovah prospering the pious kings of David's seed, chastising the backsliders, then casting away yet not for ever. Notwithstanding Adonijah's attempt, Solomon is at the outset recorded as receiving David's kingdom as Jehovah had promised; he receives at Gibeon the renewal of the promise, on condition of faithfulness, and in answer to his prayer receives wisdom, and also riches and honour which he had not asked for; then after rearing the temple receives God's confirmation of the promise conditionally, "if *thou* wilt walk before Me as David I will establish thy kingdom for ever; but if *ye* (thou and thy people) shall at all turn from following Me . . . then will I cut off Israel out of the land"; then in old age was sentenced for forsaking the covenant to have the kingdom rent from him and given to his servant; yet the grace unchangeably promised in 2 Sam. vii. mitigates the stroke, for David's sake the rending should take place not in Solomon's but in his son's days. Moreover one portion (Judah, also Benjamin, Simeon, and Dan in part [see ISRAEL and JUDAH]) was reserved with Jerusalem for David's seed, and should not go with the other ten tribes to Jeroboam.

The reigns of Israel's kings are more elaborately detailed, and previously to those of Judah, because Israel, with its crying evils requiring extraordinary prophetical interposition so frequently, furnished more materials for the theme of the book than Judah of which the development was more equable. All matters of important bearing on the kingdom of God in Judah are described fully. In both alike Jehovah appears as the gracious, long suffering God, yet the just punisher of the reprobate at last, but still for His covenant sake sparing and preserving a remnant, notwithstanding the idolatry of several even of Judah's kings (1 Kings xv. 4; 2 Kings viii. 19, xi. 1, 2). Jehovah promised, on condition of faithfulness, to Jeroboam too a sure house and the throne of Israel, but not for ever, only so long as the separate kingdom should last; for He added, "I will for this afflict the seed of David, *but not for ever*" (1 Kings xi. 38, 39). Judah survived Israel's destruction because of its firm *political basis* in the *continuous succession of David's line*, and its *religious basis* in *the Divinely appointed temple and Levitical priesthood*. But Ahaz' impiety (though counteracted in part by godly Hezekiah) and especially Manasseh's awful bloodshedding and idolatry (the effects of which on the people the faithful Josiah could only undo externally) at last provoked God to give up Judah too to captivity; so Jehoiachin first and Zedekiah last were

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led away to Babylon, and Jerusalem and the temple were destroyed. The book, in happy consonance with its design, closes with Jehoiachin's elevation from the prison to the highest throne of the vassal kings at Babylon, an earnest of brighter days to the covenant people, the first ray of the dawn of God's returning favour, and of His restoring the Jews, and of

His fulfilling His promise that the kingdom and seed of David shall be for ever.

Relation to 1 *and* 2 *Samuel. Characteristics.* The opening "now" marks that the books of Kings continue the books of Samuel, carrying on the history of the development of the kingdom, as foretold in the fundamental promise (2 Sam. vii.). Nevertheless, the uniformity of the treatment of the history, and the unity of the language, mark that the work is independent of 1 and 2 Samuel. The author quotes from his original sources with standing formulas. He gives chronological notes: 1 Kings vi. 1 (the number 480 is a copyist's error [see CHRONOLOGY and JUDGES]), 37, 38; vii. 1; ix. 10; xi. 42; xiv. 20, 21, 25; xv. 1, 2, 9, 10. Moses' law is his standard for judging the kings (1 Kings ii. 3, iii. 14; 2 Kings x. 31, xi. 12, xiv. 6, xvii. 37, xviii. 6, xxi. 8, xxii. 8, xxiii. 3, 21). He describes in the same phrase the beginning, character, and close of each reign (1 Kings xi. 43; xiv. 8, 20, 31; xv. 3, 8, 11, 24, 26, 34; xxii. 43, 51, 53; xvi. 19, 26, 30; 2 Kings iii. 2, 3; viii. 24; x. 29, 31; xii. 3; xiii. 2, 9, 11; xiv. 3, 29; xv. 3, etc.). Except variations occasioned by the difference of the sources employed, the language, style, vocabulary, and grammar are uniform throughout. Assyrian and Chaldee forms occur, found in Jeremiah, but not found in the earlier historical books (Joshua, Judges, 1 and 2 Samuel): *eekoh* for *eeko* (2 Kings vi. 13); *akilah*, meat (1 Kings xix. 8); *almugim* (x. 11, 12); *omnoth*, pillars (2 Kings xviii. 16); *uraoth*, stalls (1 Kings iv. 26); *barburim*, fowls (ver. 23); *gahar*, stretch (xviii. 42); *apheer* for *eepheer* (xx. 38, 41); *gub*, husbandman (2 Kings xxv. 12); *galom*, wrap (ii. 8); *dobroth*, "floats" (1 Kings v. 9); *Zif* (vi. 1, 37); *chapha*, act secretly (2 Kings xvii. 9); *yatziah* chamber (1 Kings vi. 5, 6, 10); *ma'abeh*, clay (vii. 46); *nada*, drive (2 Kings xvii. 21); *neshi*, debt (2 Kings iv. 7); *sar*, heavy (1 Kings xx. 43, xxi. 4, 5); *pharvar*, suburbs (2 Kings xxiii. 11); *quab*, measure (vi. 25); *quabal*, before (xv. 10); *tahanoth*, camp (vi. 8); *kothereth* chapiter, *mezammeroth* snuffers, both in Kings, Chronicles, and Jeremiah; *mekonah*, base, in Ezra also. Reference is made to writings containing further information concerning particular kings, not introduced in Kings because not falling in with its design to set forth the kingdom of God.

Relation to Chronicles. The language of Kings bears traces of an earlier date. Chaldee forms are rare in Kings, numerous in Chronicles, which has also Persicisms not found in Kings. Chronicles is more comprehensive, comprising genealogies from Adam downwards, and David's reign; 1 Chron. xxviii.—2 Chron. xxxvi 22 synchronises with 1 and 2 Kings. The prophets are prominent in Kings, as Nathan, Abijah, Elijah, Elisha, the prophet against the Bethel altar, Jonah, etc. The priestly and Levitical element is prominent in Chronicles, *e.g.* Hezekiah's purification of the temple, Josiah's passover (2 Chron. xxix.—xxxi., xxxv.). The Kings books were written whilst Israel was still fresh in memory; but Chronicles for *the Jews* only who no longer could have any intercourse with the half-bred Israelites of the N. (comp. 2 Chron. xx. 3, xxv.) Judah and Jerusalem are the chief subject of Chronicles, Israel is in the background. The reason is [see CHRONICLES), the author (probably Ezra) seeks to encourage the returned exiles to restore the temple service and national polity as they were under the godly kings of David's line in Judah, whereas they had no existence in northern Israel. The idolatries of Solomon, Rehoboam, and Ahaz, etc., are less detailed, because the returned Jews were no longer prone to idolatry.

Unity of authorship. Nowhere in the books can interpolation or combination of different accounts be detected. The history is brought down to past the middle of the Babylonian captivity; yet no allusion occurs to the deliverance from it. The author was probably living with the Babylonian exiles. The Talmud (Baba Bathra, f. 15, § 1) makes him to be Jeremiah. Probably Jeremiah died in Egypt, and hardly lived till 66 years after his call to prophesy, *i.e.* the 37th year of Jehoiachin. Our author was doubtless acquainted with the prophecies of Jeremiah. The accounts, 2 Kings xxiv. 18, etc., and Jer. lii., are both extracts from a fuller account of Jerusalem's fall. Jer. lii. was probably written by some one else, as Jeremiah having recorded the history in the proper place (xxxix., xl.) was not likely to repeat it over again. But in favour of Jeremiah's authorship is the fact that certain words are used *only in Kings and in Jeremiah: baqubuqu*, cruse (1 Kings xiv. 3, Jer. xix. 1, 10); *yagab*, husbandman (2 Kings xxv. 12, Jer. lii. 16); *chabah*, hide (1 Kings xxii. 25, Jer. xlix. 10); *'avar*, to blind (2 Kings xxv. 7, Jer. xxxix. 7). The frequent reference to the pentateuch accords with the interest Jeremiah was sure to feel in the discovery under Josiah of the temple copy (Jer. xi. 3–5 comp. Deut. xxvii. 26; Jer. xxxii. 18–21 comp. Exod. xx. 6, vi. 6; Jer. xxxiv. 14 comp. Deut. xv. 12). Jeremiah's prophecies and Kings shed mutual light on one another, and have undesigned coincidences: 2 Kings xxv. 1–3, comp. Jer. xxxviii. 1–9, xxxix. 1–7; 2 Kings xxv. 11, 12, 18–21, comp. Jer. xxxix. 10–14, xl. 1–5; 2 Kings xxiv. 13, xxv. 13, comp. Jer. xxvii. 18–20, xxviii. 3–6; 2 Kings xxiv. 14 comp. Jer. xxiv. 1; 2 Kings xxi., xxii., xxiii., comp. Jer. vii. 15, xv. 4, xix. 3. The absence of mention of Jeremiah in Kings, though he was so prominent in the reigns of the last four kings, is just what we might expect if Jeremiah be the author of Kings. The mention of Seraiah and Zephaniah as slain by Nebuchadnezzar (2 Kings xxv. 18) accords with Jer. xxi. 1, xxix. 25–29, wherein Zephaniah appears as of the faction that opposed Jeremiah and was headed by priests and false prophets. Comp. also 2 Kings xxiv. 2, 7 with Jer. xxv. 9, 20, 21; xxxvii. 7, 8; xlvi. 1–12.

Sources. For Solomon's acts the author mentions as his authority "the book of the acts of Solomon" (1 Kings xi. 41). For the affairs of Judah "the book of the chronicles of the kings of Judah" (1 Kings xiv. 29, xv. 7, 23, xxii. 46; 2 Kings viii. 23, xii. 19). For Israel "the book of the chronicles of the kings of Israel" (1 Kings xiv. 19; xv. 31; xvi. 5, 14, 20, 27; xxii. 39; 2 Kings i. 18). Not the national archives kept by the "recorders" or kings' *remembrancers*; but annals compiled by prophets from the public yearbooks or national archives, and also from prophets' monographs, and collections of prophecies reaching in Israel to Pekah (2 Kings xv. 31), and in Judah to Jehoiakim (2 Kings xxiv. 5), the collection being worked into a book of the times of each kingdom shortly before the overthrow of Judah. The agreement between the books of Kings and 2 Chron. is due to both quoting from these same annals. The book of Chronicles embodies also writings of individual prophets, as Isaiah, Iddo, and Jehu, beside the daybooks of the kings (2 Chron. xx. 34, xxxii. 32). Some of the prophets' individual writings were received into the annals. No public annalists had place in northern Israel. The formula "to this day" refers to the time of the still existing kingdom of Judah, towards its close, and emanated from the sources employed, not from the author of Kings, for it is common to Kings and Chronicles (1 Kings viii. 8, see below, 2 Chron. v. 9; 1 Kings ix. 21 comp. 2 Chron. viii. 8; 1 Kings xii. 19 comp. 2 Chron. x. 19; 2 Kings viii. 22 comp. 2 Chron. xxi. 10. Also xxix. 29, "the books of Samuel the seer, Nathan the prophet, and Gad the seer," answer to "the book of the acts of Solomon" in 1 Kings xi. 41, and 2 Chron. ix. 29, "the book of Nathan the prophet, the prophecy of Ahijah the Shilonite, and the visions of Iddo the seer against Jeroboam." "The book of the acts of Solomon" was much earlier than the annals of Israel and Judah. The composition of the annals by *prophets* accounts for the prominence given to Elijah and Elisha.

Impartial candour and reference of all things to the standard of the law characterize the composition. The great Solomon's faults and any grace in northern Israel's kings are undisguisedly narrated; so also the destruction of the very temple where God manifested His glory. Even Elijah's temporary weakness of faith in fleeing from Jezebel is told as candidly and faithfully as his marvellous boldness for God. In 1 Kings viii. 8 the staves of the ark in the holy place the author says "are unto this day"; this must be a retention of the words of his *source*, for he survived the destruction of the temple (2 Kings xxv.). The repetitions are due to the same cause (1 Kings xiv. 21, 31; 2 Kings xiii. 12, 13; xiv. 15, 16; ix. 14, 15; viii. 28, 29; also 1 Kings xiv. 30, xv. 6). The writer interposes in his quotations his own Spirit-taught reflections (2 Kings xiii. 23, xxi. 10–16, xvii. 7–23, 32–41).

Canonical authority. The books have always stood in the second division of the Jewish canon, "the prophets" (*nebiim*), being of prophetical composition and theme (see above, the beginning), viz. God's administration through His prophets in developing the theocratic kingdom under kings. Our Lord thrice refers to the book, speaking of Solomon, the queen of Sheba, and the widow of Sarepta and Naaman (Matt. vi. 29; xii. 42; Luke iv. 25–27). Also Paul refers to Elias' intercession against Israel, and God's answer about the 7000 who bowed not to Baal (Rom. xi. 2–4). Also James as to Elias' prayer for drought, then for rain (Jas. v. 17, 18; Rev. xi. 6). Elisha's charge to Gehazi (2 Kings iv. 29) is repeated in our Lord's charge (Luke x. 4); the raising of the Shunammite's son is referred to, Heb. xi. 35; Jezebel is referred to, Rev. ii. 20.

Confirmation from secular history and monuments. The Egyptian king Psinaches' patronage of Hadad the Edomite (1 Kings xi. 19, 20): Solomon's alliance with his successor Psusennes who reigned 35 years; Shishak's (Sesonchis I.) accession towards the close of Solomon's reign (ver. 40); his conquest of Judæa under Rehoboam, represented on a monument still at Karnak which mentions "'the king of Judah," the time of the Ethiopian dynasty of So (Sabak) and Tirhakah, of the 25th dynasty; the rise and speedy fall of Syrian power, Assyria overshadowing it; the account of Mesha harmonizing with the DIBON [see] stone; Assyria's struggles with Egypt, and Babylon's sudden supremacy under Nebuchadnezzar over both Assyria and Egypt: all these notices in Kings accord with independent pagan history and inscriptions. The names of Omri, Mesha, Jehu, Menahem, Hoshea, Hezekiah, are deciphered in inscriptions of campaigns of Tiglath Pileser, Sargon, Sennacherib, and Esarhaddon.

Contemporary prophets, as Isaiah, with Ahaz and Hezekiah, Jeremiah with Jehoiakim and Zedekiah, elucidate the histories of Kings just as the epistles of N. T. are commentaries on Acts.

Kir. *A wall*, or *place fortified with a wall.* **1.** An Armenian region subject to Assyria, Kurgistan or Georgia between the Black and Caspian seas (Isa. xxii. 6). The river Kur (Cyrus) in it falls into the Caspian Sea. From Kir the Syrians migrated originally; and to it they were removed from Damascus by Tiglath Pileser (2 Kings xvi. 9). Esarhaddon had subdued Armenia (according to Assyrian inscriptions: Rawlinson Herodot. i. 481), warring with it as the harbourer of his father Sennacherib's two parricidal murderers (Amos i. 5, ix. 7). Keil thinks Kir to be Kurena along the river Mardus *in Media*, or else Karine a town in Media, on the ground that the remote parts of Armenia were beyond the Assyrian empire (2 Kings xix. 37); but Esarhaddon subdued it. The LXX., Vulg., and Targum rendering "Cyrene" favour Keil. **2.** KIR HARESH, HERES, HARESETH, HARASETH, or OF MOAB. From *harith* "a hill" (Arabic), or *heres* "baked clay," viz., the walls being of brick (?). Moab's two strongholds were Ar (*mother*) of Moab, the metropolis, and Kir of Moab (2 Kings iii. 25) on the most elevated hill in the country (Isa. xvi. 7, 11; xv. 1; 2 Kings iii. 25; Jer. xlviii. 31, 36). Here the Moabite king made his last stand against confederate Israel, Judah, and Edom [see DIBON]. Here he sacrificed his son and so created "indignation against Israel," because they had reduced him to such an awful extremity; the Israelites' own superstitious fears were excited and they withdrew from the expedition; then followed Mesha's victorious campaign recorded on the Dibon stone. Now *Kerak*, capital of Moab, on the top of a hill 3000 feet above the Dead Sea, surrounded on all sides by deep ravines, and these by hills whence the Israelite slingers hurled when they could not take the place; entered by a tunnel through the solid rock for 100 feet distance; a deep rock hewn moat separates the massive citadel from the town. *Kiriah* is the archaic term; *Ir* and *Ar* the more recent terms for a *city*. *Kereth* the Phœnician form appears in *Carth-age*, *Cirta*. In the Bible we have Kerioth (*i.e.* "the cities"), Kartah, Kartan (Josh. xxi. 32, xv. 25; Jer. xlviii. 23, 24, 41; Amos ii. 2).

Kiriathaim. **1.** Num. xxxii. 37, Josh. xiii. 19. A town of Reuben. Belonged first to the Emim (Gen. xiv. 5 Shaveh Kiriathaim, "the plain of K.," or *of the two cities*) whom the Moabites dispossessed before the exodus (Deut. ii. 10, 11). Moab lost and recovered K. when the transjordanic tribes were carried captive (Jer. xlviii. 1, 23; Ezek. xxv. 9). **2.** K. of Naphtali, assigned to the Levitical Gershonites (1 Chron. vi. 76).

Kirjath Arba=*the city of Arba* the Anakite (Gen. xiii. 18, xxiii. 2; Josh. xiv. 15, xv. 54, xx. 7, xxi. 11; Neh. xi. 25). Hebron was the original name, then Mamre (the sacred grove near the town), then K. Caleb restored the name HEBRON [see].

Kirjath Huzoth=*city of streets.* In Moab. Thither Balak led Balaam (Num. xxii. 36, 39, 41). Between the Arnon and Bamoth Baal.

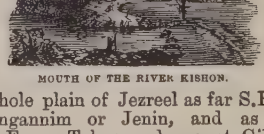
Kirjath Jearim=*city of forests.* Ps. cxxxii. 6, "we (David and his people) when in Ephratah heard of the ark" as a hearsay, not as the religious centre of the nation as when it was in Shiloh; "we found it in the fields of the wood," *i.e.* in Kirjath Jearim, *the forest town*, where it lay neglected under Saul after its restoration by the Philistines (1 Sam. vi. 21, vii. 1; 2 Sam. vi. 2, 3, 4). David brought it up to Zion. Its other names BAALAH, BAALE of Judah, KIRJATH BAAL, betray its original connection with Baal worship (Josh. xv. 9, 60, xviii. 14; 1 Chron. xiii. 3, 6). Contracted into Kirjatharim (Ezra ii. 25). Called simply Kirjath and assigned to Benjamin (Josh. xviii. 28). Now *Kuryet el Enab*, "the city of grapes," on the right bank of a long wady, with a fine old church, stone houses grouped round two or three castle-like houses, the hereditary residences of the family of Abu Ghaush, a marauding chief, amidst olive groves and terraced slopes. But Chaplin identifies Kirjath Jearim with the village *Soba*, mount Seir on Judah's border being Batn el Saghir. Caleb's son Shobal was the father or founder over again of Kirjath Jearim (1 Chron. ii. 50–53). It was one of the four Gibeonite cities which obtained peace with Israel by deceit (Josh. ix. 17).

Kirjath Sannah=*city of palms* (Gesenius), *city of doctrine* (Bochart). It was in the mountains of Judah, not the usual habitat of *palms*, rather it was the Canaanite *centre of religious teaching* (Josh. xv. 49)= KIRJATH SEPHER, "city of a book." Joshua took it and slew its king and inhabitants (x. 38, 39; xii. 13). It was then called also Debir (*an inner place*, viz. among the mountains) in the centre of Judah, not the Debir on the N.E. frontier (xv. 7, 15, 16, xi. 21, xxi. 15; Jud. i. 11, 12). Assigned to the priests. Possibly now *Dewirban* on a hill an hour's distance W. from Hebron; but more probably Dhoheriyeh: see Pal. Expl. Qy. Stat., Jan. 1875, p. 48.

Kish=*bow.* **1.** Saul's father, son of Abiel, of Benjamin, brother of Abner (1 Sam. ix. 1, 21, xiv. 51). 1 Chron. viii. 33 passes over many intermediate links between Saul and Ner, the son of Abi (the father) of Gibeon. **2.** A descendant of Benjamin, of the family of Gibeon, distinct from Saul's father (1 Chron. viii. 30). **3.** A Merarite Levite, son of Abdi, in Hezekiah's days; sanctified himself to cleanse the temple (2 Chron. xxix. 12). The Levitical *house* under its chief, rather than an *individual*, is meant here by K. **4.** 1 Chron. xxiii. 21=KISHI, ancestor of Ethan the minstrel (1 Chron. vi. 44, xv. 17)=KUSHAIAH. **5.** Esth. ii. 5.

Kishon, or **Kishion.** A town on Issachar's border, allotted to the Gershonite Levites (Josh. xix. 20, xxi. 28).

Kishon River=*bent like a bow.* A torrent (*nachal*), perennial for eight miles. Fed from sources along the



MOUTH OF THE RIVER KISHON.

whole plain of Jezreel as far S.E. as Engannim or Jenin, and as far N.E. as Tabor and mount Gilboa ("Little Hermon"). Springs of mount Carmel and the Samaria range on the S. and the mountains of Galilee on the N., and wady el Malek, supply its perennial part. The scene of Sisera's defeat and of Elijah's slaying of Baal's prophets (Jud. iv. 7, 13, v. 19, 21; Ps. lxxxiii. 9; 1 Kings xviii. 40). The only notice of K. elsewhere is as "the torrent facing Jokneam" (now *Kaimam*) (Josh. xix. 11). Now *nahr Mukatta*, flowing N.W. through the Jezreel (Esdraelon) plain to the bay of Acca and the Mediterranean. "That ancient river" (Jud. v. 21): *the torrent of the olden times*, *i.e.* the scene of similar battles of old, for Esdraelon was always a great

battle field of Palestine, *nachal quedumim*. It breaks by a narrow pass beneath the height *Harothieh* (perhaps akin to "Harosheth") into the Acre or Acca plain. The spring of *Lejjun* answers probably to "the waters of Megiddo," and is a feeder of K. Here and at Taanach Barak assembled his forces. But the battle was fought at mount Tabor, 15 miles off. For Ps. lxxiii. 10 says, "the Canaanites perished at Endor" on the S. side of mount Tabor, to which the kings had marched from the S. Conder identifies "the waters of Megiddo" with the springs which flow from the mound of *Mujedda* ruin, and the countless streams in the valley of Jezreel (Pal. Expl. Qy. Stat., Oct. 1877, p. 191). The upper K. swells into a torrent with deep mud in the sudden rain storms in winter and spring; here in the swamps, from which the main stream of the K. rises, the Canaanites fleeing perished in numbers.

At the extreme E. of Carmel is the spot *El Mahraka*, "the burning," the scene of Elijah's sacrifice, a rocky height abruptly shooting up on the E. Nowhere does K. run so close to Carmel as beneath *Mahraka*, from which the descent to it is by a steep ravine. Mahraka is 1635 ft. above the sea and 1000 above K.; this height one could go up and down in the short time allowed in 1 Kings xviii. 40–44. Moreover, nearer than this water could be got at the vaulted fountain in the form of a tank with steps down to it, 250 ft. beneath the altar plateau.

Kiss. The customary salutation in the East as a mark of respect or affection (Gen. xxvii. 26, S. of Sol. i. 2, Luke vii. 45); hence the token used by the hypocrite to pretend love (2 Sam. xv. 5 Absalom; Matt. xxvi. 48 Judas). The "kiss of charity" or love, "an holy kiss" (pure and chaste), was the pledge of Christian brotherhood (Apostol. Const. ii. 57, viii. 11) in the early church (Justin Martyr, Apology i. 65), especially at the Lord's supper, when the kiss was passed through the congregation, the men kissing the men, the women the women (Rom. xvi. 16, 1 Cor. xvi. 20, 2 Cor. xiii. 12, Acts xx. 37, 1 Thess. v. 26, 1 Pet. v. 14). Tertullian calls it (de Orat. 14) "the kiss of peace." Not a mere conventional salutation, "the *mystic* kiss" (Clemens Alex. Pædag. iii. 11), *i.e. symbolising* union in Christ. A kiss was the mark also of reverence and subjection. So Samuel after anointing Saul kissed him (1 Sam. x. 1). Also used in religious "adoration" (derived from *ad os* "to the mouth," viz. kissing the hand in homage), whether of idols (Job xxxi. 27, 1 Kings xix. 18, Hos. xiii. 2) or of Jehovah (Ps. ii. 12). So the Mahometans kiss the Kaaba at Mecca.

Kite: *ayyah* (Lev. xi. 14). The red kite, *Milvus regalis*, remarkable for its sharp sight (Job xxviii. 7, where for "vulture" transl. "kite," *ayyah*, even its eye fails to penetrate the miner's hidden "path"; Deut. xiv. 13). From an Arabic root "to turn," the kite sailing in circles guided by the rudder-like tail. The phrase "after its kind" implies that a *genus* or class of birds, not merely one individual, is meant. The bony orbits of the eye and the eye itself are especially large in proportion to the skull, in all the *Raptores*. The sclerotic plates enclose the eye as in a hoop, in the form of a goblet with a trumpet rim; by this the eye becomes a self adjusting telescope to discern near or far objects. Hence, when a beast dies in a wilderness, in a very short time kites and vultures, invisible before to man, swoop in spiral circles from all quarters towards it.

Kithlish = *dashing down of the lion*, from *Kathath laish*. A town of Judah in the shephelah or lower hills (Josh. xv. 40). Now *El Jilas*. Traces of the "lion" abound on all sides; in the plains of Dan on the N. (Deut. xxxiii. 22, Jud. xiv. 5), in the uplands of Judah on the E. (Gen. xlix. 9, 1 Sam. xvii. 34), and in "the S.," the droughty land between Palestine and Egypt (2 Sam. xxiii. 20, Isa. xxx. 6).

Kitron. A town allotted to Zebulun, but not wrested from the Canaanites (Jud. i. 30). Probably the same as Kattath in Josh. xix. 15.

Knife. Originally of flakes of stone or flint, which was retained for sacred purposes as circumcision, even after the introduction of bronze, iron, and steel (Exod. iv. 25, Josh. v. 2 marg.). The Egyptians never used bronze or steel in preparing the mummies, stone being regarded as purer and more sacred. Used little at meals, but for slaughtering animals and cutting up carcases (Gen. xxii. 6, Lev. vii. 33, 34). Also by scribes for making and mending the reed pen (Jer. xxxvi. 23, "penknife"; see also 1 Kings xviii. 28). [See CIVILIZATION and JOSHUA.]

Knop. Our "knob" (Exod. xxv. 31–36, xxxvii. 17–22). (1) *Kaphtor*, pomegranate-like knops or balls, associated with flowers in architectural ornamentation, also a *boss* from which, as crowning the stem, branches spring out. In Amos ix. 1 instead of "lintel" (*kaphtor*), and Zeph. ii. 14 transl. "the *sphere-like capital* of the column." The Heb. implies something *crowning* a work and at its top. (2) *Pequa'im* (1 Kings vi. 18, vii. 24), *gourdlike oval ornaments* running in straight rows, carved in the cedar wainscot of the temple interior, and an ornament cast round the great "sea" below the brim; in double row, ten to a cubit, two inches from centre to centre (1 Kings vi. 18, vii. 24). *Paqu'oth* means *wild gourds*.

Koa. Ezek. xxiii. 23. "Pekoa (*visitation*) and Shoa (rich) and Koa" (noble). Babylon is *the land of visitation*; actively, *visiting with judgment* Judah; passively, *to be visited with judgment* (Jer. l. 21). Marg. "rich and noble" in her prosperity above all kingdoms. Maurer explains, "the Babylonians and all the Chaldæans (Pekod), prefects (Shoa and Koa), rich," etc.

Kohath = *assembly*. Levi's second son; came down to Egypt with Levi and Jacob (Gen. xlvi. 11). Died 133 years old (Exod. vi. 16, 18). From him sprang Moses and Aaron (1 Chron. vi. 2); but AMRAM [see] their father is separated from the Amram, Kohath's son, by many omitted links in the genealogy, for at the exodus Kohath's posterity numbered 2750 between 30 and 50 years old (Num. iv. 35, 36), and the males young and old 8600, divided into the Amramites, Izharites, Hebronites, and Uzzielites (iii. 25–27, etc.). Their charge on the march was on the S. side of the tabernacle, to bear (iv. 15) the ark, the table, the candlestick, the altars, and vessels of the sanctuary, and the hangings, but not to take off the coverings put on by the sons of Aaron or touch them, on pain of death; Uzzah's fatal error (2 Sam. vi. 6, 7). They held high office as judges and rulers in things sacred and secular, and keepers of the dedicated treasures, and singers in the sanctuary (1 Chron. xxvi. 23–32, 2 Chron. xx. 19). Samuel was a Kohathite, and therefore so was Heman the singer, Samuel's descendant. Their inheritance was in Manasseh, Ephraim, and Dan (1 Chron. vi. 61–70; Josh. xxi. 5, 20–26).

Kolaiah. **1.** Neh. xi. 7. **2.** Jer. xxix. 21, 22.

Korah = *bald*. **1.** Esau's son, by Aholibamah (Gen. xxxvi. 5, 14, 18). A duke of Edom, born in Canaan before Esau migrated to mount Seir. **2.** Sprung from Eliphaz (xxxvi. 16), but probably it is a copyist's error from ver. 18. One MS. of the Samaritan pentateuch omits it. **3.** A son of Hebron, descended from Judah (1 Chron. ii. 43).

4. Son (or descendant) of Izhar, son of Kohath, son of Levi. Ringleader of the rebellion against Moses and Aaron (Num. xvi., xxvi. 9–11); the one solitary anecdote recorded of the 38 years' wandering, uncircumcision, and shame. Not content with his honourable post as a Levite "minister" to the sanctuary, K. "sought the priesthood also." Associated with him in the rebellion Dathan, Abiram, and On (the last is not mentioned subsequently), sprung from Reuben, who sought to regain the forfeited primogeniture and the primacy of their own tribe among Israel's tribes (1 Chron. v. 1). The punishment answered to the Reubenites' sin, their pride was punished by "Reuben's men being made few," so that Moses prayed "let Reuben live and not die," *i.e.* be saved from extinction (Deut. xxxiii. 6). Elizaphan of the youngest branch, descended from Uzziel (Num. iii. 27, 30), was preferred before K. of the elder Izharite branch and made "chief of the house of the father of the families of the Kohathites"; hence probably arose his pique against Moses. With the undesigned coincidence which characterizes truth we find the Reubenites encamped *next the Kohathites*, so the two were conveniently situated for plotting together (Num. ii.). K. with "250 princes of the assembly, famous in the congregation, men of renown" (not restricted to the tribe of Reuben: xxvii. 3), said to Moses and Aaron, "ye take too much upon you, seeing all the congregation are holy, every one of them, and the

Lord is among them" (comp. Exod. xix. 6). The Reubenites' sin was in desiring to set aside all special ministries, in which K. to gain their support joined them *ostensibly*; he did not really wish to raise the people to a level with the Levites, but the Levites alone to the level of the priests. K.'s sin answers to that of sacerdotalist ministers who, not content with the honour of the ministry (*nowhere in the N. T. are Christian ministers called* "sacrificing" or "sacerdotal priests," *hiereis*, a term belonging in the strict and highest sense to Jesus alone; restricted to Him and the Aaronic and pagan priests, and spiritually applied to *all Christians*: Matt. viii. 4; Acts xiv. 13; Heb. v. 6; Rev. i. 6, v. 10, xx. 6; 1 Pet. ii. 5, 9), usurp Christ's sacrificing and mediatorial priesthood; also to that of all men who think to be saved by their own doings instead of by His mediatorial work for us (Acts iv. 12). The Reubenites' sin answers to that of those who would set aside all ministers on the ground that all Christians are priests unto God. The fact that *all* Christians are "kings unto God" does not supersede the present need of kings and rulers, to whom the people delegate some of their rights and liberties. Moses gave them a respite for repentance till the morrow: "take you censers, fire, and incense before the Lord to-morrow . . . the man whom the Lord doth choose . . . shall be holy; ye take too much upon you, ye sons of Levi," retorting their own words. Men often charge others with the very sin which they themselves are committing. On Moses' sending for Dathan and Abiram they would not come, they retorted his own words: "*is it a small thing* (Num. xvi. 9, 13) that thou hast brought us up *out of a land that floweth with milk and honey* . . . thou hast not brought us into *a land that floweth with milk and honey*," etc. With studied profanity they describe *Egypt* as that which God had described *Canaan* to be. "Wilt thou put out the eyes of these men?" *i.e.* throw dust in their eyes, blind them to your non-fulfilment of your fine promises. Dathan and Abiram, their wives and children, stood at the door of their tents as though defying Moses to do his worst, when Moses by Jehovah's command told the people to get up from about the tabernacle of K., Dathan, and Abiram, *i.e.* from the tabernacle which these had set up in common opposition to the great tabernacle of the congregation. The three are mentioned here together as *joined in a common cause* though *not now together locally*. So the earth "clave asunder and swallowed up their houses and all the men (but not *the sons*, who probably shrank from their father's sin and escaped: xxvi. 11) belonging unto K.," viz. all who joined him in rebellion, viz. Dathan, Abiram, and their children. K.'s tent stood with the Kohathites, forming part of *the inner line* immediately S. of the tabernacle. Dathan's and Abiram's, as in the *outer line* on the same side, were contiguous to K.'s tent, yet sufficiently separate to admit of his tent not being swallowed up as was theirs. Fire from Jehovah (probably from the altar, Lev. x. 1–7) consumed K. and the 250 incense offerers who were apart "at the door of the tabernacle" (Num. xvi. 18, 19, 33–35). In ver. 27 K. is not mentioned with Dathan and Abiram, which shows that K. himself was elsewhere, viz. at the tabernacle door, when they were swallowed up. Thus the impression on a superficial reading of chap. xvi., that K., Dathan and Abiram, and the men and goods of all three alike, were swallowed up, on a closer inspection is done away, and chap. xvi. appears in minute and undesigned harmony with xxvi. 10, 11. Similarly Ps. cvi. 17, 18, distinguishes the end of Dathan and Abiram from K.: "the earth . . . swallowed up Dathan and . . . the company of Abiram. And a fire was kindled in their company," viz. K. and the 250; these, having sinned by *fire* in offering incense, were retributively punished by *fire*. K. had no opportunity of collecting his *children* about him, being away from his tent; he only had all the *men* of his family who abetted his rebellion along with him at the door of the tabernacle. "Despising dominion and speaking evil of dignities" is the sin of K. and he "perished by gainsaying," *i.e.* speaking against Moses, a warning to all self sufficient despisers of authority. The effect of this terrible warning on the survivors of K. was that the family attained high distinction subsequently. Samuel was a Korhite (1 Chron. vi. 22–28). Korhites under David had the chief place in keeping the tabernacle doors (1 Chron. vi. 32–37), and in the psalmody (ix. 19, 33). Eleven psalms are inscribed with their name as the authors (xlii., xliv., xlv., xlvi., xlvii., xlviii., xlix., lxxxiv., lxxxv., lxxxvii., lxxxviii.; comp. 2 Chron. xx. 19). [See JEHOSHAPHAT.] Their subject and tone are pleasant and cheerful, free from anything sad or harsh (Origen, Homily on 1 Sam.), more sublime and vehement than David's psalms, and glowing with spirituality and unction. Assir, Elkanah, and Abiasaph were respectively the son, grandson, and great grandson of K. (Exod. vi. 24, comp. 1 Chron. vi. 22, 23–37.)

Kore. 1. 1 Chron. xxvi. 1, ix. 19. 2. 2 Chron. xxxi. 14.

Koz. Ezra ii. 61, Neh. iii. 4, 21.

L

Laadah. Shelah's son, Judah's grandson; father, *i.e.* founder, of Mareshah of Judah (1 Chron. iv. 21).

Laadan. 1. 1 Chron. vii. 26. 2. Elsewhere LIBNI (1 Chron. vi. 17, xxiii. 7–9, xxvi. 21).

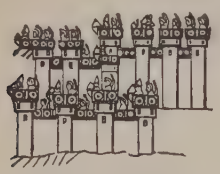
Laban=*white*. Bethuel's son; grandson of Nahor, Abraham's brother (Gen. xxviii. 5, xxix. 5). Rebekah's brother (xxiv. 29–31, 50, 51, 55). It was "when he saw the earring and bracelets" given by Eliezer to Rebekah he was lavish in his professions of hospitality, "come in thou blessed of the Lord; wherefore standest thou without?" etc. Bethuel either had just died (Josephus, Ant. i. 16, and Heb. tradition) or was of weak character, so that L. is prominent in arranging for Rebekah's marriage to Isaac [see BETHUEL]; but Niebuhr observes Eastern custom, then as now, gave brothers the main share in defending sisters' honour and settling as to their marriage (xxxiv. 13, Jud. xxi. 22, 2 Sam. xiii. 20–29). Active and stirring, but selfish and grasping. By his daughters Leah and Rachel he was progenitor of Reuben, Simeon, Levi, Judah (of which tribe Christ came), Issachar, and Zebulun, one half of the whole Israelite nation, besides Dinah. When Abraham emigrated to Canaan the part of the family to which L. belonged remained in Haran (Gen. xxvii. 43, xxix. 1, etc.). Ungenerously he took 14 years of Jacob his nephew's service, when Jacob had covenanted with him for seven only; he tried to retain his labour without paying his labour's worth (xxxi.). Ten times (*i.e.* very frequently, Num. xiv. 22) he changed his wages when constrained to remunerate him; and as a covetous master made Jacob accountable for all of the flock that were stolen or torn. Jacob, during the absence of L., sheepshearing, stole away with his family and flocks, crossing the Euphrates for the W.; on the third day L. heard of it, and after seven days overtook him E. of Jordan. His daughters felt they had no longer inheritance or interest in their father's house, as L. had sold them, as if strangers, to Jacob for his service, and took all the profit of that service to himself, virtually, said they, "devouring our money" (Gen. xxxi. 14–16), *i.e.* consuming the property brought to him by Jacob's service for us. Rachel stole the teraphim perhaps to ensure a prosperous journey. L. would have still sent him empty away but for God's interposition. L. then, suppressing in silence what had been his design really, pretended that his displeasure was only at Jacob's secret departure and the theft of his gods (xxxi. 5, 7, 9, 13, 16, 24, 26, 27, 29, 42), and that otherwise he would have "sent him away with songs, tabret, and harp." L. could cloak his covetousness with hypocrisy too. When about to make merchandise of his own kinsman, he said to Jacob at their first meeting "surely thou art my bone and my flesh."

[On the length of Jacob's service, 40 years probably, see JACOB.] L. imposed at the first seven years' close the unattractive Leah on him instead of the younger Rachel whom he loved and for whom he had served. Yet he was shrewd enough to appreciate the temporal prosperity which Jacob's presence by his piety brought with it, but he had no desire to imitate his piety (xxx. 27), and finally, when foiled by God in his attempts to overreach and rob Jacob, L. made a covenant with him, of which the cairn was a memorial, called by L, JEGAR SAHADUTHA, and by Jacob GALEED and MIZPAH [see]; it was also to be the bound beyond which neither must pass to assail the other.

Unscrupulous duplicity and acquisitiveness and hypocritical craft in L. were overruled to discipline Jacob whose natural character had much of the same elements, but without the hypocrisy, and restrained by genuine grace. L. was overmatched by Jacob's shrewdness, and restrained from doing him real hurt by God's interposition. Henceforth Israel's connection with the family of Haran ceased; providentially so, for the incipient idolatry and cunning worldliness of the latter could only influence for evil the former.

Laban=*whiteness*, possibly alluding to the *white* poplars growing near. Deut. i. 1. Perhaps Libnah (Num. xxxiii. 20); near the Elanitic gulf or the Arabah desert. The name may be preserved in *El Beyaneh*, W. of the Arabah, N. of Ezion Geber.

Lachish. A royal Canaanite city which joined the confederacy against Gibeon for submitting to Israel, and was taken by Joshua (xii. 11, x. 3, 5, 31, 32) "on the second day," which shows its strength; the other cities were taken in one day (ver. 35). Assigned to Judah, in the shephelah or "low hilly country" (xv. 33, 39). Rehoboam fortified it (2 Chron. xi. 9). To L. Amaziah fled from the conspirators, and was slain there (2 Kings xiv. 19, 2 Chron. xxv. 27). Sennacherib was at L. when Hezekiah begged peace. Thence he sent his first message to Hezekiah by Rabshakeh, and then having left L. to war against Libnah, from the latter sent again (2 Kings xviii. 14, 17, xix. 8). The strength of L. as a fortress is implied in 2 Chron. xxxii. 9, "Sennacherib laid siege against L. and all his power with him." It held out against Nebuchadnezzar (Jer. xxxiv. 7). Sennacherib's siege



THE SIEGE OF LACHISH.

of L. is still to be seen at Koyunjik represented on the slabs of his palace walls as successful, with the inscription "Sennacherib, the mighty king of Assyria, sitting on the throne of judgment before the city of L., I give permission for its slaughter." The Assyrian tents appear pitched within the walls, and the foreign worship going on. The town, as in Scripture, is depicted as on hilly ground, one part higher than the other. The background shows a hilly country covered with vines and figtrees; but immediately round the town are *palms*, indicating its nearness to the maritime plain where the palm best flourishes. His boasted success is doubtful from 2 Chron. xxxii. 1, "Sennacherib encamped against the fenced cities, and *thought to win them for himself*"; 2 Kings xix. 8, Jer. xxxiv. 7. L. was foremost in adopting some of the northern idolatry. Hence Micah (i. 13) warned the inhabitants of L. to flee on *the swift beast* (there is a play of like sounds between *L.* and *rechesh*), Sennacherib being about to make it his head quarters, for "she is the beginning of the sin to the daughter of Zion, for the transgressions of Israel were found in thee." The Jews returning from Babylon reoccupied L. (Neh. xi. 30.) Now *Um Lakis*, on a low round swell, with a few columns and fragments; in the middle of the plain, on Sennacherib's road to Egypt, whither he was marching, according to Robinson. Rather it answers to the great mound of *Tel el Hesy* ("hillock of the waterpit"), ten miles from Eleutheropolis (*Beit Jibrin*), and not far from *Ajlan* (Eglon). *Hesy* is a corruption of *L.*, the Heb. *caph* being changed into the guttural. *Tel el Hesy* commands the approach to the hills (Pal. Expl. Qy. Stat., Jan. 1878, p. 19, 20).

Lael. Num. iii. 24.

Lahad. 1 Chron. iv. 2.

Lahmam. A town in the shephelah or rolling hills of Judah (Josh. xv. 40). From the same root as Bethlehem, "the house of *bread*." Now *El Hamam*, six miles S.E. of *Ajlan* or Eglon, in a *wheat* producing region.

Lahmi. 1 Chron. xx. 5. [See ELHANAN and JAARE OREGIM.] 2 Sam. xxi. 19.

Laish=*lion*, L. being near its haunt, the wooded slopes of Bashan, Hermon, and Lebanon, and the jungles of lake Merom (see Deut. xxxiii. 22, "Dan . . . a lion's whelp . . . shall leap from Bashan"; also S. of Sol. iv. 8). DAN [see] called also Leshem (Jud. xviii. 7, 14, 27, 29; Josh. xix. 47). In Isa. x. 30, "cause it to be heard unto L." (*i.e.* shriek so as to be heard to the utmost northern boundary of the land) may refer to the L. at the source of the Jordan, four miles W. of Banias or Cæsarea Philippi. But probably it refers to another L., a village between Gallim and Anathoth, which are mentioned in the context; near Jerusalem. Then transl. "hearken, O Laishah"; "*answer* (*aniyah*, *Anathoth*, a play on similar sounds and sense) *her*, O *Anathoth*" (=*responses*, *i.e.* echoing the shriek of Gallim). [See LASHA.]

Laish. Father of PHALTIEL (Saul's daughter, Michal's husband) of GALLIM, a coincidence with the conjunction of the same names "L." and "Gallim" (Isa. x. 30, 1 Sam. xxv. 44, 2 Sam. iii. 15).

Lakum, Lakkum = *stopping the way*. On Naphtali's boundary, between Jabneel and Jordan (Josh. xix. 33). E. Wilton makes L. to be E. of Jordan; for Deut. xxxiii. 23, "possess thou *the sea* (*yam*) and the *sunny district*" (Speaker's Comm. *Darom*, E. Wilton "*the circuit*"), may imply, Naphtali possessed the entire basin, shut in by mountains, which contained the upper Jordan and lakes Merom and Tiberias. Josephus says Naphtali included the eastern parts. *Tubariyeh* (Tiberias) includes the E. as well as W. of the lake. E. Wilton identifies L. with *Arkub* E. of the lake. The meaning of L. accords, rugged rocks *stopping the way* along the S.E. shore. Lieut. Conder however identifies L. with *Kefr Kama* (Pal. Expl. Qy. Stat., Jan. 1878, p. 19).

Lamb. The sacrificial type of the Lamb of God, therefore the most frequent victim (Isa. liii. 7, John i. 29; *taleh*, Isa. lxv. 25, "a sucking lamb," 1 Sam. vii. 9, whence comes the Aramaic *talitha*, "maid," Mark v. 41). *Kebes*, *keseb*, a lamb from the first to the third year; offered in the daily morning and evening sacrifice (Exod. xxix. 38–41), on the sabbath (Num. xxviii. 9), at the new moon feasts (ver. 11), that of trumpets (xxix. 2), of tabernacles (ver. 13–40), pentecost (Lev. xxiii. 18–20), passover (Exod. xii. 5), at the dedication of the tabernacle (Num. vii.), Aaron's consecration (Lev. ix. 3), Solomon's coronation (1 Chron. xxix. 21), Hezekiah's purification of the temple (2 Chron. xxix. 21), Josiah's passover (xxxv. 7), women's purification after childbirth (Lev. xii. 6), at a leper's cleansing (xiv. 10–25), the passover presentation of firstfruits (xxiii. 12), for sins of ignorance (iv. 32), in beginning and closing the Nazarite's separation (Num. vi. 12, 14). *Amnos* is used in the Gospel of John, which describes the life and death of Jesus as the *paschal*, *sacrificial* Lamb. In John xxi. 15 alone *arnia* is used, so in Revelation also *arnion*. This *arnion* being a diminutive expresses endearment, viz. the endearing relation in which Jesus, now glorified, stands to us as the consequence of His previous relation as the sacrificed *amnos* on earth; so also our relation to Him, He the "precious Lamb," we one with Him and His *dear lambs* (Isa. xl. 11). *Kar*, "the wether": Mesha of Moab paid 100,000 as tribute to Israel (Isa. xvi. 1; 2 Kings iii. 4). *Tzon*, strictly "a flock" (Exod. xii. 21). *Seh*, each individual of a flock.

Lamech. 1. Son of Methusael, of Cain's line; the first polygamist; by Adah begat JABAL [see] and JUBAL, by Zillah Tubalcain and Naamah. The three, Adah, Zillah, and Naamah, are the only antediluvian women named. Transl. Gen. iv. 23, 24, "a man I slay (I am determined to slay) for my wound, a young man for my hurt; for (if) Cain shall be avenged sevenfold, L. (will be avenged) seventy and seven fold": whoever inflicts wound or blow (stripe) on me, man or youth, I will surely slay; if God will avenge Cain's cause, when assailed, sevenfold, I have power in my hands (*by the bronze and steel of Tubalcain's discovery*) to avenge myself ten times more. (Speaker's Comm., Keil, and Delitzsch.) In the common version L. calculates on impunity after homicide, because of his ancestor Cain's impunity; but it gives no explanation of why he should be avenged on any assailant *ten times more than Cain*. Possibly his reasoning is: *I slew a youth for a wound and bruise he inflicted on me*; as I did it under provocation, not as Cain without provocation and in cold blood, since Cain was protected by God's threat of sevenfold vengeance, I am sure of seventy and sevenfold vengeance on any assailant.

This is the earliest example of Hebrew poetry, the principle of versification

being parallelism, with rhythm, assonance, strophe, and poetic diction. Its enigmatical character shows its remote antiquity. Enoch's prophecy in Jude 14 was about the same age, and is also in parallelism. Delitzsch notices "that titanic arrogance which makes its own power its god (Hab. i. 11), and carries its god, *i.e.* its sword, in its hand," transl. Job xii. 6 "who make a god of their own hand." L. boasts thus, to assure his wives of security amidst the violence of the times, especially among the Cainites, which precipitated God's judgment of the flood (Gen. vi. 4, 11, 13). Poetry, God's gift to man, has been awfully desecrated, so that its earliest extant fragment comes not from paradise but the house of L., a man of violence and lust.

2. Noah's father; son of Methuselah, in Seth's line (Gen. v. 28, 29). A contrast to the Cainite L. and his profane and presumptuous boasting. In pious, believing hope, resting on the promise to Eve of a Redeemer, he by the Spirit foresaw in Noah (=*rest* or *comfort*) the second founder of the race, the head of a regenerated world; "this same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." Feeling the weary toil of cultivating a ground yielding weeds sooner than fruits, L. looked for the ground's redemption from the curse in connection with Noah. It shall be so at the glorious coming of Noah's Antitype (Rom. viii. 19–23, Matt. xix. 28, Rev. xxi. 1, 2 Pet. iii. 13).

Lamentations. Heb. *eechah*, called from the first word "How," etc., the formula in *beginning* a lamentation (2 Sam. i. 19). These "Lamentations" (we get the title from LXX., Gr. *threnoi*, Heb. *kinoth*) or five elegies in the Heb. Bible stand between Ruth and Ecclesiastes, among the *Chetubim*, or Hagiographa (holy writings), designated from the principal one, "the Psalms," by our Lord (Luke xxiv. 44). No "word of Jehovah" or Divine message to the sinful and suffering people occurs in Lamentations. Jeremiah is in it the sufferer, not the prophet and teacher, but a sufferer speaking under the Holy Spirit. Josephus (c. Apion) enumerated the prophetical books as *thirteen*, reckoning Jeremiah and Lamentations as one book, as Judges and Ruth, Ezra and Nehemiah. Jeremiah wrote "lamentations" on the death of Josiah, and it was made "an ordinance in Israel" that "singing women" should "speak" of that king in lamentation. So here he writes "lamentations" on the overthrow of the Jewish city and people, as LXX. expressly state in a prefatory verse, embodying probably much of the language of his original elegy on Josiah (2 Chron. xxxv. 25), and passing now to the more universal calamity, of which Josiah's sad death was the presage and forerunner. Thus the words originally applied to Josiah (Lam. iv. 20) Jeremiah now applies to the throne of Judah in general, the last representative of which, Zedekiah, had just been blinded and carried to Babylon (comp. Jer. xxxix. 5–7): "the breath of our nostrils, the anointed of Jehovah, was taken in their pits, of whom we said, Under his shadow we shall live among the (live securely in spite of the surrounding) heathen." The language, true of good Josiah, is too favourable to apply to Zedekiah personally; it is as royal David's representative, and type of Messiah, and Judah's head, that he is viewed. The young children fainting for hunger (Lam. ii. 6, 11, 12, 20, 21; iv. 4, 9; 2 Kings xxv. 3), the city stormed (Lam. ii. 7, iv. 12; 2 Chron. xxxvi. 17, 19), the priests slain in the sanctuary, the citizens carried captive (Lam. i. 5. ii. 9; 2 Kings xxv. 11) with the king and princes, the feasts, sabbaths, and the law no more (Lam. i. 4, ii. 6), all point to Jerusalem's capture by Nebuchadnezzar.

The subject is the Jerusalem citizens' sufferings throughout the siege, the penalty of national sin. The events probably are included under Manasseh and Josiah (2 Chron. xxxiii. 11, xxxv. 20–25), Jehoahaz, Jehoiakim, and Zedekiah (xxxvi. 3, etc.). "Every letter is written with a tear, every word is the sound of a broken heart" (Lowth). Terse conciseness marks the style which Jeremiah suits to his theme, whereas he is diffuse in his prophecies. The elegies are grouped in stanzas, but without artificial arrangement of the thoughts. The five are acrostic, and each elegy divided into 22 stanzas. The first three elegies have stanzas with triplets of lines, excepting elegy i. 7 and ii. 9, containing four lines each. The 22 stanzas begin severally with the 22 Heb. letters in alphabetical order. In three instances two letters are transposed: elegy ii. 16, 17; iii. 46–51; iv. 16, 17. In the third elegy each line of the three forming every stanza begins with the same letter. The fourth and fifth elegies have their stanzas of two lines each. The fifth elegy has 22 stanzas, but not beginning alphabetically, the earnestness of *prayer* with which the whole closes breaking through the trammels of form. Its lines are shorter than the rest, which are longer than is usual in Heb. poems, and contain 12 syllables marked by a cæsura about the middle, dividing each line into two not always equal parts. The alphabetical arrangement suited didactic poems, to be recited or sung by great numbers; Ps. xxv., xxxiv., xxxvii., cxi., cxii., cxlv., especially cxix., Prov. xxxii. 10–31, are examples. It was adopted to help the memory, and is used to string together reflections not closely bound in unity, save by the general reference to a common subject.

David's lament over Jonathan and Saul, also that over Abner, are the earliest specimens of sacred elegy (2 Sam. i. 17–27, iii. 33, 34). Jeremiah in his prophecies (ix. 9, 16, 19; vii. 29) has much of an elegiac character. The author of Lamentations was evidently an eye witness who vividly and intensely realizes the sufferings which he mourns over. This strong feeling, combined with almost entirely uncomplaining (Lam. iii. 26, 27, 33–42) resignation under God's stroke, and with turning to Him that smote Jerusalem, is just what characterizes Jeremiah's acknowledged writings. The writer's distress for "the virgin daughter of his people" is common to Jeremiah (xiv. 17, viii. 21, ix. 1) and Lamentations (i. 15, ii. 13). The same pathos, his "eyes running down with water" (Lam. i. 16, ii. 11, iii. 48, 49) for Zion, appears in both (Jer. xiii. 17), and the same feeling of terror on every side (Lam. ii. 22; Jer. vi. 25, xlvi. 5). What most affects the author of each is the iniquity of her prophets and priests (Lam. ii. 14, iv. 13; Jer. v. 30, 31, xiv. 13, 14). His appeal in both is to Jehovah for judgment (Lam. iii. 64–66, Jer. xi. 20); Edom, exulting in Zion's fall, is warned that God's winecup of wrath shall pass away from Zion and be drunk by Edom (Lam. iv. 21; Jer. xxv. 15–21, xlix. 12).

As a prophet Jeremiah had foretold Zion's coming doom, and had urged submission to Babylon which was God's instrument, as the only means of mitigating judgment. But now that the stroke has fallen, so far from exulting at the fulfilment of his predictions on the Jewish rulers who had persecuted him, all other feelings are swallowed up in intense sorrow. To express this in a form suitable for use by his fellow countrymen was a relief by affording vent to his own deep sorrow; at the same time it was edifying to them to have an inspired form for giving legitimate expression to theirs.

The first elegy (i.) strikes the keynote, *the solitude of the city once so full!* Her grievous sin is the cause. At one time he speaks of her, then introduces her personified, and uttering the pathetic appeal (antitypically descriptive of her Antitype Messiah), "Is it nothing to you, all ye that pass by? Behold . . . if there be any sorrow like unto my sorrow," etc. (Lam. i. 12). Justifying the Lord as "righteous," she condemns herself, and looks forward to His one day making her foe like unto her. The second elegy (ii.) dwells on *the city's destruction*, her breach through which like a sea the foe poured in, the famine, the women eating their little children (fulfilling Deut. xxviii. 53), the priest and prophet slain in the sanctuary, the king and princes among the Gentiles, the law no more, the past vanity of the prophets forbearing to discover Zion's iniquity, retributively punished by the present absence of vision from Jehovah (Lam. ii. 9, 14). The third elegy dwells on *his own* affliction (iii. 1, etc.), his past derision on the part of all the people; the mercies of the Lord new every morning, his hope; his sanctified conviction that it was good for him to have borne the yoke in youth, and now to wait for Jehovah's salvation. Here he uses language typical of Messiah (iii. 8, 14, 30, 54; Ps. lxix., xxii.; Isa. l. 6). He also indirectly teaches his fellow countrymen that "searching our ways and turning again to the Lord," instead of complaining against what is the punishment due for sins, is the true way of obtaining deliverance from Him who

"doth not afflict willingly the children of men." The fourth elegy recapitulates the woes of Zion, contrasting *the past preciousness of Zion's sons, and her pure Nazarites, with the worthlessness of their present estimation.* It is "the Lord who hath accomplished His fury" in all this; for the kings of the earth regarded Zion as impregnable, but now recognise that it is because of "uncleanness" the Jews are wanderers. But Edom, now exulting in her fall, shall soon be visited in wrath, whilst Zion's captivity shall cease. The fifth elegy (Lam. v.) is *prayer to Jehovah* to consider "our reproach," slaves ruling His people, women ravished, young men grinding, children sinking under burdens of wood, "the crown" of the kingdom and priesthood "fallen," and Zion desolate. But one grand source of consolation is Jehovah's eternal rule (ver. 19), which, though suffering His people's affliction for a time, has endless years in store wherein to restore them, the same ground of hope as in Ps. cii, 12, 26, 27. So they pray, "turn Thou us unto Thee, O Lord, and we shall be turned," "for wouldest Thou utterly reject us?" Impossible.

On the 9th of the month Ab (July) the returning Jews yearly read Lamentations with fasting and weeping in commemoration of the past miseries. The Jews still use it at "the place of wailing" at Jerusalem. In our English Bible Lamentations fitly comes after the last chapters of Jeremiah describing the calamity which is the theme of sorrow in Lamentations. The gleams of believing and assured hope break forth at the close, so that there is a clear progress from the almost unrelieved gloom of the beginning (i. 2, 9, 17, 21); it recognises Jehovah's (LORD in capitals) sovereignty in punishing, by repeating seven times the name Adonai (*Lord* in small letters): iii. 22, 31, 33, iv. 21, 22, v. 19–22.

Lamentations corresponds in tone to Job and Isa. xl. 1—lxvi. "Comfort ye My people" is God's answer to Lam. i. 21, "there is none to comfort me." Comp. Lam. iii. 35, 36, with Job viii. 3, xxxiv. 12; Lam. iii. 7, 14, with Job iii. 23, xix. 8, xxx. 9; Lam. iii. 10–12, 30, with Job vii. 20, x. 16.

Lamp. [See CANDLE, CANDLESTICK.] The ordinary means of lighting apartments. In Jud. vii. 16, 20, lamps mean torches; so John xviii. 3, Matt. xxv. 1. The terra cotta and bronze handlamps from Nimrud and Koyunjik perhaps give a good idea of the Bible lamp. The Egyptian *kandeel* or common lamp is a small glass vessel with a tube in the bottom in which is stuck a wick of cotton twisted round straw. Water is poured in first, then the oil. The usual symbols of the early Christian lamps found at Jerusalem are the cross, the seven branched candlestick, the palm (John xii. 13, Rev. vii. 9). The rudeness of the lamps indicates the poverty of the early saints at Jerusalem. The inscriptions that occur are "the light of Christ shineth to all," and the initials I X Θ, "Jesus Christ God."

Landmark. A stone or post usually, easily removable, whence the charges against its removal were needed (Deut. xix. 14, xxvii. 16).

Laodicea. A city of Phrygia. Originally Diospolis, then Rhoas, then L. Site of one of the seven churches addressed by Christ through John (Rev. i. 11, iii. 14). In Paul's epistle to the COLOSSIANS (iv. 13–16) L. is associated with Colossæ and Hierapolis, which exactly accords with its geographical position, 18 miles W. of Colossæ, six miles S. of Hierapolis. It lay in the Roman province "Asia," a mile S. of the river Lycus, in the Mæander valley, between Colossæ and Philadelphia. A Seleucid king, Antiochus II., Theos, named it from Laodice his wife. Overthrown often by earthquakes. It was rebuilt by its wealthy citizens, without state help, when destroyed in A.D. 62 (Tacitus, Ann. xiv. 27). This wealth (arising from its excellent wools) led to a self satisfied "lukewarm" state in spiritual things, which the Lord condemns as more dangerous than positive icy coldness (Rev. iii. 14–21). The two churches most comfortable temporally are those most reproved, Sardis and L.; those most afflicted of the seven are the most commended, Smyrna and Philadelphia. Subsequently the church was flourishing, for it was at a council at L., A.D. 361, that the Scripture canon was defined.

"The epistle from L." (Col. iv. 16) is Paul's epistle to the Laodiceans which the Colossians were to apply to them for. Not the epistle to the Ephesians, for Paul was unlikely to know that his letter to the Ephesians would have reached L. at or near the time of the arrival of his letter to the Colossians. In 1 Cor. v. 9 similarly an epistle is alluded to, no longer extant, the Holy Spirit not designing it for further use than the local and temporary wants of a particular church. The apostle's epistles were publicly read in the church assemblies, being thus put on a level with the O. T. and Gospels, which were similarly read.

The angel of the Laodicean church is supposed to be Archippus whom Paul 30 years before had warned to be diligent in fulfilling his ministry (Col. iv. 17). The "lukewarm" state, if the transitional stage to a warmer, is desirable (for a little religion, if real, is better than none), but fatal when an abiding state, for it is mistaken for a safe state (Rev. iii. 17). The danger is of disregarded principle; religion enough to lull the conscience, not to save the soul; halting between two opinions (1 Kings xviii. 21, 2 Kings xvii. 41, Ezek. xx. 39, Matt. vi. 24). The hot (at Hierapolis) and cold springs near L. suggested the simile. As worldly poverty favours poverty of spirit (Matt. v. 3, comp. Luke vi. 20), so worldly riches tend to spiritual self sufficiency (Hos. xii. 8). Paul's epistle to the neighbouring Colossæ was designed for L. also, though Paul had not seen the Christians there at the time (Col. ii. 1, 3; iv. 6); it tells L. "in whom" to find "hidden all the treasures of wisdom and knowledge," whereas she thought she had all sufficiency in herself, "because thou sayest I am rich," etc. He endured a sore conflict, striving in anxious prayer in behalf of the churches of Ephesus and L. that they might be delivered from Judaizing teachers, who blended Eastern theosophy and angel worship with Jewish asceticism and observance of new moons and sabbaths, professing a deeper insight into the world of spirits and a nearer approach to heavenly purity and intelligence than the simple gospel afforded (Col. ii. 8, 9, 16–23). A few arches and part of an amphitheatre are all the remains left of L. Now *Denishu.*

Lapidoth=*torches.* Deborah's husband (Jud. iv. 5).

Lapwing: *dukiphath,* akin to the Coptic *kukusha.* Rather *the hoopoe* (Lev. xi. 19, Deut. xiv. 18).

THE HOOPOE.

Its cry or *whoop* gives its name. The Arabs superstitiously reverence it, and call it "the doctor" as if possessing therapeutic qualities. Its head is used in magical spells. The Bedouins believe it to be inhabited by departed spirits. The Heb. perhaps means *double crested*; the hoopoe has two parallel rows of elevated feathers arranged laterally. Its imposing crest and beak, and its curious way of bending till the beak touches the ground, whilst it raises and depresses the crest, led to the Arab supposition of its power to point out hidden wells beneath; whence arose its Gr. name *epops,* "the inspector." Its unclean habits, searching for worms and insects in dunghills, and the superstition with which the heathen regarded it, led to the Mosaic ranking of it among unclean birds.

Lasæa. A city in Crete, a few miles E. of Fair Havens (Acts xxvii. 8). See Smith's Voyage and Shipwreck of St. Paul, 2nd ed., app. iii., 262, 263.

Lasha. Gen. x. 19; the S.E. limit of Canaan=Callirhoe, famed for warm springs, E. of the Dead Sea. L. means "fissure," appropriate to the chasm *Zerka Main,* through which the Callirhoe waters find an outlet to the sea. E. Wilton (Imp. Dict.) suggests that LAISH [see] at the Jordan's sources is L., for the Canaanites probably had no settlement E. of the Dead Sea. The N.W. bound (Sidon), the S.W. (Gaza), and the S.E. (Sodom) being given, we naturally expect the N.E., which Laish is (Gen. x. 19); the spies found the Canaanites dwelling "by the side of the Jordan" (Num. xiii. 29), probably therefore at its sources at Laish. Laish moreover was connected with Canaanite Sidon, though far from it (Jud. xviii. 7, 28). The *gorge* of wady el Asal, descending from mount Hermon over against

Laish, between two high bulwarks, fulfils the requirements of the derivation. *Asal* also is the inversion of L.

Lasharon. A Canaanite town, the king of which Joshua slew (xii. 18), probably now *Saruneh*, S.W. of Tiberias. The *la* prefixed marks *the district*, its absence the town (Gesenius). In the Egyptian traveller's account (Hieratic papyrus, Brit. Mus. 1842) Saruna answers to Saruneh; now *Sirin* in the region called Sarona, between mount Tabor and lake Tiberias.

Latchet. The thong fastening the sandal to the foot; from Anglo-Saxon *laeccan*, to fasten; whence *latch*. To unloose it was a slave's office for a great man (Luke iii. 16).

Lattice: *eshnab, sebakah, charakkim* (Jud. v. 28, 2 Kings i. 2, Prov. vii. 6, "casement"; S. of Sol. ii. 9). A latticed window with reticulated network through which the cool air entered, whilst the sun's rays were averted. Glass was not yet used for windows, though it was well known.

LATTICE.

Laver. It and the altar stood in the court of the tabernacle. Consisting of the laver itself and a base, both of brass. In it the priests were bound to wash their hands and feet in approaching the altar and entering the tabernacle, on pain of death. Constructed of the polished metallic looking glasses which the devout women (assembling at the door of the tabernacle of God's meeting His people) offered, renouncing the instrument of personal vanity for the sake of the higher beauties of holiness. The word of God is at once a mirror wherein to see ourselves and God's image reflected, and the means of sanctifying or cleansing (2 Cor. iii. 18; Jas. i. 23-25; Eph. v. 26; Exod. xxx. 18, 19, xxxviii. 8). The women made a like sacrifice of ornaments ("tablets," rather *armlets*) for the Lord's honour (xxxv. 22). On solemn occasions the priest had to bathe his whole person (xxix. 4, Lev. xvi. 4). The *kiyor*, "laver," was probably the *reservoir*; the base received and held water from it, and was the place for washing. Thus the water was kept pure till drawn off for use.

In Solomon's temple there was one great brazen "sea" for the priests to wash in, and ten lavers on bases which could be wheeled about, for washing the animal victims for burnt offering, five on the N., five on the S. sides of the priests' courts; each contained 40 "baths" (1 Kings vii. 27, 39; 2 Chron. iv. 5, 6). Ahaz mutilated the bases; and Nebuzaradan carried away the remainder (2 Kings xvi. 17, xxv. 13). No lavers are mentioned in the second or Herod's temple. Solomon's "molten sea" was made of the copper captured from Tibhath and Chun, cities of Hadarezer king of Zobah (1 Chron. xviii. 8), five cubits high, ten diameter, 30 circumference; one handbreadth thick; containing 3000 baths according to Chronicles, but 2000 in Kings; 2000 is probably correct, Chronicles reading is a transcriber's error. It is thought that it bulged out below, but contracted at the mouth to the dimensions in 1 Kings vii. 23-26. A double row of *gourds* ("knops"), 5+5 or 10 in each cubit, ran below the brim. The brim or lip was wrought curving outward like a lily or lotus flower. Layard describes similar vessels at Nineveh, of smaller size. The 12 oxen represent the 12 tribes of Israel the priestly nation, which cleansed itself here in the person of its priests to appear holy before the Lord. The sacrificial animals, the oxen, represent the priestly service. The "oxen" in 2 Chron. iv. 3 instead of "gourds" or "knops" in Kings is a transcriber's error.

The "holy water" in the trial of jealousy (Num. v. 17), and in consecrating the Levites by purifying and sprinkling, was probably from the laver (viii. 7); type of the true and efficacious sprinkling of Christ's blood on the conscience (Heb. ix. 9, 10, x. 22; Tit. iii. 5; Eph. v. 26); not to be so washed entails eternal death. The *hands* and *feet* need daily cleansing, expressing *those members in general most exposed to soils*; but the *whole body* needs but once for all *bathing* (Gr. *louo*), just as once for all regeneration needs not repetition, but only the removal of partial daily stains (Gr. *nipto*). John xiii. 1-10, "he that is *bathed* has no need save to wash (*the parts* soiled, viz.) his feet."

Law. The whole history of the Jews is a riddle if Moses' narrative be not authentic. If authentic he was inspired to give the law; for he asserts God's immediate commission. Its recognised inspiration alone can account for the Israelites' acquiescence in a burdensome ritual, and for their intense attachment to the Scriptures which condemn them as a stiffnecked people. A small isolated people, no way distinguished for science or art, possessed the most spiritual religion the world has ever seen: this cannot have been of themselves, it must be of God. No Israelite writer hints at the possibility of fraud. The consentient belief of the rival kingdoms northern Israel and Judah, the agreement in all essential parts between the Samaritan pentateuch and the pentateuch of the Jews who excommunicated the Samaritans as schismatics, accords with the Divine origination of the Mosaic law. Even Israel's frequent apostasies magnify the Divine power and wisdom which by such seemingly inadequate instruments effected His purpose of preserving true religion and morality, when all the philosophic and celebrated nations sank deeper and deeper into idolatry and profligacy. Had Egypt with its learning and wisdom, Greece with its philosophy and refinement, or Rome with its political sagacity, been the medium of revelation, its origination would be attributed to man's intellect. As it is, the Mosaic law derived little of its influence from men of mere human genius, and it was actually opposed to the sensual and idolatrous inclinations of the mass of the people. Nothing short of its origin being Divine, and its continuance effected by Divine interposition, can account for the fact that it was only in their prosperity the law was neglected; when adversity awakened them to reflection they always cried unto God and returned to His law, and invariably found deliverance (Graves, Pent. ii. 3, § 2). Unlike the surrounding nations, the Jews have their history almost solely in the written word. No museum possesses sculptured figures of Jewish antiquities, such as are brought from Egypt, Nineveh, Babylon, Persepolis, Greece, and Rome. The basis of Israel's polity was the decalogue, the compendium of the moral law which therefore was proclaimed first, then the other religious and civil ordinances. The end of Israel's call by the holy God was that they should be "a holy nation" (Lev. xix. 2), a mediatorial kingdom between God and the nations, witnessing for Him to them (Isa. xliii. 10-12), and between them and Him, performing those sacrificial ordinances through the divinely constituted Aaronic priests, which were to prefigure the one coming Sacrifice, through whom all the Gentile nations were to be blessed. Thus Israel was to be "a kingdom of priests," each subject a priest (though their *exercise* of the sacrificial functions was *delegated* to one family as their representative). and God was at once civil and spiritual king; therefore all the theocratic ordinances of the Sinaitic legislation were designed to minister toward holiness, which is His supreme law. Hence the religious ordinances had a civil and judicial sanction annexed, and the civil enactments had a religious bearing. Both had a typical and spiritual aspect also, in relation to the kingdom of God yet to come. Whilst minute details are of temporary and local application their fundamental principle is eternal, the promotion of God's glory and man's good. It is because of this principle pervading more or less all the ordinances, civil and ceremonial alike, that it is not always easy to draw a line between them. Even the moral law is not severed from but intimately bound up with both. The *moral* precepts are eternally obligatory, because based on God's own unchangeable character, which is reflected in the enlightened conscience; their *positive* enactment is only to clear away the mist which sin has spread over even the conscience. The *positive* precepts are obligatory only because of enactment, and so long as the Divine Legislator appointed them to remain in force. This is illustrated in Hosea vi. 6, "I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings." God did desire "sacrifices" (for He instituted them), but *moral obedience* more: for this is the end for which *positive* ordinances, as sacrifices, were instituted; *i.e.*, sacrifices and *positive* ordinances, as the sabbath, were to be observed, but not made the plea for

setting aside the *moral duties*, justice, love, truth, obedience, which are eternally obligatory. Comp. 1 Sam. xv. 22; Ps. l. 8, 9, li. 16, 17; Isa. i. 11, 12; Mic. vi. 6–8; Matt. xxiii. 23, ix. 13, xii. 7.

Torah, "law," means strictly a *directory*. Authoritative enactment is implied. The elements of the law already existed, but scattered and much obscured amidst incongruous usages which men's passions had created. The law "was added because of *the* transgressions" of it, *i.e.*, not to remove all transgressions, for the law rather stimulates the corrupt heart to disobedience (Rom. vii. 13), but to bring them out into clearer view (Gal. iii. 19; Rom. iii. 20 end, iv. 15, v. 13, vii. 7–9), to make men more conscious of their *sins* as being transgressions of the law, so to make them feel need and longing for the promised Saviour (Gal. iii. 17–24), "the law was our schoolmaster (*paidagogos*, rather *guardian servant leading us to school*), to bring us to Christ." The law is closely connected with the promise to Abraham, "in thy seed shall all families of the earth be blessed" (Gen. xii. 3). It witnessed to the evil in all men, from which the promised Seed should deliver men, and its provisions on the other hand were the chief fence by which Israel was kept separate from surrounding heathendom, the repository of Divine revelation for the future good of the world, when the fulness of the time should come.

The giving of the law marked the transition of Israel from nonage to full national life. The law formally sanctioned, and grouped together, many of the fragmentary ordinances of God which existed before. The sabbath, marriage, sacrifices (Gen. ii., iv.; Exod. xvi. 23–29), distinction of clean and unclean (Gen. vii. 2), the shedding of blood for blood (ix. 6), circumcision (xvii.), the penalty for fornication, and the Levirate usage (a brother being bound to marry and raise up seed by a deceased brother's widow, xxxviii. 8, 24) were some of the patriarchal customs which were adopted with modifications by the Mosaic code. In some cases, as divorce, it corrected rather than sanctioned objectionable existing usages, suffering their existence at all only because of the hardness of their hearts (Matt. xix. 7, 8). So in the case of a disobedient son (Deut. xxi. 18–21), severe as is the penalty, it is an improvement upon existing custom, substituting a judicial appeal to the community for arbitrary parental power of life and death. The Levirate law limited rather than approved of existing custom. The law of the avenger of involuntarily-shed blood (Deut. xix. 1–13, Num. xxxv.) mercifully restrained the usage which was too universally recognised to admit of any but gradual abolition. It withdrew the *involuntary* homicide from before the eyes of the incensed relatives of the deceased. No satisfaction was allowed for *murder*; the murderer had no asylum, but could be dragged from the altar (Exod. xxi. 14, 1 Kings ii. 28–34). The comparative smallness of that portion of the Sinaitic law which concerns the *political constitution* harmonizes with the alleged time of its promulgation, when as yet the form of government was not permanently settled. The existing patriarchal authorities in the family and tribe are recognised, whilst the priests and Levites are appointed to take wholly the sacred functions and in part also the judicial ones. The contingency of a kingly government is provided for in *general* directions (Deut. xvii. 14–20). The outline of the law is given Exod. xx.—xxiii.; the outline of the ceremonial xxv.—xxxi.

The decalogue (a term first found in Clemens Alexandr. Pedag. iii. 12) is the heart of the whole, and therefore was laid up in the ark of the covenant beneath the mercy seat or *propitiatory* (*hilasterion*), intimating that it is only as *covered over by Divine atoning mercy* that the law could be the centre of the (Rom. iii. 25, 26) covenant of God with us. The law is the reflection of the holy character of the God of the covenant, the embodiment of the inner spirit of the Mosaic code. "The ten commandments" (Heb. *words*, Exod. xxxiv. 28) are frequently called "the testimony," viz. of Jehovah against all who should transgress (Deut. xxxi. 26, 27). By the law came "the knowledge of sin" (Rom. iii. 20, vii. 7). Conscience, without the law, caused only a vague discomfort to the sinner. But the law of the decalogue, when expressed definitely, convicted of sin, and was therefore "a ministration of condemnation" and "of death, written and engraven on stones" (2 Cor. iii. 7, 9). Its preeminence is marked by its being the first part revealed; not like the rest of the code through Moses, but by Jehovah Himself, with attendant angels (Deut. xxxiii. 2, Acts vii. 53, Gal. iii. 19, Heb. ii. 2); written by God's finger, and on stone tables to mark its permanence. The number ten expresses *completeness, perfection* (Ps. xix. 7, Exod. xxvii. 12, 1 Kings vii. 27, Matt. xxv. 1). They were "the tables of the covenant," and the ark, because containing them, was called "the ark of the covenant" (Deut. iv. 13, Josh. iii. 11). The record in Deut. v. 6–21 is a slight variation of Exod. xx. 2–17. The fourth commandment begins with "keep" instead of "remember," the reason for its observance in Deuteronomy is *Israel's deliverance from Egypt* instead of *God's resting from creation*. Deuteronomy is *an inspired free repetition of the original* in Exodus, suited to Moses' purpose of *exhortation*; hence he refers to the original, in the fifth commandment adding "as the Lord thy God commanded thee." "And" is inserted as suited to the *narrative* style which Deuteronomy combines with the *legislative*. "Desire" is substituted for "covet" in the tenth. None but Moses himself would have ventured to alter an iota of what Moses had ascribed to God in Exodus. The special reason for the fourth, applying to the *Israelites*, does not interfere with the earlier and more universal reason in Exodus, but is an additional motive for their observing the ordinance already resting on the worldwide basis. Coveting the *house* in Exodus precedes, but in Deuteronomy succeeds, coveting the *wife*; evidently all kinds of coveting are comprised in the *one* tenth commandment. As the seventh and eighth forbid *acts* of adultery and theft, so the tenth forbids the *desire* and so seals the inner spirituality of all the commandments of the second table. The claims of God stand first. The love of God is the true spring of the love of our fellow men. Josephus (c. Apion ii. 17) says: "Moses did not (as other legislators) make religion part of virtue, but all other virtues parts of religion." The order of the ten indicates the Divine hand; God's being, unity, exclusive deity, "have no other gods *before My face*" (Heb. iv. 13); His worship as a Spirit without idol symbol; His name; His day; His earthly representatives, *parents*, to be *honoured*; then regard for one's neighbour's life; for his second self, his wife; his property; character; bridling the desires, the fence of duty to one's neighbour and one's self. As *deed* is fenced by the sixth, seventh, and eighth, so *speech* by the ninth, and the *heart* by the tenth. It begins with *God*, ends with the *heart*. The fourth and fifth have a *positive* form, the rest *negative*. It is a witness *against man's sin*, rather than a giver of holiness. Philo and Josephus (Ant. iii. 6, § 5) comprise the first five in the first table, the last five in the second. Augustine, to bring out the Trinity, made our first and second *one*, and divided our tenth into coveting the wife and coveting the rest; thus three in the first table, seven in the second. But the command to have only *one God* is quite distinct from *the prohibition to worship Him by an image*, and coveting the wife and the other objects falls under *one* category of unlawful *desire*. *Love to God* is expressly taught in the second commandment, "mercy to thousands *in them that love Me* and keep My commandments." The five and five division is the best. *Five* implies *imperfection*; our duty to God being imperfect if divorced from duty to our neighbour. *Five* and *ten* predominate in the proportions of the tabernacle. Piety towards the earthly father is closely joined to piety towards the heavenly (Heb. xii. 9, 1 Tim. v. 4, Mark vii. 11). Special sanctions are attached to the second, third, fourth, and fifth commandments. Paul (Rom. xiii. 8, 9) makes the second table, or duty to our neighbour, comprise the sixth, seventh, eighth, ninth, and tenth, but not the fifth commandment.

Spiritual Jews penetrated beneath the surface, and so found in the law peace and purity viewed in connection with the promised Redeemer (Ps. i. 2, xix., cxix., xv., xxiv.; Isa. i. 10–18; Rom. ii. 28, 29). As (1) the decalogue gave the moral tone to all the rest of the law, so (2) the ceremonial part taught symbolically purity, as required by all true subjects of the kingdom of God. It declared the touch of the dead defiling, to remind men that sin's wages is death. It dis-

tinguished clean from unclean foods, to teach men to choose moral good and reject evil. The sacrificial part (3) taught the hope of propitiation, and thus represented *the original covenant of promise*, and pointed on to Messiah, through whom the sense of guilt, awakened by the moral law which only condemns men through their own inability to keep it, is taken away, and peace with God is realized.

Two particulars are noticeable: (1) *Moses does not inculcate as sanctions of his laws the rewards and punishments of a future life*; (2) he does use as a sanction God's declaration that He "visits the iniquity of the fathers upon the children to the third and fourth generation of them that fear Him, and shows mercy unto thousands (*to the thousandth generation*) of them that love Him and keep His commandments" (Exod. xx. 5, 6). The only way we can account for the omission of a future sanction, which all other ancient lawgivers deemed indispensable (Warburton, Div. Legation), is the fact established on independent proofs, viz. that Israel's government was administered by an extraordinary providence, distributing reward and punishment according to obedience or disobedience severally. But whilst not sanctioning his law by future rewards or punishments, Moses shows both that he believed in them himself, and sets forth such proofs of them as would suggest themselves to every thoughtful and devout Israelite, though less clearly than they were revealed subsequently under David, Solomon, and the prophets, when they became matter of general belief. Christ shows that in the very title, "the God of Abraham," etc., in the pentateuch the promise of the resurrection is by implication contained (Matt. xxii. 31, 32). [See RESURRECTION.] Scripture (Heb. iv. 2, Gal. iii. 8) affirms the gospel was preached unto Abraham and to Israel in the wilderness, as well as unto us. The Sinai law in its sacrifices was the bud, the gospel the flower and ripened fruit. The law was the gospel in miniature, which Jesus the Sun of righteousness expanded. So David (Ps. xxxii., Rom. iv. 6). On the hope of a future life being held by those under the law see Num. xxiii. 10; Ps. xvi. 8–11, xvii. 15, xxi. 4, lxxiii. 24, xlix. 14, 15; Isa. xxvi. 19, xxv. 8, lvii. 1, 2; Dan. vii. 9, 10, 13, 14, xii. 2. The sense of Ps. cxxxix. 24 is "see if there be any way of *idolatry* ('*otzeb*, as in Isa. xlviii. 5; the Heb. also means *pain* which is the sure issue of idolatry) in me, and lead me in the way *everlasting*" promised to David and his seed in Messiah (comp. 1 John v. 21; Prov. viii. 35, xii. 28, xiv. 32, xxi. 16, xxiv. 11; Eccles. viii. 11, 12, xi. 9, xii. 7, 13, 14; 2 Kings ii. 11, 12, xiii. 21; Ezek. xxxvii.; Hos. xiii. 14, vi. 2; Joel ii. 32; Job xix. 23–27). Life in man is in Gen. i. 26, 27, ii. 7, distinguished from life in brutes: "Jehovah Elohim breathed into his nostrils the breath of life, and man became a living soul"; "God created man in His own image." It is not *immateriality* which distinguishes man's life from the brutes' life, for the vital principle is immaterial in the brute as in man; it can only be the *continuance of life after death of the body*, conscience, spirit, and sense of moral responsibility, as well as power of abstract reasoning. Acts xxiv. 14, 15, 25 shows the prevalent belief in St. Paul's day as to the resurrection and judgment to come. Christ asserts that by searching the O. T. scriptures eternal life and the promise of Messiah was to be found (John v. 39).

The barrenness of Judæa has been made an objection by Voltaire against Scripture truth, which represents it as "flowing with milk and honey." But the very barrenness is the *accomplishment of Scripture prophecies*, and powerfully confirms the O. T. The structure of the Mosaic history confirms the reality of the miracles on which the truth of the extraordinary providence rests. Common events are joined with the miraculous so closely that the acknowledged history of this singular people would become unaccountable, unless the MIRACLES [see] with which it is inseparably joined be admitted. The miracles could not have been credited by the contemporary generation, nor introduced subsequently into the national records and the national religion, if they had not been real and Divine. The Jewish ritual and the singular constitution of the tribe of Levi commemorated them perpetually, and rested on their truth. The political constitution and civil laws presuppose an extraordinary providence limiting the legislative and executive authorities. So also the distribution and tenure of land, the sabbatic and jubilee years, the three great feasts requiring all males to meet at the central sanctuary thrice each year. Present, rather than invisible and future, sanctions were best fitted at that time to establish the superiority of the true God before Israel and heathendom. The low intellectual and moral state of most Israelites incapacitated them from rising above the desires of the present world to look forward to future retributions, which their spiritual dulness would make them feel doubtful of, until first a present special providence visibly proved His claim on their faith and obedience, and prepared them to believe that the same Divine justice which had heretofore visibly governed the youth of Israel's existence would in a future state reward or punish according to men's deserts, when the present extraordinary providence should be withdrawn. Moreover, *national* obedience or transgression could *as such* be recompensed only by temporal prosperity or adversity (for nations have their existence only in the present time). These therefore the Divine King of the theocracy dispensed with an immediate and visible execution, which only partially appears in His present more invisible, though not less real, government of all nations. Offences against the state and individuals were punished, as also offences against God its head. In Israel's history a visible specimen was given of what is true in all ages and nations, though less immediately seen now when our calling is to believe and wait, that "righteousness exalteth a nation, but sin is a reproach to any people" (Prov. xiv. 34).

The distinction of clean and unclean animals relates to sacrifices. Some animals by filthy, wild, and noxious natures suggest the presence of evil in nature, and therefore give the feeling of unfitness for being offered as symbols of atonement or thanksgiving before the holy God. Others, tame, docile, useful to man, of the flock and herd, seem suitable for offering, as sheep, goats, cows, doves, and the like. Those that both chew the cud and divide the hoof men generally have taken for food by a common instinct. So fishes with fins and scales, but not shellfish as less digestible; insects leaping upon the earth, raised above the crawling slimy brood. Other animals, etc., as swine, dogs, etc., offered by idolaters, are called "abominations." The aim of the distinction was ethical, to symbolise separation from moral defilement, and to teach to the true Israel self cleansing from all pollutions of flesh and spirit (2 Cor. vii. 1). The lesson in Acts x. is that whereas God granted sanctification of spirit to the Gentiles, as He had to Cornelius, the outward symbol of separation between them and the Jews, viz. the distinction of clean and unclean meats, was needless (Matt. xv. 11, 1 Tim. iv. 4, Rom. xiv. 17). So the impurity contracted by childbirth (Lev. xii., xv.), requiring the mother's purification, points to the taint of *birth sin* (Ps. li. 5). The uncleanness after a female birth lasted 66 days, after a male 33, to mark the fall as coming through the *woman* first (1 Tim. ii. 14, 15).

In the penal code *idolatry* is the capital crime, treason against the Head of the state and its fundamental constitution. One was bound not to spare the dearest relative, if guilty of tempting to it; any city apostatizing to it was to be destroyed with its spoil and inhabitants (Deut. xiii. 6). Human sacrifices burnt to Moloch were especially marked for judgment on all who took part in them (Lev. xx. 1–5). The wizard, witch, and their consulters violated the allegiance due to Jehovah, who alone reveals His will to His people (Num. ix. 7, 8, xxvii. 21; Josh. ix. 14; Jud. i. 1; 2 Sam. v. 23) and controls future events, and were therefore to die (1 Chron. x. 13, Lev. xx. 27). So the blasphemer, presumptuous sabbath breaker, and false prophet (Lev. xxiv. 11–16; Num. xv. 30–36; Deut. xvii. 12, xviii. 20). So the violator of the command to rest from work on the day of atonement (Lev. xxiii. 29, 30), of the passover (Exod. xii. 15, 19); the wilful defiler of the sanctuary (Num. xix. 13, Lev. xxii. 3); the perpetrator of unnatural crimes (xviii., xx.). The prohibitions of rounding the hair and beard, of wearing a garment of wool and linen mixed, of sowing a field with divers seeds, of women using men's garments (besides tending to preserve feminine modesty and purity), were directed against existing

idolatrous usages in the worship of Baal and Ashteroth (xix. 19, 27; Deut. xxii. 5). The ordeal by the water of jealousy depended on an extraordinary providence (Num. v. 11). It could injure the guilty only by miracle, the innocent not at all; whereas in the ordeals of the Middle Ages the innocent could scarcely escape but by miracle. Prohibitions such as human tribunals could hardly take cognisance of were sanctioned by penalties which *God* undertook to execute. He as Sovereign reserved exclusively to Himself the right of legislation. *Sins of impurity*, next to idolatry, were punished with peculiar severity (Lev. xviii.; the adulterer and adulteress, xx. 10; Deut. xxii. 22–30, xxvii. 20–26).

Mildness and exact equity pervaded the code so far as was compatible with the state of the people and the age. Interest or "usury" was not to be taken from an Israelite, and only in strict equity from the foreigner. The poor should be relieved liberally (Deut. xv. 7–11). The hired labourer's wages were to be paid at once (xxiv. 14, 15). Intrusion into a neighbour's house to recover a loan was forbidden, not to hurt his *feelings*. The pledged raiment was to be restored, so as not to leave him without a coverlet at night (ver. 10–13). Other characteristic precepts of the law are: reverence to the old; tenderness toward those having bodily infirmity (ver. 19–21); gleanings to be left for the stranger, the fatherless, and the widow (Lev. xix. 14–32); faithfulness in rebuking a neighbour's sin; the dispersion of the Levites, the ministers of religion, forming a sacred tie among all the tribes; studied opposition to all the usages of idolaters, as the heathen historian Tacitus notices: "all we hold sacred are with them profane: they offer the ram in contempt of Ammon . . . and an ox, which the Egyptians worship as Apis (Hist. v. 4); the Jews deem those profane who form any images of the gods . . . the Divinity they conceive as one, and only to be understood by the mind; with images they would not honour Cæsars or flatter kings." Personal violence was punished retributively in kind, "life for life, eye for eye, tooth for a tooth, hand for hand, foot for foot." The false witness had to suffer what he thought to inflict on another (Deut. xix. 16–21; Exod. xxi. 24; Lev. xxiv. 18–21). This did not sanction *individual* retaliation, but it was to regulate the *magistrate's award of damages*, viz. the worth in money of the bodily power lost by the injured person. It was to protect the *community*, not to regulate the believer, who when he penetrated beneath the letter into the spirit of the law, which the gospel afterward brought to light, felt constrained to *love* his enemy and not do to him the injury the latter had done or intended to do. Our Lord quoted the *form* of the law (Matt. v. 38) in order to contrast the pharisaic view, which looked only to the letter, with the true view which looks to the *spirit*.

A striking feature of the penal code, in which it was superior to most codes, was that no crime against mere property incurred death. Bond service till the sabbatic year was the extreme penalty; restitution and fine were the ordinary penalty. The slave's life was guarded as carefully as the master's. If the master caused even the loss of a tooth the servant was to be set free. The chastity of female slaves was strictly protected. No Jew could be kept in bondage more than seven years, and then was to be sent away with liberal gifts (Exod. xxi. 7–26, Deut. xv. 13–15). In fact Israelite bond service was only a going into service for a term of years, that the creditor might reap the benefit. The creditor could not imprison nor scourge so as to injure the bond debtor, but in Rome the creditor could imprison and even kill him according to the old law. Men stealers were to be put to death. What a contrast to the cruel oppression of slaves in other nations, the Spartans butchering the helots, the Romans torturing their slaves for trifles and goading them to servile rebellions which cost some of Rome's bravest blood, and enacting that where a master was murdered all the slaves in the house, or within hearing of it, should be killed! In Israel the public peace was never threatened by such a cause.

Trials were public, in the city gates. The judges, the elders, and Levitical ministers and officers, as our jurors, were taken from the people. No torture before conviction, no cruelty after it, was permitted. Forty stripes were the extreme limit of bodily punishment (Deut. xxv. 3). Capital convictions could only be by the agreeing testimony of two witnesses (xvii. 6).

The even distribution of lands, the non-alienation of them from the family and tribe (Num. xxvii., xxxvi.), admirably guarded against those agrarian disturbances and intestine discords which in other states and in all ages have flowed from an uneven distribution and an uncertain tenure of property.

Love to God, love to one's neighbour and even to enemies, benevolence to strangers, the poor, the fatherless and widows, repentance and restitution for injuries, sincere worship of the heart and obedience of the life required to accompany outward ceremonial worship, all these are characteristics of the law, such as never originated from the nation itself, long enslaved, and not remarkable for high intellectual and moral capacity, and such as did not then exist in the code of any other nation. The Originator can have only been, as Scripture says, God Himself. Besides, whatever doubts may be raised respecting the inspiration or authorship, the *fact* remains and is indisputable, that it was given and was in force ages before Lycurgus or Minos or other noted legislators lived, and that it has retained its influence upon legislation from the time of its promulgation until now, the British and all other codes of civilized nations being based upon it. This is one of those *facts* which neither evolution, nor revolution, can overthrow.

The letter and outward ordinances were the casket, the spirit as brought out by the gospel was the jewel. The sacrifices gave present relief to awakened consciences by the hope of forgiveness through God's mercy, resting on the promise of the Redeemer. The law could not give life, *that* was reserved for the gospel (Gal. iii. 21, 22; iv. 6). Spiritual Jews, as David, when convicted by the law of failure in obedience, fell back on the earlier covenant of promise, the covenant of grace, as distinguished from the law the covenant of works (which required perfect obedience as the condition of life, and cursed all who disobeyed in the least point: iii. 6–18; Lev. xviii. 5), and by the Spirit cried for a clean heart (Ps. li. 10, 11). So they could love the law, not as an outward yoke, but as the law of God's will cherished in the heart (xxxvii. 31), such as it was in Him who should come (xl. 8). In most Jews, because of the nonconformity between their inward state and the law's requirements as a rule from without, its tendency was "to gender to bondage" (Gal. ii. 4; iv. 3, 9, 24, 25; v. 1). Inclination rebelled against it. They either burst its bond for open heathenism; or, as in post captivity times, scrupulously held the letter, but had none of its spirit, "love, the fulfilling of the law" (Rom. xiii. 8–10; Lev. xix. 18; 1 Tim. i. 5; Gal. v. 14; Matt. vii. 12, xxii. 37–40; Jas. ii. 8). Hence the prophets looked on to gospel times when God would write the law by His Spirit in the heart (Jer. xxxi. 31–33, 39; Ezek. xxxvi. 26, 27, xi. 19, 20).

In one respect the law continues, in another it is superseded (Matt. v. 17, 18). In its antitypical realization in Jesus, it is all being fulfilled or has been so. In its spirit, "holy, just and good," it is of everlasting obligation as it reflects the mind of God. In its O. T. *form* it gives place to its fully developed *perfection* in the N. T. The temporary and successional Aaronic priesthood gives place to the abiding and intransmissible Melchizedek priesthood of Jesus, the sacrificial types, to the one antitypical sacrifice, never to be repeated (Heb. v., vii., viii., ix., x.). So believers, in so far as they are under the gospel law of Christ (Gal. vi. 2), which is the law of love in the heart, are no longer under the law, as an outward letter ordinance. Through Christ's death they are dead to the law, as a law of condemnation, and have the Spirit enabling them to "serve in newness of spirit, and not in the oldness of the letter" (Rom. ii. 29, vii. 1–6; 2 Cor. iii. 6). "Christ is the end of the law for righteousness (both justification and sanctification) to every one that believeth" (Rom. x. 4, viii. 1–3). He gave not so much new *laws* of morality as new *motives* for observing the old law. As a covenant of works, and a provisional mode of discipline, and a typical representation of atonement, the law is no more. As the revelation of God's righteousness it is everlasting. Free from the letter, the believer fulfils the spirit and end of the law, conformity to God's will. Moses, in

foretelling the rise of the "Prophet like unto himself" and God's rejection of all who should reject Him (Deut. xviii. 15, etc.), by the Spirit intimates that the law was to give place to the gospel of Jesus. Moses anticipates also by the Spirit the evils which actually befell them, their being besieged, their captivity, dispersion, and restoration (Lev. xxvi., Deut. xxxii.). The words in xxxiv. 10–12 (comp. Num. xii. 1–8) prove that no other prophet or succession of prophets can exhaustively fulfil the prophecy. Both Peter and Stephen authoritatively decide that Messiah is "the Prophet" (Acts iii. 22, vii. 37). The gospel attracted and detached from the Jewish nation almost every pure and pious soul, sifting the chaff from the wheat. The destruction of the temple with which Judaism and the ceremonial law were inseparably connected was God's explicit setting of them aside. The danger to the church from judaizing Christians, which was among its first trials (Acts xi., xv., Gal. iii. 5), was thereby diminished, and "the fall of the Jews is the riches of the world" in this as in other respects (Rom. xi. 12).

Lawyer. One learned in the law. "Scribe" was the official and legal designation. He who is called a lawyer in Matt. xxii. 35 is called a "scribe" in Mark xii. 28, what *we* should call a "divine." A "doctor of the law" is the highest title (Acts v. 34).

Laying on of hands. See BAPTISM.

Lazarus = Eleazar = *God helps.* **1.** Of BETHANY [see]; brother of Mary and Martha (John xi. 1). The sisters were the better known, whence they are put prominently forward here, and in Luke x. 38, etc., are alone named. L. was "of (*apo*, 'belonging to at that time') Bethany, *from* (*ek*, implying his *original* settlement) the village of Mary and Martha" (still it is likely the same village is meant in both Luke x. and John xi., viz. Bethany). Curiously Ganneau found close to Bethany a tomb, probably of the first century, containing the names all together of Simon, Martha, and L. L.'s subordinate position at their feast in Christ's honour (John xii. 2) makes it likely he was the youngest. Moreover, the house is called that of Simon the leper (Matt. xxvi. 6, Mark xiv. 3); who was probably therefore their father, but either by death or leprosy no longer with them, though possibly he too, as a leper healed by Jesus, was then one of that happy family. Their friends from Jerusalem (John xi. 19), according to John's use of "the Jews," were of the *ruling elders and Pharisees.* The feast, the costly ointment, the family funeral cave (comp. Isa. xxii. 16, 2 Kings xxiii. 6, Jer. xxvi. 23), all bespeak good social position. The sisters' warm attachment to L. was strengthened by their common love to Jesus who loved all three (John xi. 5). L. had won the disciples' love too, for Jesus calls him "our friend" (ver. 11). At the time of L.'s sickness and the sisters' call, Jesus was in Peræa beyond Jordan, on His way to Jerusalem, two days' journey from Bethany. He delayed two days to give time for that death which He foresaw, and from which He was about to raise L. On proposing to go to Judæa, His disciples remonstrated on the ground that He would be going into the very danger from which He had just escaped (x. 39, 40; xi. 8–10). He replied that whilst His appointed day yet lasted He was safe, and that He was going to awaken L. out of sleep. He was "glad" that He had not been on the spot before, that L.'s death and rising might awaken the disciples out of the deadness of unbelief. The sisters grieved at His seeming neglect. God sees cause for joy where even His people see only cause for grief. Four days had elapsed after the call when He arrived. Martha went and met Him, whilst Mary sat in the house, in beautiful harmony with the character of each respectively, described in Luke x. 40–42. Martha's faith had now become stronger; so she says, "Lord, I know that even now whatsoever Thou wilt ask of God, God will give it Thee (more buoyant in spirit than Mary, and cherishing even now a vague hope of her brother's restoration) . . . Yea, Lord, I believe that Thou art the Christ the Son of God . . . the Resurrection and the Life." On Martha telling Mary of Jesus' arrival and "call" for her, either expressed or implied ("secretly," through fear of Jewish informers, see ver. 28, 46), the latter too came "quickly" to Him. The Jews her friends, not having heard Martha's communication, supposed Mary was gone to the tomb to weep, but found her as of old "at Jesus' feet." Her words were fewer, but her action more impassioned, than those of her sister. So the whole company, Jesus, His disciples, the sisters, and their sympathisers, were met at the grave. At the sight of their weeping, Jesus "groaned in spirit," and troubled Himself, but checked His emotion which would otherwise have choked utterance. "Where have ye laid him?" Sympathy with their sorrow, which He was instantly to relieve, at last found vent in tears: "Jesus wept" (comp. Luke xix. 41, Heb. iv. 15). "Behold, how He loved him," the Jews, His adversaries, were constrained to exclaim. Their unbelief, "could not this man which opened the eyes of the *blind* (John ix.: they allude not to the raising of Jairus' daughter and the widow of Nain's son, which took place *in Galilee*, but to the miracle which made such a stir in Jerusalem; they never thought of His *raising the dead*) have caused that even this man should not have died?" made Him "groan again." "Take away the stone." Martha, retaining still remainders of unbelief (she believed in L.'s *future* resurrection, but she hardly dared to believe what she herself had hinted at in ver. 22, that Christ will raise him *now*), objected on the ground of the body's presumed decomposition by this time. He tells her to "believe, so she shall see the glory of God." With a preparatory *thanksgiving* to the Father for the already felt answer to His prayer, He said, "L., come forth," and he came forth bound hand and foot, the graveclothes and napkin about his face. "Loose him, and let him go": contrast Jesus' resurrection, the graveclothes and the napkin folded separately, because, unlike L., He was to die no more (John xx. 6, 7). The same miracle which converted some Jews to belief furnished others only with materials for informing the Pharisees against Him. It brought the plots of the rulers and Caiaphas to a crisis (xi. 45–53). The very sign which the Pharisees desired in the parable of Lazarus (Luke xvi. 27–30) is now granted in the person of one of the same name, but only stimulates them to their crowning sin, to kill Jesus, nay even to kill L. too (John xii. 10). The same sun that develops the fragrant violet strengthens the poison of the deadly nightshade.

This is the crucial miracle of the truth of the Gospels. Spinosa said if this were true he would tear his system in pieces and embrace Christianity. As the Lord's *Judæan* ministry was not the subject of the first three evangelists, but the *Galilean*, they omit the raising of L. The Jews' consultation to kill L., and his own probable shrinking from publicity after such a mysterious experience, perhaps further influenced them in their omission of the miracle. By John's time of writing the brother and sisters were dead, and no reason for reserve any longer existed. Tradition says that L.'s first question on coming back was whether he should die again; on learning he must, he never smiled again.

Such an impression was made by this miracle that many Jews flocked to Bethany to see both Jesus and L. The eye witnesses bare record, and the people who heard of it from them met Him on His way to Jerusalem, and formed part of His retinue in His triumphal entry with the palmbearing multitude (John xii. 12, 17, 18).

E. H. Plumptre (Smith's Dict.) identifies Simon the leper with Simon the Pharisee (Luke vii. 36–40); Martha had the Pharisees' belief in the resurrection (John xi. 24); Mary's gift of the ointment was after the example of the sinful woman in Simon's house; the leprosy came on subsequently. Also he identifies L. with the rich young ruler (Matt. xix., Mark x., Luke xviii.); Jesus' words to him, "one thing thou lackest," answer to His words to Martha, "one thing is needful"; "Jesus beholding loved him" (Mark) is said also of L. (John xi. 5); Jesus' love at last wrought out his conversion, possible to God though not to man; a sharp Palestine fever is sent to discipline him; his death and rising through Jesus' power is accompanied by his spiritual resurrection (John v. 24, 25). Judas and the eleven *expected* that the feast in John xii. 2 was the farewell feast of L., renouncing his former life and obeying Christ's command, "sell that thou hast, and

give to the *poor*"; hence Judas' bitter objection, "why was not this ointment sold for 300 pence and given to *the poor*?" On the night of Christ's betrayal L., whose Bethany home was near and was Christ's lodging on the previous night, in the hasty night alarm rushed eagerly with "the linen cloth (the term applied to graveclothes always, the same which he had on when the Lord raised him from the grave (xi. 44), *sindon*) cast about his naked body" (Mark xiv. 51, 52; xv. 46), and was seized by the highpriest's servants as a second victim (John xii. 10), whereas they let the other disciples escape.

2. L. in the parable, Luke xvi. 19–31. The one unknown on earth has a *name* with God; the rich man, well known as a great man among men, has *no name* with God (Rev. iii. 1). The *historic* Lazarus (John xi., xii.) belonged to the richer classes. Yet it is not a rich L., but L. the beggar whom the rich scarcely noticed, that is carried by angels to Abraham's bosom. The historic Lazarus raised from the dead, yet not convincing the Jews, proves the truth stated in the parable of L. that "if they hear not Moses and the prophets, neither would they be persuaded though one rose from the dead." The rich man was not so much a glutton as a self pleaser. It is not said he did not relieve L., nay L. *lying at his gate* implies he did, but with ostentation, "justifying himself *before men*" (ver. 15), having no true "repentance" (30). Servants attended him, "dogs" L.; these showed more pity and sympathy than his fellow men. The rich man's "burial" is mentioned, implying a grand funeral and flattering epitaph, whilst his soul was in hell. Christ takes care of the dust of L. against the day of His appearing, and receives his soul to Himself "in Abraham's bosom" (image from a feast; comp. John xiii. 25), whose faith L. followed. Once he had shared "crumbs" with the dogs (Matt. xv. 27), now he shares the heavenly banquet with the first father of the people of God. Not L.'s sufferings but his faith brought him there. Not the rich man's wealth but his practical unbelief (Luke xvi. 27–31) shut him out "in torments"; he was one of those "covetous" whom Jesus just before reproved, "justifying himself before men," "highly esteemed among men," but one whose practice was "abomination in the sight of God." He now begs a drop of water taken up by L. with "the tip of the finger," but in vain. Once he scarcely and only for show, not from love which alone God recognises, allowed L. to gather the "crumbs," the portion of the dogs. Abraham himself ventured all on God's promise of an after inheritance, having here "not so much as to set his foot on" (Acts vii. 5, Heb. xi. 13); appropriately then he told the rich man, "son (by *privileges* on which the Jews prided themselves, Luke iii. 8), remember that thou in thy lifetime receivedst *thy* good things (Matt. vi. 19–21) and likewise L. evil things, but now he is comforted and thou art tormented." The rich man's desire for his brethren's conversion to belief, by L. being sent from the dead, is a covert expression of the fact that *he* was an *unbeliever*, and that unbelievers lay the blame of their unbelief on *God* as not giving them proof enough; whereas neither the raising of another L., nor that of Jesus who dieth no more, could win the wilful rejecters to belief (John xii. 10, 11, xvi. 29; Acts xxvi. 8). The five brethren coming to the same hell, so far from relieving by their company, (as many virtually think by walking with the many on the broad way rather than with the few on the narrow way,) would only aggravate his anguish by reproaches, because he had countenanced their unbelief. The dialogue is not between L. and the rich man, for they are utterly apart, but Abraham (*God's* mouthpiece in O. T. as father of the faithful, who sit down with Him, Matt. viii. 11, 12) and the rich man.

Lead. Exod. xv. 10, "they sank as lead," heavily falling down in their panoply, helpless and motionless, the waters closing over them. Used for the plumb line (Amos vii. 7). Zech. v. 7, 8, "the weight of lead" upon the ephah's mouth, covering personified wickedness, implies the impossibility of her escape from beneath the ponderous load weighing her down. Job xix. 24, "oh that my words were graven with an iron pen and lead in the rock for ever." The lead was poured into the graven characters to make them better seen and (which is Job's thought) more *durable*; not leaden plates, for it was "in the rock" they were to be engraved. May my pen be of iron, and the ink lead poured into the writing on the everlasting rock! Perhaps the *hammer* was of "lead," as sculptors find more delicate incisions are made by it. Jer. vi. 28–30 accords exactly with scientific fact; lead applied to purify in the furnace "silver" alloyed with "iron" and "copper" ("brass") fails to do so, *in the absence of the purifying blast* blowing upon the silver. So Jehovah's casting of the Jews into fiery affliction avails not to purify them without the breath of God's Holy Spirit (comp. Ezek. xxii. 18–22). Remains of ancient lead mines have been found in the mountains E. of the Nile toward the Red Sea. It was among the spoil taken from Midian (Num. xxxi. 22). Tyre got it from Tarshish (Ezek. xxvii. 12).

Leah. [See JACOB and LABAN.] She was buried in the cave of Machpelah (Gen. xlix. 31).

Leasing. Old English, *lying*. Ps. iv. 2, v. 6.

Leaven: *seor*. A lump of old dough in high fermentation. As making it and leavening bread with it took time, unleavened bread was used in sudden emergencies (Gen. xviii. 6, xix. 3). It was forbidden in all offerings to the Lord by fire (Lev. ii. 11, vii. 12). The Israelites on pain of death were to have none in their houses or in the land during passover for seven days, from 14th Nisan (Exod. xii. 15, 19, 39, xiii. 7, xxiii. 18; Deut. xvi. 3, 4). Salt was its opposite, and was never to be absent from the altar burnt offering, representing the incorruptible imperishableness of Jehovah's covenant. Honey as liable to ferment also was excluded from the altar burnt offerings. Leaven reminded Israel of the *haste* with which they fled from Egypt, and of their sufferings, which answer to the insipidity of unleavened bread, "the bread of affliction." Its prominent symbolical meaning was, it is bred of *corruption* and corrupts the mass with which it is mixed. Hence it represents "malice" (the evil *habit*) and "wickedness" (evil coming out in *word and deed*) as opposed to "sincerity" and "truth" (1 Cor. v. 7). The Jews searched with extreme care their houses, to purge out every particle of leaven. So Christians ought to search their hearts and purge out every corruption (Ps. cxxxix. 23, 24). It also symbolises corrupt *doctrine* (Matt. xvi. 6). Another quality is its *secretly penetrating and diffusive influence*: 1 Cor. v. 6, "a little leaven leaveneth the whole lump," the influence of *one sinner* corrupts many (Eccles. ix. 18); but in Gal. v. 9 a *little legalism* mixed with the gospel corrupts its purity. Though elsewhere used in a bad sense, leaven in Matt. xiii. 33 represents the gospel principle working silently "without observation" *from within*, till the whole is leavened, just as the mustard tree represents its diffusion *externally*; so "flesh," though usually in a bad sense, in Ezek. xi. 19 is in a good sense. The decomposition of social elements, accompanying and providentially preparing the way for the gospel, makes the image appropriate. Leaven was allowed to be offered in the first-fruits and tithes (Deut. xxvi. 2, 12; 2 Chron. xxxi. 5), the pentecostal loaves (Lev. xxiii. 15, 17), and the peace offering (vii. 13). Transl. Lev. ii. 11 "as an oblation of firstfruits ye shall offer them (leaven and honey) unto the Lord, but they shall not be burnt on the altar for a sweet savour." In Amos iv. 5 the *leavened* bread was "with the sacrifice of thanksgiving of the *peace offerings*," not with *burnt offerings* of animals *on the altar*. Perhaps however the command is ironical, "offer *by burning* (marg.) a sacrifice . . . with *leaven*" (which was forbidden), your very offerings being open insults to God.

Leaves: of a roll (Jer. xxxvi. 23). Not distinct as in a book, but consecutive columns or spaces on the long roll, which is often rolled round a stick; *delathoth*, "doors."

Lebana. Neh. vii. 48. LEBANAH, Ezra ii. 45.

Lebanon=*exceeding white*, viz. with snow, as *Mont Blanc*. In Heb. Lebânon, akin to *alp*. The double mountain range N. of Palestine, running in parallel lines from S.W. to N.E., having between the fertile valley anciently called Cœlosyria, now *El Beka'a* (where are the grand ruins of the temple of the sun), about six or seven miles wide, "the valley of L." (Josh. xi. 17.) The range is about 80 miles long, 15 broad. It forms the northern head of the Jordan valley and the southern head

of the Orontes valley [see HAMATH]. The western range is the region of the Hivites and GIBLITES [see] (xiii. 5, Jud. iii. 3). The eastern range was Antilibanus, or "L. toward the sunrising." The *wady et Teim* separates the southern part of Antilibanus from L. and also from the Galilee hills. The river Leontes (Litany) sweeps round its southern end, and drains Cœlosyria, falling into the Mediterranean five miles N. of Tyre. L. runs parallel to the coast in the plain of Emesa opening from the Mediterranean, in Scripture "the entering in (*i.e.* entrance) of Hamath" (1 Kings viii. 75). The river Eleutherus (*nahr el Kebir*) here sweeps round its northern end. The average height is 7000 ft. But one peak, *Dhor el Khodib*, N. of the cedars, is 10,051; and Hermon in Antilebanon is 10,125. L. is of grey limestone, with belts of recent sandstone along the western slopes. Eastward in the glens of Antilibanus flow toward Damascus Abana (*Barada*) and Pharpar (*nahr el Awaj*). All that now represents Hiram's cedar forests is the cluster called "the cedars," 6172 ft. above the sea, in the centre of the vast recess or semicircle formed by the highest summits of L. above the deep valley of the sacred river Kadisha. [See CEDARS.] Odorous flowers and aromatic shrubs and vines still yield "the smell of L." wafted by the mountain breeze (S. of Sol. iv. 11). The line of cultivation runs at the height of 6000 ft. Every available space is utilized for figtrees, vines, mulberry trees, and olives. Numerous villages nestle amidst the rocks. The trees striking their roots into the fissures of rocks illustrate Hos. xiv. 5, "Israel shall strike forth his roots as L." L. is a delightful retreat from the sultry heat of the plains and of Palestine, cooled as it is by the snows which crown its peaks. Jeremiah (xviii. 14) asks, "will a man leave the snow of L. which cometh from the rock of the field (a poetical name for L. towering above the surrounding plain)? Or shall the cold flowing waters that come from another place (from the *distant* rocks) be forsaken?" None. Yet Israel forsakes Jehovah the living fountain, ever near, for broken cisterns. Hyænas, panthers, jackals, wolves, and bears still haunt its glens and peaks (comp. S. of Sol. iv. 8, 2 Kings xiv. 9). The river Adonis (*nahr Ibrahim*) springs from a cave beneath the high peak *Sunnin*. The plain of Phœnicia, two miles wide, runs at the base of L. between it and the sea. The eastern slopes are less abrupt and fertile than the western. Maronite Christians people the northern part of the range; Druses abound more in the southern.

FELLING TREES IN LEBANON.

L. was assigned to Israel, but never conquered (Josh. xiii. 2–6, Jud. iii. 1–3). It was under the Phœnicians in Solomon's time and subsequently (1 Kings v. 2–6, Ezra iii. 7). Antilibanus is less peopled than L., and has more wild beasts: S. of Sol. iv. 8, "look from the top of Amana, from . . . Shenir and Hermon . . . the lions' den . . . the mountains of the leopards," referring to the two higher peaks, Hermon, and that near the fountain of Abana, where panthers still are found. "The tower of L. which looketh toward Damascus" is Hermon (vii. 4).

Lebaoth=*lionesses* (implying their presence formerly). A city in the extreme S. of Judah (Josh. xv. 32), afterwards transferred to Simeon (xix. 6), whose portion, like Levi's, was "scattered" in Israel (Gen. xlix. 5–7) on account of the cruelty in xxxiv. 25, 26. Now *el Beyudh*.

Lebbæus. Matt. x. 3, Sin. and Vat. MSS. omit. Thaddæus or Judas, the brother of James (Mark iii. 18). [See JUDE.]

Lebonah. N. of Shiloh. (Jud. xxi. 19). Now *el Lubban*.

Lecah. Son of Er (1 Chron. iv. 21). Perhaps "Er father of L." means *founder* of L., *a town*.

Leeks: *chazir*, lit. *grass*. The leek is green, and grasslike in its form of leaf. The *allium porrum*, the Welshman's national emblem, worn on St. David's day. The poor in Egypt eat them raw with bread, and as sauce to roast meat. So Num. xi. 5, "we remember the leek," etc. Hengstenberg suggests that clover-like grass is meant, which the poor much relish, under the name *halbeh*, scientifically *Trigonella fœnum Græcum*. But LXX. and the Egyptian usage favour A.V.

Lees. Wine was allowed to settle on them, to keep the body and colour; especially the choicest wine (Isa. xxv. 6). Hence such phrases expressing ease and self indulgent prosperity as "Moab . . . hath settled on his lees," *i.e.* has been like wine undisturbed, and not "emptied from vessel to vessel," never having been dislodged from his original settlement, "his scent (*i.e.* the bouquet of the wine) is not changed," "therefore I will send unto him wanderers that shall empty his vessels (*i.e.* cities) and break their bottles" (*i.e.* the men of his cities) (Jer. xlviii. 11, 12). The effect of undisturbed prosperity on the ungodly is to harden in undisturbed security (Zeph. i. 12). Ps. lxxv. 8, "the dregs (lees) of the Lord's cup . . . all the wicked shall wring out and drink," *i.e.* they must drain out the whole cup to the dregs.

Legion. The largest division of the Roman army, of which it was, in order and armament, the miniature; 6000 foot, with a body of horse. Matt. xxvi. 53, "thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels," against this band from the Roman "legion"; not merely My twelve apostles, but twelve "legions," and these "angels"? (comp. 2 Kings vi. 17, Dan. vii. 10.) In Mark v. 9 the demon-possessed says, "my name is legion, for we are many," "because many *demons* (Gr.) were entered into him."

Lehabim = the Lubim, western neighbours to the Egyptians (Gen. x. 13); the Rebu or Lebu of the monuments; the Libyans in Roman phrase. They served in the Egyptian armies (2 Chron. xii. 3, xvi. 8; Nah. iii. 9; Dan. xi. 43). The modern Tuariks and Berbers, aborigines of N. Africa, dwelling in the desert and sides of Atlas.

Lehi. Jud. xv. 9, 14, 19 (where transl. "in Lehi"), Heb. "*the* Lehi." [See EN HAKKORE, the spring; Ramath Lehi was the eminence.] *L'hi* strictly is the Heb. for *jawbone*; LEHI the name of *the place*. God did not make water to flow out of the tooth socket of *the jawbone* which Samson threw away, to slake his thirst, but "cleft an hollow place (*maktesh*, Zeph. i. 11) *in Lehi*," whence "water" miraculously "came out." In Judah, between Philistia and the cliff Etam, now *Beit Likiyeh*, a village on the northern side of the wady Suleiman; at the entrance of the hill country of Judah, the outermost stronghold toward the S.

Lemuel=*devoted to God*, or *created by God* (the long form of Lael, Num. iii. 24). Instead of "L. . . . *the prophecy*," some less probably transl. "L. king of *Massa*" (Prov. xxxi. 1–9). An ideal model king. Not, as Hitzig guessed, elder brother to Agur, king of an Arab tribe in Massa, on the borders of Palestine, and both sprung from the Simeonites who drove out the Amalekites from mount Seir under Hezekiah, as if Lemuel were an older form of Nemuel, or Jemuel, Simeon's eldest son. Taught by his mother, as Timothy by Lois and Eunice (2 Tim. i. 5, iii. 15, 16). Her character was perhaps the model of the portrait of the "virtuous woman" (Prov. xxxi. 10–31). Abstemious; a pleader for and patron of those who cannot defend themselves, the widow and orphan.

Lentiles. Gen. xxv. 34. Small beans, common in Syria and Egypt, called

LENTILES.

'adas, very palatable; the ingredient of the red pottage (*adom*), for which Esau sold his birthright. Dried and cooked they are still used as portable provisions for a journey; so Barzillai brought them to David's hungry followers (2 Sam. xvii. 28). In time of scarcity used with wheat, barley, beans, millet, and fitches, as a substitute for pure flour (Ezek. iv. 9). The Arabs make Hebron the scene of Esau's selling his birthright, and therefore daily supply the needy with lentile soup from the kitchen of a mosque there. Some derive "Lent" from the use of lentiles at that season in Roman Catholic countries.

Leopard. Famed for swiftness and agility (Hab. i. 8); "you would fancy it was flying" (Oppian Cyneg.,

iii. 76); it climbs trees, and can crawl along the ground. Hence the symbol for Greece and Alexander's rapid victories (Dan. vii. 6; Rev. xiii. 2). The prevalence of leopards anciently in Palestine is marked by the many places named from them (*namer*, Heb.): Nimrah, Nimrim, Beth Nimrah. "The mountains of the leopard" (S. of Sol. iv. 8), viz. Lebanon and Hermon, where still they are found; "the mountains of prey" (Ps. lxxvi. 4), symbolising the rapacious world kingdoms. They

LEOPARD.

spring with successive rapid bounds. They cunningly lie in wait in thickets and often near villages for their prey, as distinguished from the lion's *bold, open* attack (Jer. v. 6, Hos. xiii. 7): "as a leopard by the way, I will observe (lie in wait for) them." Its unalterable spots represent man's inability to change himself (Jer. xiii. 23); yet the leopard in the millennium shall "lie down with the kid" (Isa. xi. 6).

Leper, LEPROSY. Heat, drought, and toil amid dry powdery substances, tend to generate skin disease, especially in absence of nourishing diet and personal cleanliness. These predisposing causes all exist in Syria and Egypt. Elephantiasis especially prevailed in Egypt, "the parent of such taints" (Lucr. vi. 1112). Israel's long stay there exposed them to the malady, as is implied in the legend (Diod. Sic. ii., Tacit. Hist. v. 3, 4; Justin xxxvi. 2; Josephus Ant. iii. 2, § 4; Chæremon and Manetho in Jos. c. Apion i. 26, 32, 34) that the king of Egypt drove out a multitude of impure people and lepers, Jews and Egyptians, the lepers among whom the king's soldiers wrapped in sheets of *lead* and drowned in the sea (comp. Exod. xv. 10), and that Moses a sacred scribe was the leader of the rest through the wilderness into Judæa (comp. the "mixed multitude," xii. 38). Leprosy, beginning with little pain, goes on in its sluggish but sure course, until it mutilates the body, deforms the features, turns the voice into a croak, and makes the patient a hopeless wreck. It has left the Israelites for other races in modern times. *Nega'tzara'ath* means a *plague* or *stroke of leprosy* (LXX.), rather *elephantiasis*. An animal poison in the blood ferments there and affects the skin, depositing an albuminous substance, and destroying the sensation of the nerves. The tuberculated form is the common one, inflaming the skin, distorting the face and joints, causing the hair of the head or eyebrows to fall off or else turn white (Lev. xiii. 3–6), and encrusting the person with ulcerous tubercles with livid patches of surface between. The anæsthetic elephantiasis begins in the forehead (2 Chron. xxvi. 19–21) with shining white patches which burst; bone by bone drops off; the skin is mummy like; the lips hang down exposing the teeth and gums. Tuberculated patients live on the average ten years, anæsthetic 20. The latter is called "white leprosy," but is distinct from the common white leprosy which covers the whole person, or freckles it with white bright spots, and which did not make ceremonially unclean (Lev. xiii. 12, 38, 39). Sometimes one limb alone is affected with a dead pearl-like whiteness (comp. Exod. iv. 6, "Moses' hand was leprous as snow"; Num. xii. 10, 12, "as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb"; 2 Kings v. 27). Job was affected with acute tuberculous elephantiasis, rapidly ulcerating his body (ii. 7, 8). The tuberculated form was in Israelite times medically incurable. Swine's flesh and scaleless and finless fish, used as food, tend to generate the disease; one reason of the prohibition (Lev. xi. 7, 9–12).

Separation of lepers from society has been common in all countries, partly from the dread of contagion, and also among the Israelites from the conviction that it was the special visitation of God. It was generally hereditary (comp. 2 Sam. iii. 29, "let there not fail from the house of Joab . . . a leper"). Lepers associated together without the camp, as they still do (2 Kings vii. 3; Luke xvii. 12). A habitation was provided for them outside Jerusalem, upon the hill Gareb, as the name implies "the hill of *scraping*" or *leprosy* (Jer. xxxi. 40, Job ii. 8); it (more recently called Bezetha), Goath (*the hill of the dead*), and Tophet (the valley of corpses) were the three defiled spots which Jeremiah foretold should be included in the restored city. Segregation wisely checked extension of leprosy, by preventing intermarriage of lepers with the sound. It was less a trial to the leper than intercourse with his fellow men, who loathed his presence, would have been.

Spiritually leprosy typified sin, and its treatment represented the separation which sin makes between sinners and saints. The law is the inspired interpreter of nature's truths. The leper was a "walking tomb," "a parable of death," and of sin "the wages of which is death." Hence he had to wear the badges of mourning, a covering upon his upper lip, and was regarded "as one dead" (Lev. xiii. 45, Num. xii. 12). He was to cry, Unclean, unclean, to warn all not to defile themselves by approaching him. So the ten stood afar off, lifting up their voices (Luke xvii. 13). The malady was often due to inherited taint, as is sin (Exod. xx. 5). The gradual decay of the body, first of the skin, then the bone, then the flesh, life still surviving, vividly represented the sure and deadly process of man's ruin by sin. In Isa. liii. 4, Jerome's Vulg. transl., "we thought Him to be a leper smitten of God," leprosy being God's direct judgment for sin. God alone could heal alike the leper and the sinner. The minister of God was publicly to witness to the leper's cure by performing certain prescribed rites and so admitting him to communion again with his fellows (Lev. xiv. 9–20). Christ proved His Divine mission by healing lepers, and at the same time commanded them to go to the priest to "offer for cleansing those things which Moses commanded for a testimony unto them" (Matt. xi. 5, Mark i. 44).

The leper was excluded from both the sanctuary and the camp. The ceremony of restoration was therefore twofold. That performed outside the camp restored him to intercourse with the people (Lev. xiv. 3–9), that performed in the tabernacle court seven days after the former restored him to all spiritual privileges of Jehovah's worshippers (ver. 10–32). Two birds were taken for him, provided by the priest not the man; one was killed over running water, the other set free; accompanied with cedar wood (*Juniper oxycedar*, whose smoke was disinfectant), scarlet (representing rosy health and vigour), and hyssop (the caper plant, medicinally cleansing ulcers and skin diseases). The cedar and hyssop were tied to the living bird by the scarlet band; the whole was dipped in the blood of the killed bird and running water. The *seven* sprinklings renewed to him the *covenant*, symbolised by that number. The dead bird represented his past deadness, the freed living bird his restored life and freedom. The two, as in the case of the two goats on the DAY OF ATONEMENT [see], form one joint type. The leper brought two *young rams* (Heb. Lev. xiv. 10), one as a trespass offering, another as a burnt offering, and a ewe lamb as a sin offering; these bore witness that disease and death and the defilements of both are the wages of man's sin. The similarity to the rites in consecrating a priest marked the priestly character of Israel (Exod. xix. 6). The leper was restored to his standing as member of the royal priest-nation with priestly ceremonial. First he was restored to a right footing with the general congregation. Then only was he in a condition to offer, as member of the priestly nation, the offerings *for himself*. The oil symbolised the Spirit's grace. Its application to the ear, hand, and foot marked that every organ was now consecrated to God, the ear to hear and obey, the hand to perform God's will, and the foot to run upon God's errands.

Leprosy in the house, a fungous growth on the walls, symbolised the corruption which taints all creation and which is the effect of the fall. Man's body and man's earthly home must be dissolved, that a heavenly body and a new earth untainted with sin may succeed. Jude 23, "hating the garment spotted by the flesh," *i.e.* avoiding all contact with pollution, answers to Lev. xiii. 52–57, xv. 4–17. Any touching a leprosy-tainted garment was excluded from communion with God's people. Christians, who at baptism received the white garment, must shrink from what would

defile it. When the leprosy was spread over the whole person from head to foot (Lev. xiii. 12, 13) with none of the proper symptoms of elephantiasis the man was clean, his disease was the common white leprosy or dry tetter, red pimples with scaly surface spreading till it covers the body, not much affecting the health and disappearing of itself. This was rather a relief to the body than a disease, the whole diseased matter being brought to the surface and so passing off. Sin is least fatal and nearest removal when brought to the surface by hearty confession to God, then our Highpriest Jesus completely cleanses us (1 John i. 8, 9). Leprosy was *polluting, spreading* as to the patient, *transmissive*, and then humanly *incurable*; in all these points typical of sin. The death spots soon after death appearing on a corpse, and spreading till the whole is decomposed, answer to the leprosy spots. Every leper thus was a living sermon that Israel should keep themselves unspotted from the world (Rev. xxi. 27, Eph. v. 5).

Leshem. Josh. xix. 47=Laish, Dan [which see], Lasha (Gen. x. 19).

Lettushim. Gen. xxv. 3. An Arab *tribe* (as the *plural* ending implies), sprung from Abraham by Keturah.

Leummim. Gen. xxv. 3. A *tribe*, meaning "the peoples."

Levi. **1.** Jacob's third son by Leah, =*joined*, expressing her trust; "now will my husband be *joined* unto me, because I have borne him three sons" (Gen. xxix. 34). L. joined Simeon in avenging their own full sister Dinah's wrong by treacherously slaying the Shechemites, and so incurred Jacob's curse. They made circumcision, which God gave as a pledge of His holy covenant, the instrument of hypocrisy and bloody revenge. Jacob's moral weakness, in reproaching his sons not with the treacherous murder but with exposing him to danger ("ye have troubled me to make me to stink among the inhabitants of the land"), is faithfully delineated (xxxiv.). On his death bed he took a less selfish and juster view of their deed (xlix. 5–7): "Simeon and L. are brethren" in character as in birth, "instruments of *wickedness* are their *swords* (Heb.). O my soul, come not thou into their secret" (deliberative council), renounce all fellowship with their act; "mine honour" (*glory*, my spirit, which is man's glory, the centre of his personality framed in God's image); "for in their anger they slew a man and in their wantonness (Heb.) *houghed an ox*." In chap. xxxiv. 28 it is merely said "they took their oxen." Chap. xlix. brings out the additional fact that in cruel revenge they wantonly severed the hind foot tendons of the Shechemites' oxen. Simeon, as the one detained in Egypt by Joseph, was probably the foremost of L.'s sons in the cruel attack on Rachel's son, and L. probably joined him, though the spite began with the base born sons of Bilhah and Zilpah. The discipline made the sons, once so unfeeling towards Joseph, to become self sacrificing for Benjamin. As the two joined in crime, retributively they should be "divided and scattered" in Israel. L. received no land inheritance but cities scattered through Israel (Josh. xxi. 1–40), and depended on tithes paid by the other tribes.

The curse became subsequently a blessing to the nation by L.'s separation to Divine service. But Jacob does not intimate this, a proof of the genuineness of his blessing as recorded in Genesis. Moses subsequently speaks in very different language of L. (Deut. xxxiii. 8, etc.), as was appropriate after L.'s accession to the priestly honour: "let Thy Right (thummim) and Thy Light (urim) be with Thy holy one (L., representing the whole tribe. The Urim and Thummim worn on the highpriest's breastplate were the pledge that Jehovah would always give His people 'light' to defend His 'right'; they should be given to L. because he had defended Jehovah's right), whom Thou didst prove at Massah (Exod. xvii. 1–7, by the people's murmuring against Moses, L.'s representative, for water at the outset of the 40 years' wanderings) and with whom Thou didst strive at . . . Meribah" (Num. xx. 1–13, at Kadesh, at the 40 years' close, the two comprehending the whole intermediate period). Jehovah "proved" L., and by the people's strivings "strove with" L. (represented by Moses and Aaron.) L. proved himself in the main (for Moses' failure, Num. xx., and the Levite Korah's rebellion, xvi., are graciously ignored) to be Jehovah's "holy one." Moses' and Aaron's faithfulness, the Levites' drawing their swords against their Israelite brethren as God's avengers of the idolatry of the golden calf (Exod. xxxii. 26–29), "slaying every man his brother . . . companion . . . neighbour . . . son," where God's honour was at stake (Matt. x. 37, xix. 29; Luke xiv. 26), and Phinehas' zeal against the idolaters and fornicators with the Moabite women (Num. xxv. 11), gained God's approval and the choice of L. as the priestly tribe (Deut. xxxiii. 9–11). "Who said unto his father and to his mother, I have not seen him, neither did he acknowledge his brethren. . . . They shall teach Jacob Thy judgments and Israel Thy law (Lev. x. 11), they shall present incense before Thee (in the holy place) and whole burnt offering upon Thine altar (in the court). Bless, Lord, his substance (rather *his power*) and accept the work of his hands. Smite through the lions (Ps. lxix. 23, the strength) of them that rise against Him," etc.; *i.e.*, give him power for discharging duty, accept his service, and make his adversaries powerless. L. died at the age of 137 (Exod. vi. 16). [See Levites.]

2. Ancestors of Christ (Luke iii. 24, 29). **3.** Son of Alphæus; the original name of Matthew the publican and afterwards the apostle (Mark ii. 14; Luke v. 27, 29; Matt. ix. 9).

Leviathan. From *levi* "joined" (referring to its joined, plate armour like scales) and *than* a monster *drawn* out, *i.e.* long; or else Arabic *lavah* "to twist." So Job xli. 15–17. The crocodile. The whale having a smooth skin and no scales cannot be meant. The crocodile's teeth, 30 on each side of each jaw, lock into each other. Lips are wanting, so that the teeth are seen even when the

CROCODILE.

mouth is closed, illustrating Job xli. 14, "who can open the doors of his face? his teeth are terrible round about." As behemoth is the hippopotamus, so leviathan is the crocodile, both found in Egypt along the Nile. The term elsewhere is used for any large monster of the "sea" or water. Ps. civ. 26, lxxiv. 13, 14: "Thou breakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness." The king of Egypt is symbolised by the "dragons" and "leviathan" (comp. Ezek. xxxii. 2, xxix. 3); he and his host at their overthrow in the Red Sea became a spoil to Israel (comp. "bread for us," Num. xiv. 9) "in the wilderness." The context shows that it is the benefits of God *to Israel* that are here recounted. In Job iii. 8 transl. "let them curse it (my day of birth) . . . who are ready to raise up a *leviathan*," *i.e.* necromancers who rouse and control wild beasts at will (comp. Ps. lviii. 5). In Isa. xxvii. 1, "leviathan the piercing serpent, even leviathan that crooked (*wriggling*) serpent," "the dragon in the sea," literally refers to the *crocodile* in the *sea* or Nile, or else to the great *rock snakes*. Spiritually every foe of Israel and the church. Antitypically and finally Satan "the dragon, that old serpent, which is the devil" (Rev. xx. 2, 10), whom finally "Jehovah with His sore, great, and strong sword shall punish." For "piercing" (*bariach*) transl. "darting from side to side." Foiled on one side he tries to gain on the other side (Job xxvi. 13; 2 Cor. xi. 14, ii. 11). Typhon, the destroyer, was worshipped in Egypt under the form of a crocodile.

Levites. The men of Levi, the sacerdotal tribe, all ministers, out of whom the priests were taken, viz. Aaron's family. Levi's wild zeal against the defiler of Dinah was the forerunner of the Levites' zeal against impure idolaters. The antiquity and genuineness of Genesis are marked by the absence of all notice of Levi's subsequent greatness as the priest tribe. The genealogy (Gen. xlvi. 11) goes no further down than Levi's three sons; these too are named in their order of birth, not giving Kohath the prominence which his family had subsequently. He has four clans in Exod. vi. 16–25, Gershon and Merari but two each. Amram, Aaron, and Moses belonged to his stock (iv. 14). The firstborn "young men" of Israel were the priests to offer sacrifices (xxiv. 5) before the law, representing the priestly nation (xix. 6, 22, 24). [See Levi on the Levites'

promotion to be the priestly tribe for their zeal in the Lord's cause.] Levi became "an Israel within an Israel," the witness and guard of the truth. Substituted for the firstborn males of all Israel whom Jehovah claimed as His when He saved Israel from the stroke on Egypt's firstborn; the Levites, 22,000; the firstborn males, 22,273; the odd 273 above were to be redeemed at five shekels each (Num. iii. 45–51), the fixed price for redeeming a victim vowed in sacrifice (xviii. 16, Lev. xxvii. 6). The Levites' cattle were taken for the firstlings of Israel's cattle (comp. Exod. xiii. 12, 13). The Levites marching from Sinai round the tabernacle were the heavenly King's royal guard; none else was to approach it on pain of death (Num. i. 51, xviii. 22, iv. 3–30). The priests occupied the eastern side of the tabernacle, inside Judah the leading camp; the Kohathites the southern side, inside Reuben; the Gershonites the western side, inside Ephraim; the Merarites the northern, inside Dan. The aggregate of Gershonites (iii. 22), Kohathites (ver. 28), and Merarites (ver. 34), is 22,300; but in the redemption 300 are deducted (probably the firstborn in Levi within the year that had elapsed since the command was issued, iii. 40–43), and 22,000 taken as substituted for Israel's male firstborn. Levi in this census was the fewest tribe in numbers, but in the other tribes servants not pure Israelites were enumerated, whereas in Levi only pure Israelites. The number of Israel's firstborn males (22,273) compared with the male adults (603,550) is disproportionately small, the proportion being usually one in four. But the law of Exod. xiii. 1, 2, dedicated those alone who should be firstborn *thenceforward* (comp. ver. 2, 11, 12; Num. iii. 13, viii. 17), for the duties of the firstborn referred to a ritual yet to be revealed, and the firstborn of *cattle* must mean those *thereafter* firstborn. Thus the proportion of firstborn sons in one year born of 2,000,000 of men is so *large* as can be explained only by the Divine blessing, and the sudden development which the exodus gave to the nation.

The Levites stood midway between the people and the priesthood, which culminated in the highpriest. They could not sacrifice, burn incense, or see the "holy things" till covered (Num. iv. 15). Yet they came nearer than the people, and they alone struck the tent in marching, carried its parts, and pitched it again. Their work needed matured strength; so their service began not till 30 years old (with a previous probationary period of five years: viii. 24), whereas military service began at 20. At 50 their service ceased (viii. 25, 26). So of 8600 Kohathites 2750 were on duty, of 7500 Gershonites 2630, of 6200 Merarites 3200 (Num. iv.). The Kohathites held the highest office and bare the ark (except on solemn occasions when the priests bare it: Josh. iii. 3, 15) and vessels, after the priest had covered them (Num. iv. 15). The Gershonites bare the tent hangings and curtains; the Merarites the tabernacle boards, bars, and pillars; the Kohathites under Eleazar bare the vessels on their shoulders (vii. 9); the Gershonites and Merarites under Ithamar (iv. 28, 33), because of their weighty charge, were allowed oxen and wagons.

The Levites were Jehovah's and Israel's gift to Aaron, "wholly given" (*nethunim*, akin to Nethinim latterly, 1 Chron. ix. 2; the Levites' subordinates) and "joined" (as Levi means) to the priests (Num. iii. 9, viii. 19, xviii. 2, 4, 6). The Levites were purified for service with bathing, shaving, washing clothes, imposition of Israel's hands, waving them as a wave offering to Jehovah (comp. *our* gospel "living sacrifice," Rom. xii. 1) toward the four points of the compass, in token of entire consecration of all their powers; the Levite then laid hands on one bullock offered for a sin offering and another for a burnt offering. Korah's rebellion through seeking the priesthood was followed by a fresh defining of the Levites' office (Num. xvi., xviii. 1–7).

The Levites received a tithe or tenth of all produce, animal and vegetable, of which they had to pay the priests a tithe (xviii. 20–32). A second tithe the Israelites used for the tabernacle feasts and freewill offerings, and of this second tithe the Levites should receive a share (Deut. xiv. 23, 27), especially when ministering (xviii. 7, 8). Forty-eight cities were appointed them (four on the average from each tribe), including the six cities of refuge and (of suburbs, meadow for their cattle) 1000 cubits out from the city walls, each of the four sides being 2000 cubits long. [See GEZER.] The phrase "the Levite that is within thy gates" is appropriate (xiv. 27), for the Levites' cities did not cease to belong to the tribes within which they lay. Thus Levites are occasionally spoken of as belonging to other tribes, viz. those within whose territory they resided (xviii. 6, Jud. xvii. 7, 1 Sam. i. 1). Elkanah a Levite is called an "Ephrathite," "Heman the Ezrahite," *i.e.* from Zerah of Judah (title Ps. lxxxviii., lxxxix.).

"The priests the Levites" [see DEUTERONOMY on the peculiar use of Levites without distinction from the *priests*] were to determine controversies and to preserve the law in the side of the ark, and in the seventh year at the feast of tabernacles read it before Israel, and pronounce the curses from Ebal (Deut. xvii. 9–12, xxxi. 9–13, 26, xxvii. 14). The Hivite Gibeonites (Josh. ix. 27) and the NETHINIM [see] relieved the Levites of their more burdensome duties subsequently. Micah's consecration of the homeless Levite as his household priest implies a relapse in dark times to the original household priesthood. It was a Korah-like usurpation on the part of the Levite (Jud. xvii.). Samuel the Levite, adopted into the priesthood, revived the Divine order. The Levites were among his schools of the prophets, whose training consisted in praise, prayer, and study of the law. Hence enlarged views of acceptable worship appear in the Levite Asaph's Ps. l.

The ark after its restoration from the Philistines was in charge of Abinadab *in the hill*, or Gibeah, or Kirjath Jearim (1 Sam. vii. 1, 2 Sam. vi. 3), probably an old Canaanite highplace sanctuary. David's words (1 Chron. xv. 2) imply that heretofore Levites had not been in charge of the ark, therefore that *Abinadab was not a Levite* possibly (?). "None ought to carry the ark of God but the Levites, for them hath Jehovah chosen." Saul's assumption of sacrificing, his slaughter of the priests at Nob and of the serving Gibeonites, imply his self willed impatience of the prominence of the priest tribe. At Hebron accordingly 4600 Levites joined David, besides 3700 priests (1 Chron. xii. 26, 27). He honoured them at his succession, and once even wore their robe (2 Sam. vi. 14). The duties of the Levites are defined by him (1 Chron. xxiii. 24–32), "to wait on the sons of Aaron for the service of the house of Jehovah," etc., "and to stand every morning to thank and praise Jehovah, and likewise at even, and to offer (*i.e.* assist the priests in offering) all burnt sacrifices," etc. The Levites supplied "officers and judges" (1 Chron. xxvi. 30), "in all the business of the Lord and the service of the king." Korah's sons of the Levites, headed by Heman, played upon psalteries and harps (1 Chron. ix. 19, 32); the Kohathites prepared the shewbread every sabbath; the Gershonites were headed by Asaph's son in the temple choir (vi. 39, 44; xv. 17), the Merarites by Ethan or Jeduthun. The heavier work being no longer needed of transporting the tabernacle, and psalmody being their chief duty, they entered service as early as 20 (xxiii. 24–27). The Levites numbered under David 38,000 (xxiii. 3), of whom 4000 formed the full choir; 288 in 24 divisions of 12 each were the skilled musicians (xxv. 1–8). At the severance of Israel and Judah the Levites flocked from the apostate northern kingdom to Judah and Jerusalem, and strengthened the southern kingdom (2 Chron. xi. 13, 14; xiii. 10–12).

The Levites proclaimed and taught the law, and judged controversies, with the priests and chiefs of Israel, in Jehoshaphat's reformation (2 Chron. xix. 8–11). They praised the Lord as singers before his army, and their beginning to sing was the signal of victory from the Lord over the Moabite and Ammonite invaders (xx. 19–22). They took an active part under Jehoiada in restoring Joash (xxiii.); and in Hezekiah's reformation were "more upright" or earnest than the priests (xxix. 5–34, xxx. 15–22, 27). So under Josiah the Levites had as their characteristic designation that they "taught all Israel" (xxxv. 3–15). They served the Lord and Israel, standing in the holy place. The Levites acted as teachers and scribes of the law, and chroniclers of their times.

Even the Levites fell into apostasy in the closing reigns of Judah (Ezek. xliv. 10–14, xlviii. 11). Their number at the return from Babylon was small (Ezra ii. 36–42). They sang

by course, praising Jehovah, at the founding and subsequent dedicating of the temple (iii. 10, 11; vi. 18). None of the Levites joined Ezra at his gathering at the river Ahava (viii. 15, 18-20). He induced 38 to join him, with 220 Nethinim. At the feast of tabernacles (Neh. viii. 7, 8) they read and explained the law; their tithes were again secured to them (x. 37-39), and they dwelt in villages round Jerusalem, and took their place at the dedication of the wall (xii. 27-30), and kept the gates to ensure the sanctification of the sabbath (xii. 22).

They appear as unloving formalists in Luke x. 32, and formed part of the deputation sent from Jerusalem to test John's credentials (John i. 19). Barnabas was a Levite (Acts iv. 36). They are among the sealed tribes (Rev. vii.). Their name is still preserved in the Jewish *Levy*, as *Cohen* is "priest." Their firstborn are exempted from certain payments among the Jews, as in the redemption of the firstborn.

A false judaizing analogy makes the Christian deacons answer to the Levites, the presbyters to the priests, and the bishops to the highpriest.

Their temple psalmody was the forerunner of our church music; and to them we probably owe the preservation of some of the Scriptures.

It is the peculiarity of the Mosaic system, as distinguished from heathen systems, that the Levites, the ministers of religion, not merely performed religious rites, but without vows of celibacy, freely intermarrying with the other tribes, were dispersed among the nation to teach moral and religious truths to all, of whom they formed the twelfth part (Deut. xxxi. 9-13). Drawing their livelihood from the tithes and offerings, which would fail if God's law were slighted, they had every motive to maintain it. Thus they consolidated the union of the tribes by the strongest tie, religion. The wisdom of their appointment accords with the Divine origin of the Jewish law.

Jehovah praises Levites as to the past: "My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared Me and was afraid before My name . . . The law of truth was in his mouth and iniquity was not found in his lips; he walked with Me in peace and equity, and did turn many away from iniquity." The Lord at His coming is to "purify the sons of Levi, so that they may again offer an offering of righteousness" (Mal. ii. 5, 6, iii. 3; comp. Isa. lxvi. 21).

Leviticus. *Wayyikra* is the Heb. name, from the initial word; the middle book of the pentateuch. The laws "*which* the Lord commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord in the wilderness of Sinai" (vii. 38). Given between the setting up of the tabernacle and its departure from Sinai, *i.e.* between the first day of the first month and the 20th day of the second month of the second year of the exodus (Exod. xl. 2, 17; Num. x. 11).

PART X.]

Two chief subjects are handled: (1) chap. i.—xvi., the fundamental ordinances of Israel's fellowship with Jehovah; (2) chap. xvii.—xxvii., the laws for hallowing Israel in this covenant fellowship. Privilege and duty, grace conferred and grace inwrought, go hand in hand. FIRST: (1) The law of offerings, chap. i.—vii. (2) Investiture of Aaron and consecration of priests, chap. viii.—x. (3) Rules as to clean and unclean, chap. xi.—xv. (4) The day of atonement, the summing up of all means of grace for the nation and the church, annually. SECOND: (1) Israel's life as holy and separate from heathendom, in food, marriage, and towards fellow men, chap. xvii.—xx.; the mutual connection of xviii., xix., xx., is marked by recurring phrases, "I am the Lord," "ye shall be holy, for I . . . am holy." (2) Holiness of priests and of offerings, chap. xxi., xxii. (3) Holiness shown in the holy convocations, sabbaths, perpetual light in the tabernacle, shewbread, chap. xxiii., xxiv. (4) Perpetuation of the theocracy by the sabbatical and jubilee years, the perpetual tenure of land, the redemption of it and bond servants (xxv.); and by fatherly chastisement of the people and restoration on repentance, chap. xxvi. (5) Appendix on vows, which are not encouraged specially, yet permitted with some restrictions (xxvii.)

The only history in Leviticus is that of Aaron's consecration, Nadab and Abihu's death, and the doom of the blasphemer (viii.—x.; xxiv. 10-23), a solemn exhibition of Jehovah's laws in their execution. Aaron's "holding his peace" under the stroke is a marvellous exhibition of grace; yet his not eating the sin offering in the holy place shows his keen paternal anguish which excused his violation of the letter of the law in Moses' judgment. As Jehovah drew nigh Israel in the tabernacle, so Israel drew nigh Jehovah in the offering. The sacrificial ordinances fall into three divisions, each division consisting of a decalogue of directions, a method frequent in the Mosaic law. Many of the divisions are marked by the opening, "and the Lord spake unto Moses" or such like, or by closing formulas as "this is the law," etc. (vii. 37, 38; xi. 46, 47; xiii. 59; xiv. 54-57; xv. 32, 33). The direction as to the *people's* offerings is distinguished from that as to the priests' by a repetition of the same formula (i. 2; vi. 9, 19, 20, 24, 25; xxi., xxii.). In v. 6 transl. not "trespass offering" which is the term for one kind of sin offering (ver. 14), viz. for an injury done to some one, "a fine offering" (Num. v. 5-8), but "he shall bring as his *forfeit*," etc., *asham*. Also in Lev. xxiii. 2 for "feasts" transl. "the appointed times."

The Epistle to the Hebrews is the N. T. commentary on Leviticus, showing the correspondence yet superiority of the Antitype to the typical sacrifices. Peter (1 Pet. i. 16) quotes Lev. xi. 44, "be ye holy, for I am holy"; but N. T. holiness rises above the restrictions as to meats, seasons, and places (John iv. 20-24; Acts x., xv.). Ps. lxxxix. 15: "blessed is the people that know the joyful sound, they shall walk, O Lord, in the light of Thy countenance," alludes to the jubilee year enjoined in Leviticus; Isa. lxi. 1-3, and our Lord's application of the prophecy to Himself, show that the gospel dispensation is the antitype. The exhaustive consummation and final realization of the type shall be in the "times of restitution of all things," "the regeneration" of the heaven and earth, "the creature's deliverance from the bondage of corruption into the glorious liberty of the children of God," "the adoption, to wit the redemption of the body" (Acts iii. 19-21; Rom. viii. 19-23; Matt. xix. 28, 29).

Chap. xvi. is the grand centre of the book. Previously it was shown that God can only be approached by sacrifice, next that man is full of "uncleanness" which needs cleansing. The annual atonement now teaches that not by several cleansings for several sins and uncleannesses can guilt be removed. One great covering of all transgressions must take place to meet God's just wrath, and then Israel stands accepted and justified typically (xvi. 16, 20). Heb. ix., x., explains antitypically how Christ by *one* offering *once for all* and *for ever perfected them that are being sanctified*. In Lev. xviii. 18 the prohibition against marriage with a wife's sister is *during the wife's lifetime*. In xvii. 11 transl. "*the soul* (*nephesh*) of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood which makes atonement *by means of the soul*." The two reasons of prohibiting blood as food are: 1. It is the vital fluid. 2. It was the appointed typical *mean* of atonement. It is not blood as blood, but as containing in it the principle of *life*, that God accepted.

The division into decalogues is frequent throughout the Mosaic code, based no doubt upon the model of the ten commandments, each subject being set forth in ten ordinances, as Bertheau has observed (for details see his Commentary). Chaps. i.—iii. contain the *first* decalogue, viz. the burnt offering in three sections, the meat offering in four, and the peace offering in three. The *second* decalogue is in iv., v.: the sin offering in four cases; three kinds of transgression needing atonement; the trespass offering in three cases. Then vi., vii., *five* decalogues. Thus there are *seven* decalogues in all as to putting away *guilt*. The *next seven* are as to putting away *impurity*, xi.—xvi. Then xvii.—xx. contain *seven* decalogues as to Israel's *holiness*. Lastly chaps. xxi.—xxvi. 2 contain the concluding seven decalogues. This arrangement leaves unnoticed xxiii. 39-44 and xxiv.; for ver. 37, 38, "these are the feasts," etc., evidently close chap. xxiii.; ver. 39-44 are appended as a fuller description of the feast already noticed in ver. 34. And chap. xxiv. sets forth the duty of the people in maintaining public worship, and narrates the stoning of the blasphemer.

The decalogues are closed with promises of rich blessing upon obedience, awful threats upon disobedience; the latter predominate, for already Israel had shown its tendency to disobey. The first division of the law, the covenant (Exod. xxiii. 20–33), ended with blessings only; for there Israel had not yet betrayed its unfaithfulness. But now (Exod. xxxii., xxxiii.) when Israel had shown its backsliding tendency, the second division of the law ends here with threats as well as promises.

Chap. xxvii. is an appendix, xxvi. having already closed the subject of the book with the words "these are the statutes," etc. The appendix however is an integral part of the whole, as is marked by its ending with the same formula, "these are the commandments," etc.

Libertines. Acts vi. 9. Descendants of Jews who, having been taken prisoners by Pompey and other Roman generals in the Syrian wars, were enslaved and afterwards emancipated, and who returned to their native land. Many Jews at Rome were *freedmen* allowed by Augustus to settle beyond the Tiber. Four thousand freedmen were expelled to Sardinia, others were to leave Italy unless they gave up Judaism (A.D. 19) under Tiberius (Tacitus, Ann. ii. 85; Josephus, Ant. xviii. 3, § 5; Philo, Legat. ad Caium). Humphrey conjectures that, having made their way to Jerusalem, they naturally were Stephen's bitterest opponents as having suffered so much for that religion which Christianity was supplanting. They had a synagogue at Jerusalem.

Libnah=*whiteness.* **1.** The *Blanche Garde* of the crusaders (Stanley). A city in the shephelah or low hills S.W. of Palestine, taken by Joshua, though not one of the leagued cities, because he would not leave so strong a city unsubdued in his rear, after destroying Makkedah on his way to Lachish. A priests' city with its "suburbs" (Josh. x. 29, 30, 32, 39; xii. 15; xv. 42; xxi. 13). It revolted from Judah at the same time as Edom, in the reign of Jehoram, Jehoshaphat's son, "because he had forsaken the Lord God of his fathers" (2 Kings viii. 22, 2 Chron. xxi. 10, 11). Its remoteness from the capital, *which Jehoram had corrupted into idolatry, and the presence of the sacred ministers in it*, made its people desire separation from the idolaters; hence its revolt, as the scripture quoted implies. The explanation of the revolt, though satisfactory, is one inferred from comparing independent scriptures (2 Chron. xxi. 10; 2 Kings viii. 18; Josh. xv. 42, xxi. 13), an undesigned propriety confirming the truth. After Lachish Sennacherib besieged L., and there heard of what alarmed him, Tirhakah's advance (2 Kings xix. 8, Isa. xxxvii. 8). Rabshakeh joined him there, and probably brought with him the portion of the Assyrian army which had been before Jerusalem. At L. near Egypt G. Rawlinson thinks the miraculous destruction of the Assyrian army took place, not at Jerusalem; so Jehovah's promise (Isa. xxxvii. 33), "Sennacherib shall not come into this city, nor shoot an *arrow* there, nor come before it with *shields*"; then ver. 36 will mean, "when they (Sennacherib and the surviving Assyrians) arose early in the morning, behold they (the smitten Assyrians) were all dead corpses." Herodotus (ii. 141) gives the Egyptian story, that Sennacherib retreated from Pelusium, the Egyptian gods having sent field mice which gnawed their *bowstrings* and *shield straps*, a corruption of Jehovah's promise above.

Hamutal, Josiah's queen, mother of Jehoahaz and Zedekiah, was of L. (2 Kings xxiii. 31, xxiv. 18.) E. Wilton identifies L. with Lebben, five miles S. of Gaza, near the northern bank of *wady Sheriah*, a good point from which Sennacherib could watch Tirhakah's advance from the Egyptian quarter. The smallness of the remains is due to the buildings having been of large sun-dried bricks, soon disintegrating, not stone. Conder (Pal. Expl., July 1875) identifies it with *Beit Jibrin*. Warren (Pal. Expl., July 1875) identifies L. with *Ibna*, a ruin on a hill at the sea coast, between Jaffa and Ashdod, and identical with Jabneel or Jabnah. As L. was a priests' town, so Jamnia became latterly the seat of the sanhedrim and head quarters of Hebrew learning. L. (*whiteness*) perhaps is named from some natural feature, as white poplars; as Rithmah is from *retem* "the juniper." El Benawy is mentioned for it in Pal. Expl. Qy. Stat., Jan. 1878, p. 19.

2. A station of Israel between Sinai and Kadesh, the fifth after Sinai. The Laban of Deut. i. 1, near the Arabah and Elanitic gulf. Now *el Beyaneh* ("the distinct," Arabic), part of the mountain plateau and valley W. of the Arabah.

Libni. 1. Whence sprang LIBNITES (Exod. vi. 17, Num. iii. 18, 1 Chron. vi. 17, 20). **2.** 1 Chron. vi. 29.

Libya. Acts ii. 10, "the parts of L. about Cyrene"; not here the whole of Africa, but the province W. of Egypt, opposite Crete, including Cyrene, the *Cyrenaica pentepolitana*, containing the five cities Berenice, Arsinoe, Ptolemais, Apollonia, and Cyrene.

Lice: *kinnim.* [See EXODUS and EGYPT.] *Mosquitoes*, troublesome in Egypt towards October, soon after the plague of frogs, not only giving pain, but entering the body through the nostrils and ears; so LXX., Philo, and Origen. But mosquitoes' larvæ are deposited in stagnant waters, whereas Exodus (viii. 17) states "all the *dust* became lice throughout all the land of Egypt." Sir S. Baker writes similarly from experience, "it is as though the very dust were turned into lice"; a tick no larger than a grain of sand becomes swollen with blood to the size of a hazel nut. The Egyptian *chenems* (akin to *kinnim*), "mosquito," retained in the Coptic, favours the former. The Egyptian *ken*, "force," "plague," may apply to either view.

Lieutenants: *achashdrapan*, the official title of satraps or viceroys over the provinces of the Persian empire (Esth. iii. 12, viii. 9, ix. 3; Ezra viii. 36). "Prince": Dan. iii. 2, vi. 1.

Ligure: *leshem* Heb., the first in the third row of jewels on the high-priest's breastplate (Exod. xxviii. 19). LXX. and Vulg. transl. *ligure*, and as Theophrastus (de Lap. 29) and Pliny (H. N. xxxvii. 11) say *amber* came from *Liguria*, probably LXX. and Vulg. understand by "ligure" *amber*. But Theophrastus distinguishes the *lyncurium* of Liguria from *electron*, "amber." *Amber* is too soft for engraving; but *lyncurium* was hard, and at the same time attracted light particles of wood, iron and brass. The red variety of tourmaline, the *rubellite*, which is electrically polar when heated, may be meant. The jacinth also is electric.

Likhi. 1 Chron. vii. 19.

Lily: *shushan.* Matt. vii. 28, 29. The white lily plant is used as fuel when withered; but it does not grow wild in Syria. Rather the scarlet martagon (*Lilium chalcedonicum*). "The lily at Hûleh is large, the three inner petals meet above, forming a gorgeous *canopy* such as art never approached, and king never sat under even in his utmost *glory*. Our flower *delights in the valleys, grows among thorns*, and I have sadly lacerated my hands in extricating it. Nothing can be in higher contrast than the velvety softness of this lily and the tangled hedge of thorns about it. Gazelles still *feed among these* flowers, and you can scarcely ride through the woods N. of Tabor without frightening gazelles from their flowery pasture" (Thomson, Land and Book, ii. 18). Comp. S. of Sol. ii. 1, "lily of the valleys" (ver. 2) "among thorns," (ver. 16) "he feedeth (in iv. 5 'roes') among the lilies." The words of Solomon's Song (v. 13), "his lips like lilies," require a *ruby* or *scarlet* colour, not white. But as "lily" was used also in a general sense for a lovely, bell shaped flower, the Egyptian lotus of the Nile is probably meant in the "lily work" ornamentation of the capitals ("chapiters") of Solomon's temple pillars, and the rim of the brazen sea (1 Kings vii. 22, 23). So Egyptian architecture delights in lotus headed capitals. "He shall grow as the lily" (Hos. xiv. 5), *i.e.* rapidly self propagating, one root often producing 50 bulbs (Pliny, Nat. Hist. xxi. 5). Stanley thinks "lily" includes numerous flowers of the tulip or amaryllis kind blooming in the early summer or the autumn of Palestine. J. Hamilton (Imp. Dict.) remarks on "consider the lilies," "wondrous is God's chemistry who out of black mould and invisible vapour builds up that column of chrysolite, and crowns it with its flaming capital. How strange is God's husbandry! Instead of taking the lily into a conservatory, He leaves it out among the thorns. The same soil from which one nature can only extract the harsh astringent sloe with its cruel spines yields to another flexile leaves and balmy blossoms. So the life of faith is not lived in the convent

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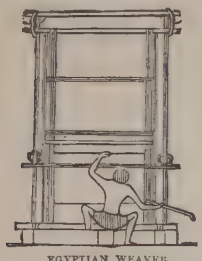
or in the sanctuary [alone], but out of doors in the unsympathising world, in the midst of secular men. From the same soil and the same atmosphere from which others derive repulsive attributes, the believer can absorb grace and give forth excellence. The same bounties of providence which make Nabal more churlish make Joseph more generous, tender, and forgiving; the same sunshine which elicits the balm of the lily matures in the blackthorn its verjuice; the same shower which makes thistles rank fills the lily cup with nectar, and clothes it in raiment eclipsing Solomon."

Linen. Fine linen. *Shes*, an *Egyptian* word. The peculiar dress of the Egyptian priests (Gen. xli. 42). Pharaoh arrayed Joseph in it as a dress of state; not *cotton* nor *silk* (as marg.). So Ezek. xxvii. 7, *shesh*; ver. 16, *butz* (*bussos*, Gr.), *the fine linen of Syria* used for the hangings of Solomon's temple and David's "robe of fine linen" (1 Chron. xv. 27, 2 Chron. ii. 14). The Egyptian fine linen was equal to the best now made in general texture, and superior in evenness of threads without knot or break. In Esth. i. 6, for "*green*" transl. rather "(*Persian*) linen cloth," *karpas*, *carbasus*. The unstudied propriety of designation by the native names respectively of linen of Egypt, Syria, and Persia, is a strong mark of genuineness. In Ezek. xvi. 10 alone is "silk" probably meant (*meshi*, perhaps a Chinese word). The flax for the tabernacle was spun by the women, and as thread given to Aholiab and his helpers to weave (Exod. xxv. 4, xxxv. 25, 35); he directed the work of the skilled weaver



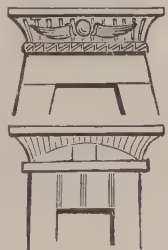
EGYPTIAN WEAVER.

("the cunning workman"), the embroiderer and the ordinary weaver. *Bad* (from a root meaning *separate*, referring to the distinctness of the threads in the texture) is the Heb. for the *linen* breeches of Aaron and his sons in ministering: Exod. xxviii. 40–42, which compared with xxxix. 28, "linen (*bad*) of fine turned linen" (*shesh*), identifies *bad* with *shesh*, *shesh* being perhaps the spun threads, *bad* the linen woven from them. *Bad* is exclusively applied to the holy linen garments, ephod, etc., of priests, etc. (1 Chron. xv. 27), and angels (Ezek. ix. 2, 3, 11, x. 2, 6; Dan. x. 5, xii. 6, 7). *Butz*, *bussos*, was the Levite choir's dress (2 Chron. v. 12); kings wore it loosely over the close fitting tunic (1 Chron. xv. 27). The temple veil was of it, naturally as wrought by Tyrians (2 Chron. iii. 14, ii. 14). Mordecai was arrayed in it (Esth. viii. 15). The house of Ashbea, sprung from Shelah Judah's son, wrought in it (*butz*) (1 Chron. iv. 21); tradition says they wrought priests' and kings' robes and the sanctuary hangings. The bride's "fine linen, the righteousness of saints," contrasts with the harlot Babylon's merchandise in "fine linen" (Rev. xix. 8, 14; xviii. 12). So also the fine linen (*sheesh*) which God put upon Israel (Ezek. xvi. 10); contrast the rich man's fine linen (*bussos*) (Luke xvi. 19).

Prov. vii. 16, "I have decked my bed with fine linen (*etun*, akin to Gr. *othone*) of Egypt," *i.e.* ornamented the bed covering with threads of fine Egyptian flax. In Jud. xiv. 12, 13, *sadin* (Gr. *sindon*) is Heb. for the 30 linen garments which Samson promised. Made by women (Prov. xxxi. 24); the good housewife "made fine linen and girdles"; her own clothing is "fine linen" (*sheesh*, not "silk," ver. 22). Used for winding sheets and head napkins (John xi. 44, xx. 5), and towels (xiii. 4, 5). *Pishteh* is the general term (Josh. ii. 6), "flax" (Jud. xv. 14). *Bussos* is the finer linen, *linon* the general term. The mummies' cloth is found by microscopic examination to be linen: linen fibre is cylindrical, transparent, and jointed as a cane; cotton fibre appears as a flat riband with a hem at each edge. Solomon's merchants brought *linen yarn* (*miqureh*) out of Egypt (1 Kings x. 28, 2 Chron. i. 16). But Gesenius, Keil, etc., transl. "and (as for) the going out of horses from Egypt for Solomon, a *company* of king's merchants fetched (horses) at a definite price." This is against the accents; LXX. and Vulg. transl. "from Koa," a place for collecting customs on the Egyptian frontier.

Lines. Ps. xvi. 6, "the lines are fallen unto me in pleasant places," viz. the *measuring cords* or *lines*, hence *my allotment* (Amos vii. 17). Mic. ii. 5, "none that shall cast a cord by lot (*i.e.* none that shall have *any possession measured out*) in the congregation of the Lord" (see marg. 1 Chron xvi. 18, Ps. cv. 11). ARGOB [see] is always designated by *chebel* or *cord*, *i.e.* well defined region.

Lintel: *mashquoph*, the upper cross-beam of a door. "The upper doorpost" (Exod. xii. 7, 23). The word meant also to "look out," because there were grates or lattices above the door whence the inmates could see who was outside. In 1 Kings vi. 31 for "lintel" transl. *ayil* "the projection of the doorposts," occupying the fifth of the breadth of the wall (Keil). The entrance was four cubits broad, including the projecting doorposts, and each of the two wings of the folding doors about a cubit and a half broad, reckoning the projecting framework on either side at half a cubit in breadth. In Ezek. xl. 9, 21, 24, 26, "posts" (the same word *ayil*) mean *projecting column faced fronts* of the sides of the doorway, opposite one another. In Amos ix. 1 for "lintel" transl. *the spherelike capital of the column*: *kaphtoreyah*. Zeph. ii. 14, "the capitals of her columns," marg. "the knops" ("pomegranate like at the tops of the houses," Grotius) or chapiters (capitals).



Linus. 2 Tim. iv. 21 put third, "Eubulus greeteth thee, and Pudens, and Linus"; therefore not yet bishop, but a Christian then at Rome; afterwards its bishop (Irenæus, iii. 3, § 3; Eusebius H. E. iii. 2). Irenæus implies that L. was made bishop by Paul and Peter before Peter's death; but the Scripture evidence is against Peter's having been at Rome at all, and certainly before Paul's death. Pearson fixes on A.D. 55–67 as the period of L.'s episcopate. Tertullian (Præscr. Hær. 32) asserts that Clement (third bishop) also was consecrated by Peter. The statements of the fathers are mutually conflicting and unsatisfactory.

Lion: *ari*, *arieh* ("the tearer," Umbreit); *gur*, "the whelp" (Gen. xlix. 9); *kephir*, "the young lion" in adolescent vigour, his "great teeth" grown (Ps. lviii. 6), having his own covert (Jer. xxv. 38); *labi*, in adult maturity (Gen. xlix. 9); *l'byah*, "lioness"; *laish*, "an old (rather *strong*, from an Arabic root) lion": Job iv. 11, where the five different terms occur; *shachal* is the *roaring* lion; *labi* appears in the German *löwe*. The variety of names shows the abundance of lions in the regions of Scripture at that time. Now there are none in Palestine. But the names Lebaoth (Josh. xv. 32), Arieh (2 Kings xv. 25), Ariel for Jerusalem (Isa. xxix. 1, 2, 7), Laish (Jud. xviii. 7), incidentally, and so undesignedly, confirm the Scripture assertions as to their former existence. The forests and tangled thickets have been almost swept away which were their former lair. Jordan's wooded banks, its "pride" (as some transl., but others "swelling"), gave cover to lions (Jer. xlix. 19), "a lion from the swelling (so Calvin, the *overflow* forcing the lion from the woody banks) of Jordan." The Asiatic lion has a short curly mane, and is shorter and rounder than the African. It laid waste villages (2 Kings xvii. 25, 26; Prov. xxii. 13) and slew men (1 Kings xiii. 24, xx. 35, 36).

Shepherds, as David, sometimes singly encountered it, and prevailed (1 Sam. xvii. 34, 35; Amos iii. 12); oftener in bands, frightening him with shouts into a pit covered over with reed or branches lightly, to entrap it (Ezek. xix. 4, 8, 9). Benaiah slew one in a pit or cistern, in which it had taken refuge in a snowstorm (2 Sam. xxiii. 20). Samson slew one at Timnath (Jud. xiv. 5, 6). Lion hunting is depicted as the amusement of the Ninevite kings, who followed the great hunter Nimrod's example. Captured lions were caged, which illustrates the image in Ezek. xix. 9. The lion symbolises *bravery*, so the faces of the warriors of Gad who joined

David are designated "the faces of lions" (1 Chron. xii. 8); also *might* and *royalty*, as in the winged lion figures with human heads in the Assyrian palace remains, and in Solomon's steps to his throne (1 Kings x. 19, 20); so the royal tribe Judah had the lion as its standard. Messiah is "the Lion of the tribe of Judah, the root of David," yet also the Lamb, combining opposites. The first of the four living creatures was like a lion (Rev. iv. 7, comp. Ezek. i. 10), the kingly aspect of Messiah in St. Matthew. Nineveh is compared to a lion's den, full of remains of its prey, appropriately, as lion figures abounded in

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the Assyrian palaces. Nah. ii. 11, 12, "where is," etc. ? *i.e.* God will so destroy it that its site will be hard to find; fulfilled to the letter (i. 8). Lions haunted dens in Lebanon and Hermon (S. of Sol. iv. 8). Balaam compares Israel to "a great lion (*labi*) and a young lion" (*arieh*): Num. xxiii. 24, xxiv. 9.

Amos iii. 4, "will a lion roar in the forest when he hath no prey?" *i.e.*, God would not threaten wrath if there were not a guilty nation, its object (Matt. xxiv. 28); "will a young lion cry out of his den if he (the old lion) have taken nothing?" The young lion lies silent till the parent lion brings the prey near, then the scent rouses him; so the prophet would not speak against Israel if God did not reveal to him Israel's sin requiring Israel's punishment. Satan is the "roaring lion" as well as the subtle serpent (1 Pet. v. 8).

Shaag is the lion's roar in seeking prey (Ps. civ. 21); *naham* his cry when seizing it (Isa. v. 29, comp. Prov. xix. 12); *hagah* his growl defying any effort to snatch from him his prey (Isa. xxxi. 4); *na'ar* the cry of the young lion (Jer. li. 38); *rabatz* is his crouching in his lair (Gen. xlix. 10); *shacah* and *yashab* (Job xxxviii. 40) his lying in wait; *arab* his secretly doing so (Ps. x. 9); *ramas* his stealthily creeping after prey (Ps. civ. 20); *zinnek* his leap, flinging himself on it (Deut. xxxiii. 22). (Smith's Bible Dict.)

Lizard: *letaah*. Lev. xi. 30. One of the monitors, the *Lacerta Nilotica* [see CHAMELEON], Speaker's Comm. Smith's Bible Dict. makes it the fan-foot lizard, *gecko*.

Lo-ammi=*not My people*. Jezreel, Lo-ruhamah (=*not loved*), and Lo-ammi are the three children of the prophet Hosea's wife, Gomer, taken by God's command. "Jezreel" symbolised the coming destruction of Jehu's line, as Jehu had destroyed that of Ahab of Jezreel; also that as Jezreel means both *God sows* and *God scatters*, so God will yet sow Israel whom He now scatters (Hos. i. 4–6, 9, 10, 11), "great shall be the day of Jezreel," *i.e.* great shall be the day when they shall be God's seed planted in their own land by God (Jer. xxiv. 6, xxxi. 28, xxxii. 41; Amos ix. 15; Hos. ii. 23). "I will sow her (Jezreel, *the sown one*, ver. 22) unto . . . Me in the earth." Not only Judæa, but the whole *earth* shall be the seed plot wherein Gentile nations shall be the spiritual growth of the Jewish seed sown everywhere (Mic. v. 7; Rom. xi. 12, 15; Zech. x. 9). Lo-ruhamah, changed into Ruhama, means that He will first withdraw His "loving mercy" and at last restore it. And Lo-ammi, changed into Ammi, that He will make Israel, now "not His people" owing to apostasy, to become again "His people." The three children symbolise successive generations: Jezreel (1) represents the dynasty of Jeroboam I., ending with Jehu's shedding the blood of the last of the line at Jezreel; *Loruhamah* (2), a daughter, represents the *effeminate* period which followed; Lo-ammi, a son, represents Jeroboam II.'s vigorous dynasty, which however brought no revival of religion; still Israel was not God's people really, and so should be no longer so in name but cast away.

Loan. [See USURY.] The merciful character of Moses' law appears in the command not to keep the poor man's outer garment, his covering by night as well as day, after sunset (Exod. xxii. 26, 27; Deut. xxiv. 6, 10–13, 17; comp. however Prov. xxii. 27). The millstone, including all instruments necessary to life, and a widow's garment, were forbidden to be taken. The creditor must not enter the debtor's house to seize the pledge, but wait for the debtor to bring out an adequate security for payment. The debtor could be held as a bondman only till the seventh year, *i.e.* for six years, and not beyond the jubilee year, whatever his period of service might be (Exod. xxi. 2). Then he must be sent away with a liberal supply of provisions, the prospect of such a gift doubtless stimulating zeal in service (Deut. xv. 12–18; Lev. xxv. 39–55); his land was to be restored. But foreign slaves might be held in continual servitude (2 Kings iv. 1; Isa. l. 1, lii. 3). The Roman or else the oriental law detaining the debtor in prison till he paid the uttermost farthing, and even giving him over to torturers, is alluded to in Matt. v. 26, xviii. 34.

Loaves. Cakes flat and round. [See BREAD.]

Lock. [See KEY.] Usually a hollow wooden bolt passing through a groove into the socket in the doorpost. In the groove are small sliding pins which drop into holes in the bolt, so securing it. The key with its pins raises the sliding pins of the lock so that the bolt can be drawn back (Jud. iii. 23, 25; S. of Sol. v. 5; Neh. iii. 3).

Locust. [See JOEL.] The *arbeh* is the migratory devastating locust. The *gob*, "grasshopper," is a species of gryllus, with voracity like the migratory locust, but small in size (Smith's Bible Dict. makes *gob* the nympha state of the locust): Amos vii. 1. Nah. iii. 17: "the great grasshoppers (Heb. the *locust of locusts*) which camp in the hedges in the cold day, but when the sun ariseth flee away," etc. The locust lays its eggs under shelter of hedges; they are hatched by the sun's heat in spring; by June the young are so matured as to be able to flee away. So Assyria shall disappear.

The *chagab* is another of the Gryllidæ (Num. xiii. 33, Eccles. xii. 5); Isa. xl. 22, "grasshopper," thus *gob*=*chagab*. They all are Orthoptera with four wings; jaws strong and formed for biting. The hind limbs of the saltatoria are largely developed, the thighs long and thick, the shanks still longer; thus "they have legs [the tibiæ, so placed] above their feet to leap withal upon the earth" (Lev. xi. 21). The migratory locust is two inches and a half long, the forewings brown and black, and the thorax crested. Their devastations are vividly depicted (Exod. x. 15, Joel ii. 3, 5, 10). The *arbeh* and the *sol'am* ("the bald, smooth headed, locust," nowhere else mentioned; some of the winged orthopterous saltatoria; the Heb. is akin to the Egyptian for "locust") and the grasshopper (*chagab*) might be eaten (Lev. xi.). They are generally thrown alive into boiling water with salt, the wings, legs, and heads being pulled off; the bodies taste like shrimps, and are roasted, baked, fried in butter, ground, pounded, and mixed with flour for cakes, or smoked for after use.

For "beetle" (Lev. xi. 22) translate "chargol," some kind of the locust or grasshopper "saltatoria," from the Arabic *hardjal* "to leap." The *tzaltzal* occurs only Deut. xxviii. 42, *the locust that makes a shrill noise*, from a root "to sound" (Gesenius), very destructive: one of the Cicadæ. The "palmerworm" (*gazam*) is probably the *larva state of the locust* (Gesenius): Amos iv. 9; Joel i. 4, ii. 25. LXX. transl. "caterpillar" by which A. V. transl. *chasil*, which is rather one of the winged Gryllidæ= the *consuming* locust. *Gazam* is the *gnawing* locust, *arbeh* the *swarming* locust, *yelequ* the *licking* locust (in Jer. li. 27 "the *rough* caterpillars" refer to the spinous nature of the tibiæ) which is transl. "caterpillar" also in Ps. cv. 34, elsewhere "cankerworm." Locusts appear in swarms extending many miles and darkening the sunlight (Joel ii. 10); like horses, so that the Italians call them "cavaletta," *little horse* (ver. 4, 5; Rev. ix. 7, 9); with a fearful noise; having no king (Prov. xxx. 27); impossible to withstand in their progress; entering dwellings (Exod. x. 6, Joel ii. 8–10); not flying by night (Nah. iii. 17, Exod. x. 13 "morning"). Birds, as the locust bird, which is thought to be the rose-coloured starling, devour them; the sea destroys more (ver. 19). Their decaying bodies taint the air (Joel ii. 20). Barrow (Travels, 257) says the stench of the bodies on the shore was smelt 150 miles off. Joel's phrase "the northern army" implies that he means human invaders from the N.,

the point of entrance to the Assyrians and Babylonians.

Reichardt (Jewish Intelligence, Feb., 1867) notices the Heb. letters of *gazam* = 50, exactly the number of years that the Chaldees ruled the Jews from the temple's destruction by Nebuchadnezzar, 588 B.C., to Babylon's overthrow by Cyrus, 538 B.C. *Arbeh* = 208, the period of Persia's dominion over the Jews from 538 to 330 B.C., when Alexander overthrew Persia. *Yelequ* = 140, the period of Greek rule over the Jews from 330 to 190 B.C., when Antiochus Epiphanes, Israel's persecutor, was overcome by the Roman L. Scipio. *Chasil* = 108, the exact number of years between 38 B.C., when Rome placed the Idumean Herod on the throne, and A.D. 70, when the Romans destroyed Jerusalem and the Jewish nationality. Thus the four successive world empires and the calamities which they inflicted on Israel are the truths shadowed forth by the four kinds of locusts in Joel.

Lod. A town of Benjamin, founded by Shamed or Shamer (1 Chron. viii. 12). LYDDA in Acts ix. 32, 33; in the vale of Sharon between the hills and the Mediterranean. Here Peter healed Æneas of palsy. Now *Ludd*.

Lodebar. E. of Jordan (2 Sam. xvii. 27). Here at the house of Machir, son of Ammiel, Mephibosheth found a home after Saul's death (ix. 4, 5). Perhaps the Debir of Josh. xiii. 26, where *Lidebir* is the Heb. (the "1" is part of the word, not as A. V. = *of*). Machir remembered David's kindness to Mephibosheth in the distress of the latter, therefore sent provisions to David in his distress at Mahanaim (W. of L.). The name means *the driving out of flocks* (Gesenius), else *without pasture*.

Lodge. *To pass the night* (Heb. *lun*). Isa. x. 29, the Assyrian invaders "have taken their lodging (their bivouac) at Geba." S. of Sol. vii. 11, Neh. iv. 22. The "lodge" (Isa. i. 8), and "cottage" (xxiv. 20), "the earth shall reel to and fro . . . and be removed as a cottage," refer to a temporary *hut*, or in the latter passage a *hammock* suspended from trees, to secure from wild beasts the watcher of gardens or lands in the night.

HUT ON POSTS IN GARDEN

Log. Twelfth of an *hin* measure. According to Josephus ·1204 of a gallon; according to the rabbinists, .0615.

Lois. Mother of Eunice, Timothy's mother (2 Tim. i. 5). The Gr. names mark Greek *origin*, though she was a Jewess in *religion* and the father a Greek, *i.e.* heathen; Lystra was her home. The family pedigree of "indwelling faith" began first with L., the farthest back of Timothy's progenitors whom Paul knew. Sue and Eunice were probably converted at Paul's first visit to Lystra (Acts xiv. 6, 7). The belief of *the mother and grandmother alone* is implied in 2 Tim. i., in undesigned harmony with Acts xvi., not of the father; a mark of genuineness. One godly parent may counteract the bad influence of the ungodly, and win the child to Christ (1 Cor. vii. 14, 2 Tim. iii. 15).

Lord. [See JEHOVAH.] In small letters and with initial capital "Lord" represents *Adonai* in A. V. of O.T. In capitals LORD represents Jehovah, except Exod. xxiii. 17 The LORD God, *Adonai Jehovah*, where it ought to be "the Lord Jehovah," and xxxiv. 23. "GOD" in capitals also represents Jehovah (Gen. xv. 2, Adonai Jehovah). "God" in small letters, with initial capital, represents Elohim. [See GOD.]

Lord's Day. The Christian sabbath, called so in Rev. i. 10, the earliest mention of the *term*. But the consecration of the day to worship, to almsgiving (but not to earning), and to the Lord's supper, is implied in Acts xx. 7, 1 Cor. xvi. 1, 2. The Lord singled it out as the day of His repeated appearances after His resurrection (John xx. 19, 26), and the evangelists' special mention of this day as the day of those reappearances implies *their* recognition of its sanctity. The designation corresponds to "the Lord's supper" (1 Cor. xi. 20): Ignatius (ad Magnes., 9) and Irenæus (Quæst. ad Orthod. 115, in Just. Martyr); and Justin Martyr, A.D. 140 (Apol. ii. 98), writes: "on Sunday we hold our joint meeting, for the first day is that on which God, having removed darkness, made the world, and Jesus Christ our Saviour rose from the dead. On the day before Saturday they crucified Him; on the day after Saturday, Sunday, having appeared to His apostles He taught." Pliny writes in his famous letter to Trajan (x. 97), "the Christians [in Bithynia] *on a fixed day* before dawn meet and sing a hymn to Christ as God." Tertullian (de Coron. iii.), "on the Lord's day we deem it wrong to fast." Melito, bishop of Sardis (second century), wrote a book *on the Lord's day* (Euseb. iv. 26). The reference in Rom. xiv. 5, 6 is to days of Jewish observance. The words "he that regardeth not the day to the Lord he doth not regard it" are not in Sin., Alex., and Vat. MSS., and Vulg.

"The day of the Lord" (viz. of His second advent: 1 Cor. i. 8, v. 5; 2 Cor. i. 14; 1 Thess. v. 2; 2 Pet. iii. 10) is distinct from "the Lord's (an adjective, *he kuriake*) day," which in the ancient church designated Sunday. The visions of the *seven* seals, *seven* trumpets, and *seven* vials, naturally begin on the first day of the seven, the birthday of the church whose future they set forth (Wordsworth). In A.D. 321 Constantine expressed the feeling of all his Christian subjects by enjoining that "all judges, and the civic population, and workshops of artisans should rest on the venerable day of the Sun." The council of Nice (A.D. 325) *assume* the universal acceptance of the obligation of the Lord's day, and only direct as to the posture of worshippers on it. Christ's rising from the dead on the first day, to bring in the new creation, is the ground of transference of the sabbath from the seventh day. If the former creation out of chaos was rightly marked by the seventh day, much more the more momentous (Isa. lxv. 17) new creation, out of moral chaos (Jer. iv. 22, 23), by the first day. The seventh day sabbath was the gloomy, silent one of Jesus' resting in the grave; the first day sabbath is the joyful one of the once "rejected stone becoming head of the corner." "This is the day which the Lord hath made, we will be glad and rejoice in it" (Ps. cxviii. 22–24). If a seventh day sabbath marked Israel's emancipation from Egypt (Deut. v. 15), much more (comp. Jer. xvi. 14, 15) should the first day sabbath mark ushering in of the world's redemption from Satan by Jesus. [See SABBATH.]

Lord's Supper. The designation occurs only in 1 Cor. xi. 20. The institution by our Lord in connection with the passover is recorded in Matt. xxvi. 19–30, Mark xiv. 16–26, Luke xxii. 13–20. The head of the passover company who were reclining on couches began by a blessing "for the day and for the wine," over a cup of which he and the others drank. The wine was mixed with water simply because so the Jews drank wine ordinarily. The table was set out with the passover lamb, unleavened bread, bitter herbs, and a sauce of dates, figs, raisins, and vinegar (*charoseth*), symbolising their service in mortar in Egypt. The head, and then the rest, dipped a portion of the herbs into the charoseth and ate. The dishes were removed and a cup of wine brought. Children then were allowed to ask the meaning of the service, and the cup was passed round and drunk. The head repeated the commemorative words of the passover and gave thanks (saying, "this is the passover which we eat because the Lord passed over the houses of our fathers in Egypt"). Then followed Ps. cxiii., cxiv. Then the head brake one of the two cakes of unleavened bread and gave thanks over it. All then took portions of the bread and dipped them in the charoseth and ate them. Then they ate of the lamb, and a third cup, "the cup of blessing," was handed round. A fourth cup succeeded, called "the cup of the Hallel" (song), as Ps. cxv.—cxviii. were recited. A fifth cup with "the great Hallel" (Ps. cxiii.—cxviii.) might follow. These usages explain Luke xxii. 17, 18: "He took the cup and gave thanks and said, Take this, and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." Also the dipping of the sop or bread morsel (John xiii. 26). Also Christ's thanksgiving consecration of the bread (Luke xxii. 19). Also the distribution of the cup "after supper" (ver. 20). He partook of the former cup, the passover cup, as well as "ate" of the passover, but declares He will partake of it no more, thus abrogating the passover as fulfilled in Himself the true Passover Lamb (ver. 17, 18). He does not partake of the subsequent cup

and bread, which He gives to His disciples as the new Supper to supersede the old Passover. The new feast was not to be merely annual but frequent: 1 Cor. xi. 25, "do this as oft as ye drink it in remembrance of Me." "This is My body" is illustrated by "this is the passover." It was not literally it, but it *realized* it to the believer spiritually and representatively. The passover deliverance was once for all wrought at the exodus; the passover feast yearly revived it to the believing Israelite's soul. Christ was once for all sacrificed for our redemption, never to be offered again; the Lord's supper continually realizes Him and His finished work to the soul, so that we feed on Him by faith (Heb. ix. 25–27, x. 1–18). As to the "breaking of bread" (Luke xxiv. 30–35, Acts ii. 42), neither of the two disciples at Emmaus were present at the institution of the Lord's supper, so that the meal there cannot refer to it, which disposes of Rome's argument for administration with bread only; He as master took the lead in the blessing over the bread. Similarly the "breaking of bread at (their) house" of meeting (as distinguished from "in the temple," not "from house to house": Acts ii. 42, 46, xx. 7, 11) refers primarily to the Christian meals of loving fellowship (called agapæ 2 Pet. ii. 13, where Sin. MS. reads as A. V. "with their own deceivings," but Vat. MS., Vulg. and Syriac versions, "in their own lovefeasts"; Jude 12, "in your feasts of charity," *agapæ*). The holy communion was at first regularly connected with these lovefeasts; "the breaking of bread," with the customary thanksgiving blessing of the master of the feast, referred not to the eucharist consecration but to *the lovefeast*, as Acts xxvii. 35 proves, where the eucharist is out of the question, and where simply as a devout Jew Paul gave thanks before "breaking bread" and eating. The agapē is mentioned in the earliest writers (Ignatius, Ep. Smyrn. 4, 8; Tertullian Apol. 39, ad Marc. 2). In 1 Cor. xi. the agapē was before the eucharist. Psalms and hymns accompanied the latter as at its institution and at the previous passover, expressing their joyful thanksgivings (Jas. v. 13). The agapē was a club feast where each brought his portion and the rich extra portions for the poor. From it the bread and wine for the eucharist were taken. At it the excesses occurred which made a *true* celebration of the Lord's supper during or after it, with due discernment of its spiritual meaning, impossible (1 Cor. xi. 20–22). "Not discerning the Lord's body" (1 Cor. xi. 29) means not with spiritual discrimination distinguishing the emblems of the Lord's body from common food. The presence is in the soul, not in the elements. Sin., Alex., and Vat. MSS. omit "Lord's," "not discerning *the* body" (comp. Heb. x. 29). The two separate elements, His body and His blood, were severed in His death; so the bread and the wine are separate in the Lord's supper. "The Lord's body" here is *the once for all sacrificed body*, which faith, overleaping the more than 18 centuries' interval, still appropriates, not His present living body. Christ does not say "My body" simply, but "this is *My body which is given for you*" (Luke xxii. 19), *i.e.* the body sacrificed, and "this is My *blood shed*," etc., not the blood in His living body, but the blood separated from the body, the blood of a dead body. He gave His *body broken* (in the way of representation), when as yet it was not broken in fact; He gave His blood shed (in the way of representation), when it was not shed in fact. In the same sense His words are still true, though He is no longer in His sacrificed state but in His never dying state of life. Faith can make present in actual saving reality things past and things future, namely Christ's body sacrificed and His blood shed, and so have present communion with the once crucified but now glorified Lord. "As often as ye eat this bread and drink this cup, ye do *show* the Lord's death till He come"; ye *announce* it *publicly*, "*katangellete*" (not *dramatically represent*, much less *really exhibit*), publicly professing severally the Lord died for me. "In remembrance of Me" implies commemoration of one bodily absent. Rome teaches we eat Christ corporally "till He come" corporally, a contradiction in terms. The haggadah, or "annunciation," was that part of the passover wherein they *narrated* to one another the event which the feast commemorated. The body and blood of Christ are given by God not by the priest, taken by faith not by the hand, eaten with the soul not the mouth. No sacrifice was offered by Christ at the institution: for (1) it was no place of sacrifice, (2) there was no altar of sacrifice, (3) it was not the hour of sacrifice, (4) the posture of the recipients, reclining, was not that of sacrifice. (5) Christ uttered no words of sacrifice except that of thanksgiving. Epistle to Hebrews (ix., x.) proves that the sacrifice on Calvary next day has never since been repeated, and therefore the Lord's supper is not a repetition of it.

"If we would judge ourselves we should not be judged" (1 Cor. xi. 31), Gr. "if we *discerned* (same Gr. as 29, *discriminatingly judged*) ourselves we should not have been judged," we should have escaped our present judgments, the sickness and death inflicted by God on some (31). In order to "discern the Lord's body" we need to "discern ourselves." When we fail to do so God sends *krisis* that we may escape *katakrisis*, judgment temporal that we may escape judgment eternal, "condemnation." The needed preliminary to the Lord's supper is not auricular confession and *priestly* absolution, but to discern or discriminatingly judge *ourselves*.

In 1 Cor. x. 15, 16, "the cup," or wine in it, is not said to be the blood but "the communion of the blood of Christ"; "the bread is the communion (joint participation) of the body," etc. The consecration is not by priestly authority but is the corporate act of the church represented by the minister, "the cup which *we* (I and you, the whole congregation) bless." The *joint blessing* and the consequent *drinking together* constitute the "communion" of believers with their Lord and with one another. If the bread were changed into the body, where is the sign of the sacrament? Romanists eat Christ *in remembrance* of Himself. To drink *blood* would have been an abomination (Lev. xvii. 11, 12; Acts xv. 29). Breaking the bread cannot be breaking *His body*, for Scripture saith "not a bone of Him shall be broken." Christ Himself calls the elements still "bread" and "wine" even after consecration (1 Cor. xi. 26). The Lord's supper is the seal of the new covenant in His blood, the sign that "we were all made to drink into one Spirit" (1 Cor. xii. 13), the pledge that He who once loved us so dearly as to give Himself for us still loves us as intensely as ever.

Lo-ruhama = *not compassionated*. Hosea's daughter, representing Israel, from whom Jehovah withdrew His loving compassion. [See Lo-AMMI.] Hos. i. 6.

Lot. Haran's son, Abraham's nephew (Gen. xi. 27–31). Born in Ur of the Chaldees, before Terah's emigration. Accompanied Abram to Charan, then to Canaan (xii. 4, 5), then, in the famine, to Egypt. On their return a quarrel arose between Abram's and L.'s herdsmen. In the spirit of a child of God Abram goes to L. himself, instead of listening to subordinates' reports, and begs as they are brethren there should be no strife between them (contrast Acts xv. 39), and offers L. precedency, though as his senior Abram might have claimed it; "if thou wilt take the left hand, then I will go to the right," etc. L. chose by sight, not faith, the richly watered circle of the Jordan, fertile, but the region of wicked Sodom (Josh. vii. 24, viii. 15). At first L. only "pitched his tent toward Sodom," but he was venturing too near temptation not to be caught (Ps. i. 1; 1 Cor. xv. 33). He soon was dwelling in a "house" in Sodom, and paid the penalty in being carried off with his much-loved "goods" by Chedorlaomer; he was rescued only by the disinterested bravery and magnanimity of Abram, who, forgetting L.'s unamiable conduct, thought only of how to rescue him at all hazards in his distress. This warning ought to have been enough to drive L. from Sodom, but no, he still lives there.

Next L. appears exercising that goodly hospitality by which he "entertained angels unawares," and for which the Epistle to Hebrews (xiii. 2) commends him. Evidently the luxury of worldly Sodom had not wholly corrupted the simplicity of his character. The Spirit of God, who knows hearts, designates him (2 Pet. ii. 7–9) "just L., vexed with the filthy conversation (*the licentious behaviour*) of the wicked" (*the lawless*, who set at defiance the laws of nature and God). The Sodomites' words, "this one

fellow came in to sojourn, and he will needs be a judge" refer evidently to L.'s remonstrances with them which Peter presupposes. The gracious Lord reminds us of his faithfulness, not of his subsequent incest. If there had been "ten" such "fellows" in Sodom Jehovah would have spared it (Gen. xviii. 32). Again God records, "that righteous man dwelling among them, in seeing and hearing, vexed (tormented) his righteous soul from day to day with their unlawful deeds." L. had gone into temptation, and must have perished but for God's grace; to all appearances his position was hopeless, but "the Lord knoweth how to deliver the godly out of temptations," He is at no loss for means. The angels' visit was meant to test L. as well as the Sodomites. The angels' declining his invitation at first, "we will abide in the street (the broad open space) all night," answers to Jesus' mode of eliciting the faith of the two Emmaus disciples (Luke xxiv. 28).

His sin is faithfully recorded, his offering to sacrifice his daughters' honour to save his guests. He was retributively punished by those daughters sacrificing their father's honour and their own. They seem to have been only betrothed, not yet married, to L.'s so called "sons in law." When he warned them to flee from the coming destruction "he seemed as one that mocked unto his sons in law" (comp. Luke xxiv. 11). His imperfection of faith appears in that "he lingered" even on the morning of Sodom's doom. But the angels "laid hold upon his hand . . . the Lord being merciful to him (Rom. ix. 15, 16) . . . and set him without the city." They further warned him, "escape for thy life, look not behind thee (comp. the Christian's motto, Phil. iii. 13, Luke ix. 62), neither stay thou in all the plain," the (*ciccar*) circuit of Jordan which he had so coveted. Defective faith made him plead for leave to stay at Zoar, which, as "a little one," he urges could have but few sinning in it so as to incur a share in Sodom's doom. God grants even this, and adds "I cannot do anything till thou be come thither"; God's love controls His omnipotence (Matt. xxvii. 42).

L.'s wife "looked back" with regrets on Sodom's sinful pleasures, then stayed behind, and "became a pillar of salt"; possibly overtaken by the fire and brimstone and incrusted with salt. The Americans found E. of Usdum a pillar of salt 40 ft. high, which may be the traditional one identified with Sodom's wife (Josephus Ant. i. 11). Vacillation in faith led him to doubt even Zoar's safety, notwithstanding God's promise. From "lingering" about Sodom L. passes to the opposite extreme, desponding of safety even in its extreme skirt. His unbelief issued in the sin in the cave, and the offspring were "the children of L.," Moab and Ammon (Deut. ii. 9, 19; Ps. lxxxiii. 8). See our Lord's spiritual lesson from Sodom and L.'s wife (Luke xvii. 28–32).

Lot. Early used to decide an issue; so in choosing each of the two goats on the day of atonement (two inscribed tablets of boxwood were the lots used according to Joma iii. 9), Lev. xvi. 8, and in assigning the inheritances in Canaan (Num. xxvi. 55, xxxiv. 13), in selecting men for an expedition (Jud. i. 1, xx. 10), in electing a king (1 Sam. x. 20), in detecting the guilty (xiv. 41, 42), in selecting an apostle (Acts i. 26), as formerly priests' offices among the 16 of Eleazar's family and the eight of Ithamar (1 Chron. xxiv. 3, 5, 19; Luke i. 9), in apportioning spoil (Obad. 11, Joel iii. 3), in dividing Jesus' garments (Matt. xxvii. 35, Ps. xxii. 18). In Prov. xvi. 33, "the lot is cast into the lap," *i.e.* into an urn or cap in the judge's lap; "but the whole disposing (Heb. judgment) thereof is of the Lord." Only in weighty cases resort was had to judgment by lot; it was entered on with solemnity, as God is arbiter. Sanctification of the people preceded in Josh. vii. 13–18.

Lotan. Gen. xxxvi. 20, 22, 29.

Love. "The fulfilling of the law" (Rom. xiii. 8, 10), the prominent perfection of God (1 John iv. 8, 16), manifested to us (1 John iv. 10) when we loved not Him (John iii. 16). Passing our powers of knowledge (Eph. iii. 19), everlasting (Jer. xxxi. 3), free and gratuitous (Hos. xiv. 4), enduring to the end (John xiii. 1). The two Gr. words for "love" are distinct: *phileo*, the love of impulse, ardent affection and feeling; *agapao*, the love of *esteem, regard*. John xxi. 15, "Simon, lovest (*agapas, esteemest*) thou Me?" *Agapas* sounds too cold to Peter, now burning with love; so he replies, "Thou knowest that I LOVE (*philo*) Thee." "Simon, esteemest thou (*agapas*) Me?" "Thou knowest that I LOVE Thee." At the third time Peter gained his point. "Simon, LOVEST (*phileis*) thou Me?" Love to one another is the proof to the world of discipleship (xiii. 35).

Low country (or PLAIN): *the shephelah*. The low hills between the mountain and shore of JUDAH [see] (Josh. xi. 16).

Lubim. From *lub* "to thirst," the thirsty land. Probably = the Lehabim (Gen. x. 13), W. of the Nile delta. The LIBYANS [see]. Allies or tributaries of Egypt (2 Chron. xii. 3, xvi. 8; Nah. iii. 9; Dan. xi. 23). The Rebu or Lebu of the monumental temple at Thebes (the Medeenet Haboo) of Rameses III., who conquered them. Fair and Semitic like in the representations.

Lucifer = *light bringer*, "the morning star": Isa. xiv. 12 (*heilel*, "spreading brightness"). Symbol of the once bright but now fallen king of Babylon. The title belongs of right to Christ (Rev. xxii. 16), therefore about to be assumed by antichrist, of whom Babylon is type and mystical Babylon the forerunner (Rev. xvii. 4, 5). The language is primarily drawn from that of Satan himself, the spirit that energized the heathen world power Babylon, that now energizes the apostate church, and shall at last energize the last secular antichrist (the fourth kingdom little horn) and his champion, the false prophet (the third kingdom little horn), the harlot's successor, who shall oppress *Israel*, as the fourth kingdom little horn oppresses the *Gentile* world: Dan. vii. 8–26 (*Chaldee*), viii. 9–11 (*Hebrew*); Rev. xiii. 4, xvi. 13, 14; 2 Thess. ii. 9. "Lucifer" is thus naturally applied to Satan (Luke x. 18; Rev. xii. 8, 9; Jude 6). Jesus saith, "I will give him that overcometh the morning star," *i.e.* Myself (Rev. ii. 28, xxii. 16); reflecting My brightness, he shall shine like Me "the morning star," sharing My *kingly glory* of which a star is the symbol (Num. xxiv. 17, Matt. ii. 2).

Lucius. Paul's kinsman or fellow tribesman (Rom. xvi. 21). Tradition makes him consecrated bishop of Cenchreæ by Paul (Apost. Const. vii. 46).

Lucius of Cyrene. Mentioned with Barnabas, Simeon Niger, Manaen, and Saul, among the prophets and teachers of the church at Antioch (Acts xiii. 1). He probably was one of the "men of Cyrene" who heard the tongues and then Peter's pentecostal sermon (Acts ii. 10), and of the "men of Cyrene" who when "scattered abroad upon the persecution that arose about Stephen" went to Antioch, "preaching the Lord Jesus" (xi. 19, 20). A distinct name from Luke, = Lucas, = Lucanus.

Lud. Fourth of Shem's children (Gen. x. 22). The Lydians of western Asia Minor (say some), whose manners and whose names were Semitic. But the geographic position is against this. Moses would not abruptly pass to the distant W. from the E., and then back to the S.E.; if the Lydians of western Asia were meant, the order would have been Elam, Asshur (Arphaxad), Aram, Lud; not Elam, Asshur (Arphaxad), Lud, Aram. Lud is to be looked for between Assyria and Syria. The Ruten or Luden of the Egyptian monuments, dwelling N. of Palestine, near Mesopotamia and Assyria. They warred with the Pharaohs of the 13th, 14th, and 15th centuries B.C., under one of whom Moses lived (G. Rawlinson). The Luden may have migrated to western Asia at a later period. Thus Lud will be the original stock of the Lydians.

Ludim. Gen. x. 13. From Mizraim; therefore not = LUD [see], who was Semitic (Isa. lxvi. 19), but Hamitic. The Egyptian "Retu," the old inhabitants of central Egypt. They are Africans evidently in Jer. xlvi. 9; Ezek. xxx. 4, 5; near Phut or Nubia: "the Libyans (Phut) that handle the shield, and the Lydians that handle and bend the bow"; the foot was pressed on the centre, and the hands held the two ends, so "handle and bend" are both said. The Egyptian monuments confirm Scripture accuracy. The Rebu appear with small round shields, and the Ludim being Africans naturally excel in archery, for which Africa was famous.

Luhith, ascent of. The hill leading up to a sanctuary of Moab (Isa. xv. 5).

Luke. [See ACTS.] Contracted from Lucanus, as Silas from Silvanus. A

slave name. As L. was a "physician," a profession often exercised by slaves and freedmen, he may have been a freedman. Eusebius (H. E. iii. 4) states that Antioch was his native city. He was of Gentile parentage before he became a Christian; as appears from Col. iv. 11, 14: "L. the beloved physician" (one of "my fellow workers unto the kingdom of God which have been a comfort unto me") is distinguished from those "of the circumcision." That he was not of "the seventy" disciples, as Epiphanius (Hær. i. 12) reports, is clear from his preface in which he implies he was not an "eye witness"; the tradition arose perhaps from his Gospel alone recording the mission of the seventy. His history in Acts is first joined with that of Paul at Troas (xvi. 10), where the "we" implies that the writer was then Paul's companion. He accompanied the apostle in his journey to Jerusalem and Rome, at Paul's first Roman imprisonment "L. my fellow labourer," Philemon (24) written from Rome, as also Colossians (iv. 14); also in Paul's last imprisonment there, when others forsook him L. remained faithful (2 Tim. i. 15, iv. 11 "only L. is with me"). His death by martyrdom between A.D. 75 and 100 is generally reported.

Luke, Gospel according to. In the preface to his Gospel Luke refers to "many" who before him had written accounts of what the "eye witnesses" and "ministers of the word" transmitted. This implies the "many" were not themselves eye witnesses or ministers of the word. St. Matthew's and St. Mark's Gospels therefore are not referred to in the term "many." But as the phrase "they delivered them to us" (*paredosan*) includes *both* written and oral transmission (2 Thess. ii. 15) Luke's words do not oppose, as Alford thinks, but favour the opinion that those two Gospels were among the sources of Luke's information, especially as Matthew was an "eye witness," and Mark a "minister of the word." Luke himself applies "minister" (Acts xiii. 5, *hupeeretees*) to John Mark. Luke differs from the "many" in that his work is (1) "in order," (2) with a "perfect understanding of all things from the first" (*pareekoloutheekoti anōthen akribōs*, "having traced all things accurately from the remote beginning"). Luke begins with earlier facts of the Baptist's and of our Lord's history than Matthew and Mark, he writes methodically and in more chronological order. Ancient testimony assures us that Paul's teaching formed the substratum of Luke's Gospel (the Muratorian Fragment; Irenæus, Hær. iii. 1, 14; Tertullian, Marc. iv. 2; Origen, Euseb. H. E. vi. 25; Jerome, Vir. Illustr. 7). Comp. as to the special revelation to Paul 1 Cor. xi. 23, xv. 3; Gal. i. 1, 11, 12. Paul was an "eye witness" (1 Cor. ix. 1; Acts xxii. 14, 15); his expression "according to my gospel" implies the independency of his witness; he quotes words of Christ revealed to him, and not found in the four Gospels (Acts xx. 35). Thus, besides Matthew and Mark, to whose Gospels the "many" as well as Luke had access, Paul is the chief "eye witness" to whom Luke refers in the preface. Luke and Paul alone record Jesus' appearing to Peter first of the apostles (Luke xxiv. 34, 1 Cor. xv. 5). Luke's account of the Lord's supper, making an interval between His giving the bread and the cup to the disciples, accords most with Paul's in 1 Cor. xi. 23, which that apostle says he received directly from the Lord Jesus. Luke (xxii. 43) records the appearance of an angel *unto Jesus* during His agony; as no one else is mentioned as having seen the vision, (indeed the disciples were sleeping for sorrow,) it must have been specially revealed by the Lord after His resurrection. Who so likely a person to have communicated it to Luke as Paul, who "received the gospel, not of man but by the revelation of Jesus Christ"? The selection of gospel materials in Luke, exhibiting forgiveness for the vilest, grace, and justification, is such as accords with Paul's large views as to the Gentiles and free justification by faith (Luke xviii. 14). The allusion in 2 Cor. viii. 18, "the brother whose praise is in the Gospel throughout all the churches," may be to Luke. The subscription of this epistle is "written from Philippi by Titus and Luke." Possibly during Paul's three months' sojourn there (Acts xx. 3) Luke was sent to Corinth, and it is to his evangelistic labours the reference is. As being chosen of the churches of Macedonia to be their "messenger," travelling with Paul, the "brother" meant must have been one of those mentioned in Acts xx. 4–6 as accompanying Paul into Asia with the alms. Now all the rest sailed away, leaving Paul to follow alone with Luke. Luke either by his written Gospel or by his evangelistic labours was one "whose praise in the Gospel was throughout the churches." Luke must be the "brother" meant. Paul in 1 Tim. v. 18 seems directly to quote and canonize the Gospel according to Luke (x. 7), "the labourer is worthy of his *hire*" (as both passages ought to be transl., not "reward," the word being the same, *misthou*); comp. also xxiv. 26, 27, 46 with 1 Cor. xv. 3. Alford rejects ancient testimony that Paul's teaching constitutes the substance of Luke's Gospel, on the grounds that the evangelist asserts that his Gospel is drawn from those who "from the beginning" were eye witnesses of Christ's ministry, among whom Paul cannot be reckoned. But Luke's drawing *information* from persons who had been with the Lord from the beginning is quite consistent with Paul's revelations (Eph. iii. 3; 1 Cor. ix. 1, xi. 23) forming a prominent part of the substance of Luke's Gospel. Paul's words correspond with L.'s (x. 7 with 1 Cor. x. 27; Luke xvii. 27–29, xxi. 34, 35, with 1 Thess. v. 2, 3, 6, 7). Luke's choice of materials accords with the new light in which "the apostle of the Gentiles" was inspired to set gospel facts, *e.g.* the parable of the prodigal son, the tracing of Christ's genealogy up to Adam the common parent of Jew and Gentile, not only to Abraham, as Matthew. Also Luke ii. 32, "a . . . Light to lighten *the Gentiles*"; iv. 25, Christ's reference to Elijah's mission to the Gentile widow of Sarepta; ix. 52; x. 30, the good Samaritan; xvii. 18, the only grateful one of the ten cleansed lepers, a Samaritan; the mission of the seventy, a number typical of the nations, as the twelve represent the twelve tribes of Israel. Theophilus, to whom he writes, was a Gentile believer, as appears from the geographical and other explanations given of many things, which would have been needless had he been a Jew (Luke i. 26, Nazareth; iv. 31, Capernaum; xxiii. 51, Arimathea; xxiv. 13, Emmaus; Acts i. 12, Olivet). In the inscription over the cross the Gr. and Latin are put before the Heb., in John the Heb. is first. Matthew refers to O. T. as what "Moses said," Luke as what "is written." The name Theophilus (*friend of God*) is Gr. Matthew calls Jerusalem "the holy city" and its temple "the temple of God"; but Mark and Luke omit these titles, doubtless because they were writing to Gentiles, after Jerusalem by continual persecutions of the church had sunk in the esteem of Christians, and when the temple made without hands, "the temple of the Holy Ghost," the church, was fully understood to have superseded the temple of stone.

Style. Luke's writing is classical and periodic. The pure Gr. of the preface shows that he could have written similarly throughout, but he tied himself to the Hebraistic language of the *written records* and perhaps also of the received *oral* tradition which he embodied. In Acts too his style is purer in the latter parts, where he was an eye witness, than in the earlier where he draws from the testimony of others. The sea of Gennesaret is but a "lake" with him, as having seen more of the world than the Galilee fishermen. Peter is often called "Simon," which he never is by Paul, who uses only the apostolic name Peter, a proof that some of Luke's materials were independent of and earlier than Paul. Paul and Luke alone have the expressive word (*atenizo*) "stedfastly behold" or "look" (Acts i. 10, xiv. 9, iii. 4; 2 Cor. iii. 7, 13). Awkward phrases in Matthew and Mark are so evidently corrected in Luke as to leave no doubt he had their Gospels before him. Comp. Gr. Mark xii. 38 with Luke xx. 46, where *philountōn* is substituted for *thelontōn*; Luke vii. 8, where the insertion of "set" removes the harshness of Matt. viii. 9, "a man under authority." He substitutes the Gr. *phoros* ("tribute") in Luke xx. 22 for the Latin *census*, which Matthew (xxii. 17) as a taxgatherer for, and Mark (xii. 14) writing to, Romans, use. He omits Hosanna, Eli Eli lama sabacthani, Rabbi, Golgotha (for which he substitutes the Gr. *kranios*, "calvary" or "place of a skull"). The phrases (*parakoloutheo, katecheo, plerophoreo*) "having perfect understanding," "instructed" (*catechetically* and *orally*), "most surely believed" (Luke

i. 1–14) are all used similarly by Paul (1 Tim. iv. 6, Rom. ii. 18, 2 Tim. iv. 17). "Lawyers" six times stand instead of "scribes"; *epistates*, "master," instead of rabbi six times, as more plain to Gentiles. "Grace" or "favour" is never used by Matthew and Mark, thrice by John, but frequently in Luke. "To evangelize" or "preach the gospel" is frequent in Luke, once in Matthew, not at all in Mark and John. The style of Acts is less Hebraic than that of Luke's Gospel, because for the latter he used more of Hebraic materials and retained their language.

Canonicity. The oldest reliable testimony to the Gospel according to Luke is Marcion, whose Gospel so called (A.D. 130) is Luke's, abridged and mutilated. Therefore Luke's Gospel was in common use A.D. 120. The appendix to Tertullian (Præscr. adv. Hær.) says his teacher Cerdon received the Gospel of Luke alone. Justin Martyr often quotes it. Celsus attacks it as a book of the Christians (Origen c. Cels. ii. 32). Tatian includes it in his Harmony.

Specialty of Luke. He gives with especial accuracy not so much the *discourses* as the *observations* and *occasional sayings* of our Lord with the accompanying incidents. Appropriately to his profession Luke "the beloved physician" dwells on the healing power of the great Physician (Luke v. 17 end, Acts x. 38). He describes symptoms in a professional manner (comp. "full of leprosy" Luke v. 12). He alone mentions the subject of Moses and Elias' conversation with our Lord at the transfiguration, "His decease (*exodus*, Peter's very word, 2 Pet. i. 15, in alluding to his own *decease*, and in the same context the transfiguration of which he was eye witness) which He should accomplish at Jerusalem." Luke is fullest of the evangelists in describing our Lord's private prayers. There are eight such instances: iii. 21, "*Jesus praying*, the heaven was opened" at His baptism; v. 16, "in the wilderness"; vi. 12, "continued all night in prayer to God" before ordaining the twelve; ix. 18, "as He was alone praying, His disciples were with Him, and He asked whom say the people that I am?"; ix. 28, 29, at the transfiguration, "He went up into a mountain to pray, and *as He prayed* the fashion of His countenance was altered"; xi. 1, "as He was praying in a certain place, when He ceased one of His disciples said (struck with the holy earnestness of His tone, words, and gestures), Lord teach us to pray" (xxii. 32, 41, 42, 44–46; xxiii. 46).

Connection with Paul. Luke may have first become connected with Paul in tending him in the sickness which detained him in Phrygia and Galatia (Gal. iv. 13, "*because* of an infirmity of my flesh I preached," owing to his detention by sickness, contrary to his original intention he preached there). This probably was early in the journey wherein Luke first appears in Paul's company, that apostle's second missionary journey (Acts xvi. 9, 10). Thus Paul's allusion to Luke's being a "physician" is appropriate in writing to the *Colossians* as they were in Phrygia, the quarter wherein Luke ministered to his sickness. Luke, after being left behind at xvii. 1, where the third person is resumed, went again with Paul to Asia (xx. 6) and to Jerusalem (xxi. 15), and was with him in his captivity at Cæsarea (xxiv. 23) and at Rome (xxviii. 16). Tertullian (adv. Marcion, iv. 2) ascribes the conversion of Luke to Paul.

Date of Gospel. The book of Acts which was written before it (i. 1) ends with Paul's two years' modified imprisonment at Rome, "dwelling in his own hired house, and receiving all that came in unto him" (xxviii. 30, 31). Abruptly it closes without informing us of the result of his appeal to Cæsar, doubtless because when he wrote no event subsequent to the two years had transpired; this was A.D. 63. "The former treatise," *i.e.* the Gospel, was probably written at Cæsarea during Paul's imprisonment there, A.D. 58–60 (Thiersch).

Object. "That Theophilus might know the certainty of those things wherein he had been instructed" (i. 4). The epithet "most excellent" prefixed shows that Theophilus was not an imaginary but a real person. Luke's describing minutely, in Paul's journey, the places before reaching Sicily and Italy, but omitting such description of Syracuse, Rhegium, Puteoli, Appii Forum, and the Three Taverns, as if familiar to his reader, implies Theophilus was well acquainted with Sicily and Italy.

[On the chronological order of events in Jesus Christ's history according to Luke see JESUS CHRIST.] From Luke ix. 51 to xviii. 15 there are no parallel notices in Matthew and Mark except xi. 17, xiii. 18, probably *repeating* the same truths on a later occasion (Mark iii. 24, iv. 30). This period begins with His journey in October to the feast of tabernacles, and ends with His arrival in Bethany six days before the passover. From xviii. 15, the blessing of the infants, Luke coincides with Matthew and Mark in the main. Even earlier, Luke xvii. 11 corresponds with Matt. xix. 1, 2, Mark x. 1, John xi. 54. The portion Luke ix. 51—xviii. 15 is vague as to dates, and probably is designed by the Holy Spirit to supplement what the other evangelists had not recorded. The preface (i. 1–4), the account of events preceding Jesus's ministry (i. 5—ii. 52), are peculiar to Luke. From iii. 1 to ix. 50 Luke mainly accords with Matthew and Mark in the order and the events of our Lord's ministry, which was chiefly about Capernaum. His testimony as a physician to the reality of demoniacal possession prevents its being confounded with lunacy (iv. 41). His accuracy appears in his giving exact dates (ii. 1–3 [see CYRENIUS, and JESUS CHRIST, on the difficulty here; Cyrenius was *twice* governor of Syria]; iii. 1, 2); also in his marking the two distinct sights of Jerusalem observed by travellers in coming across Olivet; first at xix. 37, secondly at ver. 41.

Lunatics. Healed by Christ (Matt. iv. 24, xvii. 25). The former epileptics, the second a demon-possessed epileptic patient. [See LUKE, DEVIL.]

Luz. [See BETHEL.] Luz was originally *the city, Bethel* the pillar and altar of Jacob; in Gen. xii. 8 it is called Bethel by anticipation (xxviii. 19), after Ephraim's conquest the *town* Bethel arose. The nearness of the two accounts for their being identified in all cases where there was no special reason for distinguishing them. After one of the townsmen of ancient Luz had betrayed it to Israel he went into "the land of the Hittites," and built a city of the same name (Jud. i. 23–26). Answering to Khirbet Lozeh, close to Beitin.

Lycaonia. A province in the S. of Asia Minor, having Galatia on the N., Cappadocia E., Pisidia and Phrygia W., Cilicia S. A bare table land without trees or lakes of fresh water (but many salt lakes), only fit for sheep pasture. "The speech of L." was probably a corrupt mixture of Gr. and Syriac; the people's objects of worship were those of the Greeks and Romans, Mercury and Jupiter, whose visit to this quarter is one of Ovid's fables (Metam. viii. 626). At Lystra in the centre of the region Paul delivered his address, admirably suited to his audience (Acts xiv. 15–17). Iconium was far on the W. towards Antioch in Pisidia; Derbe was on the E. of Lystra, towards the pass from Cilicia up through Taurus to the central table land (ver. 1, 6). Paul on his first journey passed through L. from W. to E., then back the reverse way E. to W. (ver. 21, 2 Tim. iii. 11.) At his second journey he passed from E. to W. through L. to Troas (Acts xvi. 1–8); on the third, in the same direction, to Ephesus (xviii. 23, xix. 1).

Lycia. A province in S.W. of Asia Minor opposite Rhodes. Pamphylia is on E., Caria W., Phrygia N., the Mediterranean S. The Taurus range here descends to the sea, with the river Xanthus flowing between its heights Cragus and Anticragus. Its two chief towns Patara and Myra Paul visited, during the period when L. and Pamphylia in Claudius' reign were combined under one proconsul (Acts xxi. 1, xxvii. 5). Previously it was allowed to form an independent state, its golden period. Sir C. Fellows brought to the British Museum interesting specimens of its coins and ancient architecture.

Lydda. [See LOD.] The result of Peter's cure of the paralytic Æneas, one of the "saints which dwelt at L.," was, "all that dwelt in L. and Saron (the adjoining maritime plain, Sharon) saw him and turned to the Lord" (Acts ix. 32–35). Now *Ludd*, nine miles from Jaffa, the first town on the northernmost of the two roads between Jaffa and Jerusalem. The Benjamites occupied and built, *i.e.* fortified and enlarged, it originally (1 Chron. viii. 12) and reoccupied it after the return from Babylon (Ezra ii. 33, Neh. xi. 35). The Romans named it Diospolis. It became the seat of a bishopric. Here was buried, and probably born, St. George, England's legendary patron saint and martyr;

a church in his honour was erected over his remains, the beautiful ruin of which is still standing.

Lydia. Acts xvi. 13–15. Paul's first European convert. A Jewish proselyte (="which worshipped God"). In attending the means of grace at Philippi L. received the blessing. Many women, and among them L., resorted to the place by the river Gangites or Gaggitas "where prayer was wont to be made"; possibly a *proseucha* was there, "the meeting place of Jewish congregations in Greek cities" (Winer), or "a *place of prayer* as opposed to a synagogue or *house of prayer*" (Conybeare and Howson, Life of St. Paul). For quietness and freedom from interruption it was "outside of the *gate*" (so Sin., Vat., and Alex. MSS. read instead of "out of the *city*"), and "by the river side" for the sake of the ablutions connected with the worship. The sea shore was esteemed by the Jews a place most pure, and therefore suited for prayer; at their great fast they used to leave their synagogues and pray on every shore in Tertullian's (de Jejun. 16) time; see also Josephus Ant. xiv. 10, § 23. Luke describes here with the vividness of an eye witness. Women, as in many of our own congregations, formed the greater part of the worshippers; their employment as dyers brought them together in that vicinity. L. belonged to Thyatira in Asia Minor, where inscriptions relating to a "guild of dyers" there confirm Luke's accuracy. Paul arrived early in the week, for "certain days" elapsed before the sabbath. Paul, Silas, and Luke "sat down" (the usual attitude of teachers) to speak to the assembled women. L. was one of the listeners (*eekouen*), and "the Lord opened her heart (comp. Luke xxiv. 45; Ps. cxix. 18, 130) that she attended unto the things spoken of Paul" (Luke modestly omits notice of his *own* preaching). The Gr. (*elaloumen*) implies *conversational speaking* rather than *set preaching*. Her modesty and simplicity beautifully come out in the narrative. She heartily yields to her convictions and is forthwith baptized, the waters of Europe then first being sacramentally used to seal her faith and God's forgiveness in Christ. She leads her "household" to believe in, and be baptized as disciples of, the same Saviour.

This is the first example of that family religion to which Paul often refers in his epistles (1 Cor. i. 11, 16, xvi. 15; Rom. xvi. 5; Philemon 2). First came her faith, then her leading all around her to Christ, then her and their baptismal confession, then her love evidenced in pressing hospitality (Heb. xiii. 2, 1 Pet. iv. 9, 1 Tim. v. 10), finally her receiving into her house Paul and Silas after their discharge from prison; she was not "ashamed of the Lord's prisoners, but was partaker of the afflictions of the gospel."

Through L. also the gospel probably came into Thyatira, where Paul had been forbidden to preach it at the earlier time, for God has His times for everything (Acts xvi. 6, Rev. ii. 18). Thyatira being a Macedonian colony had much intercourse

COIN OF PHILIPPI.

with Philippi, the parent city. L. may have been also one of "those women who laboured with Paul in the gospel" at Philippi (Phil. iv. 3).

Lysanias. Tetrarch of Abilene, the district round Abila, in the 15th year of Tiberius' reign. It is not the elder L., who died 34 B.C. (Josephus, B. J. i. 13, § 1; Ant. xiv. 7, § 4; xv. 4, § 1; xviii. 6, § 10; xix. 5, § 1; B. J. ii. 12, § 8), and never ruled Abilene, but his son, who is meant by Luke iii. 1. An inscription found near Baalbek on a memorial tablet to "Zenodorus, son of the tetrarch L., and to L. her children" by the widow of the first and mother of the second L. proves Luke's accuracy, which had been doubted because no proof was found of the existence of a second L.

Lysias Claudius. A Roman chiliarch or captain in charge of the troops of the citadel Antonia at Paul's last visit to Jerusalem. He rescued Paul from the fanatical crowd, and subsequently from the plot of more than 40 zealots against his life (Acts xxi. 27–36, xxiii. 12–33). With worldly tact he in writing to Felix makes no mention of having bound Paul for scourging (xxi. 33, xxii. 24–29), for he "feared" the consequences to himself of having so treated a *Roman citizen*. Still his treatment of the apostle otherwise, after he knew his Roman citizenship, was fair and firm.

Lystra. Acts xiv., xvi. A town of Lycaonia, Timothy's birthplace. He doubtless heard of Paul's miraculous healing of the cripple, followed by the people's and priests' offer of sacrifices to Paul as Mercury and to Barnabas as Jupiter before the city (its tutelary god whose statue stood there), which worship the apostles, rending their clothes in horror, rejected, and told them they were men like themselves, and that they preached the duty of "turning from these vanities unto the living God, who made all things," and who heretofore bore with their ignorance, though even then He "did not leave Himself without witness in giving rain, and fruitful seasons, filling our hearts with food and gladness." Then, with a mob's characteristic fickleness, from adoration they passed to persecution, stoning Paul at the instigation of Jews from Antioch and Iconium. But though left as dead outside the city, whilst the disciples stood round him he rose up and came into the city, and next day went to Derbe; then back to L. to "confirm the souls of the disciples" gathered in there, "exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God."

Paul's holy courage under suffering, when he might have had adoration instead by compromise of principle, doubtless in part influenced Timothy (2 Tim. iii. 10, 11) in embracing Christianity, whether he actually witnessed the apostle's afflictions (as Paul's epistle to Timothy implies), or only heard of them. The *incidental* allusion to Timothy's knowledge of his sufferings is an *undesigned* coincidence between the epistle and the history, indicating genuineness. A forger of epistles from Acts would never allude to Timothy's *knowledge* of persecutions, when that knowledge is not recorded in Acts but is only arrived at by indirect inference. Moreover "Derbe" is omitted in the list of the scenes of Paul's persecutions (2 Tim. iii. 11), though usually joined with L., in minute agreement with the history, which mentions no persecution at Derbe. In Acts xvi. 1 Timothy appears as already a Christian. Paul then circumcised him, to conciliate the Jews there (ver. 3). Hamilton (Res. in Asia Min., ii. 313) identifies L. with the ruins *Bin bir Kilisseh*, at the base of the conical volcanic-formed hill *Karadagh*.

M

Maacah. Abel beth Maacah was not in it, but in Israel; in the direction of M., and somehow connected with it (2 Sam. xx. 14–16). A small kingdom outside Argob (Deut. iii. 14), and Bashan (Josh. xii. 5). Between Bashan and the kingdom of Damascus, on the skirts of mount Hermon, E. of the *Lejah*. The mention of Maacah with the Geshurites points to a connection between them; probably by affinity, as the Geshurite Talmai's daughter bears the name M. Both were connected with Syria (1 Chron. xix. 6, 7; 2 Sam. x. 6, 8). The king of M. was Ammon's ally against David; his small contingent, 1000 men, shows the pettiness of the region.

Maachah. 1. Gen. xxii. 24. **2.** 1 Chron. ii. 48. **3.** 1 Chron. vii. 15. **4.** 1 Chron. viii. 29. **5.** Absalom's mother, taken by David in battle and added to his wives (Jerome): 1 Chron. iii. 2, 2 Sam. iii. 3. Talmai's daughter of Geshur, David's wife. **6.** Absalom's granddaughter, wife of Rehoboam and mother of Abijam (1 Kings xv. 1); called Micaiah = Maacah; daughter of Uriel and Tamar, Absalom's daughter (2 Chron. xiii. 2). Grandmother (=mother) of Asa, son of Abijam. During Asa's minority she acted as queen mother; but Asa when of age set her aside for her idolatry, which she derived from her ancestors of Geshur (1 Kings xv. 13, 14, 16); 2 Chron. xi. 20–22, xv. 16 "idol," lit. *horror*, the emblem of Priapus.

Several men are named M.: **1.** 1 Kings ii. 39. **2.** 1 Chron. xi. 43. **3.** 1 Chron. xxvii. 16.

Maadai. Ezra x. 34.

Maadiah. Neh. xii. 5; Ezra x. 34.

Maai. Neh. xii. 36.

Maaleh Acrabbim. Josh. xv. 3: *the ascent of scorpions*; *Scorpion pass.* [See AKRABBIM.]

Maarath: from a root=*openness* or *bareness* (Gesenius), or (*mearah*) a cave (Grove). A town of Judah in the hills (Josh. xv. 58, 59); not far from Hebron.

Maaseiah. **1.** Ezra x. 18. **2.** Ezra x. 21. **3.** Ezra x. 22. **4.** Ezra x. 30. **5.** Neh. iii. 23. **6.** Neh. viii. 4. **7.** Neh. viii. 7. **8.** Neh. x. 25. **9.** Neh. xi. 5=Asaiah, 1 Chron. ix. 5. **10.** Neh. xi. 7. **11.** Neh. xii. 6, 41, 42. **12.** Jer. xxix. 25. **13.** Jer. xxix. 21. **14.** 1 Chron. xv. 18–20. **15.** 2 Chron. xxiii. 1. **16.** An upper officer (*shoter*) or "ruler" under Uzziah (2 Chron. xxvi. 11). **17.** King Ahaz's son, slain by Zichri the "mighty man" of Ephraim in Pekah's invasion of Judah (2 Chron. xxviii. 7), connected officially with the "governor of the city" (xviii. 25; 1 Kings xxii. 26). **18.** Governor of Jerusalem under Josiah; superintended the restoration of the temple (2 Chron. xxxiv. 8). **19.** Jer. xxxv. 4. **20.** Jer. xxxii. 12, li. 59.

Maasiai. 1 Chron. ix. 12.

Maaz. 1 Chron. ii. 27.

Maaziah. **1.** Neh. x. 8. The coincidence of names between David's 24 courses, and the signers of Nehemiah's covenants, and the returners with Zerubbabel (Neh. xii.) implies that these names were applied to *the families*. **2.** 1 Chron. xxiv. 18.

Maccabees. From the initials of Judas Maccabeus' motto, *Mi Camoca Be-Elohim Jehovah*, "who is like unto Thee, Jehovah, among the gods?" (Exod. xv. 11.) Books of the Apocrypha: interesting as giving a Jewish history of many events which occurred after the sacred CANON [see and BIBLE] closed with Malachi; especially the heroic and successful struggle of the Maccabees for Judah's independence against the O. T. antichrist and persecutor, Antiochus Epiphanes, of whom DANIEL [see] viii., xi. foretells. [See JERUSALEM.]

Macedonia. The first country in Europe where Paul preached the gospel, in obedience to the vision of a man of M., saying "come over and help us." The Hæmus (Balkan) range, separating it from Mœsia, is on its N.; the Pindus, separating it from Epirus, on the W.; the Cambunian hills S. separating M. from Thessaly; Thrace and the Ægean sea E. There are two great plains, one watered by the Axius entering the sea near Thessalonica, the other by the Strymon which passes near Philippi and empties itself below Amphipolis. Between lies mount Athos, across the neck of which Paul often travelled with his companions. Philip (from whom Philippi is named) and Alexander were its most famous kings. When Rome conquered it from Perseus, Æmilius Paulus after the battle of Pydna divided it into M. Prima, Secunda, Tertia, and Quarta. M. Prima, the region E. of the Strymon, had Amphipolis as its capital. M. Secunda, the region between the Strymon and Axius, had Thessalonica. M. Tertia, from the Axius to the Peneus, had Pella. M. Quarta, the remainder, had Pelagonia. In N. T. times the whole of M., Thessaly, and a district along the Adriatic, was made one province under a proconsul at Thessalonica the capital. The great Ignatian Road joined Philippi and Thessalonica, and led towards Illyricum (Rom. xv. 19). Philippi had supplanted Amphipolis in importance. Mention of M. in this wide sense occurs Acts xvi. 9–12, xviii. 5, xix. 21, 22, 29, xx. 1–3, xxvii. 2; Rom. xv. 26; 1 Cor. xvi. 5; 2 Cor. i. 16, ii. 13, vii. 5, viii. 1, ix. 2, 4, xi. 9; Phil. iv. 15; 1 Thess. i. 7, 8, iv. 10; 1 Tim. i. 3 (which last passage proves Paul accomplished the wish expressed in his first imprisonment, Phil. ii. 24). Achaia S., Illyricum N.W., and M. comprehended the whole region between the Danube and the southernmost point of the Peloponnese. The Macedonian Christians are highly commended; the Bereans for their readiness in receiving the word, and withal diligence in testing the preached word by the written word (Acts xvii. 11); the Thessalonians for their "work of faith, labour of love, and patience of hope in our Lord Jesus," so that they were "ensamples" to all others (1 Thess. i. 3, 7); the Philippians for their liberal contributions to Paul's sustenance (Phil. iv. 10, 14–19; 2 Cor. ix. 2, xi. 9). Lydia was the first European convert, and women were Paul's first congregation (Acts xvi. 13, 14); so the female element is prominent at Philippi in the epistle to the Philippians as working for Christ (iv. 2, 3). How Christianity, starting from that beginning, has since elevated woman socially throughout Europe!

Machbanai. 1 Chron. xii. 8, 13.

Machbenah. A town of Judah, colonized by the family of Maachah (1 Chron. ii. 49). "Maachah, Caleb's concubine, bare Sheva the father of M."

Machi. Num. xiii. 15.

Machir. **1.** Manasseh's eldest son by a Syrian or Aramite concubine (1 Chron. vii. 14). Joseph had Machir's children upon his knees (Gen. l. 23), *i.e.* they were adopted by Joseph from their birth. Gilead was his son, and Abiah his daughter. A large part of the country E. of Jordan was subdued by his powerful family (Num. xxxii. 39, Deut. iii. 15). The rest of the family crossed Jordan. So powerful was the family that "Machir" supplants the name of "Manasseh" in Jud. v. 14, 17; Josh. xiii. 31, 29. **2.** Son of Ammiel of Lodebar, a Gileadite chief; sheltered Mephibosheth, Jonathan's lame son; afterwards, influenced probably by David's kindness to the same youth, supplied David with necessaries when fleeing from Absalom (2 Sam. ix. 4, xvii. 27–29).

Machnadebai. Ezra x. 40.

Machpelah. The tract containing the field and cave in the end of Ephron's field, which Abraham bought as his burying ground from Ephron and the sons of Heth (Gen. xxiii. 9); his only possession in the land of promise. All ancient versions transl. M. "the *double* cave," from *kaphal*, to divide or double. Either there were two entrances or two receptacles for bodies. Gesenius derives it from a root, "portion." A mosque now covers it. The sacred precinct (haram) is enclosed by a wall, the oldest in Palestine. The masonry is more antique than the S.W. wall of the haram at Jerusalem; one stone is 38 ft. long, 3¼ deep. The bevelling is shallow, and at latest belongs to the age of Solomon; Jewish ancient tradition ascribes it to David. It lay near HEBRON [see]. The sepulchres of Abraham, Sarah, Isaac, Rebekah, Jacob, and Leah are shown on the mosque floor; but the real sepulchres are in the cave below the floor; the cave opens to the S., and the bodies were laid with their heads to the N.

Madai. Gen. x. 2, sons, *i.e.* descendants, of Japheth, an ethnic designation. The Medes, who called themselves *Mada*, S.W. of the Caspian. Some came with the Scythians to Europe, the mixed race formed the Sarmatians. Modern ethnology has found that in physical type and language the Medes belong to the Indo Germanic family of mankind, comprising the Celts, Greeks, Romans, etc.

Madian=Midian. Acts vii. 29.

Madmannah=*dunghill*. A city in S. of Judah (Josh. xv. 31). Identical with BETH MARCABOTH [see]=resting *house for chariots*. Now probably *Minyay*, on the route from Egypt to western Palestine, 15 miles S.S.W. from Gaza, the Ethiopian eunuch's route, travelling in his *chariot* from Jerusalem towards Egypt (Acts viii. 26–28).

Madmen. A town of Moab, whose doom Jeremiah (xlviii. 2) foretells. Playing on the similarly sounding Heb. word for *silence, damam*, "thou city of silence (=*Madmen*) shalt be brought to silence" (Isa. xv. 1); in xxv. 10, "Moab . . . trodden down for *the dunghill*" (*Madmenah*), or as the Heb. text (kethib), "in the waters of Madmenah," evidently alludes to M., with a play on its meaning "dunghill," the lowest stage of degradation.

Madmen, madness. The Easterns regard madmen with a superstitious reverence, as idolatrous worshippers seemed, and true worshippers were really, rapt out of themselves by Divine inspiration (1 Kings xviii. 26, 28; 1 Sam. xix. 21–24). Hence arose the contemptuous sneer as to Jesus (John x. 20), "He hath a devil and is mad"; also the designation "mad fellow" applied to the prophet who anointed Jehu (2 Kings ix. 11), and to Jeremiah (xxix. 26), and to Paul (Acts xxvi. 24, 25). David availed himself of this half reverential, half contemptuous forbearance towards madmen, to save himself at Achish's court by feigning madness (1 Sam. xxi. 13–15).

Madmenah. Not the city in Simeon, or southern Judah, MADMANNAH [see], but a Benjamite village N. of Jerusalem, whose people fled ("is removed," Isa. x. 31, rather "flees") before Sennacherib's approach from the N.

Madon. A leading Canaanite city, whose king Jobab was killed at

Merom with Jabin's confederates (Josh. xi. 1, xii. 19).

Magbish. Ezra ii. 30. A place seemingly in Benjamin, meaning "freezing." A person "Magpiash" is named as sealing the covenant (Neh. x. 20).

Magdala. In Sin. and Vat. MSS. (Matt. xv. 39) "Magadan" is the reading. A town or region to which our Lord came after feeding the 4000. "Dalmanutha" is in Mark's Gospel (viii. 10). The name Mary "Magdalene" shows there was a

MAGDALA.

"M." probably a later form of Migdol, "a tower." *El Mejdel* on the western border of the lake of Galilee, an hour's journey N. of Tiberias, now represents M., and is about the position where our Lord is thought to have been after the miracle. It is near a beautiful plain and a hill rising about 400 ft., with overhanging limestone rock honeycombed with caves. The Jews used "M." to denote a person with twisted or platted hair; a usage of women of loose character.

Magdiel. Gen. xxxvi. 43.

Magi, magicians. Called "wise men" Matt. ii. 1. Heb. *chartummim*, "sacred scribes," from two roots "sacred" and "style" or "pen" (*cheret*); priests skilled in sacred writings, and in divining through signs the will of heaven. A regular order among the Egyptians, devoted to magic and astrology [see DIVINATION]. The word is Persian or Median; it appears in Rab-mag, "chief of the magicians" (Jer. xxxix. 3), brought with Nebuchadnezzar's expedition, that its issue might be foreknown. The Magi were a sacerdotal caste among the Medes, in connection with the Zoroastrian religion. "They waited upon the sacred fire, and performed ablutions, and practised observation of the stars." Müller (Herzog. Cyclop.) says that the Median priests were not originally called Magi, but by the names found in the Zendavesta, "Atharva," *guardians of the fire*, and that the Chaldæans first gave them the name Magi. Nebuchadnezzar gathered round him the religious teachers and wise men of the nations he conquered (Dan. i. 3, 4, 20). The Magians probably lost some of the original purity of the simpler Median religion by contact with the superstitions of Babylon; still there remained some elements of truth and opposition to idolatry, which formed common ground between them and Daniel (v. 11, vi. 3, 16, 26; Ezra i. 1–4; Isa. xliv. 28).

Artaxerxes, Pseudo Smerdis "the "Magian," naturally thwarted the rebuilding of the temple to the one true God, for he had reintroduced a corrupted Chaldaic magianism instead of Cyrus' purer faith in Ormuzd. The Zoroastrian religion Darius restored, and destroyed the Magians; as the Behistun inscription states, "the rites which Gomates (Pseudo Smerdis) the Magian introduced I prohibited, I restored the chants and worship," etc. Naturally then the Jews under Darius resumed the suspended work of building the temple (Ezra iv. 24; v. 1, 2; vi. 7, 8). All forms of magic, augury, necromancy, etc., are prohibited in the Zendavesta as evil and emanating from Ahriman the evil one.

The Magi regained power under Xerxes, and were consulted by him. They formed the highest portion of the king's court, the council about the king's person. Gradually the term came to represent divining impostors.

Philo however uses it in a good sense: "men who gave themselves to the study of nature and contemplation of the Divine perfections, worthy of being counsellors of kings." So in Matt. ii. 1 it is used in the better sense of "wise men," at once astronomers and astrologers "from the E.," *i.e.* the N.E., the region towards the Euphrates whence BALAAM [see] came (Num. xxiii. 7, xxii. 5). Balaam's prophecy seems to have been known to them: "there shall come a *star* out of *Jacob*, and a *sceptre* shall arise out of *Israel*." Accordingly the very guide they look to is a *star* (a *meteor* probably), and the question they ask is "where is He that is born *King of the Jews?*" Moreover Daniel, "chief of the Magi," had foretold Messiah's kingdom (ii. 44, ix. 25); naturally the Magi ("wise men") looked for the kingdom and the king among the people of him whose fame as a Magian they had heard of. Zoroaster's predictions led them to look for Zosiosh, the Head of the kingdom who should conquer Ahriman and raise the dead. Their presents, "gold, frankincense, and myrrh," were the usual gifts of subject nations (Ps. lxxii. 15; 1 Kings x. 2, 10; 2 Chron. ix. 24; S. of Sol. iii. 6, iv. 14). They came to the infant Jesus some considerable time after the shepherds in Luke ii., for now He is no longer in an inn but in the "house" (Matt. ii. 11). [For details see JESUS CHRIST, BETHLEHEM, and HEROD.] The star remained stationary whilst they were at Jerusalem, whither they had turned aside; but when they left it the star again guided them till they reached Christ's birthplace. Only so long as we follow the sure word of revelation have we guidance to Jesus and safety in Him (2 Pet. i. 19). Herod discovered the foretold birthplace of Messiah from the scribes' quotation of Micah (v. 2) in answer to his query where He should be born. But the Child had escaped, and the Magi, being warned of God in a dream (they were famed for interpretation of *dreams*), had returned a different way, before Herod's cruel decree for the slaughter of the infants took effect at Bethlehem.

Matthew, dwelling on Christ's *kingly* office as the Son of David, gives the history of the Magians' visit, since they first hailed Him as King. Luke, dwelling more on His human sympathy, gives the history of the divinely guided visit of the humble shepherds. Luke records the earlier event, according to his plan stated in his preface, "to write all things *from the very first*," and omits the already recorded visit of the Magi, which seemed the presage of an earthly kingdom, as unsuited to the aspect of lowliness and identification with the needs of universal mankind in which he represents our Lord. The names given by tradition to the "*three kings*" so called (presumed to represent Europe, Asia, and Africa; Ps. lxxii. 10 was the plea for their *kingship*), Melchior, Gaspar, and Balthasar, are of course mythical, as is the story of their bones being in the shrine of Cologne, having been removed first from the East by Helena to Constantinople, then to Milan, then to Cologne.

In the sense "magician" Simon Magus at Samaria is an instance (Acts viii. 9, 10); also Elymas the Jewish sorcerer and false prophet who withstood Paul and Barnabas at Paphos (xiii. 6–12); also the exorcists and those who used "curious arts" and who "brought their books together, and burned them before all men" to the value of "50,000 pieces of silver," at Ephesus (xix. 13–19). Pharaoh's magicians practised the common juggler's trick of making serpents appear "with their enchantments" (from a root, "flame" or else "conceal," implying a *trick*: Exod. vii. 11, 12); but Aaron's rod swallowed theirs, showing that his power was real, theirs illusory. So they produced frogs after Moses had done so, *i.e.* they only increased the plague, they could not remove it. At the plague of lice or mosquitoes they could not even increase the plague, and had to say, This is the finger of God (viii. 7, 18, 19). At last the plague of boils broke out upon the magicians themselves (ix. 11); they owned themselves defeated, "they could not stand before Moses."

The peculiarity of BALAAM [see] was, he stood partly on heathen magic and soothsaying augury, partly on true revelation. For "enchantments" transl. "auguries" (Num. xxiii. 3, xxiv. 1). The TERAPHIM [see] were consulted for divining purposes (Jud. xviii. 5, 6; Zech. x. 2). There is extant the Egyptian Ritual of amulets and incantations.

Magog. Gen. x. 2; Ezek. xxxviii., xxxix. A race, like Gomer (the Cimmerians), dwelling in the N. country. Its weapon was the *bow*, its warriors were all *horsemen*. Probably the European Scythians, dominant in the region between the Caucasus and Mesopotamia for 30 years from 630 to 600 B.C., who were famous for the bow and fought almost wholly on horseback. They invaded Palestine, and besieged Ascalon under the Egyptian Psammeticus. They appear in Ezekiel inhabiting "the sides (the remote recesses) of the N.," adjacent to Togarmah (Armenia) and the "isles," *i.e.* maritime regions of Europe (xxxix. 2, 3, 6; xxxviii. 6, 15). Connected with Meshech (the

Moschi) and Tubal (the Tibarenes). Their own traditions represent them to have lived first in Asia near the Araxes, afterwards to have possessed the whole country to the ocean and lake Mæotis, and the plain to the Tanais or Don. Mixed with the Medes they became the Sarmatians, whence sprang the Russians. Derived from Sanskrit *mah* "great" and *ghogh* "mountain" (Persian). [See for the prophetical sense, etc., GOG.] The Syrians in the middle ages applied M. as a *geographical* term to Asiatic Turkey; the Arabians applied it to the region between the Caspian and Euxine. Forced by the Massagetæ from the N. of Caucasus, they swept down into Asia Minor, took Sardis (629 B.C.), and thence passed into Media and defeated Cyaxares, 624. Their name thus was a terror in the East just before Ezekiel's prophecies, and naturally symbolises rude violence. Their origin is clearly Japhetic, as Gen. x. 2 implies.

Magor Missabib=*terror on every side.* The name given by Jeremiah (xx. 3) to Pashur when he smote and put him into the stocks for prophesying against Jerusalem. The phrase is frequent in Jeremiah, as vi. 25, xx. 10, xlvi. 5, xlix. 29, Lam. ii. 22; elsewhere only Ps. xxxi. 13. Pashur, whose name means "largeness on every side," was to become "terror on every side."

Magpiash=MAGBISH [see], Ezra ii. 30; Neh. x. 20.

Mahalah. 1 Chron. vii. 18.

Mahalaleel. 1. Fourth from Adam in Seth's line, Cainan's son = *the praise of God.* **2.** Neh. xi. 4.

Mahalath. 1. Daughter of Ishmael, Esau's wife [see BASHEMATH]. In Gen. xxviii. 9, *the narrative,* she is called M.; in xxxvi. 3, 4, 10, 13, 17, the *Edomite genealogy,* she is called Bashemath. They are two names for the same person, both being described as "daughter of *Ishmael,* and sister of Nebaioth." But Bashemath, *daughter of Elon,* is the same as Adah daughter of Elon. So that there were two Bashemaths. **2.** One of Rehoboam's 18 wives (2 Chron. xi. 18). Her husband's cousin, daughter of David's son Jerimoth.

3. Title of Ps. liii., lxxxviii. A poetical enigmatical description of the subject, "upon sickness," viz. man's spiritual malady (Isa. i. 5, 6). Ps. liii. is an instructive warning (maschil) to the wicked, as Ps. xiv. is for the comfort of the righteous when cast down by the prevailing "corruption." The addition Leannoth, from *'anah* "to afflict" (comp. ver. 15), in Ps. lxxxviii. expresses "concerning the sickness of affliction," *i.e.* Israel's disorganization. *Praise songs* are the comfort of the *afflicted.* Ps. lxxxviii. is the most gloomy throughout of all the psalms, therefore the title (*shir*) *praise song* must refer to Ps. lxxxix., which forms the latter part of one whole, of which lxxxviii. is the first part. The maschil or *instruction* is that the afflicted should pour out their griefs to God (Jas. v. 13). David and the sons of Korah after him delight in such poetical enigmas in titles of psalms. Gesenius and Ludolf derive M. less probably from the Ethiopic *machlet,* a harp. Delitzsch explains it as a direction for singing in *slow pensive tone,*=*mæstoso.*

Mahanaim. *Two camps* or *hosts.* A place on the Jabbok so called by JACOB [see] from the two angelic hosts which appeared to him when returning from Padan Aram to Canaan. The *two* may refer to Jacob's own *camp* and that of the angels, or rather his division of his party into *two,* corresponding to which were the two angelic companies, one to guard each. The Speaker's Comm. less probably makes it, the angels were on his right and his left. M. was in Gad; assigned to the Levites (Josh. xxi. 38, 39). Now *Mahneh,* on a tributary of the Yabis, which Paine identifies with the Jabbok. The correspondence is striking between the human and the Divine, the visible and the invisible agencies in this remarkable history. Jacob's two companies answer to the two heavenly ones, the face of God and the face of Esau; seeing *that* first prepares Jacob for seeing *this*; the messengers of God and those of Jacob; and the name Jabbok, *i.e. wrestling,* marking the scene of the patriarch's wrestling with the Lord. Here Abner fixed the seat of Ishbosheth's kingdom, being unable to wrest the towns of Ephraim or Benjamin from the Philistines (2 Sam. ii. 8, 9). Here Ishbosheth was murdered (iv. 5). Hither David fled from Absalom, for it was then walled and large enough to contain David's "hundreds" and "thousands." It had its gates and watchmen (2 Sam. xvii. 24, xviii. 1–4; 1 Kings ii. 8). One of Solomon's commissariat officers was at M. (iv. 14.) The *Shulamite, i.e. Solomon's* bride, the church, is compared to "the company of two armies" (marg. "Mahanaim," S. of Sol. vi. 13). Though "one" (ver. 9) she is nevertheless "two," the family of Jesus Christ in heaven and that on earth, that militant and that triumphant. Her strength, like Jacob's at M., is Christ and His hosts enlisted on her side by wrestling prayer.

Mahaneh Dan = *camp of Dan,* named so from the 600 Danites' last encampment here before setting out for Laish (Jud. xviii. 11, 12). They stayed here some time (as the naming implies) assembling and preparing for their expedition. Between Zorah and Eshtaol, the scene of Samson's first movements by the Spirit of God, whilst residing with his parents (xiii. 25, xvi. 31). M. was situated "behind," *i.e.* W. of Kirjath Jearim (now *Kuriet el Enab*) in Judah's territory. Some identify Eshtaol with *Kustul* and M. with *Beit Mahanem* (Williams, Holy City, i. 12, note).

Maharai. 2 Sam. xxiii. 28, 1 Chron. xi. 30, xxvii. 13.

Mahath. 1. 1 Chron. vi. 35. **2.** 2 Chron. xxxi. 13.

Mahavite. 1 Chron. xi. 46. It is plural in Heb., whence Kennicott conjectures the true reading is "from the Hivites."

Mahazioth. 1 Chron. xxv. 4, 30.

Maher-shalal-hash-baz=*hasteth to the spoil, speedeth to the prey.* As IMMANUEL [see], Isaiah's (vii. 14, viii. 1–4) first son by the virgin, was the sign of *Judah's* deliverance, so M. the second son is the sign of destruction to Judah's *enemies,* Syria and Samaria. Assyria will speedily spoil these. The prophet was to write M. in a great roll with a man's pen, *i.e.* in *ordinary* characters, large enough for all to read, that after the event its correspondence to the prediction might be seen. Shearjashub (vii. 3,=*a remnant shall return*) was another sign that Judah should not be utterly destroyed, notwithstanding its terrible defeat by Pekah of Israel, and notwithstanding Syria's confederacy with Israel against it (17–25, viii. 6–9).

Mahlah. Num. xxvi. 33. Eldest of Zelophehad's five daughters. Married her cousin and received her portion of territory in Manasseh, according to the special law of inheritance as to heiresses, so that "the name of their father was not done away from among his family because he had no son" (xxvii. 1–11). See 1 Chron. vii. 18, MAHALAH.

Mahli. Num. iii. 20; Mahali in Exod. vi. 19.

Mahlon. Ruth's (i. 2, 5; iv. 9) first husband. An Ephrathite of Bethlehem Judah, son of Elimelech and Naomi. M. died in Moab childless, a judgment says the Targum for his marrying a Moabitess.

Mahol. Father of Ethan the Ezrahite, Heman, Chalcol, and Darda (1 Kings iv. 31, 1 Chron. ii. 6). Some interpret "sons of song" or rather "dance" (*mahol*), dancing often accompanying hymns (Exod. xv. 20, 2 Sam. vi. 14).

Makaz. A town under Solomon's commissariat officer, Ben (son of) Dekar (1 Kings iv. 9).

Makheloth = *places of meeting: assemblies, congregations.* (Num. xxxiii. 25, akin to Kehelathah, ver. 22).

Makkedah. The place where Joshua (x. 10, 16–28) executed the five confederate kings in the afternoon of the 24 hours' day on which he won the victory at Bethhoron. The cave where they hid was a well known one close to M. (the article, "*the* cave," in the Heb. shows this.) Joshua first made his captains put their feet upon the five kings' necks (Ps. cxlix. 8, 9; Mal. iv. 3) to assure them by this earnest of their future success under God, then executed them deliberately and judicially, and left them hanging to five trees till evening in sight of the defenders of M. so as to strike terror into the enemy. Next he took M. and smote its king and all its inhabitants. M. was in the shephelah or low hilly region (not "valley" as A. V.): xv. 33, 41. *El Mughar* (Arabic *the caves*) village probably now represents M., at about eight miles' distance from Ramleh. Josh. xv. 41 names Gederoth, Bethdagon, Naameh, and M. together, corresponding respectively to *Kutrah, Beit Dejan, Nyaneh,* and *Mughar*; Kutrah and Mughar near together,

Nyaneh six miles N.E., Beit Dejan 12 miles to the N.

Maktesh=*the mortar* (the article is in the Heb., showing it is not a proper name). The hollow in Jerusalem where the merchants carried on traffic. The deep valley between the temple and upper city, crowded with merchant bazaars (Grove): Zeph. i. 11. Jerome makes it the valley of Siloam; "howl, ye inhabitants of M., for all the merchant people are cut down." The Tyropœon valley below mount Acra (Rosenmüller). Better (Maurer) *Jerusalem itself*, embosomed amidst hills. Isa. xxii. 1, "the valley of vision"; Jer. xxii. 1, "O inhabitress of the valley and rock of the plain," doomed to be the scene of its people being as it were pounded in "the mortar" (Prov. xxvii. 22). So Jerusalem is compared to a pot in Ezek. xxiv. 3, 6: "set on a *pot* . . . woe to the bloody *city*, to the *pot* whose scum is therein."

Malachi = *messenger of Jah*, or Jehovah; contracted for Malachijah, as Abi for Abijah (2 Kings xviii. 2; comp. 2 Chron. xxix. 1). The name is that of an *office* rather than of a person; it occurs in the sense "My (Jehovah's) messenger" (Mal. iii. 1, comp. Hag. i. 13). M. was Jehovah's last inspired messenger of O. T., announcing the advent of the great Messenger of N. T.; the transition link between the two dispensations, "the skirt and boundary of Christianity," to which is due his abrupt earnestness. Not identical with Ezra, as Chaldee paraphrase represents, for M. is never called a scribe, always a prophet, but Ezra always a scribe, never a prophet. The analogy of the headings of the other prophets favours the view that M. is a proper name. He supported or followed up the governor Nehemiah in the restoration of the national polity civil and religious, as Haggai and Zechariah previously had supported Joshua the highpriest and Zerubbabel the civil governor in building the temple. M. (i. 10, iii. 1–10) presupposes the temple already built. Like Nehemiah (xiii. 5, 15–22, 23–30) he censures the profane and mercenary spirit of the priests (Mal. i. 10; ii. 14–16; iii. 8–10, 5); the people's marriages with foreigners; the non-payment of the tithes (Nehemiah states the cause, the highpriest's alliance with Tobiah the Ammonite and Sanballat); and the rich men's want of sympathy towards the poor. Nehemiah (vi. 7) implies that "prophets" supported him, by his desire, in his reformation.

Date. About 420 B.C. or later will be about the date, from the above facts. Thus kingly (Zerubbabel and Nehemiah), priestly (Joshua and Ezra), and prophetic men (Haggai and Zechariah and M.) headed God's people at the earlier and the later stage in the restoration of Jerusalem. The former period was that of building the temple, the later that of restoring the polity and rebuilding the city. The rebuilding of the temple was the theocratic people's first care; the political restoration was secondary. A small colony of 50,000 settled with Joshua and Zerubbabel (Ezra ii. 64). These became intermingled with the heathen during the 60 years that elapsed before Ezra (ix. 6–15; Neh. i. 3); "the remnant . . . left in the province are in great affliction and reproach, the wall of Jerusalem is broken down, and the gates burned with fire." A second restoration was therefore needed, to mould the national life into Jewish form, by reestablishing the holy law and the city. This was the work of Ezra and Nehemiah with the aid of M. in about 50 years, ending with the death of M. and Nehemiah, at the close of the fifth century B.C. Hence the "seven weeks" (49 or 50 years) stand by themselves at the beginning of the foretold "seventy weeks" (Dan. ix. 25), to mark the fundamental difference between them, as the last period of O. T. revelation, and the 62 weeks of years that follow without revelation, preceding the final week standing out by itself in unrivalled dignity as Messiah's week. The 70 weeks begin with Artaxerxes' seventh year, 457 B.C., when he allowed Ezra (vii. 1, 6) to go to Jerusalem in accordance with the commandment which then went forth from God. Ezra the priest purified the nation from within of heathenish elements and restored the law; Nehemiah did the outer work of rebuilding the city and restoring the national polity (Auberlen). The time following Nehemiah's second return to Jerusalem from Persia (subsequently to the 32nd year of Artaxerxes Longimanus, Neh. xiii. 6) is the probable date of M.'s prophecies, about 420 B.C. Socrates at Athens was at about the same time awakening that corrupt city to self examination. The Jews were now in Jerusalem (Mal. ii. 11); the Persian "governor" (*pechah*, pasha, i. 8) was there, the altar (i. 7) and temple rebuilt (ii. 13, iii. 1), the sacrifices and feasts celebrated (i. 13, 14; ii. 3). Nehemiah bore this very title (pechah, Neh. v. 14, xii. 26), and its equivalent "tirshatha" (viii. 9, x. 1, vii. 65; Ezra ii. 63), the prefect of a province less extensive than a satrapy. It is curious that M. is not mentioned in Nehemiah nor Nehemiah in M. But the same evils are sought to be remedied by both: see above; also comp. Mal. ii. 8, "ye have corrupted the covenant of Levi, saith the Lord of hosts," with Neh. xiii. 29, "they have defiled the covenant of the priesthood and of the Levites." Thus the closing chapter of O. T. history is the key of the last of O. T. prophecy.

Divisions. I. The first two chapters are mainly expostulation; II., the last two mainly prediction. (1) Charge against Israel for insensibility to God's love, which so distinguished Israel above Edom (Mal. i. 1–5). (2) Against the priests for contemptible offerings, profaning instead of honouring their Master and their Father, unlike Levi of old, who walked with God in a covenant of life and peace, turning many from iniquity, whereas they departed out of the way and caused others to stumble; therefore God will send a curse upon them, making them contemptible, even as they contemned and failed to give glory to His name (i. 6—ii. 9). (3) Reproof of the wrong done to Jewish wives by the foreign marriages. Jehovah being the one common Father of all Israel, putting away an Israelite wife for a foreigner is a wrong done to a sister of the same family (ii. 10–16). Explain ver. 15: "did not He [God] make [us Israelites] one? Yet He had the residue of the Spirit (viz. an inexhaustible fulness of the Spirit for the rest of the world, but that was to be given them by God's first choosing out one godly seed). And wherefore did He make us the one people? That He might seek a seed of God," to be the repository of the covenant, the stock for Messiah, the witness for God against surrounding polytheism. Repudiation of Jewish wives for foreigners set aside this, God's, design. II. (4) In answer to their cavil, "where is the God of judgment?" Messiah's forerunner, followed by the sudden coming of Jehovah Himself the Angel of the covenant (which they had despised) to His temple, is foretold (ii. 17—iv. 6). He shall on the one hand refine the sons of Levi, so that Judah's offering shall be pleasant unto Jehovah; on the other hand He shall be a swift witness against wrong doers, wherefore "return unto Me," instead of "robbing Me of tithes," "prove Me now herewith and I will pour you out a blessing," etc. But still they cavil at God's service bringing no "profit," whilst God's people commune together; so "the day of the Lord" cometh, consuming to the proud scorners, but with healing beams of the Sun of righteousness to fearers of God's name; ushered in by the forerunner Elijah, preaching a return to the law of Moses, and to the piety of Israel's forefathers, lest Jehovah come and smite the earth with a curse.

Canonicity. Established by N.T. quotations (Matt. xi. 10, xvii. 12; Mark i. 2, ix. 11, 12; Luke i. 17; Rom. ix. 13). The "incense and pure offering from the rising to the setting of the sun" points on to the spiritual sacrifices of self devotion, prayer, and praise under the gospel, based on the once for all completed sacrifice of Messiah (Ps. cxli. 2; Rev. viii. 3; Heb. xiii. 10, 15, 16; Rom. xii. 1; 1 Pet. ii. 5, 12); in every place (John iv. 21–24, 1 Tim. ii. 8).

Style. Bold and abrupt, yet with the smoothness of a reasoner rather than a poet, at the same time modelled after the old prophets.

Malcham=*their king*. Another form of Milcom and Moloch, the idol of Moab and Ammon (Zeph. i. 5, Jer. xlix. 1–3, Amos i. 15).

Malchiah. **1.** 1 Chron. vi. 40. **2.** Ezra x. 25. **3.** Ezra x. 31. **4.** Neh. iii. 14. **5.** Neh. iii. 31. **6.** Neh. viii. 4. **7.** Neh. xi. 12, Jer. xxxviii. 1. **8.** Son of Hammelech, or "of the king" into whose dungeon Jeremiah was cast (xxxviii. 6). Jerahmeel also is called "son of Hammelech" or "the king" (Jer. xxxvi. 26), and Joash (1 Kings xxii. 26), and Maaseiah (2 Chron. xxviii. 7). Therefore the title is official, one of the royal

family, exercising some of the royal prerogative.

Malchiel. Num. xxvi. 45. Father, *i.e.* founder, of Birzavith (1 Chron. vii. 31).

Malchijah. **1.** [See MALCHIAH.] 1 Chron. xxiv. 9. **2.** Neh. xii. 42.

Malchiram. Son of king Jeconiah (1 Chron. iii. 18).

Malchishua=*my king* (gives) *assistance*. Second or third of Saul's sons (1 Sam. xiv. 49; 1 Chron. viii. 33, ix. 39). Fell at Gilboa (1 Sam. xxxi. 2).

Malchus=Malluch in O.T. (1 Chron. vi. 44, Neh. x. 4.) The assault by Peter on the highpriest's servant (slave), when in the act of arresting Jesus, is given by all the evangelists, but the *name* of the servant by John only (xviii. 10, 15, 16). Naturally so, for John was "known to the highpriest" and his household, so that he procured admission from her that kept the door, for his close colleague Peter, and was able to state, what the other evangelists omit, that another servant who charged Peter with being Jesus' disciple "was his kinsman whose ear Peter cut off."

Another incidental propriety confirming genuineness is, Jesus says to Pilate, "if My kingdom were of this world then would My servants fight"; yet none charged Him, not even M.'s kinsman who was near, with the violence which Peter had used to M. Why? Because *Jesus by a touch had healed him* (Luke xxii. 51), and it would have wonderfully tended to elevate Jesus as one more than human in love and in power, in Pilate's estimation, had they charged Him with Peter's act. M. was Caiaphas the highpriest's own servant, not a minister or apparitor of the council. There were but two swords in the disciples' hands (Luke xxii. 38); whilst the holder of one was waiting for Christ's reply to their question, "Lord, shall we smite with the sword?" the holder of the other, Peter, in the same spirit as in Matt. xvi. 22, smote with the weapon of the flesh. What a narrow escape Peter providentially had of a malefactor's and a murderer's end! The sheath is the place for the Christian's sword, except as the judicial minister of God's wrath upon evil doers (Rom. xiii. 4). Seeing the coming stroke M. threw his head to the left, so as to expose the right ear more than the other. Our Lord when His enemies held His hands said to them (not to the disciples), "suffer Me thus far," *i.e. leave Me free till I have healed him.* Luke (xxii. 51) alone records this. Matthew and Mark mention the previous laying hold of Him; Luke does not, but in undesigned coincidence, marking truthfulness, *implies* it here. Jesus used His last moment of liberty in touching and healing afflicted man. The healing by a "touch" implies that the ear hung to its place by a small portion of flesh. Luke, the physician, appropriately is the only one who records the healing. This was Jesus' last miracle relieving human suffering. The hands so often put forth to bless and to cure were thenceforth bound and stretched on the cross, that form of His ministry in the flesh ceasing for ever.

Mallothi. 1 Chron. xxv. 4, 26.

Mallows: *malluach.* From *melach*, salt. Therefore rather "saltwort," orache, *Atriplex halimus*, used as a salad; found in "waste and desolate wildernesses" (Job xxx. 4). The lowest, complains the patriarch, deride me; as the rude Bedouins of the desert, "who cut up saltwort among the bushes (or 'hedges'), and the broom roots (*retem*) for their meat." It is white, without thorns, growing near the sea, its leaves broader and smoother than the olive; it is used for hedges (Dioscorides). Four or five feet high, with thick branches, small purple flowers, sour tasting leaves; of the natural order Chenopodiaceæ.

Malluch. **1.** 1 Chron. vi. 44. **2.** Ezra x. 29. **3.** Ezra x. 32. **4.** Neh. x. 4. **5.** Neh. x. 27. **6.** Neh. xii. 2.

Mammon. Matt. vi. 24, Luke xvi. 9. A Punic (Augustine) or Syriac (Jerome) word for *riches*. Personified as a heart idol.

Mamre. An ancient Amorite. Gen. xiii. 18, "the plain (rather *the oaks* or *terebinths*) of M."; xiv. 13, 24, brother of Eshcol, friend and ally of Abraham. The chieftain had planted the terebinths, or was associated with them as his tenting place; so "the oak of Deborah" (Jud. iv. 5). M. was less than a mile from Hebron (Josephus, B. J. iv. 9, § 7); but Robinson makes it two Roman miles off, now the hill *er Rameh*. Constantine, to suppress the superstitious veneration to the terebinths, erected a basilica or church on the spot. That it was on an elevation appears from the record that Machpelah faces it (Gen. xxiii. 17–19, xxv. 9). Abram resided under the oak grove shade in the interval between his stay at Bethel and at Beersheba (xiii. 18, xviii. 1, xx. 1, xxi. 31). If Machpelah be on the N.E. side of the Hebron valley, then M. as "facing it" must have been on the opposite slope, where the governor's house now is. [See HEBRON.]

Man. [See ADAM, CIVILIZATION, CREATION.] Heb. "Adam," from a root "ruddy" or fair, a generic term. "Ish," *man noble and brave.* "Geber," *a mighty man, warlike hero*, from *gabar* to be strong. "Enosh" (from *anash*, sick, diseased), *wretched man*: "what is wretched man (*enosh*) that Thou shouldest be mindful of him?" (Ps. viii. 4, Job xv. 14.) "Methim," *mortal men*; Isa. xli. 14, "fear not . . . ye men (*mortals* few and feeble though ye be, *metheey*) of Israel." In addition to the proofs given in the above articles that man's civilization came from God at the first, is the fact that no creature is so helpless as man in his infancy. The instincts of lower animals are perfect at first, the new born lamb turns at once from the mother's breast to the grass; but by man alone are the wants of the infant, bodily and mental, supplied until he is old enough to provide for himself. Therefore if Adam had come into the world as a child he could not have lived in it. Not by the natural law of evolution, but by the Creator's special interposition, man came into the world, the priest of nature, to interpret her inarticulate language and offer conscious adoration before God. As Adam's incarnation was the crowning miracle of nature, so Christ's incarnation is the crowning miracle of grace; He represents man before God, as man represents nature, not by ordinary descent but by the extraordinary operation of the Holy Ghost. Not a full grown man as Adam; but, in order to identify Himself with our weakness, a helpless infant.

Manaen = Menahem, *consoler* (2 Kings xv. 17). One of the teachers and prophets at Antioch when Saul and Barnabas were "separated" to missionary work, A.D. 44 (Acts xiii. 1–3). Brought up with Herod Antipas, who beheaded John Baptist. Of the six named, four were to stay at Antioch, two to itinerate. Home work is no excuse for neglecting Christ's missionary command; missionary work is no plea for neglecting home duties. It was common for persons of rank to associate other children with their own, to share their studies and amusements, and thereby to promote emulation. Herod adopted the usage from the Romans, whom he was fond of imitating. Or the Gr. (*suntrophos*) may mean "foster brother," M.'s mother being thus Herod's nurse. As Archelaus was brought up with Herod Antipas at Rome, and M. is mentioned in this relation with Antipas alone, perhaps "foster brother" is the true sense; he may have been *brought up* with Antipas *also*. Herod the Great favoured highly a Manaen an Essene, who in early life foretold Herod's royal greatness (Josephus, Ant. xv. 10, § 5); possibly our M. was son of that Manaen and adopted by Herod the Great, and made a companion to one of his sons. [See CHUZA, another connecting link between Christ and Herod Antipas.] M. probably personally knew and was a secret disciple of the Lord. How naturally Herod turned to his "servants" for information as to Christ (Matt. xiv. 1)!

Manahath. **1.** Gen. xxxvi. 23. Ptolemy (v. 17, § 3) mentions Manychiates W. of Petra. **2.** 1 Chron. viii. 6–8: "the heads of the fathers of Geba, they removed them (led them captive, Keil) to M.," "they," viz. Naaman, Ahiah, and Gera, and of these three Gera in particular, "he removed them" (led them captive). M. is connected possibly with the Manahethites (ii. 52, 54) in Judah.

Manasseh = *causing to forget.* Joseph's firstborn by Asenath, whose birth "made him forget all his toil and all (the sorrow he endured through) his father's house" (Gen. xli. 51). Jacob adopted them as his own, though "born in Egypt" and by an alien to Israel (xlviii. 5, 9); "as Reuben and Simeon they shall be mine," *i.e.* patriarchal heads of tribes, as Jacob's immediate sons were; M. and Ephraim gave their names to separate tribes. Joseph had the portion of the firstborn by having the double portion, *i.e.* two tribal divisions assigned to his sons (1 Chron. v. 1, 2; comp. Deut. xxi. 17). When Joseph took Ephraim in his right toward Israel's left hand, and M. in

his left toward Israel's right hand, Israel put his right upon Ephraim the younger, and his left upon M. wittingly, notwithstanding Joseph's remonstrance. Their name should be a formula of blessing, "God make thee as Ephraim and M.," and they should "grow *as fishes* do increase" (a natural image near the fish abounding Nile): Gen. xlviii. 16, 20. The term "thousands" is especially applied to M. (Deut. xxxiii. 17, Jud. vi. 15 marg.) M.'s son by an Aramitess (Syrian) concubine, Machir, had children "borne upon Joseph's knees" (Gen. l. 23), *i.e.* adopted as his from their birth.

M., Ephraim, and Benjamin, the three sprung from Rachel, marched W. of the tabernacle. Moses in his last blessing (Deut. xxxiii. 13–17) gives Joseph (*i.e.* Ephraim and M.) the "precious things of the earth" by "the good will of Him that dwelt in the bush," in contrast to Joseph's past "separation from his brethren," his horns like the *two* of the *wild bull* (not "unicorn"), viz. "the ten thousands of *Ephraim* and the thousands of *M.* shall push," etc. At Sinai M. numbered 32,200 (Num. i. 10, 35; ii. 20, 21; vii. 54–59), Ephraim 40,500. But 40 years later, at Jordan, M. 52,700, Ephraim 32,500 (Num. xxvi. 34–37). M. here resumes his place as firstborn (his having two portions of Canaan, one on each side of Jordan, being also a kind of privilege of the firstborn), probably as having been foremost in the conquest of Gilead, the most impregnable portion of Palestine, as *Lejah* (*asylum*) the modern name of Argob implies; their inheritance was northern Gilead, Argob, and Bashan (Num. xxxii. 39–42; Deut. iii. 4, 13–15; Josh. xvii. 1). Gideon, the greatest of the judges, and one whose son all but established hereditary monarchy in their line, and Jephthah, were samples of their warriors. They advanced from Bashan northwards to the base of mount Hermon (1 Chron. v. 23). When David was crowned at Hebron western M. sent 18,000, eastern M. with Gad and Reuben 120,000 armed men (xii. 31, 37). Moreover, a prince of each of the two sections of M. stands on a level with the princes of entire tribes (xxvii. 20, 21). But because of apostasy from the God of their fathers to the gods of the people whom He destroyed before them, M. was first cut short by the Syrian Hazael (2 Kings x. 32), then God stirred up the spirit of Pul and of Tiglath Pileser of Assyria to carry the eastern half of M., Reuben, and Gad captives to Halah, Habor, Hara, and the river Gozan (1 Chron. v. 25, 26).

M. failed to occupy all the territory assigned to them. "Geshur and Aram (Syria) took the 23 towns of Jair and the 37 of Kenath and her daughters, 60 in all, from them"; so 1 Chron. ii. 23 ought to be transl. In Jud. x. 4 we find Jair the judge in possession of 30 of them, recovered from the enemy. Reuben, Gad, and M. successfully warred with and dispossessed the Hagarites with Jetur, Nephish, and Nodab (1 Chron. v. 18–22). The western half of M. failed for long to dispossess completely the Canaanites (Jud. i. 27, Josh. xvii. 11, 12). On their complaining that but one portion had been allotted to them, and that the Canaanite chariots prevented their occupying the Esdraelon and Jordan plains, Joshua advised them to go into the wooded mountain, probably Carmel. Accordingly their towns Taanach, Megiddo, Ibleam, and Endor are in the region of Carmel, within the allotments of other tribes. Bethshean was in the hollow of the Ghor or Jordan valley, the connecting point between the eastern and the western M.

Kerr shows that the land of M., instead of crossing the country from E. to W., occupied only half that space, and lay along the sea to the W., bounded on the E. by the range of mount Carmel. Josh. xvii. 7 defines its coast. En Tappuah is *Atûf*. The town was given to Ephraim, the land N. of it was M.'s. Conder thinks that Asher was separated from M. by Zebulun, and that the Asher in Josh. xvii. 10 is Asher-ham-Michmethah (now *Es Sireh*) at the N.W. corner of Ephraim. Issachar lay to the E. of Ephraim and M., along the entire line of the Jordan, from the sea of Chinneroth to the wady Kelt not far from the Salt Sea: thus it was a triangle, its apex at Jericho, its base N. of the Jezreel plain (Pal. Expl. Qy. Stat., Jan. 1877, p. 41–50).

In the declension of the nation Isaiah (ix. 20, 21) foretells that the two sons of Joseph, once so intimately united, should be rent into factions thirsting for one another's blood, "they shall eat every man the flesh of his own arm, M. Ephraim, and Ephraim M., and they together against Judah." After the fall of the ten tribes the 80th Psalm expresses Judah's prayer of sympathy for her sister: "give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock. . . . Before Ephraim and Benjamin and M. (*advancing at their head*, as formerly in the pillar of cloud in the wilderness) . . . come and save us." The book of Numbers (ii. 17–24) represents these three kindred tribes together marching after the ark; so in the Psalms. Many out of M. were among the penitents coming southwards to Judah, and joining in the spiritual revivals under Asa (2 Chron. xv. 9), Hezekiah (xxx. 1, 10, 11, 18; xxxi. 1), and Josiah (xxxiv. 6–9).

Manasseh. 1. Jud. xviii. 30. Father of Gershom and grandfather of the Levite Jonathan, priest of the Danite graven image taken from Micah. So the Masoretic text but with the *n* of "Ma-n-asseh" suspended above. The true reading is "Moses." The Talmud (Baba Bathr. f. 109 b.) conjecturing says: "because he did the deeds of M. (2 Kings xxi.), Hezekiah's idolatrous son, who also made the graven image in the temple, Scripture assigns him (Jonathan) to the family of M. though he was a son of Moses." So Rabbabar bar Channa says: "the sacred author avoided calling Gershom son of Moses because it would have been ignominious to Moses to have had an ungodly son; he calls him *son of M.* raising the *n* above the line that it might be either inserted or omitted . . . to show that he was son of M. in impiety, of Moses by descent." Jonathan was probably *grandson* (as "son" often means, or descendant) of Gershom, for the son of Gershom was not a "young man" (Jud. xvii. 7) but old shortly after the death of Joshua, the earliest date of the last five chapters of Judges, which no doubt refer to earlier events than those after which they are placed. [See JUDGES.] **2.** Ezra x. 30. **3.** Ezra x. 33.

4. The son born to Hezekiah, subsequently to that severe sickness in which the king's bitterest sorrow was that he was likely to die without leaving an heir. His birth was 12 years before Hezekiah's death, 710 B.C. (2 Kings xxi. 1, xx. 3; in ver. 18 Isaiah spoke of Hezekiah's children as yet to be born.) His mother HEPHZIBAH [see] was probably a godly woman (comp. Isa. lxii. 4, 5), daughter of one of the princes at Jerusalem (Jos. Ant. x. 3, § 1). Isaiah made her name (*my delight is in her*) a type of Jerusalem, as Hezekiah was type of Messiah (Isa. xxxii. 1). The name "Manasseh" embodied Hezekiah's cherished policy to take advantage of Shalmaneser's overthrow of the rival northern kingdom, and gather round him the remnant left and attach them to the one national divinely sanctioned worship at Jerusalem (2 Chron. xxx. 6). His proclamation had the desired effect upon "divers of Asher, *Manasseh*, and Zebulun" (ver. 18, xxxi. 1); they came to the passover at Jerusalem, and joined in breaking the idols in their own country. The name M. (meaning *forgetting*) given to the heir of the throne was a pledge of *amnesty* of past discords between Israel and Judah, and a bond of union between his crown and the northern people, a leading tribe of whom bore the name. M.'s reign was the longest of the reigns of Judah's kings, 55 years (2 Kings xxi. 1–18; 2 Chron. xxxiii. 1–20). Hezekiah had allied himself with Babylon against Assyria, toward the close of his reign, and had displayed his treasures to show his power to the Babylonian ambassadors (2 Kings xx. 12–19; Isa. xxxix.; 2 Chron. xxxii. 31). M. inherited this legacy of ambition and close union with Babylon which Isaiah condemned. Then the idolatry which had been checked, not stifled (Isa. lxv. 3, 4), in Hezekiah's reign broke out again. The abominations of various lands, especially of Babylon, were brought together at Jerusalem (2 Chron. xxxiii.), "altars for Baalim, groves (*asheeroth*), and altars for the host of heaven, in the two courts of the Lord's house." "He caused too his children to pass through the fire in the valley of the son of Hinnom," the old Moloch worship of Ammon; and in imitation of the Babylonians "observed times, enchantments, witchcraft, and dealt with a familiar spirit and wizards." A religion of sensuous intoxication reigned on all sides. He made a graven image of

the Asheerah (grove, the obscene symbol of the phallic worship), for which women dedicated to impurity wove hangings in Jehovah's house! (2 Kings xxi. 7.) Sodomites' (*quedeeshim*, "consecrated men") houses stood nigh to Jehovah's house, for the vilest purposes in the name of religion (xxiii. 7), Jehovah's altar was cast down (2 Chron. xxxiii. 16), the ark was displaced (xxxv. 3), the sabbath, the weekly witness for God, was ignored (Isa. lvi. 2, lviii. 13). Then Jehovah spake by the prophets: "Behold, I am bringing such evil upon Jerusalem and Judah that whosoever heareth it both his ears shall tingle, and I will stretch over Jerusalem the line of Samaria and the plummet of the house of Ahab (*i.e.* I will destroy it as I did Samaria and Ahab), and I will wipe Jerusalem as a man wipeth a dish, turning it upside down," so as not to leave a drop in it: complete destruction. Tradition represents M. as having sawed Isaiah in sunder for his faithful protest (Heb. xi. 37). Josephus (Ant. x. 3, § 1) says M. slew all the righteous and the prophets day by day, so that Jerusalem flowed with blood. Isaiah (lvii. 1–4, etc.) alludes also to the "mockings" of which the godly "had trial" (Heb. xi. 36). The innocent blood thus shed was what the Lord would not pardon the nation, though He accepted M. on repentance and honoured the godly Josiah (2 Kings xxiii. 26, xxiv. 4; Jer. xv. 4).

Judgment at last overtook M.; he would not hear the word, he must hear the rod. Babylon, the occasion of his sin, was the scene of his punishment. The captain of the Assyrian king Esarhaddon's (see Ezra iv. 2, 10; 2 Kings xvii. 24) host, having first crushed the revolt of the Babylonian Merodach Baladan, next took his ally M. "among the thorns," *chochim*, (rather "with hooks"; an image from the ring passed through the noses of wild beasts to subdue and lead them; so 2 Kings xix. 28, Ezek. xxix. 4), and carried him to Babylon. In affliction he besought the Lord his God (comp. Ps. cxix. 67, 71, 75). The monuments mention "*Minasi*" (Manasseh) the king of Judah among Esarhaddon's tributaries. Other Assyrian kings governed Babylon by viceroys, but he, like his grandfather Sargon, took the title of its "king," and built a palace and held his court there. A Babylonian tablet was discovered dated by the year of his reign. The undesigned coincidence with secular monuments, whereby Scripture records he brought M. *to Babylon* (where we might have expected *Nineveh*), confirms its truth. The omission from 2 Kings xxi. of M.'s repentance is due to its having no lasting result so far as the kingdom was concerned. His abolition of outward idolatry did not convert the people, and at his death Amon restored it. Esarhaddon's Babylonian reign was 680–667 B.C.; 676 is fixed on as the date of M.'s captivity, the 22nd year of his reign. M. "humbled himself greatly (1 Pet. v. 6) before the God of his fathers and prayed unto Him, and He was intreated of him and brought him again to Jerusalem. Then M. knew that the Lord He is God." This illustrates the exceeding riches of God's grace to the vilest (1 Tim. i. 15, 16). The benefit of sanctified affliction, the efficacy of self abasing suppliant prayer, both these teach experimental knowledge of God (Ps. ix. 16). M. on his restoration built a wall outside the city of David, W. of Gihon, even to the entering in of "the fish gate" (Zeph. i. 10 alludes to this), compassing about Ophel. He took away the strange gods and idol out of Jehovah's house, and all the altars in the mount of the house of Jehovah and in Jerusalem, and repaired Jehovah's altar, and commanded Judah to serve Jehovah. The people still sacrificed in the high places, but to Jehovah. The book of the law was as yet a hidden book (2 Chron. xxxiv. 14). He put captains in Judah's fenced cities to guard against Assyria on one side, Egypt on the other. He was buried in his own house (2 Kings xxi. 18) in the garden of Uzza, as not being counted worthy of sepulture among the kings of David's house. Isaiah and Habakkuk closed their prophesying in his reign; Jeremiah and Zephaniah were but youths in it. Infidelity resulted from the confused polytheism introduced, and from the cutting off of all the faithful (Zeph. i. 12). "His prayer and the words of the seers to him were written in the book of the kings of Israel"; while special accounts of his prayer "and how God was intreated, and all his sins . . . before he was humbled . . . were written among the sayings of *the seers*" (Keil makes it *Hozai* a prophet: 2 Chron. xxxiii. 18, 19). Amon succeeded M. "The Prayer of M." in the Apocrypha was rejected from the canon even by the Council of Trent. His recording his own shame and repentance and God's grace to him (though not preserved to us) evidences the reality and depth of his change of heart (Ps. lxvi. 16, John iv. 29, Mark v. 19).

Manassites. Jud. xii. 4, 5. Transl. for "which were escaped" *fugitives*, as in ver. 4; "you Gileadites with Jephthah are Ephraimite fugitives in the midst of the noble tribes Ephraim and Manasseh." The Gileadites paid them in their own coin, turning Ephraim's taunt upon themselves, when the Ephraimites as *fugitives* begged the Gileadites who had taken the Jordan fords to let them go over.

Mandrakes. The *Atropa mandragora*, of the order Solanaceæ, allied to the deadly nightshade (*Atropa belladonna*); a stupefying narcotic with broad dark green leaves, flowers purple, and green apples which become pale yellow when ripe, with a tuberous bifid (forked) root. Still found ripe in wheat harvest (May) on the lower parts of Lebanon and Hermon (Gen. xxx. 14). The apples produce dizziness and exhilaration. The ancients believed them calculated to produce fecundity. Their Heb. name, *dudaim*, "love apples," accords with their being used as philtres to conciliate love; Rachel had this superstitious notion (Gen. xxx. 14–17). The odour is too strong to be agreeable to Europeans, but orientals value strongly smelling things; Dioscorides calls the apples "sweet scented." S. of Sol. vii. 13, "the mandrakes give a smell." The root was fancied to resemble man, and to form a potent magical spell, and to emit a human groan on being torn from the ground!

MANDRAKE.

Manger. *Phatne* only in Luke ii. 7, 12, 16, where the infant Jesus was laid, xiii. 15 "the stall." The open courtyard attached to the inn or khan, with arcades around and terraces over them. However there are limestone *caverns* in the narrow long grey hill on which stands Bethlehem; and Justin Martyr, born at Sichem, only 40 miles off, A.D. 103, states that "Joseph lodged in a *cave* near Bethlehem." The "manger" was a crib in a stable or lower enclosure (which was possibly *a cave* as Justin Martyr says) attached to the INN [see] or khan. The inn had apartments or cells above for travellers, and stalls for the cattle below. The upper platform, reached by steps, was probably occupied by the inn and its occupants; the lower level, from which the steps arose, was usually appropriated to cattle and goats, and on this occasion was used by Joseph and Mary on account of the crowded state of the regular inn or khan. Early Christian artists represent the scene of the nativity as an open courtyard with a crib or long trough.

Manna. There is a connection between the natural manna and the supernatural. The natural is the sweet juice of the tarfa, a kind of *tamarisk*. It exudes in May for about six weeks from the trunk and branches in hot weather, and forms small round white grains. It retains its consistency in cool weather, but melts with heat. It is gathered from the twigs or from the fallen leaves. The Arabs, after boiling and straining, use it as honey with bread. The colour is a greyish yellow, the taste sweet and aromatic. Ehrenberg says it is produced by an insect's puncture. It abounds in rainy seasons, some years it ceases. About 600 or 700 pounds is the present produce of a year. The region wady Gharandel (Elim) and Sinai, the wady Sheich, and some other parts of the peninsula, are the places where it is found. The name is still its Arabic designation, and is read on the Egyptian monuments (*mennu*, *mennu hut* "white manna"). Gesenius derives it from *manah* "to apportion." The supernatural character of the manna of Exodus at the same time appears.

TAMARISK.

(1) It was found not under the tamarisk, but on the surface of the wilderness, after the morning dew had disappeared. (2) The quantity gathered in a single day exceeded the present produce of a year. (3) It ceased on the sabbath. (4) Its properties were distinct; it could be ground and baked as meal, it was not a mere condiment but nutritious as bread. (5) It was found not merely where it still is, but Israel's whole way to Canaan (and not merely for a month or two each year, but all the year round). The miracle has all the conditions and characteristics of Divine interpositions. (1) A necessity, for Israel could not otherwise have been sustained in the wilderness. (2) A Divine purpose, namely to preserve God's peculiar people on which His whole providential government and man's salvation depended. (3) Harmony between the natural and the supernatural; God fed them, not with the food of other regions, but with that of the district. The local colouring is marked. Moses the writer could neither have been deceived as to the fact, nor could have deceived contemporaries and eye witnesses. (Speaker's Comm.)

The Scripture allusions to it are in Exod. xvi. 14–36, Num. xi. 7–9, Deut. viii. 3–16, Josh. v. 12, Ps. lxxviii. 24, 25 ("angels' food"; not as if angels ate food, but food from the habitation of angels, heaven, a directly miraculous gift), Matt. iv. 4, John vi. 31–50, 1 Cor. x. 3. The manna was a "small round thing as the hoar frost on the ground," falling with the dew on the camp at night. They gathered it early every morning before the sun melted it. If laid by for any following day except the sabbath it bred worms and stank. It was like coriander seed and bdellium, white, and its taste as the taste of fresh oil, like wafers made with honey (Num. xi. 7–9). Israel subsisted on it for 40 years; it suddenly ceased when they got the first new corn of Canaan. Vulg., LXX., and Josephus (Ant. iii. 1, § 6) derive manna from Israel's question to one another, *man hu*, "what is this? for they knew not what it was." God "gave it to His beloved (in) sleep" (Ps. cxxvii. 2), so the sense and context require. Israel each morning, in awaking, found it already provided without toil. Such is the gospel, the gift of grace, not the fruit of works; free to all, and needed by high and low as indispensable for true life. To commemorate Israel's living on omers or tenth deals of manna one omer was put into a golden pot and preserved for many generations beside the ark. Each was to gather according to his eating, an omer apiece for each in his tent, a command testing their obedience, in which some failed, gathering more but gaining nought by it, for however much he gathered, on measuring it in his tent he found he had only as much as he needed for his family; type of Christian charity, which is to make the superfluity of some supply the needs of others, "that there may be equality" (2 Cor. viii. 14, 15); "our luxuries should yield to our neighbour's comforts, and our comforts to his necessities" (John Howard). The manna typifies Christ. (1) It falls *from above* (John vi. 32, etc.) as the dew (Ps. cx. 3, Mic. v. 7) round the camp, *i.e.* the visible church, and nowhere else; the gift of God for which we toil not (John vi. 28, 29); when we were without merit or strength (Rom. v. 6, 8). (2) It was gathered *early*; so we, before the world's heat of excitement melt away the good of God's gift to us (Ps. lxiii. 1; Hos. v. 15, vi. 4; Matt. xiii. 6). (3) A double portion must be gathered for the sabbath. (4) It was ground in the mill, as Christ was "bruised" for us to become our "bread of life." (5) Sweet as honey to the taste (Ps. xxxiv. 8, cxix. 103; 1 Pet. ii. 3). (6) It must be gathered "day by day," fresh each day; so to-day's grace will not suffice for to-morrow (1 Kings viii. 59 marg., Matt. vi. 11, Luke xi. 3). Hoarded up it putrefied; so gospel doctrine laid up for speculation, not received in love and digested as spiritual food, becomes a savour of death not life (1 Cor. viii. 1). (7) To the carnal it was "dry" food though really like "fresh oil" (Num. xi. 6, 8; xxi. 5): so the gospel to the worldly who long for fleshly pleasures of Egypt, but to the spiritual it is full of the rich savour of the Holy Spirit (2 Cor. ii. 14–16). (8) Its preservation in the golden pot in the holiest typifies Jesus, now in the heavenly holiest place, where He gives of the hidden manna to him that overcometh (Rev. ii. 17); He is the manna hidden from the world but revealed to the believer, who has now a foretaste of His preciousness; like the incorruptible manna in the sanctuary, the spiritual food offered to all who reject the world's dainties for Christ is everlasting, an incorruptible body, and life in Christ at the resurrection. (9) The manna continued with Israel throughout their wilderness journey; so Christ with His people here (Matt. xxviii. 19). (10) It ceases when they gain the promised rest, for faith then gives place to sight and the wilderness manna to the fruit of the tree of life in the midst of the paradise of God (Rev. ii. 7, xxii. 2, 14).

Manoah. A Danite of Zorah, father of Samson (Jud. xiii.). The Angel of Jehovah appeared unto his wife, announcing that a son should be born to her, to be reared as a Nazarite. On her telling M. he entreated Jehovah to send again "the man of God" (as M. supposed him to be) to "teach what they should do unto the child to be born." God graciously granted his wish, and he asked the Angel, "how shall we order the child, and how shall we do unto him?" So parents ought to seek God's direction, how to rear their children for God. The Angel directed him, and all parents: "of all that I said . . . beware, . . . all that I commanded . . . observe" (comp. John ii. 5). M. begged Him to stay till he got ready a kid. The Divine Angel told him (as M. thought He was a *man* and knew not He was the Angel of Jehovah, and He being jealous for God's honour would not accept it *as man*; comp. Mark x. 18) he must offer his burnt offering to Jehovah. M. then asked His name. The Angel replied, "it is secret" ("wonderful," marg.; Isa. ix. 6); comp. Gen. xxxii. 29, Exod. xxxiv. 5–7; it is a secret known to God's children (Ps. xxv. 14; Rev. ii. 17, iii. 12). "He did wondrously" according to His name, for He made a flame rise from the rock to consume the offering and (comp. Jud. vi. 21) ascended in the flame; comp. Mark iv. 41, v. 42, vii. 37, Acts i. 9, John iii. 13. M. feared he should die, as having seen God (Exod. xxxiii. 20). His wife with greater spiritual instinct replied: "if Jehovah were pleased to kill us, He would not have received a burnt offering at our hands, neither would He have showed us all these things, nor as at this time have told us such things." M. and his wife remonstrated with Samson on choosing a Philistine as his wife (Jud. xiv. 2, 3); but they accompanied him to the marriage feast at Timnath. M. probably died before his son; since not M. but Samson's *brothers* brought Samson's body to the tomb between Zorah and Eshtaol.

Manslayer. [See CITIES OF REFUGE, and BLOOD, AVENGING OF.]

Mantle. (1) *Semikah*, the thick *plaid* or *rug* wherewith Jael covered Sisera (Jud. iv. 18). (2) The *meil*, the priestly *robe* which the child Samuel's mother made for him, a miniature of his robe in later life (1 Sam. ii. 19, xv. 27, xxviii. 14). (3) *Maataphah* (Isa. iii. 22), a lady's outer full tunic, with sleeves, reaching to the feet. (4) *Addereth*, Elijah the prophet's sole *mantle* except the leathern girdle about his loins (1 Kings xix. 13, 19); the LXX. render it "sheepskin." The recognised dress of a prophet (Zech. xiii. 4, "a rough garment" of prophets).

Maoch. 1 Sam. xxvii. 2; Maachah 1 Kings ii. 39.

Maon. **1.** A city in the mountains of Judah (Josh. xv. 55). In the waste pasture ("wilderness") of M. in the plain S. of Jeshimon, at the hill of Hachilah, David narrowly escaped Saul through the Ziphites' treachery (1 Sam. xxiii. 19, 24, 25). Saul was on one side of the mountain, David on the other, when a message announcing a Philistine invasion called Saul away; the rock that separated the pursuer and the pursued was called "Sela-hammahlekoth," *the rock of divisions*. Nabal's flocks fed on the pastures of M. and the adjoining Carmel (1 Sam. xxv. 2). He conducted his sheepshearing at Carmel, because he was there near good water in the plain between Hebron and Carmel, the finest plain in the hill country of Judah, that which Achsah desired of Caleb her father; for she wanted, besides the arid south land (Negeb), "springs of water," and received this "field" or cultivated plain with "upper and nether springs." Now *Main*, a conical hill, seven miles S. of Hebron. On the same level as

Tell Zif; the passage 1 Sam. xxiii. 24, 25, refers to the wady el War, "valley of rocks," a rugged place having its head close to Tell Main; the long ridges running E. to the Dead Sea are a fit site for David's escape. (Conder, Pal. Expl.)

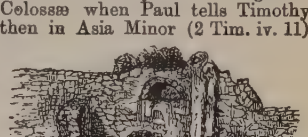
2. In Jud. x. 12, "the Maonites did oppress you," the Mehunim of 2 Chron. xxvi. 7 may be meant, the inhabitants of Maan (transl. for "habitations," 1 Chron. iv. 41, *Meunites*, who were strangers there), a city near Petra, E. of wady Musa. Else a "M." *tribe*, of which M. *city* was a remnant, near Amalek, dispossessed by Caleb, *may have* oppressed Israel subsequently under the judges. But thus all notice of Israel's great oppressor *Midian* would be omitted; and LXX. in both the best MSS. read for "the Maonites" in Jud. x. 12 "Midian." No Heb. MS. *existing* supports this. In 2 Chron. xx. 1, "with them (other) beside the Ammonites," or as others transl. "others who dwelt *aside from* (*i.e. beyond*) the Ammonites," viz. *tribes* in the Syro-Arabian desert bordering upon Ammon on the N. and E.; comp. ver. 2 (Keil). But ver. 10, 22, mentioning *inhabitants of mount Seir* or *Edom* among the invaders, favour Hiller's alteration of *Meeha'amonim* into *Meehame'unim*, the Maonites of Maan near the *Edomite* Petra; E. of wady Musa, in the mountainous region W. of the Arabah. The Maonites are mentioned instead of the Edomites, to imply that not only Edomites but tribes from other parts of mount Seir joined the invasion. The Maonites probably were of non Edomitic origin. **3.** Descendant of Caleb, son of Shammai, father of founder of Bethzur (1 Chron. ii. 45).

Marah=*bitterness*. A fountain in the desert of Shur, between the Red Sea and Sinai; Israel reached M. three days after crossing to the Arabian side (Exod. xv. 23, Num. xxxiii. 8). Now Ain Huwarah, 47 miles from Ayun Musa, near the place of crossing the Red Sea. The beneficial effect of the tree cast into the bitter water by God's direction is probably the cause why now this fountain is less bitter than others in the neighbourhood. The fountain rises from a large mound, a whitish petrifaction, deposited by the water, which seldom flows now; but there are traces of a formerly running stream. The Arabic *Huwara* means *destruction*, analogous to the Heb. *bitter*. The cross is spiritually the tree which, when cast into life's bitterest waters, sweetens and heals them (Phil. iii. 8; Acts xx. 24, xvi. 23–25, v. 41; Rom. v. 3).

Maralah. A landmark of Zebulun; somewhere on the ridge of Carmel (Keil) (Josh. xix. 11).

Mareshah. **1.** A city of the shephelah or low hills of Judah (Josh. xv. 44). Commanding in position; hence fortified by Rehoboam after the separation of Israel (2 Chron. xi. 8). Zerah the Ethiopian had reached M. when Asa met and repulsed him (2 Chron. xiv. 9, 10); the ravine (*ge*) of Zephathah was near. Now *Marash*; over a Roman mile S.S.W. of Beit Jibrin (Eleutheropolis), on a gently swelling hill descending from the mountains to the western plain. Eliezer son of Dodavah the prophet was of M. (2 Chron. xx. 37.) Micah plays upon the meaning of M., "I will bring an *heir* (the Assyrian foe) unto thee, M." (*inheritance*) (i. 15). Other heirs will supplant us in every inheritance, except heaven. **2.** M., father of Hebron (a *person*, not the city): 1 Chron. ii. 42, where the relative position of the cities M. and Hebron, and their historical relations, forbid our understanding the *cities* as meant. **3.** 1 Chron. iv. 21. M. sprung from Shelah, third son of Judah, through Laadah. Probably=M. (1).

Mark, John. Townson conjectures that the young man introduced as fleeing and leaving his linen robe, fear overcoming shame (Mark xvi. 51, 52), was Mark himself, on the ground that otherwise we see no reason for its introduction, being unconnected with the context. If the young man was the writer, awakened out of sleep by the noise near his house of men proceeding to seize the Saviour, then going forth hastily in a linen cloth only, and being an eye witness of Jesus' apprehension and suspected of being His follower, though not so *then* but afterwards, he would look back on this as the most interesting circumstance of his life; though, like John, in humility he describes without mentioning himself by name. [See LAZARUS.] Mark was son of Mary, residing at Jerusalem, and was cousin (not "sister's son," Col. iv. 10) of Barnabas. The relationship accounts for Barnabas' choice of Mark as his companion; also for the house of Mark's mother being the resort of Christians, Barnabas a leader among them attracting others there. The family belonged to Cyprus (Acts iv. 36, xiii. 4, 13); so Barnabas chose Cyprus as the first station on their journey. Mark readily accompanied him as "minister" (*hupeeretes*, subordinate) to the country of his kindred; but had not the spiritual strength to overcome his Jewish prejudices which he probably imbibed from his spiritual father Peter (Gal. ii. 11–14), so as to accompany Paul the apostle of the Gentiles farther than Perga of Pamphylia, in his first missionary tour to the heathen. Mark returned to Mary his mother at Jerusalem; he ought to have remembered Jesus' words (Matt. x. 37). Paul therefore (because "he went not with them to the *work*," for his accompanying them to his native Cyprus was his own pleasure rather than zeal for pure missionary "*work*") rejected him on his second missionary journey (Acts xv. 37–39). This caused a temporary alienation between Paul and Barnabas. The latter (realizing his name, "son of consolation") took Mark again to Cyprus, like a tender father in Christ bearing with the younger disciple's infirmity, until by grace he should become stronger in faith; also influenced by the tie of *relationship*. Christian love healed the breach, for in Col. iv. 10 Paul implies his restored confidence in Mark ("touching whom ye received commandments, if he come unto you receive him . . . my fellow workers unto the kingdom of God which have been a comfort unto me"). The Colossians, 110 miles distant from Perga, 20 from Pisidia, knew of Mark's past unfaithfulness, and so needed the recommendation to "receive" him as a true evangelist, ignoring the past. So in Philem. 11, 24, he calls Mark "my fellow labourer." Mark was two years later again in Colossæ when Paul tells Timothy, then in Asia Minor (2 Tim. iv. 11),



RUINS OF CHRISTIAN CHURCH AT EPHESUS.

"take Mark and bring him with thee, for he is profitable to me for the ministry." A contrast: Demas, once Paul's "fellow labourer," falls away; Mark returns to the right way, and is no longer unprofitable, but "profitable (even to an apostle) for the ministry." By his Latin knowledge he was especially likely to be "profitable" in preaching at Rome where Paul then was when he desired Timothy to "bring Mark." He was Peter's "son" by conversion (probably converted in meeting the apostle in his mother's house at Jerusalem), and was with his spiritual father when 1 Pet. v. 13 was written; his connection with Peter, by an undesigned coincidence which marks genuineness, appears in Acts xii. 12. After Paul's death Mark joined PETER [see] with whom he had been before associated in the writing of the Gospel. Mark was with Paul intending to go to Asia Minor, A.D. 61–63 (Col. iv. 10). In 2 Tim. iv. 11, A.D. 67, Mark was near Ephesus, whence he was about to be taken by Timothy to Rome. It is not likely Peter would have trenched on Paul's field of labour, the churches of Asia Minor, *during Paul's lifetime*. At his death Mark joined his old father in the faith, Peter, at Babylon. Silvanus or Silas had been substituted for Mark as Paul's companion because of Mark's temporary unfaithfulness; but Mark, now restored, is associated with Silvanus (ver. 12), Paul's companion, in Peter's esteem, as Mark was already reinstated in Paul's esteem. Naturally Mark salutes the Asiatic churches with whom he had been already under Paul spiritually connected. The tradition (Clemens Alex. in Euseb. H. E. vi. 14, Clem. Alex. Hyp. 6) that Mark was Peter's companion *at Rome* arose from misunderstanding "Babylon" (1 Pet. v. 13) to be *Rome*. A friendly salutation is not the place where an enigmatical prophetical title would be used (Rev. xvii. 5). Babylon was the centre from which the Asiatic *dispersion* whom Peter (1 Pet. i. 1, 2) addresses was derived. Alexandria was the final scene of Mark's labours, bishopric, and martyrdom (Nicephorus, H. E. ii. 43).

Mark, Gospel of. [See ACTS, BARNABAS, and GOSPELS.] "John (his

Heb. name) whose surname was Mark" (his Roman name): xii. 12, 25, xiii. 5, 13, xv. 39; Col. iv. 10; 2 Tim. iv. 11; Philem. 24. The Roman supplanted the Jewish name, as Paul did Saul. The change marks his entrance on a new and worldwide ministry. The fathers unanimously testify that Mark was "interpreter" (*hermeneutes*, Papias in Euseb. H. E. iii. 39; Irenæus, Hær. iii. 1, 10, § 6) to Peter; meaning *one who expresses and clothes in words the testimony of another*. Papias, or John Presbyter (in Euseb. H. E. iii. 39), states that Mark wrote "not in order," *i.e.* he wrote "some" leading facts, not a complete history. He attests Mark's accuracy, saying "he committed no error," but made it his aim "to omit nought of what he heard and to state nothing untrue." Peter's name and presence are mentioned on occasions where apparently there is no reason for it; Mark herein wished to bring the apostle forward as his authority (see i. 36, v. 37, xi. 20–26, xiii. 3). There are indications of the author having been a *Galilean*, which Peter was. Thus Herod the tetrarch is styled "king"; the "lake" (as Luke viii. 22 calls it, for he knew larger *seas*) is called "the sea of Galilee" (Mark v. 1). Only in vi. 30 the term of dignity, "apostle," is found; in Luke, as writing later, it frequently occurs. Things to their discredit are ingenuously stated by Matthew and Mark (Peter), as we might expect from apostles *writing about themselves*; but are sparingly introduced by Luke (Matt. xvi. 9; Mark vii. 18, x. 41, xiv. 31, vi. 52, ix. 10, x. 32, the last three not in Matthew). The account of many things is marked by vivid touches suitable to an *eye witness* only, which Peter was; *e.g.* vi. 39, "the *green* grass" in the feeding of the 5000; "the pillow of the ship" (iv. 38); x. 50, "casting away his garment"; xi. 4, "the colt tied by the door without in a place where two ways met." The details of the demon-possessed Gadarene: "no man could bind him, no not with chains, because he had often been bound, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him. And always, night and day, he was in the mountains, crying, and cutting himself with stones," etc. (v. 2–5); and also the wild cry of another reproduced, "*Ea*" (*Ha!* not as A. V., "let us alone"), i. 24. Jesus' looks, iii. 5, "He looked round about on them in anger" (34); viii. 33, x. 21, 23, "Jesus beholding loved him," etc.; viii. 12, "He sighed deeply in spirit . . . why doth this generation seek after a sign?" i. 41, "Jesus moved with compassion put forth His hand" touching the leper. All these minute touches, peculiar to him, show his Gospel is no epitome of the others but an independent witness. Mark tells Peter's humble origin (i. 16–20), his connection with Capernaum (ver. 29), that Levi was son of Alphæus (ii. 14), that Boanerges was the title given by Christ to James and John (iii. 17), that the ruler of the synagogue was named Jairus (v. 22), that Jesus was a "carpenter" (vi. 3), that the Canaanite woman was a Syrophœnician (vii. 26). Mark gives Dalmanutha for Magdala (viii. 10, Matt. xv. 39). He names Bartimæus (Mark x. 46), states that "Jesus would not suffer any to carry any vessel through the temple" (xi. 16), that Simon of Cyrene was father of Alexander and Rufus (xv. 21). Peter would be the probable source of these particulars of Mark's information. Jesus' rebuke of Peter is recorded, but His preeminent praise of him is omitted (viii. 32, 33; comp. Matt. xvi. 18, 23). The account of the thrice denial is full, but "bitterly" is omitted from his repentance (xiv. 72). This is just what we might expect from an apostle writing about himself. The Roman character preponderates, abounding in *facts* rather than doctrines, and practical details told with straightforward, energetic, manly simplicity. Of passages peculiar to Mark are iii. 20, 21, Christ's friends' attempt on Him; iv. 26–29, parable of the seed growing secretly; vii. 31–37, healing the deaf mute; viii. 22–26, gradual cure of the blind; xi. 11; xiv. 51, 52, xvi. 7, the special message to *Peter* after the resurrection, to cheer him in his despondency after the thrice denial. Only twice Mark quotes O. T. himself (Mal. iii. 1, Isa. xl. 3), viz. i. 2, 3; but often introduces Christ and those addressing Him quoting it. Sin., Vat., and Alex. MSS. omit xv. 28, which is an interpolation from Luke xxii. 37. Mark alone has "the sabbath was made for man" (ii. 27), and the scribe's admission that *love* is better than sacrifices (xii. 33); all suited for *Gentile* readers, to whom Peter, notwithstanding subsequent vacillation, first opened the door (Acts x.). He notices Jesus being "with the wild beasts" when tempted by Satan in the wilderness; contrast Adam tempted amidst the tame animals in Eden (Gen. ii. and iii.). Adam changed paradise into a wilderness, Jesus changes the wilderness into paradise. Other scenes to Peter's honour omitted are Luke v. 1–11, his walking on the sea (Matt. xiv. 28–31), his commission to get the tribute money from the fish (Matt. xvii. 24–27), Jesus' special intercession for him (Luke xxii. 31, 32), his being one of the two sent to prepare the passover (ver. 8).

Mark's explanations of Jewish customs and names (Jordan is called a "river"; the Pharisees' fasting and customs, i. 5, ii. 18, vii. 1–4; the Sadducees' tenets, xii. 18; the passover described, xiv. 1, 12) which Jews would not need, and the absence of appeals by himself to O. T. prophecy, also of the genealogy and of the term *nomos*, the Mosaic "law," show he wrote for *Gentiles* not for Jews. Accordingly he omits the offensive references to the Gentiles found in Matt. vi. 7, 8; x. 5, 6; comp. Mark vi. 7–11; so Luke writing for Gentiles (ix. 1–5). Moreover Mark (xi. 17) inserts what is not in Matthew or Luke, "My house shall be called *of all nations* the house of prayer." He abounds in Latinisms, agreeably to the theory that he wrote for Romans, whose terms his and Peter's intimacy with them would dispose him to use: thus centurion for *hecatontarchus* elsewhere in N. T., *paidiothen* = *a puero*, *kodrantes* = *quadrans*, *denarion* = *denarius*, *halas analon* = *sal insulsum*, *specoulator*, *censos*, *fragelloo* (*flagello*), *xestes* (*sextarius*), *megistanes* = *magnates*, *legeon* = *legio*. The explanation of a Gr. term *aule* by the Latin *prætorium* (xv. 16) could only be for Roman readers.

Style. Unusual Gr. expressions occur: *exapina*, *episuntrechein*, *pistikē*, *eneileo*, *ephie*, *proelabe murisai*, *alalos*, *enankalizesthai*. Diminutives abound, *thugatrion*, *korasion*, *otarion*, *kunaria*. He employs as the phrase most characteristic of his Gospel *eutheōs*, "straightway," "immediately," 41 times. His use of the present tense for the past gives vivid present reality to his pictures. He details minutely localities, times, and numbers. He introduces persons speaking *directly*. He is often abrupt as he is graphic, *e.g.* chap. i., where he hurries on to our Lord's *official* life, which he sketches with lifelike energy. "While *the sequence and connection of the longer discourses* was that which the Holy Spirit peculiarly brought to Matthew's mind, the apostle from whom Mark's record is derived seems to have been deeply penetrated by the *solemn iterations of cadence and expression*, and to have borne away *the very words themselves and the tone* of the Lord's sayings" (Alford), *e.g.* the sublime reply ix. 39–50, the thrice repeated "where their worm dieth not and the fire is not quenched," sounding in the ears as a peal of doom. This Gospel especially pictures Jesus' *outward gestures*, *e.g.* His actions in curing the deaf (vii. 33, 34), He takes him aside from the multitude, puts His fingers into his ears, spits, touches his tongue, looks up to heaven, sighs, and saith, "Ephphatha." Heb. (Aramaic) words are used, but explained for Gentile readers: iii. 17, 22; v. 41, Talitha cumi; vii. 11, *corban*; ix. 43, *gehenna*; x. 46, Bar-timæus; xiv. 36, Abba; xv. 22, Golgotha. The style, though abounding in Latinisms, is more akin to the Hebraistic style of Matthew than to Luke's pure Greek.

From the Latinisms, and the place where, and the persons to whom it was written, it was thought originally to have been in Latin; so the Syriac version states, and many Gr. MSS., "it was written in Rome, in the Roman language." But Mark's assuming his readers' acquaintance with Jewish localities is opposed to the opinion that he wrote at Rome (after Peter's departure from or decease in that city) which John Presbyter and Irenæus endorse. In the N. T. record of Paul's labours in and for Rome no allusion occurs to Peter in connection with Christianity there. The internal evidence of Mark's Gospel is in favour of its being early in date; this it could not be if it were written after any supposed date of Peter's having preached at Rome. If Peter ever was at Rome it must have been after Paul's two years spent in Rome, and after the writing

of Acts which records it. Paul and Luke, the writer of Acts (xxviii.), evidently knew nothing of Peter having founded a church there. All is clear, if Mark wrote the Gospel in connection with the *Roman* Cæsarea. Here *Peter* first preached, and it was for his converts that Mark, his son in the faith, wrote a Gospel suited in style to the energetic character of their nation, and embodying the teaching of the first apostolic missionary to them, Peter. In exact agreement with the date which this would presume, Eusebius (Chronicle) fixes on the third year of Claudius, A.D. 43, shortly after Cornelius' conversion, a date when certainly Peter was not at Rome notwithstanding Eusebius' statement, to which he probably was led by the early *circulation* of Mark's Gospel at Rome by Roman converts passing thither from Cæsarea; hence probably originated the story of Peter's visiting Rome. Possibly the last 12 verses of chap. xvi., not found in Sin. and Vat. MSS. but found in Alex. MS., were added at the later date assigned by Irenæus, *i.e.* A.D. 64. This will agree with ver. 20, "they went forth and preached *everywhere*," which implies that by *this* time the apostles had left Judæa and had preached in most lands, though they had not done so before the Gospel itself was written. As Matthew's Gospel, adapted to Jewish readers, and probably written in and for Jerusalem or Judæa, answers to the earliest period (Acts i.—xi.), the Hebrew period ending about A.D. 40, so Mark answers to the second or Judæo-Gentile period, A.D. 40 to 50, and is suited to Gentile converts such as the Roman soldiers concentrated at Cæsarea, their head quarters in Palestine, the second centre of gospel preaching as Jerusalem was the first, and the scene of Cornelius' conversion by Mark's father in the faith, Peter. Sin. and Vat. MSS. omit Mark xvi. 9–20, but Alex. and Beza and Paris MSS. and Vulg. support them, and "they were afraid" would be a strangely abrupt close of the Gospel. Irenæus (iii. 10, § 6) quotes from them. Justin Martyr quotes ix. 44, 46, 48; xii. 30; iii. 17. The motto of this Gospel may be taken from its probable author, Peter (Acts x. 38): "God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil, for God was with Him."

Market. The bazaars of the East are the resort of the idle and newsmongers. Hence *agoraioi*, "market frequenters," is another name for "men of the baser sort" (Acts xvii. 5 Gr.).

Maroth. A town in the W. of Judah = *bitternesses*. M. waited carefully for *good* ("is grieved for her goods," Gesenius), but "*evil* (answering to *bitterness*, which M. means) came." Micah (i. 12) plays upon the meaning of M.

Marriage. [See ADAM.] The charter of marriage is Gen. ii. 24, reproduced by our Lord with greater distinctness in Matt. xix. 4, 5: "He which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they *twain* shall be one flesh." The LXX. and Samaritan Pentateuch reads "twain" or "two" in Gen. ii. 24; comp. as to this joining in one flesh of husband and wife, the archetype of which is the eternally designed union of Christ and the church, Eph. v. 31, Mark x. 5–9, 1 Cor. vi. 16, vii. 2. In marriage husband and wife combine to form one perfect human being; the one is the complement of the other. So Christ makes the church a necessary adjunct to Himself. He is the Archetype from whom, as the pattern, the church is formed (Rom. vi. 5). He is her Head, as the husband is of the wife (1 Cor. xi. 3, xv. 45). Death severs bridegroom and bride, but cannot separate Christ and His bride (Matt. xix. 6; John x. 28, 29, xiii. 1; Rom. viii. 35–39).

In Eph. v. 32 transl. "this mystery is great," *i.e.* this truth, *hidden once but now revealed*, viz. Christ's spiritual union with the church, mystically represented by marriage, is of deep import. Vulg. wrongly transl. "this is a great *sacrament*," Rome's plea for making marriage a sacrament. Not marriage in general, but the marriage of Christ and the church, is the great mystery, as the following words prove, "*I* say it in regard to (*eis*) Christ and in regard to (*eis*) the church," whereas Gen. ii. 24 refers to *literal* marriage. Transl. Eph. v. 30, "we are members of His (glorified) body, being (formed) out of (*ek*) His flesh and of His bones." Adam's deep sleep wherein Eve was formed out of His opened side, symbolises Christ's death which was the birth of the spouse, the church (John xii. 24; xix. 34, 35). As Adam gave Eve a new name, Isha, "woman" or "wife" the counterpart of *Ish*, "man" or "husband," so Christ gives the church His new name; He the Solomon, she the Shulamite (S. of Sol. vi. 13; Rev. ii. 17, iii. 12). The propagation of the church from Christ, as that of Eve from Adam, is the foundation of the spiritual marriage. Natural marriage rests on the spiritual marriage, whereby Christ left the Father's bosom to woo to Himself the church out of a lost world. His earthly mother as such He holds secondary to His spiritual bride (Luke ii. 48, 49; viii. 19–21; xi. 27, 28). He shall again leave His Father's abode to consummate the union (Matt. xxv. 1–10; Rev. xix. 7).

Marriage is the general rule laid down for most men, as not having continency (1 Cor. vii. 2, 5, etc.). The existing "distress" (ver. 26) was Paul's reason then for recommending celibacy where there was the gift of continency. In all cases his counsel is true, "that they that have wives be as though they had none," viz. in permanent possession, not making idols of them. Scripture teaches the unity of husband and wife; the indissolubleness of marriage save by death or fornication (Matt. v. 32, xix. 9; Rom. vii. 3); monogamy; the equality of both (*ish* and *isha* being correlative, and she a "help meet for him," *i.e.* a helping one in whom as soon as he sees her he may recognise himself), along with the subordination of the wife, consequent on her formation subsequently and out of him, and her having been first to fall (1 Cor. xi. 8, 9; 1 Tim. ii. 13–15) [see ADAM]. Love, honour, and cherishing are his duty; helpful, reverent subjection, a meek and quiet spirit, her part; both together being heirs of the grace of life (1 Pet. iii. 1–7; 1 Cor. xiv. 34, 35).

Polygamy began with the Cainites. [See LAMECH, DIVORCE and CONCUBINE.] The jealousies of Abraham's (Gen. xvi. 6) and Elkanah's wives illustrate the evils of polygamy. Scripture commends monogamy (Ps. cxxviii. 3; Prov. v. 18, xviii. 22, xix. 14, xxxi. 10–29; Eccles. ix. 9). Monogamy superseded polygamy subsequently to the return from Babylon. Public opinion was unfavourable to presbyters and women who exercise holy functions marrying again; for conciliation and expediency sake, therefore, Paul recommended that a candidate should be married only once, not having remarried after a wife's death or divorce (1 Tim. iii. 2, 12, v. 9; Luke ii. 36, 37; 1 Cor. vii. 40); the reverse in the case of young widows (1 Tim. v. 14). Marriage is honourable; but fornication, which among the Gentiles was considered *indifferent*, is stigmatized (Heb. xiii. 4, Acts xv. 20). Marriage of Israelites with Canaanites was forbidden, lest it should lead God's people into idolatry (Exod. xxxiv. 16; Deut. vii. 3, 4). In Lev. xviii. 18 the prohibition is only against taking a wife's sister "beside the other (viz. the wife) *in her lifetime*." Our *Christian* reason for prohibiting such marriage after the wife's death is because man and wife are one, and the sister-in-law is to be regarded in the same light as the sister by blood. Marriage with a deceased brother's wife (the Levirate law) was favoured in O. T. times, in order to raise up seed to a brother (Gen. xxxviii. 8, Matt. xxii. 25). The highpriest must marry only an Israelite virgin (Lev. xxi. 13, 14); heiresses must marry in their own tribe, that their property might not pass out of the tribe.

The parents, or confidential friend, of the bridegroom chose the bride (Gen. xxiv., xxi. 21, xxxviii. 6). The parents' consent was asked first, then that of the bride (xxiv. 58). The presents to the bride are called *mohar*, those to the relatives *mattan*. Between betrothal and marriage all communication between the betrothed ones was carried on through "the friend of the bridegroom" (John iii. 29). She was regarded as his wife, so that faithlessness was punished with death (Deut. xxii. 23, 24); the bridegroom having the option of putting her away by a bill of divorcement (xxiv. 1; Matt. i. 19). No formal religious ceremony attended the wedding; but a blessing was pronounced, and a "covenant of God" entered into (Ezek. xvi. 8; Mal. ii. 14; Prov. ii. 17; Gen. xxiv. 60; Ruth iv. 11, 12). The essential

part of the ceremony was the removal of the bride from her father's house to that of the bridegroom or his father. The bridegroom wore an ornamental turban; Isa. lxi. 10, "ornaments," rather (*pe-eer*) "a magnificent headdress" like that of the highpriest, appropriate to the "kingdom of priests" (Exod. xix. 6); the bride wore "jewels" or "ornaments" in general, trousseau. He had a nuptial garland or crown (S. of Sol. iii. 11, "the crown wherewith His mother [the human race; for He is the Son of *man* not merely Son of Mary] crowned Him in the day of His espousals"); and was richly perfumed (ver. 6).

The bride took a preparatory bath (Ezek. xxiii. 40). This is the allusion in Eph. v. 26, 27: "Christ loved . . . gave Himself for the church, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious church not having spot." The veil (*tza'iph*) [see DRESS] was her distinctive dress, covering the whole person, so that the trick played on Jacob was very possible (Gen. xxiv. 65, xxix. 23); the symbol of her subjection to her husband's power, therefore called "*power* on her head" (1 Cor. xi. 10). Our "nuptials" is derived from *nubo*, "to *veil* one's self." She also wore *girdles* for the breasts ("attire," *kishshurim*) which she would not readily forget (Jer. ii. 32). Also a gilded or gold "crown" or chaplet (*kallah*), a white robe sometimes embroidered with gold thread (Rev. xix. 8, Ps. xlv. 13, 14) and jewels (Isa. lxi. 10). Late in the evening the bridegroom came with his groomsmen ("companions," Jud. xiv. 11; "children of the bride-chamber," Matt. ix. 15), singers and torch or lamp bearers leading the way (Jer. xxv. 10); the bride meantime with her maidens eagerly awaited his coming. Then he led the bride and her party in procession home with gladness to the marriage supper (Matt. xxv. 6, xxii. 1–11; John ii. 2; Ps. xlv. 15). The women of the place flocked out to gaze. The nuptial song was sung; hence in Ps. lxxviii. 63 "their maidens were not praised" in nuptial song (Heb.) is used for "were not given in marriage," marg. The bridegroom having now received the bride, his "friend's joy (viz. in bringing them together) was fulfilled" in hearing the bridegroom's voice (John iii. 29). S. of Sol. iii. 11: the feast lasted for seven or even 14 days, and was enlivened by riddles, etc. (Jud. xiv. 12.) Wedding garments were provided by the host, not to wear which was an insult to him. Large waterpots for washing the hands and for "purifying" ablutions were provided (Mark vii. 3). These had to be "*filled*" before Jesus changed the water into wine; a nice propriety in the narrative, the minor circumstances being in keeping with one another; the feast being advanced, the water was previously all *emptied out* of the waterpots for the guests' ablutions (John ii. 7).

TORCHES BORNE IN MARRIAGE PROCESSION.

Light is thrown upon Egyptian marriages by a translation of an Egyptian contract of marriage, by Eugène Revillout. It is written in the demotic character upon a small sheet of papyrus, No. 2432, Cat. Egyptien, Musée du Louvre. It is dated in the month of Χοιαχ, year 33 of Ptolemy Philadelphus, and the contracting parties are Patma, son of Pchelkhous, and the lady, Ta-outem, the daughter of Rehu. The terms of the deed are singular as to the dowry required on both sides, together with the clauses providing for repudiation. After the actual dowry is recited, the sum being specified in shekels, the rights of the children which may hereafter come from the marriage, as well as the payment of the mother's pin-money, are secured by the following clause: "thy pocket money for one year is besides thy toilet money which I give thee each year, and it is your right to exact the payment of thy toilet money and thy pocket money, which are to be placed to my account, which I give thee. Thy eldest son, my eldest son, shall be the heir of all my property, present and future. I will establish thee as wife." Practising in marriage law in Egypt was one of the priestly functions, for at the conclusion the contract states that "the writer of this act is . . . the priest of Ammon Horpneter, son of Smin" (?).

The bridegroom was exempted from military service for a year (Deut. xx. 7, xxiv. 5). Women in Scripture times were not secluded as now, but went about married and single with faces unveiled (Gen. xii. 14, xxiv. 16, 65). Some were prophetesses, as Miriam, Deborah, Huldah, Anna, and took part in public concerns (Exod. xv. 20, 1 Sam. xviii. 6, 7; Abigail, 1 Sam. xxv. 14–25). The duties of husband and wife are laid down (Eph. v. 22–33; Col. iii. 18, 19; Tit. ii. 4, 5; 1 Pet. iii. 1–7). Brawling wives stand in contrast to the model wife, God's gift (Prov. xix. 13, xxi. 9, 19, xxvii. 15, xxxi. 10–31).

[On the spiritual harlot see BEAST and ANTICHRIST.] Woman, harlot, bride, and ultimately wife, *i.e.* Christ's church in probation, the apostate church, and the glorified church, form the grand theme of the Bible from first to last. Israel had God for her "husband," she became a harlot when she left Him for idols (Isa. i. 21; Jer. ii. 20, iii. 1, 6, 8, 14). Again Jehovah is to reunite Israel to Him as His earthly bride, as the elect church is His heavenly bride (Isa. liv. 5, etc., lxii. 4, 5; Hos. ii. 19; 2 Cor. xi. 2; Rev. xix. 7, xxi. 2, 9, xxii. 17). The Father prepares for His Son the marriage feast (Matt. xxii. 1–14). The apostate church, resting on and conformed to the godless world, is the harlot riding on the beast and attired in scarlet as the beast. God's eternal principle in her case as in Israel's and Judah's shall hold good, and even already is being illustrated in Rome's being stripped by the world power; when the church sins with the world, the world the instrument of her sin shall be the instrument of her punishment (Ezek. xxiii.; Rev. xvii. 1–5, 16–18). [See IDOLATRY.]

Marsena. One of "the seven princes of Persia, wise men who knew the times, saw the king's face, and sat first in the kingdom" (Esth. i. 13, 14).

Martha. Feminine of *Maree*, "Lord." [See LAZARUS.] Theophylact made her daughter of Simon the leper, others his wife or widow. The undesigned consistency of her character in Luke x. 38, etc., and John xi., xii., confirms the genuineness of both writings. Bethany was the home of M. (probably the eldest), Mary, and Lazarus. M. received Jesus into "*her* house" there. She was the one that kept the house, managed household affairs, and served (ver. 40). She "was *distracted* (*periespato*, 'cumbered') with much serving," whereas God's will is "that we attend upon the Lord without distraction" (*aperispastos*: 1 Cor. vii. 35). She loved Jesus, and it was to serve Him that she was so bustling. She was secretly vexed with herself as much as with Mary, that the latter enjoyed the privilege of hearing Jesus' word seated at His feet, whilst she could not persuade herself to do the same for fear that a varied enough repast should not be served up to Him. M. came abruptly (*epistasa*) and said, "Lord, dost Thou not *care* (*melei*) that my sister hath *left* me (probably going into another apartment where Jesus was speaking) to serve alone? Bid her therefore that she help me." Jesus answered, "M., M. (the repetition implies *reproof*), thou art *careful* (*mentally* solicitous, anxious with a *divided mind*, forbidden in Matt. vi. 22–31, 1 Cor. vii. 32; *merimnas*, from *merizo* to 'divide') and troubled (bustling *outwardly*: *turbazĕ*) about many things (*many dishes*, in the present case, Bengel's Gnomon). But one thing is needful (*one dish* in the primary sense, secondarily the one 'good portion'; Matt. vi. 22, Phil. iii. 13, John vi. 53, 27), and Mary hath chosen that good portion," etc. Much serving has its right place and time (1 Thess. iv. 11, 2 Thess. iii. 12, 1 Tim. v. 14), but ought to give place to hearing when Jesus speaks, for faith whereby the good and abiding portion is gained cometh by hearing (Rom. x. 17). [On her conduct at the raising of her brother see LAZARUS.] "M. served" at the supper where the raised Lazarus was and where Mary anointed Jesus' feet. Her work is the same, but her spirit in it blessedly changed; no longer "distracted" with much serving, nor mentally anxious and outwardly bustling, but calm, trustful, and sympathising by silent acquiescence in her sister's act of love (John xii. 2).

Mary of Cleophas, or CLOPAS, or ALPHÆUS [see and JAMES]. In John xix. 25, "there stood by Jesus' cross His mother, and His mother's sister Mary of Cleophas, and Mary Magdalene." In Mark xv. 40, "Mary Magdalene, and Mary of James the

Little and of Joses, and Salome." In Matt. xxvii. 56, "Mary Magdalene, and Mary of James and Joses, and the mother of Zebedee's children" (*i.e.* Salome). Thus "Mary of Cleophas" is the same as "Mary of James the Little and of Joses," and was sister of the Virgin Mary. The names of the two sisters being alike may be explained by the fact that many MSS. distinguish the Virgin Mary as Mari*am*, Mary of Cleophas and the other Maries as *Maria* (as we distinguish Mary and Maria); it was a favourite name for mothers to give to children, from the famous Miriam, Moses' sister. Mary was probably the Virgin's elder sister or half sister; she married Cleophas and by him had four sons, James (the apostle), Joses ("Joseph" Vat. MS., "John" Sin. MS.), Jude (the apostle), and Simon, and three daughters. She is first named at the cross, again in the evening of the same day "sitting over against the sepulchre" with Mary Magdalene (Matt. xxvii. 61), having previously "beheld where He was laid" (Mark xv. 47). She, with the women which came with Jesus from Galilee, "prepared spices and ointments" on the sabbath eve (Luke xxiii. 55, 56), and when the sabbath was past "came to see the sepulchre" (Matt. xxviii. 1) and "to anoint Him" with the "sweet spices they had bought" (Mark xvi. 1), and then "saw the vision of angels which said He was alive" (Luke xxiv. 23). Cleopas being mentioned only to designate Mary and James implies he was dead when Jesus' ministry began. Joseph too was dead, for he is never mentioned after Luke ii. The widowed sisters then joined in the one house at Nazareth, and their children came to be regarded as "brethren" (Matt. xii. 47, xiii. 55, 56), there and at Capernaum (John ii. 12). Her retiring disposition may be the cause of the non-mention of "Mary of Cleophas" till the crucifixion. Her sons were certainly older than Jesus, else they would not have dared to interfere with Him by force (Mark iii. 21). John, by our Lord's direction, took His Virgin mother at the crucifixion to his own home in Jerusalem. Further residence with nephews who had so misunderstood her Divine Son would have been less congenial to the bereaved virgin mother than residence with the beloved disciple.

Mary, sister of Lazarus. [See MARTHA and LAZARUS.] Still, sedate, reflective, as Martha was bustling and energetic. She had whole hearted decision for Christ, and no want of energy where her Master called, arising "quickly" when Martha announced the Master's arrival and call (John xi. 28, 29). But ordinarily she was receptive rather than active (Luke x. 39–42), hearing Jesus rather than speaking for Him; her grief for Lazarus was deeper but less demonstrative. The friends who saw her suddenly start up from sitting, and who knew her strong feelings, said "she goeth unto the grave to weep there" (John xi. 31). When "Martha, as soon as she heard Jesus was coming, went and met Him, Mary remained sitting in the house" (ver. 20). Her faith had been wanting when, like Martha, but without her addition of expression of faith in Christ and the resurrection, Mary said as one who had trusted His love and power, and who cannot understand why then He had suffered her brother to die, "Lord, if Thou hadst been here, my brother had not died" (ver. 21–27, 32). But Martha, when she came into Jesus' presence, could at once enter into *discourse* with Him; Mary, when she saw Him, "fell down at His feet." It was the sight of Mary's tears which drew forth His; Jesus conversed with Martha, "wept" with Mary (23, 33, 35). In xii. 3 she more than makes up for her previous distrust. She too could "serve" and with a higher service than Martha's. She had been heretofore recipient only; now she is lavishly communicative. She brings forth the precious ointment, "kept" treasured for the occasion (John xii. 7). She anoints the Saviour for *burial*; rising above the Jews' expectation of an immediately reigning Messiah, she is not offended at His crucifixion, burial, and rising again on the third day (Matt. xxvi. 10–12). When JUDAS [see] and the disciples, led by him, objected to the waste of ointment worth 300 pence (about £9 16*s.* of our money) which might have been given to the poor, Jesus vindicated and richly rewarded her: "why trouble ye the woman? let alone, she hath wrought a good work on Me, she hath done what she could, ye have the poor always with you but Me ye have not always (see Matt. xxv. 35, 36); she hath come aforehand to anoint My body to the burying; wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." In John xii. 7 Sin. and Vat. MSS. read "let her alone that she may keep this against the day of My burying"; but Alex. MS. supports A. V. She may not have been fully conscious of the significancy of her act; but He unfolds it to her praise, and her name has been and ever will be cited as an example of self sacrifice to Christendom; so that when xi. 2 was written it had already become her characteristic designation. Needless waste of the smallest fragment (John vi. 12) is against God's will; but no expenditure is lavish that is for the glory of God. What seems to the world waste proves in the end richly reproductive to the giver, as well as to the human race. Mary "anointed" Him because He was *the Christ*; "His feet" because it was for His *burial*, and it was in His "heel" that Satan "bruised" Him; yet those feet were, because of their bruising, to bruise for ever the old serpent's head.

Mary Magdalene, *i.e.* of Magdala in Naphtali (Josh. xix. 38), now *el-Mejdel* on the W. of the sea of Galilee. Lightfoot (Hor. Heb. Matt. xxvi. 56; Harm. Evan. Luke viii. 3) identifies her with "the woman a sinner" (Luke vii. 37), and explains "Mary of *the braided locks*" from *gadal* "to braid" (?). She was one of the women "who ministered to Jesus of their substance." Gratitude moved Mary Magdalene, as Christ had cast out of her *seven* (the number for *completeness*, *i.e.* a "legion" of) demons (comp. Matt. xii. 45, Mark xvi. 9). She, with the rest of the healed women, accompanied Him in one of His tours "throughout every city and village of Galilee, preaching and showing the glad tidings of the kingdom of God, the twelve being with Him" (Luke viii. 1, 2, 3). In His last journey to Jerusalem again they accompanied Him from Galilee (Matt. xxvii. 55; Mark xv. 41; Luke xxiii. 55, xxiv. 10). "They stood afar off beholding these things," viz. the closing agony of the crucifixion (Luke xxiii. 49). Mary the mother of James, and Salome mother of Zebedee's children, were thus grouped with Mary Magdalene (Mark xv. 40), also the Virgin Mary (John xix. 25). Mary Magdalene remained "sitting over against the sepulchre," and "beholding" till Joseph of Arimathea laid the Lord's body in the tomb (Mark xv. 47; Matt. xxvii. 61; Luke xxiii. 55). She, Salome, and Mary mother of James, "when it was yet dark," at early "dawn of the first day of the week," "came to see the sepulchre," "bringing the sweet spices which they had prepared" wherewith to "anoint Him," in a *liquid* state, since they regarded the use of the *powdered* spices of Nicodemus wrapped in the swathes as an incomplete and provisional interment (Matt. xxviii. 1; Luke xxiv. 1; Mark xvi. 1, 2). The vision of angels that told her and the rest that Jesus was risen gladdened her at first, then her sorrows returned, she thought it but a vision. She went off to Peter and John (son of *Salome*, who had been with her) crying "they have taken away the Lord out of the sepulchre, and *we* (undesignedly implying that *other* women had been with her at the tomb though she is now alone) know not where they have laid Him" (John xx. 2). She returned to the tomb, where her heart was, following Peter and John, and remained behind when they went away. "She stood without at the sepulchre weeping," and as she wept she stooped down and looked into the sepulchre, and seeth two angels in white sitting, the one at the head and the other at the feet, where the body of Jesus had lain; they say "why weepest thou?" She saith, her one absorbing thought being the absence of Him whom she had designed to lavish her reverential love upon, "because they have taken away *my* Lord (her phrase to the angels, as it was '*the* Lord' to her fellow disciples Peter and John), and I (no longer 'we' as in ver. 2) know not where they have laid Him." Brooding over her one grief in the stupor of hopeless anguish, she, on "turning herself back," failed to recognise Jesus though she saw Him standing. "Woman," said He, "why weepest thou? whom seekest thou?" "Supposing Him to be the gardener she saith, Sir, if thou

have borne Him (she, with the natural absence of mind of one absorbed in one object, forgetting to explain *whom* she meant, as if all must know *Him*) hence, tell me where thou hast laid Him, and I will take Him away." She never stops to think of her own weakness as a woman; love nerves her to take it for granted she is able for the blessed task; contrast her and the women's former question, "who shall roll us away the stone from the door of the sepulchre?" (Mark xvi. 3.) One word from Jesus, her own name, in His well remembered familiar tone, revealed to her the Lord, "Mary!" "Rabboni" (the strongest term of reverent love) she exclaimed, turning herself and casting herself at His feet and embracing them. [For fuller details see JESUS CHRIST.] Truly the poet writes:

Not she with traitorous kiss her Master stung,
Not she denied Him with unfaithful tongue;
She, when apostles fled, could dangers brave,
Last at His cross, and earliest at His grave."

He checks her in respect to a love which too much leant on His fleshly presence; she and His disciples need now to rise to a higher and at the same time a nearer, but spiritual, communion with Him. "Be not now touching Me" (comp. 1 John i. 1), for the time of this permanent "seeing" (John xvi. 16, 19, 22) and knowing Me after the Spirit, which is to supersede your past "knowledge of Me after the flesh" (2 Cor. v. 16), is not yet come, "but go to My brethren and say, I am ascending (already My ascension has begun) unto My Father and your Father" (Heb. ii. 10, 11). Her earthly affection needed to be elevated into a heavenly one (John xx. 25–29). It was Thomas's need too; Jesus' condescension in stooping to his weakness and granting him the fleshly touch was to raise him to the higher one of faith. This is the last mention of her, a most graphic one, supplied to us by the son of her old associate, Salome.

The seven demons that had possessed her were her misfortune, not the proof that she had been in the common sense "a woman which was a sinner." Luke vii. 37, 39: the A.V. heading of the chapter is wrong, identifying the two. Mary that anointed Jesus was the sister of Martha and Lazarus and distinct from Mary Magdalene. The mention of the anointing in John xi. 2 is evidently John's anticipation of xii. 3, to inform his readers that the Mary in chap. xi. is the same as she whose anointing of the Lord *they knew by common tradition*. It does not mean that she had already anointed Him and was identical with the woman a sinner whose anointing of Him is recorded in Luke vii.

Mary, mother of Mark. *Sister* to Barnabas (A. V. Col. iv. 10), or rather *aunt*, since *anepsios* means "cousin," not commonly "sister's son." [See MARK.] As Barnabas gave up his lands, so she her house at Jerusalem for the use of the church. Peter's resorting thither immediately upon his release (Acts xii. 12) shows her tried steadfastness and implies a bond of intimacy with her; so that he calls Mark his "son" (1 Pet. v. 13). The house was one of the church's worship rooms (Acts ii. 46, xx. 8, comp. iv. 24, 31); "there many were gathered together praying" for Peter's deliverance, and God "heard, whilst they were yet speaking" (Isa. lxv. 24). Mark doubtless derived some of the straightforward, decided character which appears in his Gospel from her influence. His attachment to her was probably one cause of his return to Jerusalem from Perga (Acts xiii. 13).

Mary the Virgin. Probably [see GENEALOGY OF JESUS CHRIST] Matthan of Matthew is Matthat of Luke, and Jacob and Heli were brothers; and Heli's son Joseph, and Jacob's daughter Mary, were first cousins. Joseph, as *male* heir of his uncle Jacob who had one only child Mary, would marry her according to the law (Num. xxxvi. 8). Thus the genealogy of the inheritance or succession to David's throne (Matthew's) and that of *natural* descent (Luke's) would be primarily Joseph's, then Mary's also (Ps. cxxii. 11; Luke i. 32; Rom. i. 3). She was sister or half sister to MARY OF CLEOPHAS [see] (John xix. 25), and akin to ELISABETH [see] who was of the tribe of Levi (Luke i. 36). In 5 B.C. (Luke i. 24, etc.) Mary was living at Nazareth, by this time betrothed to Joseph, when the angel GABRIEL [see] came from God to her in the sixth month of Elisabeth's pregnancy. He came in no form of overwhelming majesty, but seemingly in human form, as is implied by the expression "he came in," also by the fact that what she was "troubled at" was not his presence but "his saying" (comp. Dan. x. 18, 19). "Hail thou that art highly favoured" (*kecharitomenē*) cannot mean as Rome teaches in her prayer to the Virgin, "Hail Mary full of grace"; that would be *plērēs charitos* as in John i. 14; the passive of the verb implies, as usually in verbs in *-oō*, she was *made the object of God's grace*, not a fountain whence grace flows to others; as ver. 30 explains it, "thou hast found favour (*charin*) with God"; so Eph. i. 6, *echaritosen*, "He hath graciously accepted us." "The Lord is (or BE) with thee (Jud. vi. 12), blessed art thou among *women*"; not among *gods* and *goddesses*. As Jael (Jud. v. 24); "blessed" in "believing" (Luke i. 45), more than in conceiving Christ (viii. 19–21, xi. 27, 28); comp. her own practice, ii. 51, Matt. xii. 49, 50. "Her relationship as mother would not at all have profited Mary if she had not borne Christ more happily in the heart than in the flesh" (Augustine, Tom. 4, De Sanct. Virg.). In Luke xi. 27, 28, during His last journey, a month before His crucifixion (A.D. 30), upon a woman of the company exclaiming, "blessed is the womb that bare Thee, and the paps which Thou hast sucked," He said, "yea, rather (*men oun ge*) blessed are they that hear the word of God and keep it"; the blessedness even of Mary is not her motherhood towards Him, but her hearing and obeying Him.

The Spirit's prescience of the abuse of the words Luke i. 28 appears in the precautions taken subsequently in the same Gospel to guard against such abuse. The Virgin's words (i. 48) "all generations shall call me blessed" mean not, shall call me by that name, "the Blessed Virgin," but shall *count* me blessed, as in Jas. v. 11 (the same Gr.). The nations shall count JESUS, not the Virgin, the fountain of all blessedness (Ps. lxxii. 17).

When in "fear she cast in her mind what might the meaning of the salutation be," the angel reassured her by the promise, "behold thou shalt conceive in thy womb and bring forth a son, and shalt call His name Jesus. He shall be great (not merely as John Baptist 'in the sight of the Lord,' Luke i. 15, but as *the Lord Himself*), and shall be called (*i.e. shall be really* what the name means) the Son of the Highest, and the Lord God shall give Him the throne of His father David (not merely His throne in heaven whereon David never sat, but on Zion, Jer. iii. 17), and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end." She asked, not incredulously as Zacharias (Luke i. 18), but in the simplicity of faith which sought instruction, taking for granted *it shall be*, only asking as to the *manner*, "*how* shall this be, seeing I know not a man?" The angel therefore explained, "the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee (as with a *cloud*, denoting the mildest, gentlest operation of the Divine power, covering, quickening, but not consuming: Mark ix. 7), therefore also that Holy thing which shall be born of thee shall be called the Son of God" (whence our creed saith, "He was conceived by the Holy Ghost," etc.; comp. Gen. i. 2. "As the world was not created by the Holy Ghost, but by the Son, so the Son was not begotten by the Holy Ghost, but by the Father, and that before the worlds. Christ was made of the substance of the Virgin, not of the substance of the Holy Ghost, whose essence cannot be made. *No more is attributed to the Spirit than what was necessary to cause the Virgin to perform the actions of a mother.* And because the Holy Ghost did not beget Him by any communication of His essence, He is not the Father of Him." Pearson, Creed, 165, 166.) Gabriel instanced Elisabeth's being six months advanced in pregnancy, who once was barren, to confirm the Virgin's faith that "nothing is impossible with God" (Rom. iv. 17–21); she evinced her faith in the reply, "behold the handmaid of the Lord; be it unto me according to thy word." Her expression of humble, believing acceptance of and concurrence in the Divine will (ver. 38, 45) was required, and may be with reverence supposed to be recorded to mark the date of our Lord's conception. Mary then went in joyous haste to

the hill country of Judah, to a city where Zacharias and Elisabeth lived, whether Jutta (Josh. xxi. 13–16) a priests' city, or Hebron, S. of Jerusalem and much farther S. of Nazareth in Galilee. On Mary's saluting Elisabeth the latter hailed her as "mother of her Lord," inasmuch as at her salutation "the babe leaped in her womb for joy," adding, in contrast to Zacharias whose unbelief had brought its own punishment, "blessed is she that believed, for there shall be a performance of those things told her from the Lord." Mary then under the Spirit uttered the hymn known as the "Magnificat," based on Hannah's hymn (1 Sam. ii. 2). In it we see a spirit that drank deeply at the wells of Scripture, a humility that "magnified the Lord" not self, that "rejoiced" as a *sinner* in "*her Saviour*" (disproving Rome's dogma of the immaculate conception), a lively sense of gratitude at the mighty favour which the Mighty One conferred on one so low, a privilege which countless Jewish mothers had desired (Dan. xi. 37, "the desire of women"), and for which all generations should count ("call") her happy (*makarizousi*, comp. Gen. xxx. 13), and an exemplification of God's eternal principle of abasing "the proud and exalting them of low degree," and a realization of God's faithfulness to His promises "to Abraham of mercy and help to Israel for ever." Mary stayed with her cousin three months, and just before John the Baptist's birth returned to her own house at Nazareth. Then followed JOSEPH'S [see] discovery of the conception and his tender dealing with her, and reception of her by God's command (Matt. i.), as being the virgin foretold who should bring forth Immanuel (Isa. vii. 14, Jer. xxxi. 22).

Augustus' decree (Luke ii.) obliged them to go to Bethlehem, God thereby causing His prophecy (Mic. v. 2) to be fulfilled, Mary there giving birth to the Saviour. The shepherds' account of the angels caused wonder to others, "but Mary kept all these things and pondered them in her heart"; so again Luke ii. 51, not superficial, but reflective and thoughtfully devout. The law regarded her as unclean till the presentation 40 days after the birth (Lev. xii.). Then she was bound to offer a lamb of the first year for a burnt offering, and a young pigeon or turtle dove for a sin offering, to make atonement for her; poverty compelled her to substitute for the lamb a pigeon or turtle. Simeon's hymn followed, at the close of which he foretold, "a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed"; the anguish of her Son should pierce the mother's heart, and be a testing probation of character to her as well as to all others (John ix. 39, xix. 25; Ps. xlii. 10); that she had misgivings and doubts is implied in her accompanying His brethren afterwards, as if enthusiasm was carrying Him too far (Matt. xii. 46; Mark iii. 21, 31–35; John vii. 5). The flight to Egypt followed; then the return, at first designed to be back to Bethlehem, but through fear of Archelaus to Nazareth of Galilee, their former home. Then the visit to Jerusalem when Jesus was 12 years old. Had she remembered aright the Divine Sonship of Jesus announced by Gabriel, she would have understood His lingering in the temple, and have forborne the complaint, "Son, why hast Thou thus dealt with us? Thy father and I have sought Thee sorrowing." Still maternal solicitude and human love prompted her words, of which the only fault was her losing sight of His Divine relations. She and Joseph (who is never after mentioned) "understood not Jesus' sayings, but Mary kept them all in her heart."

Four times only does Mary come to view subsequently. (1) At the marriage of Cana (John ii.), in the three months between Christ's baptism and the passover of A.D. 27. As at the finding in the temple He disclaimed Joseph's authority as His father in the highest sense, "wist ye not (thou Mary and Joseph) that I must be about My (Divine) Father's business," so here He disclaims her right as human mother to dictate His Divine acts, "they have no wine." "Woman, what have I to do with thee?" (what is there [in common] to Me and thee?) a rebuke though a gentle one, as in Matt. viii. 29, Mark i. 24, 1 Kings xvii. 18. Mary, when reproved, meekly "saith to the servants, Whatsoever He saith unto you, do it" (2 Chron. xxv. 9). The Christian's allegiance is solely to Him, not to her also: a prescient forewarning of the Holy Ghost against mediæval and modern Mariolatry. (2) Capernaum next was her home (John ii. 12). Two passovers had elapsed since the marriage in Cana, and He had twice made the circuit of Galilee. Crowds so thronged Him that He had no time even "to eat bread." Mary and His brethren, anxious for His safety, and fearing He would destroy Himself with self denying zeal, stood outside of the crowds surrounding Him and "sought to speak with Him, and to lay hold on Him, for they said He is beside Himself" (Mark iii. 21, 31–35). Again He denies any authority of earthly relatives, or any privilege from relationship, "who is My mother or My brethren?" and looking round on those sitting about Him, "behold My mother and My brethren," for "whosoever shall do the will of My Father which is in heaven the same is My brother, sister, and mother" (Matt. xii. 50). (3) Shortly before three o'clock and His giving up the ghost, He once more recognises His human relationship to her, which He had during His ministry put in the background, that His higher relationship might stand prominent; for "now that which she brought forth was dying" (Augustine). Commending her to John He said to her, "woman, behold thy son," and to John "behold thy mother." John (xix. 26, 27) immediately "from that hour took her to his own home," so that she was spared the pang of witnessing His death. "He needed no helper in redeeming all; He gave human affection to His mother, but sought no help of man" (Augustine). (4) She is last mentioned Acts i. 14, "Mary the mother *of Jesus*" (not "*of God*") was one of the women who continued with one accord in prayer and supplication for the Holy Spirit before pentecost. In all the epistles her name never once occurs. Plainly Scripture negatives the superhuman powers which Rome assigns her. In the ten recorded appearances of the risen Saviour in the 40 days, not one was specially to Mary. John doubtless cherished her with the tender love which he preeminently could give and she most needed. It is remarkable how with prescient caution she never is put forward during Christ's ministry or after His departure. Meek (John ii. 5), and humble, making her model the holy women of old (Luke i. 46), yielding herself in implicit faith up to the Divine will though ignorant how it was to be accomplished (ver. 38), energetic (ver. 39), thankful (ver. 48), and piously reflective (ii. 19, 51), though not faultless, she was the most tender and loveable of women, yet a woman still.

Mary. A Roman Christian greeted in Rom. xvi. 16 as one "who bestowed much labour on *you*" (so Sin., Vat., and Alex. MSS. read for "us"). The only Jewish name in the list. Christianity binds all in one brotherhood; a Jewess labours much for the good of Rome, Judah's oppressor.

Maschil. Title of Psalms xxxii., xlii., xliv., xlv., lii.—lv., lxxiv., lxxviii., lxxxviii., lxxxix., cxlii. *Instruction* is the special design of such psalms, as the Heb. cognate verb (xxxii. 8) *aschil-ka*, "I will *instruct* thee" implies. All Scripture is for "instruction" (2 Tim. iii. 16). This title draws attention to the instruction in psalms where this design is not at first sight apparent. Gesenius and Roediger explain "any sacred song relating to Divine things, whose end it is to promote wisdom and piety." Compare the sense of maschil Ps. xlvii. 7, "sing ye praises with *understanding*," *i.e.* *edification*, spiritual "wisdom" (Col. iii. 16). Also Ps. liii. 2, "God looked down . . . to see if there were any that did *understand*" (*maschil*). The "instruction" aimed at is to bring reckless man to spiritual understanding, the true wisdom (Ps. cxi. 10, Dan. xii. 10).

Mash. Son of Aram, Shem's son (Gen. x. 23). Josephus (Ant. i. 6) says, "Mash founded the Mesanæans," *i.e.* the inhabitants of Mesene near Bassora where the Tigris and Euphrates fall into the Persian gulf; this however seems too far from the other Aramaic settlements. Gesenius identifies the descendants of Mash with the inhabitants of mount Masius, a range N. of Mesopotamia, above Nisibis. Knobel reconciles this with Josephus by supposing a migration from northern to southern Babylonia, which however is the reverse of the direction which the population usually took, viz. from S. to N.

In 1 Chron. i. 17 the reading is *Meshech*, which LXX. reads perhaps rightly; also in Gen. x. 23. Meshech occurred in Gen. x. 2, among the sons of *Japheth*; but here (ver. 23) among *Shem's* descendants. Cappadocia was the original home of the Moschi (Meshech); its population was a mixed one, and a portion connected with Aram (Syria). Thus the name occurring in Japheth's line and also in Shem's line points to the mixture of Aramaic Moschi with Japhetic Moschi in Cappadocia (G. Rawlinson).

Masrekah=*vineyard*. The Edomite king Samlah's country (Gen. xxxvi. 36), where the excellent vine, *sorek*, abounded. Burckhardt found extensive vineyards in the region of the Idumean mountains N. of Petra along the hadj route, made by the Refaya tribe for supplying Gaza and the Mecca pilgrims.

Massa. Son of Ishmael (Gen. xxv. 14). [See LEMUEL.] The *Masani*, placed by Ptolemy the geographer E. of Arabia, may have sprung from M.

Massah=*temptation*. [See MERIBAH.] There Israel tempted Jehovah, saying, Is Jehovah among us or not? (Exod. xvii. 7; Ps. xcv. 8, 9; Heb. iii. 8.)

Matred. Gen. xxxvi. 39.

Matri. 1 Sam. x. 21.

Mattan. **1.** Baal's priest slain by Jehoiada "before the altars" judicially, at the reformation after Athaliah's idolatrous reign (2 Kings xi. 18, 2 Chron. xxiii. 17). She probably had brought him from Samaria to introduce the Baal worship of her father Ahab into the court of Jehoram her husband, Jehoshaphat's son (xxi. 6, 13). **2.** Jer. xxxviii. 1.

Mattanah. A station on Moab's border between Beer, the well which God gave (M. means a *gift*) and which is commemorated in Israel's song, and Nahaliel (Num. xxi. 18). Maschana on the Arnon (Eusebius).

Mattaniah=*gift of Jehovah*. **1.** King Zedekiah's (*Jehovah's justice*) original name, changed when Nebuchadnezzar put him on the throne instead of his nephew Jehoiachin (2 Kings xxiv. 17). **2.** 1 Chron. ix. 15, 16, "keeper of the thresholds." Son of Micha or Michaiah (Neh. xi. 17; xii. 8, 28, 29, 25, 35); lived in the Netophathite villages of the singers near Jerusalem. As leader of the temple choir he took part in the music at the dedication of the wall. **3.** 2 Chron. xx. 14. **4.** Ezra x. 26. **5.** Ezra x. 26, 27. **6.** Ezra x. 30. **7.** Ezra x. 37. **8.** Neh. xiii. 13. **9.** 1 Chron. xxv. 4, 5, 7, 16. **10.** 2 Chron. xxix. 13.

Mattatha. Luke iii. 31.

Mattathah. Ezra x. 33.

Mattathias. **1.** Luke iii. 25. **2.** Luke iii. 26.

Mattenai. **1.** Ezra x. 33. **2.** Ezra x. 37. **3.** Neh. xii. 19.

Matthan. **1.** Matt. i. 15. MATTHAT, Luke iii. 24. **2.** Luke iii. 29.

Matthew. Meaning "the gift of Jehovah," contracted from Mattathias. The evangelist and apostle. Son of Alphæus (not the father of James the Less, for M. and James are never coupled as brothers). Mark (ii. 14, comp. iii. 18) and Luke (v. 27, comp. with vi. 15) veil his former less honourable occupation of a PUBLICAN [see] under his original name Levi; but M. himself gives it, and humbly puts himself after Thomas, an undesigned mark of genuineness; whereas Mark (iii. 18) and Luke (vi. 15) put M. before Thomas in the list of apostles. As subordinate to the head farmers of the Roman revenues he collected dues at Capernaum on the sea of Galilee, the route by which traffic passed between Damascus and the Phœnician seaports. But M. is not ashamed to own his identity with "the publican" in order to magnify Christ's grace (Matt. ix. 9), and in his catalogue of the apostles (x. 3). Christ called him at "the receipt of custom," and he immediately obeyed the call. Desiring to draw others of his occupation with him to the Saviour he made in His honour a great feast (Matt. ix. 9–13, Luke v. 29, Mark ii. 14). "*Many* publicans and sinners" thus had the opportunity of hearing the word; and the murmuring of the Pharisee, and the reply of our Lord "they that be whole need not a physician but they that are sick . . . I am not come to call the righteous but sinners to repentance," imply that his effort was crowned with success. With the undesigned propriety which marks genuineness M. talks of Jesus' sitting down in "the house" without telling *whose* house it was, whereas Mark mentions it as Levi's. He was among those who met in the upper room at Jerusalem after our Lord's ascension (Acts i. 13). Eustathius (H. E. iii. 24) says that after our Lord's ascension M. preached in Judæa and then in foreign nations (Ethiopia, according to Socrates Scholasticus, H. E. i. 19).

Matthew, Gospel of. [See GOSPELS for its aspect of Christ compared with the other evangelists.] *Time of writing.* As our Lord's words divide Acts (i. 8) into its three parts, ("ye shall be witnesses unto Me in Jerusalem, and all Judæa, and in Samaria, and unto the uttermost part of the earth": (1) the period in which the church was Jewish, chap. i.—xi.; (2) the period when it was Gentile with strong Jewish admixture; (3) the period when the Gentiles preponderated,) Matthew's Gospel answers to the first or Jewish period, ending about A.D. 41, and was written probably in and for Jerusalem and Judæa. The expression (Matt. xxvii. 7, 8; xxviii. 15) "unto this day" implies some interval after Christ's crucifixion.

Language. Ancient testimony is unanimous that Matthew wrote in Heb. Papias, a disciple of John (the Presbyter) and companion of Polycarp (Euseb. H. E. iii. 39), says, "Matthew wrote his oracles (*logia*) in Heb., and each interpreted them in Gr. as he could." Perhaps the Gr. for "oracles," *logia*, expresses that the Heb. Gospel of Matthew was a collection of *discourses* (as *logoi* means) rather than a full narrative. Matthew's Gospel is the one of the four which gives most fully the *discourses* of our Lord. Papias' use of the past tense (aorist) implies that "each interpreting" Matthew's Heb. was in Papias' time a *thing of the past*, so that as early as the end of the first century or the beginning of the second the need for each to translate the Heb. had ceased, for an authoritative Gr. translation existed. The Hellenists or Greek speaking Jews would from the first need a Gr. version, and Matthew and the church would hardly leave this want unsupplied in his lifetime. Origen, Pantænus, Eusebius (H. E. vi. 25, v. 10, v. 8), and Irenæus (adv. Hær. iii. 1) state the same. Jerome (de Vir. Illustr. iii.) adds, "who translated the Heb. into Gr. is uncertain." He identifies Matthew's Heb. Gospel with "the Gospel of the Nazarenes," which he saw in Pamphilus' library at Cæsarea. Epiphanius (Hær. xxix. § 9) mentions this Nazarene Gospel as written in Heb. (*Hebraikois grammasin.*) Probably this Nazarene was the original Heb. Gospel of Matthew interpolated and modified, yet not so much so as the Ebionite Gospel. This view will account for the strange fact that nothing of the Heb. Matthew has been preserved. Our Gr. Gospel superseded the Heb., and was designed by the Holy Ghost (as its early acceptance, universal use, and sole preservation prove) to be the more universal canonical Gospel. The Judaizing Nazarenes still clung to the Heb. one; but their heresies and their corruptions of the text brought it into disrepute with the orthodox. Origen (on Prayer, clxi. 150) argues that *epiousion*, the Gr. word for "daily" in the Lord's prayer, was formed by Matthew himself; Luke adopts the word. Eusebius (Lardner, Cred. viii. note p. 180) remarks that Matthew in quotations of the O. T. does not follow the LXX., but makes his own translation. Quotations in his own narrative (1) pointing out the fulfilment of prophecy Matthew translates from the Heb. Quotations (2) of persons introduced, as Christ, are from the Gr. LXX., even where differing from the Heb., *e.g.* Matt. iii. 3, xiii. 14. A mere translator would not have done so. An independent writer would do just what Matthew does, viz. in speeches of persons introduced would conform to the apostolic tradition which used the LXX., but in his own narrative would translate the Heb. as he judged best under the Spirit. These are arguments for Matthew's authorship of the Gr. Gospel. Mark apparently alters or explains many passages found in our Matthew, for greater clearness, as if he had the Gr. of Matthew before him (Matt. xviii. 9, xix. 1 with Mark x. 1, ix. 47); and if the Gr. existed so early it must have come from Matthew himself, not a translator. The Latinisms (*fragellosas*, Matt. xxvii. 26; *kodranteen*, v. 26) are unlike a transl. from Heb. into Gr., for why not use the Gr. terms as Luke (xii. 59) does, rather than Græcised *Latinisms*? The Latinisms are natural to Matthew, as a *portitor* or gatherer of port dues, familiar with the Roman coin *quadrans*, and likely to quote the Latin for "scourging" (*fragellosas* from *flagellum*) used by the

Roman governor in sentencing Jesus. Josephus's writing his history both in Gr. and Heb. (B. J. Preface i.) is parallel. The great proof of Matthew's authorship of the Gr. is that the Heb. has left no trace of it except that which may exist in the Nazarene Gospel, whereas our Gr. Matthew is quoted as authentic by the apostolic fathers (Polycarp, Ep. ii. 7; Ignatius, ad Smyr. vi.; Clemens Rom. i. 46; Barnabas, Ep. iv.) and earliest Christians. Paul in writing to the Hebrews, Peter to the Jews of the dispersion, and James to the twelve tribes, write in Gr. not Heb. How unlikely that Matthew's name should be substituted for the lost name of the unknown translator, and this in apostolic times; for St. John lived to see the completion of the canon; he never would have sanctioned as the authentic Gospel of Matthew a fragmentary compilation "in arrangement and selection of events not such as would have proceeded from an apostle and eye witness" (Alford).

The Hebraisms accord with the *Jewish* character of Matthew's Gospel, and suit the earliest period of the church. At a later date it would have been less applicable to the existing state. Early Christian writers quote the Gr., not the Heb., with implicit confidence in its authority as Matthew's work. The original Heb. of which Papias, etc., speak none of them ever saw. If it had not been so, heretics would have gladly used such a handle against it, which they do not. The Syriac version of the second century is demonstrably made, not from its kindred tongue the Heb., but from the Gr. Matthew; this to suit the country next Judæa where Matthew wrote, and with which there was the freest communication. The Heb. Matthew having served its local and temporary use was laid aside, just as Paul's temporary epistles (Col. iv. 16, 1 Cor. v. 9) have not been transmitted to us, the Holy Spirit designing them to serve but for a time. Our Gr. Matthew has few, if any, traces of being a translation; it has the general marks of being an independent work. A translator would not have presumed to alter Matthew's original so as to have the air of originality which it has; if he had, his compilation would never have been accepted as the authentic Gospel of the inspired apostle Matthew by the churches which had within them men possessing the gift of "discerning spirits" (1 Cor. xii. 10). As Mark's name designates his Gospel, not that of Peter his *apostolic* guide, and Luke's name his Gospel not Paul's name, so if a translator had modified Matthew's Heb., his name not Matthew's would have designated it. All is clear if we suppose that, after inaccurate translations of his Heb. by others such as Papias (above) notices, Matthew himself at a later date wrote, or dictated, in Gr. for Greek speaking Jews the Gospel in fuller form than the Heb. His omission of the ascension (as included in the resurrection of which it is the complement) was just what we should expect if he wrote while the event was fresh in men's memory and the witnesses still at Jerusalem. If he had written at a later date he would have surely recorded it.

Aim. There is a want in it of the vivid details found in the others, his aim being to give prominence to the Lord's *discourses*. Jesus' human aspect as the ROYAL *Son of David* is mainly dwelt on; but His Divine aspect as Lord of David is also presented in chap. xxii. 45, xvi. 16; proving that Matthew's view accords with that of John, who makes prominent Jesus' Divine claims. From the beginning Matthew introduces Jesus as "Son of David," but Mark i. 1 as "the Son of God," Luke as "the Son of Adam, the son of God" (iii. 38), John as "the Word" who "was God" (i. 4). In the earlier part, down to the Baptist's death, he groups facts and discourses according to the *subjects*, not according to the *times*, whereas Mark arranges according to the times, in the places where they differ. Papias' description of the Heb. Matthew as a *studied arrangement* (*suntaxis*) of our Lord's "discourses" accords with this view.

Style. The Gr. of Matthew is the most Hebraic of the N. T. Hellenistic writers (Hellenistic is Heb. in *idiom and thoughts*, Gr. in *words*): for instance *matheteuein*, *taphos sumboulion lambanein*, *distazein*, *katapontizesthai*, *metairein*, *proskunein* with the dative (not the accusative as in Mark and Luke), *sunairein logon*, *omnuo eis* or *en* of the thing or person sworn by; *akouso* for *akousomai*; *pas hostis* (but Luke *pas hos*); *brechein* to rain (but in Luke to moisten); *sunteleia tou aionos* (elsewhere only in Heb. ix. 26, both scriptures being for *Jews*); *basileia tōn ouranōn* (in the rest of the N. T. *basileia tou theou*); the phrase "that it might be fulfilled" (ii. 15, i. 22) implies that the prophetic word necessitated the fulfilment (xxiv. 35); "that which was spoken" (*to rhethen, errhethe*) is the form of quotation 20 times, suitable to the Heb. mode (Mark xiii. 14, the only other instance, is omitted in the two oldest MSS., Sin. and Vat.), comp. Heb. ii. 2. Three peculiar terms are common to Matthew and Mark, *angareusei*, *fragellosas*, and *kolobosai*. So also *Hierosoluma* (but *Hierousaleem* in Luke mostly). If Mark adopted them from Matthew the *Gr.* Matthew must be authentic, for it must then have been written in Matthew's lifetime, when none durst have brought out a free translation of the Heb. as *Matthew's* Gospel. The independence in the mode of O. T. quotations is inconsistent with the notion of a mere transl. "The Son of David" is eight times in Matthew, three times each in Mark and Luke. Jerusalem is "the holy city" (Matt. iv. 5, xxvii. 53), which it ceased to be regarded as by the time that subsequent N. T. writers wrote, when the Jews had continued to harden themselves against the truth.

Canonical authority. Justin Martyr, the epistle to Diognetus, Irenæus, Tatian, Origen, etc., quote Matthew as of undisputed authority. The genuineness of the first two chapters, disputed by some, is established by their presence in the oldest MSS. and versions. The genealogy was necessary in a Gospel for *Jews*, to show that Jesus' claim to Messiahship accorded with His descent through king David from Abraham, to both of whom the promise of Messiah was given; while its insertion is proof of early date.

Design, For the *Jews*; to show *Jewish readers* (to whom were committed the O. T. "oracles of God") that Jesus is the Messiah of the O. T., fulfilling O. T. prophecies, as born of a virgin in Bethlehem (ii. 6); fleeing to Egypt and called out of it; heralded by John Baptist (iii. 3); labouring in Galilee of the Gentiles (iv. 14–16); healing (viii. 17); teaching in parables (xiii. 14, etc.). Matthew has 65 O. T. quotations, of which 43 are *verbal*; Luke has 43, of which only 19 are verbal. Matthew *takes for granted* that his readers, as *Jews*, know Jewish customs and places; Mark for *Gentile* readers *describes* these (Matt. xv. 1, 2 with Mark vii. 1–4, "with defiled, that is, unwashen hands," chap. xxvii. 62 with Mark xv. 42, "the preparation, that is the day before the sabbath," Luke xxiii. 54, John xix. 14, 31, 42). The interpretations of Immanuel, Eli, lama sabacthani, Aceldama (chap. i. 23, xxvii. 8, 46) were designed for Greek speakers. In contrast with Judaic traditions and servility to the dead letter, the law is unfolded in its spirit (chaps. v., xxiii.). The epistle of JAMES [see] answers closely to the sermon on the mount (which Matthew alone gives fully) in its spiritual development of the law (Jas. v. 12, i. 25, ii.); the relation of the gospel to the law is the aspect which Matthew, like James, presents. What James is among the apostolic epistles that Matthew is among the evangelists. It is the Gospel of Judæo-Christianity, setting forth the law in its deep spirituality brought to view by Jesus its fulfiller. Mere Judaic privileges will not avail, for unbelief shall cast the children of the kingdom into outer darkness, whilst the saved shall come from every quarter to sit down with Abraham through faith (chap. viii. 10–12).

Records found only in Matthew. Christ's GENEALOGY [see] from Abraham to Joseph through the male line; the succession to the throne, from Abraham through king David to Joseph, 42 generations, with omissions. Chap. i.: Joseph's dreams. Chap. ii.: Christ worshipped by the wise men, Herod's massacre of the children at Bethlehem, Herod's death, and Christ's return to Nazareth. Chaps. v.—vii.: the sermon on the mount in full. Chap. ix.: healing of *two* blind men. Chap. xi.: call to the heavy laden. Chap. xiii.: parables of the hid treasure, the pearl, and the draw net. Chap. xvi.: Peter's confession of Christ, and Christ's confirmation of Peter's name (comp. at an early time John i. 42). Chap. xvii.: Christ's paying

the tribute with money from a fish. Chap. xx.: cures *two* blind men whilst going from Jericho. Chap. xxii.: parable of the wedding garment. Chap. xxv.: parables of the ten virgins, taleuts, and sheep and goats at the judgment. Chap. xxvii.: dream of Pilate's wife, appearance of many saints after the crucifixion. Chap. xxviii.: soldiers bribed to say that Christ's disciples had stolen His body.

QUOTATIONS IN MATTHEW.

i. 23.	"Behold, a virgin"	Isa. vii. 14.
ii. 6.	"Thou Bethlehem"	Mic. v. 2.
ii. 15.	"Out of Egypt"	Hos. xi. 1.
ii. 18.	"In Rama a voice"	Jer. xxxi. 15.
iii. 3.	"The voice of one crying"	Isa. xl. 3.
iv. 4.	"Man shall not live by bread"	Deut. viii. 3.
iv. 6.	"He shall give His angels charge"	Ps. xci. 11, 12.
iv. 7.	"Thou shalt not tempt"	Deut. vi. 16.
iv. 10.	"Thou shalt worship the Lord"	Deut. vi. 13.
iv. 15, 16.	"The land of Zabulon"	Isa. ix. 1, 2.
v. 5.	"Blessed are the meek: they shall inherit the earth"	Ps. xxxvii. 11.
v. 21.	"Thou shalt not kill"	Exod. xx. 13.
v. 27.	"Thou shalt not commit adultery"	Exod. xx. 14.
v. 31.	"Give her a writing of divorcement"	Deut. xxiv. 1.
v. 33.	"Thou shalt not forswear"	Deut. xxiii. 23; Lev. xix. 12.
v. 38.	"An eye for an eye"	Exod. xxi. 24.
v. 43.	"Love thy neighbour ... hate thine enemy"	Lev. xix. 18; Deut. xxiii. 6.
viii. 4.	"Offer the gift ..Moses commanded"	Lev. xiv. 2.
viii. 17.	"Himself took our infirmities"	Isa. liii. 4.
ix. 13.	"I will have mercy"	Hos. vi. 6.
x. 35, 36.	"A man's foes...of his own household"	Mic. vii. 5, 6.
xi. 5.	"Blind receive sight"	Isa. xxxv. 5.
xi. 10.	"Behold, I send My messenger"	Mal. iii. 1.
xi. 14.	"Elias, which was for to come"	Mal. iv. 5.
xii. 3.	"Have ye not read what David did?"	1 Sam. xxi. 1–6.
xii. 5.	"Priests profane sabbath"	Num. xxviii. 9.
xii. 7.	"Mercy, not sacrifice"	Hos. vi. 6.
xii. 18–21.	"Behold My Servant"	Isa. xlii. 1–4.
xii. 40.	"Jonas three days in whale's belly"	Jonah i. 17.
xii. 42.	"Queen of the south came"	1 Kings x. 1.
xiii. 14, 15.	"Hearing ye shall hear"	Isa. vi. 9, 10.
xiii. 35.	"I will open my mouth in parables"	Ps. lxxviii. 2, 3.
xv. 8.	"This people draweth nigh ... with ...lips"	Isa. xxix. 13.
xv. 34.	"Honour thy father"	Exod. xx. 12.
xvii. 2.	"Transfigured"	Exod. xxxiv. 29.
xvii. 11.	"Elias shall first come"	Mal. iii. 1, iv. 5.
xviii. 15.	"If thy brother trespass...tell him his fault"	Lev. xix. 17.
xix. 4.	"He which made them at the beginning made male and female"	Gen. i. 27.
xix. 5.	"For this cause shall a man leave his father"	Gen. ii. 24.
xix. 7.	"Divorcement"	Deut. xxiv. 1.
xix. 18.	"Do no murder"	Exod. xx. 13.
xxi. 5.	"Behold, thy King cometh"	Zech. ix. 9.
xxi. 9.	"Blessed is he that cometh in the name of the Lord, Hosanna"	Ps. cxviii. 25, 26.
xxi. 13.	"My house ..the house of prayer"	Isa. lvi. 7.
xxi. 16.	"Out of the mouth of babes"	Ps. viii. 2.
xxi. 42.	"The stone which the builders rejected"	Ps. cxviii. 22, 23.
xxi. 44.	"Whosoever shall fall on this stone shall be broken"	Isa. viii. 14.
xxii. 24.	"Moses said, If a man die"	Deut. xxv. 5.
xxii. 32.	"I am the God of Abraham"	Exod. iii. 6.
xxii. 37.	"Thou shalt love the Lord"	Deut. vi. 5.
xxii. 39.	"Thou shalt love thy neighbour"	Lev. xix. 18.
xxii. 44.	"Sit thou on My right hand"	Ps. cx. 1.
xxiii. 35.	"Blood of Abel"	Gen. iv. 8.
xxiii. 38.	"Your house is left desolate"	Ps. lxix. 25.
xxiii. 39.	"Blessed is he that cometh in the name of the Lord"	Ps. cxviii. 26.
xxiv. 15.	"The abomination of desolation"	Dan. ix. 27.
xxiv. 29.	"Sun ..darkened"	Isa. xiii. 10.
xxiv. 37.	"The days of Noe"	Gen. vi. 11.
xxvi. 31.	"I will smite the shepherd"	Zech. xiii. 7.
xxvi. 52.	"They that take the sword shall perish with the sword"	Gen. ix. 6.
xxvi. 64.	"Son of man in the clouds"	Dan. vii. 13.
xxvii. 9.	"The thirty pieces of silver... potter's field"	Zech. xi. 13.
xxvii. 35.	"They parted my garments"	Ps. xxii. 18.
xxvii. 43.	"He trusted in God"	Ps. xxii. 8.
xxvii. 46.	"My God, My God, why"	Ps. xxii. 1.

Divisions. Introduction; Christ's genealogy, birth; visit of the wise men; flight to Egypt; return to Nazareth; John the Baptist's preparatory ministry; Christ's baptism and consecration to His office by the Holy Spirit, with the Father's declared approval (chaps. i.—iii.). Temptation; ministry in Galilee; call of disciples (chap. iv.). Sermon on the mount (chaps. v.—vii.). Events in order, proving His claim to Messiahship by miracles (chaps. viii., ix.). Appointment of apostles; doubts of John's disciples; cavils of the Pharisees; on the other hand His loving invitations, miracles, series of parables on the kingdom; effects of His ministry on Herod and various classes; prophecy to His disciples of His coming death (chaps. x.—xviii. 35). *Ministry in Judæa and Jerusalem* (chaps. xix., xx.). *Passion week*: entry into Jerusalem; opposition to Him by Herodians, Sadducees, Pharisees; silences them all; denunciation of the Pharisees (chaps. xxi.—xxiii.). Last discourses: His coming as Lord and Judge (chaps. xxiv., xxv.). Passion and resurrection (chaps. xxvi.—xxviii.).

Matthias. Elected to the apostleship instead of Judas the traitor. One "of those which companied with Jesus' disciples all the time that the Lord Jesus went in and out among them" (Acts i. 21-26). [See APOSTLES.] The 120 disciples nominated ("appointed") two, JOSEPH BARSABAS [see] and M., having the requirements. The choice between the two was committed in prayer to the Searcher of hearts; LOTS [see] were then cast, in accordance with Lev. xvi. 8, Prov. xvi. 33, and M. chosen. As yet the apostles had not received the full gift of the Holy Ghost. After His descent on pentecost casting of lots was never repeated, as "the discerning of spirits" in the church made it no longer needful. Eusebius (H. E. i. 12) and Epiphanius (i. 20) make M. to have been of the 70 disciples.

Mattithiah. **1.** 1 Chron. ix. 31. **2.** 1 Chron. xv. 18, 21; xvi. 5; xxv. 3, 21. **3.** Ezra x. 43. **4.** Neh. viii. 4.

Mattock. Isa. vii. 25. A single

EGYPTIAN HOES.

headed pickaxe or hoe, for loosening the ground.

Maul. A hammer: *meephitz, mapeetz* (Prov. xxv. 18). In Jer. li. 20

BATTLE AXES.

transl. "maul" for "battle axe." So Jer. l. 23 Babylon "the hammer of the whole earth," *i.e.* the mace or war club; as the king of the Franks was Charles "Martel," *i.e.* little hammer. (Nah. ii. 1.)

Mauzzim. Marg. Dan. xi. 38, "the god of forces," rather "of *fortresses*." The reference may be to the fact that Antiochus Epiphanes erected a temple to *Jupiter Capitolinus* at Antioch, and dedicated Jehovah's temple at Jerusalem to *Jupiter Olympius* (Livy xli. 20, 2 Macc. vi. 2). Fürst suggests *Melkart* the Hercules of Tyre, "the fortress" or "stronghold (*ma'oz*) of the sea." New Tyre was on a rock surrounded by the sea (Isa. xxiii. 4).

Mazzaroth. Job xxxviii. 32, "canst thou bring forth *the signs of the zodiac* at their respective seasons?" *Mazzaloth* in 2 Kings xxiii. 5 marg., the 12 *lodgings* or *stopping places* (from Arabic *menzil* "an inn"), in which the sun successively stays or appears to stay in the sky. Gesenius supports marg. Job xxxviii. 32, "the 12 signs," lit. "premonitions," *i.e.* "stars that give *warnings* or *presages*."

Meadow. Gen. xli. 2. *Achu*: an Egyptian word, *akh akh*, "verdant," transl. therefore rather "in the reed grass." So Job viii. 11 "rush," the paper reed or papyrus of the Nile; "can the *achu* grow without water?" The fat kine fed on the reed grass which in the plenteous years grew to the very margin of the water, but the lean stood on the dry "brink" (Gen. xli. 2, 3).

"Out of the meadows of Gibeah" (Jud. xx. 33): *ma'areeh*; rather, "from the *naked* (from *'arah* 'to

strip' of trees) *plains* of Gibeah." Not that the treeless plain was the hiding place of the ambush, but when the men broke from the ambush they came "from the treeless plain towards the town." The Peshito Syriac reads the vowel points slightly different, *me'arah*, "the cave."

Meah, Tower of: or "tower of the hundred." Neh. iii. 1. [See JERUSALEM.] N.E. of the city, between the tower of Hananeel and the sheep gate.

Meals. The *ariston*, often transl. "dinner," is rather *breakfast* or *luncheon* (Matt. xxii. 4); Luke xiv. 12 "a dinner (*breakfast* or *luncheon*) or a supper" (*deipnon*, a late dinner). The principal Egyptian meal was at

EGYPTIANS BAKING.

noon (Gen. xliii. 16); but the Jews' chief meal *at even* (Gen. xix. 1–3, Lot; Ruth iii. 7, Boaz). Israel ate *bread* or manna in the morning, *flesh* in the evening (Exod. xvi. 12); the passover supper in the evening confirms this. The ancient Hebrews *sat* at meals (Gen. xxvii. 19, Jud. xix. 6), but not necessarily on a chair, which was reserved as a special dignity (2 Kings iv. 10). Reclining on couches was latterly the posture at meals (Amos vi. 4); iii. 12, "dwell in the corner of a bed," *i.e. the inner corner where the two sides of the divan meet*, the place of dignity (Pusey), "and in Damascus (in) a couch"; not as Gesenius "on a *damask* couch," for Damascus was then famed for the raw material "white wool" (Ezek. xxvii. 18), not yet for *damask*. Derived from the Syrians, Babylonians, and Persians (Esth. i. 6, vii. 8). For "tables," Mark vii. 4, transl. "couches"; and for "sitting at meat" in N. T. transl. everywhere "reclining." As three were generally on one couch, one lay or "leant" on another's bosom, as John did on Jesus'. Such a close position was chosen by friends, and gave the opportunity of confidential whispering, as when John asked who should betray Jesus (John xiii. 23–25). Ordinarily three couches (the highest, the middle, and the lowest) formed three sides of a square, the fourth being open for the servants to bring the dishes. On each couch there was the highest, the middle, and the lowest guest. "The uppermost room" desired by the Pharisees was the highest seat on the highest couch (Matt. xxiii. 6). Females were not as now in the East secluded from the males at meals, as the cases of Ruth among the reapers (Ruth ii. 14), Elkanah with his wives (1 Sam. i. 4), Job's sons and daughters (i. 4) show. The women served the men (Luke x. 40, John xii. 2). The blessing of the food by thanks to the Giver preceded the meal; the only O. T. instance is 1 Sam. ix. 13. Our Lord always did so (Matt. xv. 36, John vi. 11); so Paul (Acts xxvii. 35), confirming precept (1 Tim. iv. 3, 4) by practice. Deut. viii. 10 implies the duty of grace at the close of a meal. A bread sop held between the thumb and two fingers was dipped into the melted grease in a bowl, or into a dish of meat, and a piece taken out. To hand *a friend* a delicate morsel was esteemed a kindly act. So Jesus to Judas, treating him as a friend, which aggravates his treachery (John xiii. 18, 26; Ps. xli. 9). Geier, in Poli Synopsis, transl. Prov. xix. 24 "a slothful man hideth his hand in *the dish* (*tzaḥfachath*) and will not so much as bring it to his mouth again"; A. V. means *the cavity in the bosom* like a dish. Great feasts were held at the end of each third year (Deut. xiv. 28), when the Levite, stranger, fatherless, and widow were invited (comp. Luke xiv. 12, 13; Neh. viii. 10–12). After a previous invitation, on the day of the feast a second was issued to intimate all was ready (Esth. v. 8, vi. 14; Matt. xxii. 3, 4). The guests were received with a kiss; water for the feet, ointment for the person, and robes were supplied (Luke vii. 38–45). The washing of hands before meals

WASHING BEFORE A MEAL.

was indispensable for cleanliness, as the fingers were their knives and forks, and all the guests dipped into the same dish (Matt. xxvi. 23). The Pharisees overlaid this with a minute and burdensome ritual (Mark vii. 1–13). Wreaths were worn on the head: Isa. xxviii. 1, where the beauty of Samaria is the "*fading flower on the head* of the fat valleys." Its position on the brow of a hill made the comparison appropriate. Hebraism for "woe to the proud crown of the drunkards of Ephraim" (Horsley). Its people were generally drunken revellers literally, and metaphorically like such were rushing on their own ruin (ver 7, 8, chap. v. 11, 22; Amos iv. 1, vi. 1–6). The nation would perish as the drunkard's soon fading wreath. A "governor of the feast" (*architriclinos*, the Gr. *sumposiarchees*, the Lat. *magister convivii*) superintended, tasting the food and liquors, and settling the order and rules of the entertainment (John ii. 8). The places were assigned according to the respective rank (Gen. xliii. 33; 1 Sam. ix. 22; Luke xiv. 8; Mark xii. 39). Drinking revels were called *mishteh* (the *komos* of the Greeks, Latin *comissatio*), 1 Sam. xxv. 36. Condemned by the prophets (Isa. v. 11, Amos vi. 6) and apostles (Rom. xiii. 13, Gal. v. 21, Eph. v. 18, 1 Pet. iv. 3).

Mearah=*cave*. Josh. xiii. 4. A town "beside (rather *belonging to*: *le*) the Sidonians, which Israel failed to take possession of. Keil makes M. "the cave of Jezzin," E. of Sidon, in the steep of Lebanon, a hiding place of the Druses at the present time. But then one would expect *the* to precede. Reland suggests Meroth, the limit of Galilee on the W. (Josephus Ant. ii. 20, § 6; iii. 3, § 1.)

Meat. Not in *our* sense, "flesh." Thus of the three divisions of offerings "the burnt, the meat, and the peace offering," the meat offering is a *present* or *oblation* (*minchah* from a root to *send* or *offer*), consisting only of *flour, corn, and oil*, flesh never being in it as in the other two. In Ps. cxi. 5, "He hath given meat (*tereph*) unto them that fear Him," lit. *spoil* such as Israel brought out of Egypt (Exod. xii. 36), and which God had covenanted to Abraham, Gen. xv. 14 (Kimchi). Rather, the manna and quails, a heaven-sent "booty" (treasure trove) to the hungering people. *Tereph* is used for meat in general (Prov. xxxi. 15, Mal. iii. 10). In 1 Cor. viii. 13, "if *meat* make my brother to offend," etc., and Rom. xiv. 20, "for *meat* destroy not the work of God," *broma* means *food in general*, not merely flesh.

The *minchah* denotes generally a gift from an inferior to a superior, whether God or man (Gen. iv. 3–5, xxxii. 13); *quorban* or *corban* afterwards expressed this general sense. *Minchah* then was restricted to *the unbloody offering*, *zebach* to the *bloody* sacrifice. *Nesek*, "drink offerings," accompanied the *minchah*. In Lev. ii. and vi. 14–23 the law of the meat offerings is given. Their ingredients, flour and oil, were the chief vegetable foods of Israel; so in them the Israelite offered his daily bread to the Lord, but in a manner distinct from the merely dedicatory firstfruits of corn and bread (comp. 1 Chron. xxix. 10–14, Deut. xxvi. 5–11). The latter loaves were *leavened*, and neither they nor the firstfruits sheaf were *burnt upon the altar* (Lev. xxiii. 10, 11, 17, 20). Each meat offering on the contrary was to be prepared without leaven, and a portion given by burning to Jehovah for a sweet savour upon the altar. The rest as a most holy thing was to be eaten in the holy place by the priests alone as the mediators between Jehovah and the people. Therefore the meat offerings did not denote merely the sanctification of earthly food, but symbolised the spiritual food enjoyed by the congregation of the Lord. If even the earthly life is not nourished merely by the daily bread but by the Divine grace which blesses the food as means of preserving life, much less can the spiritual life be nourished by earthly food, but only by the spiritual food which a man partakes of by the Spirit of God from the true bread of life, the word of God. As oil symbolises the Spirit as the principle of all spiritual life, so bread from the seed of the field symbolises the word of God (Luke viii. 11; Deut. viii. 3). Sanctification consists in the operation of this spiritual food through the right use of the means of grace for growth in holiness (Matt. v. 16, 1 Pet. ii. 12). This inner food fills the inner man with peace, joy, and blessedness in God. This fruit of the spiritual life is shadowed forth in the "meat offerings." They must be free from the "leaven" of hypocrisy (Luke xii. 1) [the leaven of *the old nature*, Kurtz], malice, and wickedness (1 Cor. v. 8), and from the "honey" of

carnal delights, both being destructive of spiritual life. "The salt of the covenant of God" (*i.e.* the purifying, strengthening, and quickening power of the covenant, whereby moral corruption is averted) and the incense of prayer were to be added, that the fruit of the spiritual life might be well pleasing to the Lord (Keil). Wine symbolised vigour and refreshment (Ps. civ. 15). The priests' own meat offerings were to be wholly burnt. The sin offering implied atonement for sin; the burnt offering self dedication to God; the meat offering spiritual sustenance through the word and Spirit.

"The prayer to God, Give us this day our daily bread, is accompanied by the demand on God's part, Give Me to-day My daily bread. This demand is answered by the church when it offers to God in good works that for which God has endowed it with strength, benediction, and prosperity." (Hengstenberg, Dissert. on Pentat., ii. 531.) The meat offering was to be for a "memorial" reminding God of His people; so Cornelius' alms and prayers (Acts x. 4). The *minchah*, as a sacrifice, was something surrendered to God, which was of the greatest value to man as a means of living. It was not merely grain, but grain prepared by man's labour. Hence the *minchah* expressed a confession that all our good works are wrought in God and are due to Him (Speaker's Comm., Lev. ii. 14).

Mebunnai. 2 Sam. xxiii. 27. Elsewhere Sibbechai (xxi. 18), Sibbecai (1 Chron. xx. 4, xi. 29, xxvii. 11). An error of transcribers.

Mecherathite. 1 Chron. xi. 36. Kennicott prefers reading "Maachathite," as in the parallel list (2 Sam. xxiii. 34).

Medan=*strife.* Gen. xxv. 2. Son of Abraham and Keturah. Identified with Midian in Gen. xxxvii. 28, 36. The Keturahites early merged into the Ishmaelite tribes.

Medeba. E. of Jordan. The Heb. means "waters of quiet," but, except tank water, none is there. Mesha in the famous Dibon stone writes: "Omri took the land, Medeba, and occupied it (in his days and in) the days of his son 40 years"; no doubt as a fortress to command the surrounding district. At the time of the exodus the Amorites had dispossessed Moab of part of the land which Moab had wrested from the Emims (Deut. ii. 9–11, Num. xxi. 23–26). Israel in turn wrested from the Amorite Sihon "from Arnon even unto Jabbok." The national lay, ver. 27–29, first describes Sihon's defeat of Moab: "a flame from the city of Sihon . . . hath consumed Ar of Moab, and the lords of the high places of Arnon. Woe unto thee Moab, . . . He hath given . . . his daughters into captivity unto Sihon king of the Amorites (so far the ballad describes Sihon's triumph over Moab; Israel's triumph over Sihon follows) . . . We have shot at them. Heshbon is perished even unto Dibon, and we have laid them waste even unto Nopha, *which reacheth* (rather *with fire*) unto M." Heshbon was northernmost, M. now Madeba in the pastoral district of the *Belka* (called "the plain" or level downs, the *mishor* "of Moab," Josh. xiii. 9 assigned to Reuben) was four miles S.E. of it. A fortress in David's time (1 Chron. xix. 7–15), before which Joab defeated Ammon and the Syrians of Maachah, Mesopotamia, and Zobah. In Ahaz' time M. was a sanctuary of Moab (Isa. xv. 2).

Medes, Media. From *Madai*, Japheth's son (Gen. x. 2). They called themselves Mada in the arrow headed inscriptions, Semitic *Madai*, Gr. *Medoi*. S.W. and S. of the Caspian, N.W. and N. of Persia, W. of Parthia and the salt desert of Iram, E. of Armenia and Assyria. Its length was 550 miles, its breadth 300. Coming to Europe in small parties mingled with the Scythians they were the Sarmatians (Sauro-Matæ) of the steppe country between the Euxine and Caspian. Berosus (in Euseb. Chron. i. 4) states that about 2450 B.C. eight Median kings reigned over Babylon for 224 years. Aryans (the name applied to Medes by their neighbours in Herodotus' time; vii. 62) existed very early with Cushites and Shemites in the Mesopotamian population. These Aryans probably became masters for a time, then were driven to the mountains whence they spread E., N., and W. The early Vedic settlers in western Hindostan were Aryans. The Mæotæ of the sea of Azov and the Medi of Thrace (see Herodotus, v. 9) attest their progress. Rawlinson (Herodotus. i. 327, Es. iii. 3) thinks that the Medes of Berosus' statement were really Scyths; but Berosus' statements are generally confirmed by recent deciphering of the Babylonian monuments.

A very early Aryan migration probably preceded the one in progress about 880 B.C. Then the Medes appear in the cuneiform inscriptions as Assyria's enemies, inhabiting part of Media. They then consisted of petty chieftains and tribes without central government. Assyria ravaged their lands and exacted tribute. The range of Zagros inhabited by hardy mountaineers intervened between them and Assyria. So, in spite of Sargon's attempt by military colonies to occupy Media permanently, the Medes maintained their nationality and outlived Assyria. Sennacherib and his successor Esarhaddon both profess to conquer Media, which shows it was still unconquered when they came to the throne. In Ahaz' reign, beginning 741 B.C., Kir a Median city was held by Tiglath Pileser (2 Kings xvi. 9). In Sargon's reign the ten tribes were removed to the cities of the Medes (xvii. 6). In the deciphered inscriptions he says he founded in Media cities which he planted with colonists from other parts of his dominions.

As Assyria declined Media rose. Cyaxares subdued the Scythians (those of Zagros range and the kindred tribes invited by the former from the N.) who disputed with the Aryans the possession of the mountain region. Finally he captured NINEVEH [see, and ASSYRIA] 625 B.C. Nabopolassar with the Babylonians helped him in its overthrow (Abydenus), and was therefore made independent king of Babylon. The Median empire then was separated from Babylonia either by the Tigris or by a line half way between the Tigris and Euphrates; Syria, Phœnicia, and Judæa falling to Babylon. Cyaxares' predecessors named by Herodotus, Deioces the first king (a title assumed by all Median kings, from *dahak* "biter" or "snake"), and Phraortes, are hardly historical persons. Cyaxares after taking Nineveh tried to extend his empire even beyond Assyria's boundary, the Halys, to the Ægean Sea. But after a six years' war in which he had Babylon's help he failed to conquer Lydia, and the three great monarchies concluded a peace (ratified by engagements and intermarriages) which lasted throughout Cyaxares' and his son Astyages' reigns.

Media probably left the native monarchs over the subject nations and required only tribute. Certainly Cambyses and his son Cyrus so held their throne under Media till Cyrus revolted. The latter introduced the system of satraps. Media only lasted as an empire the two reigns of Cyaxares and Astyages, 75 years, down to 558 B.C. (still that there were earlier *kings* appears from Jer. xxv. 25, "all the kings of the Medes"). Enervated by adopting Assyrian manners the Medes were defeated by the hardy Persian mountaineers under Cyrus, and their king Astyages taken. Both races being of the same Aryan or Iranic source, the same religion and language, naturally all but coalesced. Together they conquered Babylon, as foreseen by Isaiah (xiii. 17): "behold I will stir up the Medes against them, which shall not regard silver, and as for gold they shall not delight in it" (similarly Xenophon, Cyrop. v. 1, § 10, makes Cyrus attribute to the Medes *disregard of riches*, "and Babylon shall be . . . as when God overthrew Sodom"); so xxi. 2, "go up O Elam (Persia), besiege O Media." Both Medes and Persians were famous in using "bows" and as horsemen. CYRUS [see] made DARIUS [see] the Mede viceroy of BABYLON [see] until he assumed the government (Dan. v., vi.; Ezra i.). The Median capital was a royal residence for part of the year, and Media claimed precedency among the provinces. Achmetha (Ecbatana) "the *palace* in the province of the Medes" (Ezra vi. 2–5) is where Cyrus' decree is found, an undesigned coincidence of Scripture with the fact that the Median capital was the *seat of government* under Cyrus, but a royal residence only under Darius Hystaspes. Discontent however led Media to seek to regain its old ascendancy and to elevate a Phraortes to the throne who claimed descent from Cyaxares. Darius Hystaspes crushed the rebellion with difficulty, and crucified and mutilated Phraortes. Again in vain the Medes rebelled under Darius Nothus. Afterwards they made no further attempt.

Herodotus divides the Medes into six

tribes, of which the Arizanti (of Aryan descent) seem the first, then the Paretaceni, Struchates, Busæ; lastly the Budii (the Putiya of the Persian inscriptions) and Magi (the priest caste, a Scythic tribe incorporated by the Medes with themselves, foreigners admitted into the nation). The two divisions latterly made were Media Magna (now *Kurdistan, Luristan, Ardelan,* and *Irak Ajemi*) and Media Atropatia (now *Azerbijan,* the tract between the Caspian and the mountains running N. from Zagros, N. and W. of Media Magna) or Atropatene. The phrases "the Medes and Persians" and "Media and Persia," even after the Persians got the supremacy (Esth. x. 2), show the original supremacy of Media, which still in legal and religious formularies was retained.

In Dan. viii. 3, of the two horns on the ram the higher came up last, viz. Persia. Herodotus (i. 131) makes their original religion the worship of the elements, fire, etc. Rawlinson however makes dualism (the worship of both a good and an evil principle eternally existing: Ormuzd the *good* object of *trust,* Ahriman the object of *fear*) to have been their original faith as described in the Zendavesta, and that the worship of the elements was subsequently taken from the Scythians (the fire worshippers of Armenia and mount Zagros, among whom Magism existed from of old) and was Magian. Their language belongs to the great Indo Germanic family, which Japheth's sons starting from Armenia spread N., E., and W. In Persia the purer Aryan creed, dualism (Ormuzd however being supreme), prevailed: in Media Magism, the worship of water, air, earth, and above all fire, to which altars (but no temples) on mountain tops were dedicated, on which the fire was never allowed to go out. The usurpation of the Pseudo Smerdis or the Magian Artaxerxes (Ezra iv.) was probably a religious revolution, Median Magianism striving against the Persian creed [see DARIUS HYSTASPES and ARTAXERXES]. The MAGI [see] performed the sacred rites, and divined the future; from them "magic" takes its name. Fear of polluting the elements gave rise to the superstition of neither burying nor burning their dead, but exposing them to beasts and birds of prey (Herod. i. 140), as do still the Parsees. The Persians copied their dress, the flowing robe seen on the Persepolitan sculptures. Their arms were bows, arrows, shields, short spears, poniards. They delighted in rich colours of dress, as scarlet, and chains and collars of gold.

MEDIAN DRESS.

Mediator. Six times in N. T. (Gal. iii. 19, 20; Heb. viii. 6, ix. 15, xii. 24; also the verb, vi. 17, Gr. "mediated," *emesiteusen,* "by an oath," "interposed as mediator between Himself and us with an oath"; Jesus is the embodiment of God's mediating oath: Ps. cx. 4). One coming between two parties to remove their differences. The "daysman" (Job ix. 33) who "lays his hand upon both" the litigants, in token of his power to adjudicate between them; *mokiach,* from *yakach* to *manifest* or *reprove*; there is no umpire to whose authoritative decision both God and I are equally amenable. *We* Christians know of such a Mediator *on a level with both,* the God man Christ Jesus (1 Tim. ii. 5).

In Gal. iii. 20 the argument is, the law had angels and Moses (Deut. v. 5) as its mediators; now "a mediator" in its essential idea (*ho mesites,* the article is generic) must be of *two* parties, and cannot be "of one" only; "but God is one," not two. As His own representative He gives the blessing directly, without mediator such as the law had, first by promise to Abraham, then to Christ by actual fulfilment. The conclusion understood is, therefore a mediator cannot appertain to God; the law, with its mediator, therefore cannot be God's normal way of dealing. He acts *singly and directly*; He would bring man into immediate communion, and not have man separated from Him by a mediator as Israel was by Moses and the legal priesthood (Exod. xix. 12–24, Heb. xii. 19–24). It is no objection to this explanation that the gospel too has a Mediator, for Jesus is not a mediator separating the two parties as Moses did, but at once God having "in Him dwelling all the fulness of the Godhead," and man representing the universal manhood (1 Cor. viii. 6; xv. 22, 28, 45, 47, 24; 2 Cor. v. 19; Col. ii. 14); even this mediatorial office shall cease, when its purpose of reconciling all things to God shall have been accomplished, and God's ONENESS as "all in all" shall be manifested (Zech. xiv. 9).

In 1 Tim. ii. 4, 5, Paul proves that "God will have all men to be saved and (for that purpose) to come to the knowledge of the truth," because "there is one God" common to all (Isa. xlv. 22, Acts xvii. 26). Rom. iii. 29, "there is one Mediator also between God and man (all mankind whom He mediates for potentially), the man (rather 'man' generically) Christ Jesus," at once appointed by God and sympathising with the sinner, whilst untainted by and hating sin. Such a combination could only come from infinite wisdom and love (Heb. i., ii., iv. 15; Eph. i. 8); a Mediator whose mediation could only be effected by His propitiatory sacrifice, as 1 Tim. ii. 5, 6 adds, "who gave Himself a vicarious ransom (*antilutron*) for all." Not only the Father gave Him (John iii. 16), but He voluntarily *gave Himself* for us (Phil. ii. 5–8; John x. 15, 17, 18). This is what imparts in the Father's eyes such a value to it (Ps. xl. 6–8, Heb. x. 5). [See PROPITIATION, RANSOM, ATONEMENT, RECONCILIATION.]

Medicine. The physicians in Gen. l. were Egyptian embalmers. Physic was often associated with superstition; this was Asa's fault, "he sought not unto Jehovah but to the physicians" (2 Chron. xvi. 12). Luke "the beloved physician" practised at Antioch, the centre between the schools of Cilicia (Tarsus) and Alexandria. Ecclesiastes (xii. 6) uses language which under the Spirit (whatever Solomon knew or did not know) expresses scientific truth: "the silver cord" is *the spinal marrow,* white and precious as silver, attached to *the brain,* which is "the golden bowl." The "fountain" may mean *the right ventricle of the heart,* the "cistern" *the left,* the "pitcher" *the veins,* the "wheel" the *aorta* or *great artery.* The "wheel" however may mean life in its rapid motion, as Jas. iii. 6, "the wheel of nature." The circulation of the blood is apparently expressed. The washings, the restriction in diet to clean animals and the prohibition of pork, the separation of lepers, the laws of marriage and married intercourse (Lev. xv.), the cleanliness of the camp (Deut. xxiii 12–14), and the comprehension of all varieties of healthful climate in Palestine, account for Israel's general exemption from epidemics and remarkable healthiness. The healing art in the O. T. seems mainly to consist in external applications for wounds, etc. BALM [see] abounded in Gilead, and therefore many physicians settled there. Jer. viii. 22, "is there no balm in Gilead? is there no physician there? why then is not the health (lengthening out) of the daughter of my people gone up (Heb.)?" *i.e.,* why is not the long bandage applied? or why is not the health come up again, as skin coming up over a wound in healing?

DOCTOR AND PATIENT.

Megiddo. On the S. edge of the Esdraelon or Jezreel plain, the frontier of Issachar and MANASSEH [see], commanding a pass from the N. into the hill country. Joshua (xii. 21) defeated its king, with 30 other petty chieftains, W. of Jordan. It was assigned to Manasseh, though within Issachar's limit, but they failed to drive out the Canaanites, and could only make them tributary (xvii. 11, 12, 13; Jud. i. 27, 28, v. 19). "The kings of Canaan (Jabin and Sisera his captain) fought in Taanach by the waters of M." (viz. Kishon, or else a copious stream flowing down into Kishon) with Deborah and Barak. They assembled at Taanach and by the waters of M., but the battle was fought at mount Tabor, for they "perished at Endor" (Ps. lxxxiii. 10), near Tabor. Barak would never desert the heights of Tabor to march 15 miles over a boggy plain and attack Sisera strongly placed on the low hills of Taanach. Jehovah "drew unto Barak Sisera, unto the Kishon" (Jud. iv. 7), *i.e.* unto the pools and springs of the Kishon at El Mujahiyeh, the "spring head" W. of Tabor. From the high ground of Tabor Barak rushed down on the foe, who first posted themselves at the foot of the conical hill on which Endor is, and thence ventured into the open plain S.W. of Tabor. "The waters of M." are the abundant

springs which flow into the *nahr Jalud*, from what is now the *Mujedda* ruin in the Jordan valley (meaning "the grazing place," "cut down by sheep") at the foot of mount Gilboa. Thus "the valley of M." is that which leads down from Jezreel to Bethshean. The words "in Taanach" (Jud. v. 19) "over (so the Heb. ב for 'by') the waters of M." must be a *district name for all the plain of which Taanach was the capital*, or else transl. "in sandy soil" (*taanach*). Thus the whole of Sisera's flight was only five or six miles from the scene of his defeat, to the plain Zaanaim (Bitzaanaim, now *Bessum*) between Tabor and Kedesh of Naphtali by the sea of Galilee (Conder, in Pal. Expl. Qy. Stat., Jan. 1877, p. 13–20; Oct., p. 190–192).

At M. was stationed one of Solomon's commissariat officers (1 Kings iv. 12). Solomon "built," *i.e.* fortified, M. as a commanding military position (ix. 15). Hither Ahaziah fled from Jehu, and died here (2 Kings ix. 27), in the kingdom of Samaria (2 Chron. xxii. 9) [see AHAZIAH]. Here godly JOSIAH [see] fell in conflict with Pharaoh Necho (2 Chron. xxxv. 22–24, Zech. xii. 11). [See HADADRIMMON.] M. thus became a component part of ARMAGEDDON [see], the scene of the last conflict with Antichrist (Rev. xvi. 16). Now *El Lejjun*; in Eusebius and Jerome "Legio," on the caravan route between Egypt and Damascus, "15 miles from Nazareth, four from Taanach." Traces of a Roman road remain, and large "tells" mark the site of the fortresses commanding hill and plain.

Mehetabeel. **1.** Gen. xxxvi. 39. **2.** MEHETABEL: Neh. vi. 10.

Mehir. 1 Chron. iv. 11.

Mehujael=*smitten of God.* Gen. iv. 18.

Mehuman. Esth. i. 10.

Mehunims. Plural of MAON [see] (Ezra ii. 43, 50; Neh. vii. 52); numbered with the Nethinims.

Mejarkon. A town in Dan; =*the yellow waters.* Near Joppa.

Mekonah=*base.* A town with daughter villages, reinhabited after the captivity by men of Judah (Neh. xi. 28). Coupled with Ziklag which was in the far S.

Melatiah. Neh. iii. 7.

Melchi. **1.** Luke iii. 24. **2.** Luke iii. 28.

Melchishua. [See MALCHISHUA.] Saul's son (1 Sam. xiv. 49, xxxi. 2).

Melchizedek=*king of righteousness.* King of Salem (Jerusalem) and priest of the most high God (Elion; used by Balaam, Num. xxiv. 16. The Phœnicians so named their chief god according to Sanchoniathon in Euseb. Præp. Evang., doubtless from primitive revelation). After the slaughter of Chedorlaomer M. met Abram in the valley of Shaveh (*level*), the king's dale (Gen. xiv. 17–20; 2 Sam. xviii. 18), viz. the valley of the upper Kedron, where Absalom long afterwards reared a pillar; adjoining Jerusalem. Salem was the oldest, the poetic name (Ps. lxxvi. 2), Jebus the next, and Jerusalem the most recent name. This favours the view that Siddim, Sodom, and Gomorrah were to the S. of the Dead Sea. Abram in returning from Dan to Hebron would naturally take the route by Jerusalem (Thomson, Land and Book, ii. 31). Adonizedek=*lord of righteousness* corresponds; being also the name of a king of Jerusalem (Josh. x. 1). "Brought forth bread and wine" (1 Sam. xxv. 18), hospitably to refresh Abram's weary band (which, though not referred to in Hebrews, reminds us of the Lord's supper), probably after sacrificing animals the first fruits of the spoil (as Philo, de Abr., asserts, *epinikia ethne*); as indeed Heb. viii. 3 proves, for the "blessing" and "tithing," which alone are recorded, are not enough to constitute priesthood. Abram "the friend of God" recognised him (probably having received some Divine intimation) at once as his spiritual superior, and this in a day when every patriarch was the priest of his family. M. disappears as suddenly as he came. Almost a thousand years elapse before the next notice of M. (Ps. cx. 4.) "The Lord hath sworn, and will not repent, Thou (Messiah) art a priest for ever after the order (*i.e.* 'the similitude' Heb. vii. 15, *the office*) of M."; *i.e.* (I.) Combining the kingship with the priesthood (Zech. vi. 9–15, especially 13). David cannot be the king priest; he could bring wrath on, but not effect an atonement for, his people (2 Sam. xxiv. 17). Uzziah, heir of his throne, incurred leprosy by usurping the priesthood (2 Chron. xxvi. 16–21). The Divine (Heb. vii. 20) *oath* accompanying this priesthood, but not the Aaronic, shows its unparalleled excellency. David died, and the Aaronic priests could not continue by reason of death (Heb. vii. 8). The Aaronic priesthood was "made after the law of a carnal commandment," but the M. priesthood "after the power of an endless *life*," as is declared a thousand years later than the psalm (Heb. vii. 1–3, 15, 16–23).

M. was probably of Semitic stock, for Shemites were in Palestine before the immigration of the Canaanites (Hamites). By the time that Abram arrived "the Canaanite was then (already) in the land" (Gen. xii. 6). (II.) M. is introduced "without father, without mother, without descent" *being recorded*, whereas this was an essential in the Aaronic priesthood (see Ezra ii. 62, 63; Exod. xxix. 9, 29, 30; Lev. xxi. 13, 14). This is a second peculiarity of Messiah's priesthood, that it is not derived from another before Him, and "passeth not to another" after Him (Heb. vii. 24 marg.). The "without father," etc., refers to M. *officially* not naturally. M. was without father, etc., *i.e.* sacerdotally he was independent of his descent, unlike the Aaronic priests, who forfeited the priesthood if they could not trace their descent (see Neh. vii. 64, 65). M. had no fixed beginning or end of his king priesthood, such as the Levitical priests who began at 30 and ended at 50 years of age. Christ as man had "father, mother, beginning of days and end of life, and descent" genealogically traced (Heb. vii. 3). M. therefore cannot have been absolutely without these; but *officially* he was without them, even as the antitypical priest Messiah was officially and sacerdotally without them. Messiah was not of Levi, but of Judah, so did not receive His priesthood by *inheritance*. He did not transmit it to any successor; nay, the term *hiereus* (*sacerdos*) is never applied to apostle, presbyter, deacon, or any Christian minister in N. T. Aaron's "end" is recorded, M.'s not. With M. the king priesthood in Canaan ceased; but M.'s priesthood lasts for ever in the Antitype, who is from everlasting to everlasting, and to whom M. was "made like," for the archetype of Messiah's priesthood existed in the Divine mind from everlasting before M. Doubtless M. had father and mother by birth, but as *king priest* had no predecessor nor successor. (III.) The Aaronic priesthood was local, temporary, and national; the M. priesthood was prior to the Levitical temporary law, and so world-wide and everlasting. The Aaronic highpriest claimed no authority over other nations. M. was priest not only to his own city Salem, but is recognised as such by Abram the representative of God's church and people; and the king of Sodom tacitly acquiesces in this claim to an *universal* priesthood. This is the significance of the title, *priest of "the Possessor of heaven and earth."* M. is the first and the last who by God's appointment, and in God's name, exercised the priesthood for Shemite and Hamite alike, the forerunner of gospel catholicity which joins under Christ all of every race (Gal. iii. 28, Col. iii. 11, Rom. x. 12). (IV.) M. was superior to Abram, in that he blessed and received tithes from him (the giver's token of acknowledgment that all his property is God's), and so was superior to Levi and the Aaronic priesthood which were in Abram's loins. So Messiah is infinitely above the Aaronic priests. (V.) M. as king of righteousness (*tzedek*) and of peace (*salem*) was "made like unto the Son of God," Messiah, who is both in the highest sense (Isa. ix. 6); the *peace* He brings is "the fruit of righteousness" (xxxii. 17, Jer. xxiii. 6). As Balaam was a true prophet among the heathen, so M. was the king priest among them; but at M.'s time the nations had not so far apostatized from the primitive faith as subsequently. M. is the first designated *cohen*, "priest." God Himself called him to the office, according to Heb. v. 1–4, Ps. cx. 4. As priest, M. authoritatively mediating between God and man first "blessed Abram" on the part "of the most high God, possessor of heaven and earth," who would make Abram heir of the world which is His; next "he blessed the most high God" on the part of Abram for His having delivered his enemies into his hand. Reciprocal blessing, happy exchange; God making over His gift of the world to Abram, and Abram giving to God all the glory of his victory an earnest of

his final universal possession (1 Cor. iii. 22, Rom. iv. 13).

Melea. Luke iii. 31.

Melech. 1 Chron. ix. 41.

Melita. The scene of Paul's shipwreck (Acts xxvii., xxviii.). Not the M. now *Meleda* in the gulf of Venice near Dalmatia; but the M. between Sicily and Africa, *Malta*, where tradition names the place of the wreck "St. Paul's bay" (Mr. Smith, of Jordan Hill, Shipwreck of St. Paul). After leaving Fair Havens in Crete, and whilst sailing along its S. coast, the wind blew from E.N.E. (*Euraquilon*, Sin., Vat., Alex. MSS. instead of Euroclydon), carrying them under the lee of the island Clauda (or Cauda, Vat. MS.), 20 miles to the S.W. The Gr. (xxvii. 15, *antophthalmein*) is, "when the ship could not *keep her eyes to* the wind"; either figuratively, or literally *eyes* were carved or painted on the bows of the ship, an eastern usage still existing. Here, to enable the ship to weather the storm, they hoisted the boat on board, "undergirded the vessel" (frapping it by passing four or five turns of cable round the hull), and "lowered the gear" (*chalasantes to skeuos*, not "struck sail," which if they had done they would have been driven directly towards the Syrtis or *quicksand*), *i.e.* brought down the topsails and heavy yard with sail attached. They then turned the ship's head to the N. on the starboard tack, the only course whereby to escape falling into the Syrtis. Thus for 13 days they drifted through Adria, *i.e.* the middle of the Mediterranean between Crete and Sicily. If we deduce the ship's course from that of the wind, from the angle of the ship's head with the wind, and from the leeway, she must have drifted nearly W. by N., the precise bearing of the N. of Malta from the S. of Clauda. The rate of drift would average a mile and a half an hour, so that in 13 days she would pass over 468 miles; and Malta is from Clauda just 476 miles. The striking coincidence at once identifies Malta as the scene, and confirms Luke's accuracy. On the 14th night "the seamen deemed that land was approaching them" (Gr.), probably hearing the surf breaking. A ship entering Paul's bay from E. must pass within a quarter of a mile the point of Koura; but before reaching it the land is too low and too far to be seen in a dark night, but at this distance the breakers may be heard and also, if the night admit, be seen. The "land" then is the point of Koura E. of Paul's bay. A ship drifting W. by N. towards St. Paul's bay would come to it without touching any other part of the island, for the coast trends from this bay to the S.E. On Koura point, the bay's S.E. extremity, there must have been breakers with the wind blowing from N.E. Sounding they first found 20 fathoms, and a little farther 15; and, fearing rocks ahead, cast four anchors from the stern. Purdy (Sailing Directions) remarks on the tenaciousness of the bottom in St. Paul's bay, "whilst the cables hold there is no danger, the anchors will never start."

After the frustrated attempt of the shipmen to flee in a boat, they lightened the ship of its wheat (brought from Egypt, the great granary of Italy, ver. 6); they knew not the land (for St. Paul's bay is remote from the great harbour, and has no marked features to enable the Alexandrian seamen to know it), but discovered "a creek having a sandy beach (*aigialon*) into which they determined if possible to strand the ship." They cut the anchor cables, which had been let down at the stern rather than the bow, with the ulterior design of running her aground. Ships were steered by two paddles, one on each quarter. They were lifted out of water during anchorage in a gale, and secured by "rudder bands." These now they "loosed" in getting the ship again under weigh. Then "they hoised up the foresail (not 'mainsail,' *artemon*) to the wind and made toward shore; and falling into a place where two seas met (Salmonetta, an island at the W. of St. Paul's bay, which from their anchorage they could not have known to be one, is separated from the mainland by a channel 100 yards wide communicating with the outer sea; just in the sound within Salmonetta was probably *where two seas met*) they ran the ship aground, and the forepart stuck fast, but the hinder was broken with the waves."

The rocks of Malta disintegrate into minute particles of sand and clay, which when acted on by currents form a deposit of tenacious clay; in still water of creeks without currents, at a depth undisturbed by waves, mud is found. A ship, driven by the wind into a creek, would strike a bottom of mud, graduating into tenacious clay; in this the forepart would stick fast, whilst the stern would be exposed to the violence of the waves. Captain Smyth's chart shows that after passing Koura point the ship coming from the E. passes over *twenty* fathoms, and pursuing the same direction after a short interval *fifteen*, a quarter of a mile from the shore which is here "girt with mural precipices." The W. side of the bay, whither the ship was driven, is rocky but has two creeks, one of which (Mestara) has still a sandy beach, and the other had one formerly, though now worn away by the sea.

The Castor and Pollux after wintering in M. proceeded with Paul to Puteoli (Acts xxviii. 11–13) by way of Syracuse and Rhegium. Therefore M. lay on the regular route between Alexandria and Puteoli, which *Malta* does; and Syracuse, 80 miles off, and Rhegium would be the natural track from the neighbouring *Malta*. "They knew the island" (Acts xxviii. 1) when they landed as M. The natives are called "barbarians" (ver. 2) not as *savages*, but as speaking neither Greek nor Latin (Rom. i. 14), but a Phœnician or Punic dialect corrupted by foreign idioms of the mixed population. The disappearance of vipers now is due to the clearing away of the woods that sheltered them. The "no little kindness" of the natives shows they were no savages. Publius is called (Acts xxviii. 7) "chief man of the island," not from his "possessions," his father being still alive, but as lieutenant of the prætor of Sicily, to whose province Malta was attached (Cicero, Verr. ii. 4, § 18). Two inscriptions, Greek and Latin, in Civita Vecchia in Malta record the title "the chief (*protos, primus*) of the Maltese." Paul healed diseases and received in return "many honours" and "necessaries" (ver. 9, 10). M. was famous for honey, fruit, cotton fabrics, building stone, and a breed of dogs. Shortly before Paul's visit his piratical Cilician countrymen made M. their haunt; but the Christianity which he introduced has continued since, though sadly corrupted by superstition. The knights of St. John flourished here in later times.

Melon. Num. xi. 5: *abattchim*. The Arabs call the water melon (*Cucumis citrullus*) *batech*. Cultivated on the Nile banks after the inundation from May to July. It is meat, drink and physic to the Egyptians. The common melon (*C. melo*) also grows well in Egypt. The same heat (in God's gracious providence) which dries up the animal frame fills with refrigerant liquid the vegetables and fruits of this class.

Melzar. An official title, for *the* precedes Melzar in the Heb. "The steward" or "tutor," superintending the nurture and education of the young, subordinate to "the master of the eunuchs" (Dan. i. 11, 16); from Persian *mal cara*, "head cupbearer," or *nazar* to guard.

Memphis. Capital of Lower Egypt, on the W. or left bank of the Nile. Heb. "Noph" (Isa. xix. 13). "Moph," or Memphis (Hos. ix. 6). Second only to Thebes in all Egypt; the residence of the kings until the Ptolemies moved to Alexandria. Plutarch makes it mean "the port of good things," the sepulchre of Osiris, the necropolis of Egypt, "the haven of the blessed," for the right of burial was given only to the good. Diodorus Siculus (i. 4) observes, the inhabitants value little this brief life, but most highly the name of a virtuous life after death; they call the houses of the living inns, because they remain in them only a little while, but the sepulchres of the dead everlasting habitations; they are not therefore very careful about their houses, but in beautifying the sepulchres leave nothing undone. "The good" may refer to Osiris, whose sacred animal Apis was here worshipped, and had its burial place the Serapeum, whence the village Busiris is named, viz. "the abode of Osiris," now *Aboo Seer*. "M. shall bury them" is a characteristic description, its burying ground extending 20 miles along the Libyan desert's border. *Mem* means a foundation or wall, and *nofre*

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"good"; or *mam-Phta* "the dwelling of Phta" the god answering to the Greek *Hephæstus*, Latin *Vulcan*; or from Menes its founder. Near the pyramids of Gizeh, and ten miles to the S. of modern Cairo; the court of the idol bull Apis. In hieroglyphics called "the city of pyramids." The monuments of M. are more ancient than those of Thebes. Menes (comp. *Minos* in Crete, Gen. x. 6; Bochart makes him Mizraim, and thinks M. was called Mezri from him, as the Arabs now call it) its founder dates 2690 B.C. (Sir G. Wilkinson), 2717 B.C. (Poole), 2200 or 2300 according to Eratosthenes comp. with Dicæarchus. Many of Manetho's dynasties were contemporaneous, not successive. "Menes" in hieroglyphics is written as the founder of M. on the roof of the Rameseum near Gournou in western Thebes, at the head of the ancestors of Rameses the Great; the earliest mention of the name is on a ruined tomb at Gizeh, "the royal governor Menes," a descendant probably of the first Menes, and living under the fifth dynasty. Caviglia discovered the colossal statue of Rameses II. beautifully sculptured. Before Menes the Nile, emerging from the upper valley, bent W. to the Libyan hills, and was wasted in the sands and stagnant pools. Menes, according to Herodotus, by banking up the river at the bend 100 furlongs S. of M., laid the old channel dry, and dug a new course between the hills, and excavated a lake outside M. to the N. and W., communicating with the river. Thus M. was built in the narrow part of Egypt, on a marsh reclaimed by Menes' dyke and drained by his artificial lake. The dyke began 12 miles S. of M., and deflected the river two miles eastward. At the rise of the Nile a canal still led some of its waters westward through the former bed, irrigating the western plain. The artificial lake at Abousir guarded against inundation on that side. M. commanded the Delta on one hand and Upper Egypt on the other; on the W. the Libyan mountains and desert defended it; on the E. the river and its artificial embankments. The climate is equable, judging from Cairo. Menes built the temple of Phta (his deified ancestor Phut, fourth son of Ham, who settled in Libya, Gen. x. 6), the creative power, represented ordinarily holding the Nilometer or emblem of stability combined with the symbol of life, and a sceptre. Mœris, Sesostris, Rhampsinitis, Asychis, Psammeticus, and Amosis successively beautified this temple with gateways and colossal statues (including those of summer and winter by Rhampsinitis). In the grand avenue to it fights between bulls (not with men, for the bull was sacred) such as are depicted on the tombs were exhibited.

SESOSTRIS.

The temple of Apis also was here with a magnificent colonnade supported by colossal Osiride statue pillars; through it on state occasions was led a black bull with peculiarly shaped white spots upon his forehead and right side, the hairs on the tail double, and the scarabæus or sacred beetle marked on his tongue. A gallery, 2000 ft. long by 20 high and 20 wide, was the burial place of the embalmed sacred bulls. Apis was thought the incarnation of Osiris, who with Isis was the universal object of worship in Egypt. Aaron's calf, and Jeroboam's two calves, were in part suggested by the Egyptian sacred bull, in part by the cherubim ox. Jeremiah (xlvi. 20) alludes to Apis, "Egypt is like a very fair heifer.' Isis had a temple at M., and was buried there. The sacred cubit used in measuring the Nile was in the temple of Serapis. Proteus (a Memphite king), Venus, Ra or Phre ("the sun"), and the Cabeiri too had temples in M. The region of the pyramids (from *peram* "the lofty"; Ewald transl. Job iii. 14 "built *pyramids* for themselves"), 67 (Lepsius) in number, or probably fewer as many of the 67 are doubtful, lies wholly W. of the Nile, from a little N.W. of Cairo to 40 miles S., and thence S.W. 25 miles. The Memphite necropolis ranges about 15 miles to Gizeh, including many pyramids of Egyptian sovereigns; the pyramids at Gizeh are the largest and oldest. See Piazzi Smyth, "Our Inheritance in the Great Pyramid," on *the scientific bearings* of this extraordinary and, in his view, *divinely planned* monument, which has no idolatrous emblem on it, unlike other Egyptian monuments. The Hyksos or shepherd kings (Gen. xlix. 24), Shofo and Noushofo, 2500 B.C., he thinks, built the great pyramid under God's guidance, and the cities Salem, of which Melchizedek was shepherd priest-king, and Damascus. Isaiah (xix. 13) foretold, "the princes of Noph are deceived," *i.e.* the military caste with all the famed "wisdom of Egypt" err in fancying themselves secure, viz. from Sargon, Nebuchadnezzar, and Cambyses, who successively conquered Egypt. Jeremiah (xlvi. 19), "Noph shall be waste and desolate, without inhabitant" (comp. xliii. 10). Ezekiel, 575 B.C. (xxx. 13, 16), "I will destroy the idols and cause their images to cease out of Noph." Half a century afterwards (525 B.C.) Cambyses fulfilled it, killing Apis, scourging his priests, opening the sepulchres, examining the bodies, making sport of Phta's image, and burning the images of the Cabeiri (Herodotus, iii. 37). M. never recovered. Alexandria succeeded to its importance. So utter was its fall that the very site for a time was unknown. Mariette and Linant brought to light its antiquities, some of which are in the British Museum. Its dykes and canals still are the basis of the irrigation of Lower Egypt. The village *Meet Raheeneh* now stands where once was its centre.

Memucan. One of the seven princes who "saw the king's face and sat first in the kingdom" (Esth. i. 13, 14); "wise men who knew the times and law and judgment." Ahasuerus accordingly consulted them, "what shall we do unto Vashti according to law?" M. as president of the council owing to his wisdom and age, or else as an obsequious courtier knowing his master's mind, gave his opinion first, that Vashti should be disgraced; and his counsel the king followed.

Menahem. Son of Gadi. Slew Shallum, and seized the throne of Israel, 772 B.C.; reigned ten years. The words (2 Kings xv. 14, 16) "from Tirzah" imply that M. was a general under Zechariah, stationed at Tirzah (now *Tallusa*), and that he marched thence with some troops to Samaria, and avenged his master's murder by Shallum. He then, proceeding "from Tirzah" (ver. 16) where Israel's main army was posted, smote Tiphsach (Thapsacus on the Euphrates), Israel's northeastern border city under Solomon (1 Kings iv. 24), restored by Jeroboam II. (2 Kings xiv. 25, 28), but having probably revolted again during the anarchy at his death. Situated on the western bank of the Euphrates on the great trade road from Egypt, Syria, and Phœnicia to Mesopotamia, it was important for M. to secure it. With savage cruelty, "because they opened not to him," and to strike terror into all opponents, M. "smote it and ripped up the women with child," copying the unscrupulous Syrian Hazael's cruelty (viii. 12). In religion "he departed not all his days from the sins of Jeroboam who made Israel to sin." Hosea and Amos depict Israel's demoralization at the time.

In his reign first appear the Assyrians as invaders of Israel from the N.E. under Pul. M., at the cost of 1000 talents of silver (£400,000, reckoning the silver talent £400), induced him to "confirm the kingdom in his hand." By exacting 50 shekels a head from 60,000 wealthy men of Israel, M. raised the money. The name Pul appears in an Assyrian inscription as "Phallukha," who took tribute from "the house of Omri" (Beth Khumri), *i.e.* Samaria. Tiglath Pileser II., the first monarch of the new dynasty, mentions M. in another inscription. M. died in peace; Pekahiah his son succeeded.

Menan. Luke iii. 31.

Mene=*numbered*, Chaldee The first word of the mysterious handwriting (Dan. v. 25, 26), "God hath numbered thy kingdom and finished it," *i.e.* fixed its number of years, and that number is now complete. The *doubling* of "M." marks its awful certainty.

Meni. Isa. lxv. 11, "drink offering unto *that number*," rather to M., *an idol* worshipped by apostate Jews at Babylon. The goddess Fortune, LXX., answering to the planet Venus, "the lesser good fortune"; the planet Jupiter being the greater, and answering to Gad. Knobel identifies Gad with the sun, Meni with the moon, *men*, *mene* in Gr.; "the queen of heaven" (Jer. vii. 18; xliv. 17, 18). The Arabs worshipped an idol Manah, a large stone which a thousand years later Saad demolished, in the eighth yea, of the

Hegira; from *manah* to "number" or "assign."

Meonenim, the oak of. *Elon*: not as A. V. "the plain of." In central Palestine; Gaal saw Abimelech's men coming by the way that led to it (Jud. ix. 37). M. means "enchanters," "observers of times" (Deut. xviii. 10, 14). These practised some of their magic arts at this oak. The oak of M. was at a distance from Shechem. That whereunder Jacob hid the strange gods and talisman earrings of his household was close by Shechem (Gen. xxxv. 4), the same where Abram built his first altar in Palestine (xii. 6); here also Joshua, alluding to the patriarch Jacob's address and the original idolatry of Israel's forefathers, urges the people similarly to "put away the strange gods," etc. (xxiv. 23.) In Jud. ix. 6, "the oak (not 'plain') of memorial" (*mutzab*) is the large memorial stone set up under the oak at Shechem. The inhabitants elected Abimelech king in the very place where Joshua renewed Israel's *covenant* with Jehovah, the true covenant God. Here was the temple of Baal Berith (Lord of the *covenant*, ver. 46).

Meonothai=*my dwellings*. Son of Othniel (1 Chron. iv. 14). "And Meonothai" must be supplied after "Hathath," as a second son of Othniel.

Mephaath = *beauty*. A town of Reuben (Josh. xiii. 17, 18; xxi. 37); a dependency of Heshbon, N. of Arnon, in the downs (mishor), the modern *Belka* (Jer. xlviii. 21). Assigned to the Merarite Levites. Regained by Moab.

Mephibosheth. **1.** Saul's son by Rizpah (2 Sam. xxi. 8); crucified (*yaquah*; not *talah*, which would mean "hanged up") with six others before Jehovah by the Gibeonites to avert the famine; from barley harvest till the rains of October the bodies remained exposed to the sun (comp. Num. xxv. 4), but watched by Rizpah's pious care, and finally were committed to Kish's sepulchre. **2.** Saul's grandson, son of Jonathan. Originally Merib-baal, an ancestor being named Baal (1 Chron. viii. 30, 33, 24; ix. 36). [See ISHBOSHETH, JERUBBAAL.] When Saul and Jonathan fell at Gilboa M. was but five years old. His nurse at the sad tidings took him up and fled; in her haste she let him fall from her shoulders (Josephus Ant., vii. 5, § 5), whereon children in the East are carried, and he became lame of both feet (2 Sam. iv. 4, ix. 13). He had been for a considerable time living in obscurity with MACHIR [see] in Lodebar beyond Jordan, near Mahanaim, his uncle Ishbosheth's seat of government, when David through Ziba heard of him, and for the sake of Jonathan, and his promise respecting Jonathan's seed (1 Sam. xx. 15, 42), restored to him all the land of Saul and admitted him to eat bread at his table at Jerusalem continually. Ziba, from being a menial of Saul's house, had managed to become master himself of 20 servants; with these and his 15 sons he, by David's command, tilled the land for M., for though M. was henceforth David's guest, and needed no provision, he had a son Micha (1 Sam. ix.; 1 Chron. viii. 34, 35) and a retinue to maintain as a prince. His deformity, added to the depression of Saul's family, produced in him an abject fear and characteristic humility which are expressed in a manner sad to read of when one remembers the bygone greatness of Saul's house. It is a retribution in kind that the representative of Saul's family now calls himself before David by the contemptuous title which once David in self abasement used before Saul, "dead dog" (2 Sam. ix. 8, 1 Sam. xxiv. 14). The same depressed spirit appears in 2 Sam. xix. 26–28. Seventeen years subsequently, in Absalom's rebellion, Ziba rendered important service to David by meeting him as he crossed Olivet, with two strong he asses (*hamor*) ready saddled for the king's use, bread, raisins, fruits, and wine. With shrewd political forecast, guessing the failure of the rebellion, Ziba gained David's favour at the cost of M., whom he misrepresented as staying at Jerusalem in expectation of regaining the kingdom (2 Sam. xvi. 1–4). David in hasty credulity (Prov. xviii. 13, John vii. 51) on the spot assigned all M.'s property to Ziba. On David's return to Jerusalem M. made known the true state of the case, that Ziba had deceived him when he desired to saddle the ass and go to the king, and had slandered him (2 Sam. xix. 24–30). His squalid appearance, with unwashed feet, unarranged beard, and soiled clothes, indicating the deepest mourning ever since the king departed, attested his truthfulness. David saw his error, but had not the courage to rectify it altogether. Ziba's service to him in his extremity outweighed his perfidy to M. Impatiently (for conscience told him he had been unjust to M. and still was only half just) David replied, "why speakest thou any more of thy matters? thou and Ziba divide the land." M. had everything to lose and nothing to gain from Absalom's success. A cripple and a Benjamite could never dream of being preferred by Judah to the handsome Absalom; interest and gratitude bound him to David. Ziba had it completely in his power to leave him unable to stir from Jerusalem during the rebellion, by taking away the asses; the king and his friends were gone. So not merely servility, but sincere satisfaction at David's return, prompted his reply: "let Ziba take all, forasmuch as my lord is come again in peace." David's non-mention of M. on his death bed is doubtless because M. had died in the eight years that intervened between David's return and his death.

M. typifies man once son of the King; then having lost his right by the fall, as M. did by Saul's and Jonathan's death at Gilboa. Bearing a name of reproach like M., instead of his name of innocence; banished to the outskirt of the moral wilderness, like M. in Lodebar; liable to perish by the sword of justice, as Saul's other sons (2 Sam. xxi.); paralysed by original sin, as M. lamed from infancy in both feet; invited by the Lord and Saviour, after having spoiled principalities, to sit down at the royal table (Matt. viii. 11, Rev. xix. 7, 9), as M. was by David after conquering all his foes, on the ground of the everlasting covenant (Jer. xxxi. 3); as David regarded M. because of his covenant with Jonathan (1 Sam. xx. 15, 42). Fear is man's first feeling in the Lord's presence (Luke v. 8); but He reassures the trembling sinner (Isa. xliii. 1, Rev. ii. 7), as David did M., restoring him to a princely estate.

Merab. Saul's eldest daughter (1 Sam. xiv. 49). According to promise to the conqueror of Goliath, Saul betrothed M. to David (xvii. 25, xviii. 17), but with the secret design of inciting him thereby to expose himself to be slain by the Philistines. At the time when M. should have been given to him Saul gave her to Adriel the Meholathite. Her five sons subsequently were crucified to Jehovah by the Gibeonites among the seven, for Saul's bloodthirsty zeal against them (2 Sam. xxi. 9). See Exod. xxxiv. 7; how Saul's sin recoiled on himself and his! "Michal" is a copyist's error for M. (2 Sam. xxi. 8); reading "Michal" we must understand "brought up," not *gave birth to* (comp. Ruth iv. 16, 17). [See MICHAL.]

Meraiah. Neh. xii. 12, 13.

Meraioth. **1.** Sprung from Eleazar, Aaron's son; ancestor of Zadok and Ezra (1 Chron. vi. 6). Lightfoot (Temple Serv. iv. 1) thought that he was next before Eli, and that at his death the highpriesthood passed from Eleazar's to Ithamar's line. M. and Ahitub are perhaps transposed in Azariah's genealogy (1 Chron. ix. 11, Neh. xi. 11). **2.** Neh. xii. 15; MEREMOTH in ver. 3.

Merari=*sorrowful*, because of the anguish attending his birth (Gen. xlvi. 8, 11). [See LEVITES.] Third of Levi's sons, Gershon, Kohath, and M. Born before Jacob's going down to Egypt; of the 70 who accompanied him. The Mahlites and Mushites were the two families of Merarites at the exodus and in the wilderness (1 Chron. vi. 19, 47; Num. iii. 20, 33–37, iv. 29–33, 42–45; vii. 8; x. 17–21). They followed after Judah's standard, and before Reuben's in the march, to set up the tabernacle against the Kohathites' arrival. Their charge was the tabernacle boards, pillars, etc., four wagons and eight oxen being assigned them. Joshua assigned them 12 cities out of Reuben, Gad, and Zebulun (Josh. xxi. 7, 34–40). They shared with the Gershonites and Kohathites the offices of singers, doorkeepers, etc., under David (1 Chron. xv. 1–6, xxiii. 5, 6, 21–23, xxvi. 10, 19); in Nehemiah's time also (xi. 15, 16).

Lord A. Hervey (Smith's Dict.) supposes Jeduthun the *patronymic* title of the house, Ethan the head in David's time, and that Jeduthun was brother of an ancestor of Ethan before Hashabiah (1 Chron. vi. 45, xxv. 3, 19) and son of Hilkiah or Amaziah. Thus the "sons of Ethan" are distinct from "sons of Jeduthun,"

and the difficulty is explained how in David's time there could be sons of "sons of Jeduthun" above 30 years of age for they filled offices (xxvi. 10, xvi. 38), at the same time that Jeduthun is said to be "chief of the singers."

Merathaim, the Land of: *i.e. of double rebellion*, viz. the double captivity inflicted on Israel by *Chaldæa* (Jer. l. 21); referring also to Babylon's general accumulated rebellions against God (ver. 17–20, especially ver. 18), "Babylon, Assyria," (33; 24, 29) "striven against Jehovah, proud against . . . the Holy One of Israel."

Mercurius. Acts xiv. 12. Mythology represented M. as having once visited Phrygia with Jupiter his father, and having been refused hospitality by all except Baucis and Philemon, two old peasants (Ovid Metam. viii. 620). Hence the simple people of Lystra supposed, from the miracle on the cripple, that Paul and Barnabas were M. and Jupiter once more visiting the earth "in the likeness of men." M. being the god of eloquence, they called Paul M., the herald of the gods. M. was usually figured a beardless youth, but there was an old Pelasgic figure of him bearded. Barnabas, the more stately and majestic in mien, they called Jupiter (2 Cor. x. 10).

Mercy seat: *kapporeth* Heb.; *hilasterion, epithema*, LXX. The propitiatory, the golden cover of the ark. From the *piel* conjugation of *kippeer* "to cover up," "forgive," or "reconcile," "atone" for offences. Having a distinct significance and designation of its own; not a mere part of the ark. Placed "above upon the ark" (Exod. xxv. 17–22, xxvi. 34, xxx. 6, xxxi. 7, xxxv. 12, xxxvii. 6). Never called "the cover" (*kapporeth*) merely of the ark, but made a distinct thing. The holy of holies is called "the place of the mercy seat" (1 Chron. xxviii. 11, Lev. xvi. 2), marking that it was not a mere subordinate part of the ark. The *kippurim*, "atonements," on the day of atonement are inseparably connected with the *kapporeth*, which was sprinkled with the blood (ver. 13–15). The same hilasterion occurs Heb. ix. 5 "mercy seat," Rom. iii. 25 "propitiation." [See ARK.] The atonement was for the breach of the covenant. Appropriately therefore *the mercy seat covered that covenant written on the two tables of stone inside the ark.* God, thus reconciled through the blood sprinkled on the mercy seat, could speak to His people "from off the mercy seat that was upon the ark of the testimony" (Num. vii. 89, Ps. lxxx. 1).

Mered. Son of Ezra of Judah; married Pharaoh's daughter BITHIAH [see]. (1 Chron. iv. 17, 18.)

Meremoth. 1. Son of Urijah the priest. He weighed and registered the golden and silver vessels of the temple, which Ezra had brought from Babylon (viii. 24–30, 33; Neh. iii. 4). **2.** Ezra x. 36. **3.** =MERAIOTH [see]: Neh. xii. 3, 15.

Meres. Esth. i. 13, 14. From the Zend *meresh*, "worthy."

Meribah = *chiding.* The designation which Moses gave the place at Rephidim where Israel, just before they reached Sinai in the second year after leaving Egypt, did chide with Moses, "give us water that we may drink," and *tempted* (whence came the other name Massah) Jehovah, saying "is Jehovah among us or not?" (Exod. xvii. 7; comp. as to the sin, Matt. iv. 7.) The severity of Israel's trial, however, is to be remembered; our Lord's own only expression of bodily suffering on the cross was "I thirst." Thirty-eight years afterwards at Kadesh, bordering on the promised land, again, untaught by the severe discipline of the wilderness (Isa. ix. 13), Israel in want of water cried, "would God we had died when our brethren died before the Lord!" God's glory appeared, and the Lord said to Moses and Aaron, "take the rod, and speak unto the rock before their eyes, and it shall give forth his water." But here Moses' old hastiness of spirit, which he had showed in the beginning of his career (Exod. ii.), returned; "they provoked his spirit so that he spake unadvisedly with his lips" (Ps. cvi. 32, 33): "ye rebels, must *we* (forgetting that the power was that of *God alone*) fetch you water out of this rock?" Then lifting up his hand he *smote* twice, whereas God had told him, "*speak* unto the rock." So Jehovah excluded Moses and Aaron from entering Canaan, for not "sanctifying" Him (Num. xx. 1–13). This repetition of the miracle disproves the notion from 1 Cor. x. 4 that the stream literally "followed" them from Rephidim (Exod. xvii.) to Canaan; all that is meant is a supply of water from time to time was provided naturally or miraculously, so that they never perished from thirst (so Exod. xv. 24, 25; Num. xxi. 16).

Christ is the Rock (John vii. 38); the water flowed, and the people drank, at M. Kadesh. Moses and Aaron typify ministers. The Rock Christ was once for all smitten, never to be so again (Heb. ix. 25–28; x. 10, 14). If Moses was so severely chastised for smiting again in violation of the type, what peril ministers run who pretend to offer Christ the Antitype in the Eucharist again! Ps. xcv. 8, "provocation . . . temptation," alludes to M. Massah. Also Num. xxvii. 14, Deut. xxxii. 51. The Heb. for "rock" in Exod. xvii. at Rephidim is *tzur*, but in Num. xx. *sela'* at Kadesh, marking undesignedly the distinctness of the miracles.

Merodach. Jer. l. 2. Meaning *death* (Gesenius) or *little lord.* Epithet of Bel the Babylonian Jupiter, termed "the senior of the gods," "the judge," and by Nebuchadnezzar in inscriptions "the great lord, the most ancient," and by Neriglissar "the firstborn of gods, the layer up of treasures." M. became a distinct phase of Bel. It forms part of some kings' names, as Merodach Baladan, Evil Merodach; it is so used as early as 1650 B.C. Zurbanit (from "banit," *productive mother*) was M.'s wife. Another Bel was named *Nipрut*, "hunter," = Nimrod; worshipped at Nipur (Calneh; Rawlinson's Ancient Monarchies).

Merodach Baladan; BERODACH-B. From the idol Merodach and Baladan = *Bel is his lord.* Read in the Assyrian inscriptions Mardoc Empad, or Empal in Ptolemy's canon, Merodach Baldan in Polyhistor (Euseb. Chron. Can. i., v. 1). Reigned twice in Babylon with an interval between. Warred with Sargon and Sennacherib successively, having thrown off allegiance to them; so naturally drawn to Hezekiah who also had cast off the Assyrian yoke. Inquiry about the astronomical wonder, the recession of the dial shadow, was the pretext; an alliance between Egypt (Isa. xx. i. 1–6), Babylon, and Judæa was the motive of the embassy (2 Chron. xxxii. 31). Hezekiah's display was to show his ability to support a war. G. Rawlinson (Hist. Illustr. O. T.) thinks his embassy after Hezekiah's sickness, if in 713 B.C. as the Heb. numbers make it (the 14th year of Hezekiah; Isa. xxxviii. 5, 2 Kings xviii. 13), was in his first reign (721–709 B.C.) contemporary with Sargon. His second reign was in 703 B.C., lasting six months and followed by Belibus in 702 B.C. It is an undesigned coincidence confirming Scripture that precisely at the time that Babylon revolted, though before and afterwards subject to Assyria, it mentions Merodach Baladan. [See BABEL, BABYLON, HEZEKIAH.] Sargon in the inscriptions says that in the 12th year of his reign he drove M. from Babylon after ruling 12 years. Sennacherib says in his first year he drove him out (M. fleeing to Nagitiraggus, an island in the sea: Isa. xx. 6), setting up Belib. M. it seems headed the popular party in seeking national independence. B. was his ancestor; but his father according to the inscriptions was *Yagin* = Jugæus in Ptolemy's canon. His sons, supported by the king of Elam, continued the struggle against Assyria under Esarhaddon, Sennacherib's son, and his grandsons against Asshur-bani-pal, Esarhaddon's son.

Inscriptions say that M., having been conquered in battle by Sargon, and Babylonia having been ravaged, fled to "the islands at the mouth of the Euphrates." Belib put him to death (Polyhistor, Euseb. Chron. Can. i. 5). Hincks suggests reasonably that "Sennacherib" should be omitted after "king of Assyria" (2 Kings xviii. 13), Sargon reigning "in the 14th year of Hezekiah." Thus Hezekiah's sickness and the embassy of M. would be at this time, in the first reign of M.

Merom, Waters of. Josh. xi. 5. *Lake Huleh* or *Samochonitis*, as Reland inferred from Josephus' statement (Ant. v. 5, § 1) that Hazor was above lake Samochonitis, presuming that the battle was at Hazor and that Samochonitis = *high* (Arabic *samaca*), as Merom (= *marom*) means height, so that the waters

were called "Me-Merom," *the higher waters*, the uppermost of the Jordan lakes; but Keil makes M. now *Meirom*, a village visited by Jewish pilgrims because Hillel and Shammai, noted rabbins, were buried there, two hours' journey N.W. of Szafed, upon a rocky mountain at the foot of which is a spring forming a brook and stream. This reaches the lake Tiberias near Bethsaida, and constitutes "the waters of M.," for Josephus (Ant. v. 1, § 18; B. J. ii. 20, § 6; iii. 3, § 1; Life 37) says, "these kings (under Jabin of Hazor) encamped at Berothe=Meroth, a city the western limit of upper Galilee, not far from Kedes." The Heb. for "waters" is *me*, not that for a large body of standing water (*yam*). Another objection to Reland's view is the difficulty of a flight and pursuit across a country so rugged and intersected with ravines as that between Huleh and Sidon. Beroth was an important military post, and so Joshua's victory would be about the plain of *Akka*, more suitable ground for the Canaanites to choose for their chariots to act in than the plain on the S.W. margin of Huleh, from which there was no escape possible. The pursuit to Sidon is then intelligible. However, Huleh is thought identical with Samochonitis and so with Merom. Huleh is the same as *Ulatha*, the region between Trachon and Galilee which Herod received from Cæsar (Josephus Ant. xv. 10, § 3); derived from Hul or Chul, son of Aram (Syria), Gen. x. 23 (Rosenmüller), whence also came *Cœle-Syria* (Michaelis).

The Ard el Huleh is a verdant, picturesque, and fertile plain, 16 miles long from N. to S., eight miles from E. to W. The spies of Dan truly characterized it "very good, a place where there is no want of anything that is in the earth" (Jud. xviii. 9, 10). On the W. is the range of hills of Kedesh Naphtali; on the E. are the lower slopes of Bashan; on the N. irregular low hills stretching from the mountains of Naphtali to snowy, double peaked mount Hermon, which rises on the N.E. corner 10,000 ft. high; on the S. the plain is crossed by broken high grounds through which by deep ravines the Jordan after passing through lake Huleh (four miles and a half long by three broad) descends 700 ft. to the sea of Galilee. Morasses with impenetrable reeds and sedge (Macgregor discovered floating papyrus) fence the lake on the N., W., and S. On the W. is the Ain Mellahah ("fountain of salt," though no salt taste is discernible now), a large spring which is one of the feeders of the lake, with a stream 40 ft. wide.

Meronothite. 1 Chron. xxvii. 30, Neh. iii. 7.

Meroz=*asylum*. Jud. v. 23, "curse ye M., said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord *against* the mighty" (rather *among* Israel's *mighty ones*). They gave asylum to the fleeing Canaanites accursed of God, whereas Jael who slew their general is "blessed" (ver. 24). Rather their sin was *omission* (faint heartedness, neutrality where there can be no real neutrality: Matt. xii. 30, xxv. 30), they neglected the duty of coming to Israel's help in the struggle against God's foes. If M. be *Merasas* or *Murussus*, a ruin four miles N.W. of Beisan on the southern slopes of the hills continuing "little Hermon," they had command of the pass and might have prevented the escape in that quarter of any of Sisera's host. Rather *Kefr Musr* on the S. of Tabor (Raumer). The Angel of Jehovah who fought for Israel at Megiddo pronounces, through Deborah, M.'s curse.

Mesech, MESHECH. Japheth's sixth son. The Moschi, a warlike race in the mountainous region between Armenia, Iberia, and Colchis. Associated with Tubal, the Tibareni of Pontus. Ps. cxx. 5, I dwell among people lawless and fierce AS "M." at one extremity of the world and "Kedar" at the other. Gog's chief vassal, ideal representative of the heathen barbarian world. Ezek. xxvii. 13, "they traded the persons of men" as slaves, and "vessels of copper," xxxii. 26, xxxix. 1. Moscow and Tobolsk may derive their names from M. and Tubal. Magog was Gog's original kingdom; he acquired also M. and Tubal, becoming their "chief prince" (*rosh*; the Scythian Tauri and the Araxes were called *Rhos*, whence *Russia*). M. was once one of the most powerful nations of western Asia. The Assyrians were frequently warring with them, from 1100 to 700 B.C.; then living E. of Taurus range and in Cappadocia. The inscriptions call them *Muskai*, the Tibareni *Tuplai* (Tubal). Cæsarea *Mazacha* was the great Moschian capital.

Mesha. 1. King of Moab. [See DIBON on his victorious campaign against Israel, and confirmation of Scripture.] Revolted at Ahab's death (2 Kings i. 1; iii. 4, 5). Being "sheepmasters" the Moabites had rendered tribute to Israel ever since David's days (2 Sam. viii. 2) in flocks, 100,000 lambs, and 100,000 rams with the wool. Isaiah (xvi. 1) counsels Moab to resume payment, "send ye the lamb to the ruler . . . from Sela unto . . . Zion." [See JEHORAM, JEHOSHAPHAT, ELISHA, ENGEDI, CHEMOSH, on the confederacy against M. and the superstitious indignation raised against Israel because of their reducing him to such desperation that he sacrificed his own son (Mic. vi. 7), so that the allies departed to their own land.] **2.** Firstborn of Jerahmeel's brother Caleb; father, *i.e.* founder, of Ziph (1 Chron. ii. 42). **3.** A descendant of Benjamin, born in Moab, son of Shaharaim and Hodesh (1 Chron. viii. 8, 9).

4. Joktan's descendants "dwelt from Mesha, as thou goest unto Sephar a mount of the East." The western port of Arabia; Musa (Bochart), Mesene (meaning "a fluviatile island") at the mouth of the Tigris and Euphrates, near Bassora (Gesenius) (Gen. x. 30); Beishe in the N. of Yemen (Knobel).

Meshach. The Babylonian name given to Mishael, one of Daniel's three companions, of the blood royal of Judah (fulfilling the prophetic threat, Isa. xxxix. 7); with the first syllable of Mish-ael retained, but *Shak* the Babylonian goddess (from whom Babylon is called Sheshach, Jer. xxv. 26) being substituted for El; the goddess of love and mirth, during whose feast Cyrus took Babylon, Venus or the Earth. "In whom was no blemish, well favoured, skilful in all wisdom, cunning in knowledge, understanding science, having ability to stand in the king's palace," after Ashpenaz had put him in charge of the MELZAR [see] or "steward" to teach him "the learning and tongue of the Chaldæans." Appointed by the king a "daily provision of the king's meat (dainties) and wine three years, that at the end he might stand before the king" as an attendant courtier and counsellor; not eunuch. Like DANIEL [see] he refused the king's dainties with determined "purpose" (Dan. i. 8–16) because a portion of the viands and wine were first offered to idols on the hearth to consecrate the whole (Deut. xxxii. 38; 1 Cor. viii. 7, 10, x. 27, 28). The faith of these youths was made instrumental in overruling the foretold evil (Ezek. iv. 13, Hos. ix. 3) to the glory of God; they "chose affliction with the people of God rather than the pleasures of sin for a season" (Heb. xi. 24–26). So far from losing by faithfulness, they "appeared in countenance fairer and fatter than all who did eat the king's meat," illustrating Deut. viii. 3, 1 Kings iii. 11–13, Matt. vi. 33. "God gave them knowledge and skill in all learning and wisdom"; and "the king found them ten times better than all the magicians and astrologers in all his realm." Daniel, when promoted to be chief governor over all the wise men of Babylon and ruler over the whole province, remembered his three friends (contrast Gen. xl. 23; Eccles. ix. 15, 16; Amos vi. 6); and at his request the king set them over the affairs of the province of Babylon (Dan. ii. 48, 49).

Then followed the trial of their faith (1 Pet. i. 7). They refused to bow to the king's image, which, like antichrist, he set up to be worshipped on pain of the fiery furnace (Rev. xiii. 14). They reply, "we are not careful to answer thee in this matter" (Matt. x. 19, 28). Parleying, where duty is plain, is fatal; decision is safety. They answer his challenge, "who is that God that shall deliver you?" with "our God is able . . . and He will deliver us," either from death or in death (2 Tim. iv. 17, 18). "But if not" literally, as He is able, still "we will not serve thy gods" (Job xiii. 15). The flame slew their persecutors (Ps. vii. 16), but "not an hair of their head was singed" (Luke xii. 7, xxi. 18). The fire only burnt their bonds, so that they "walked loose in the midst of the fire" (John viii. 36, Ps. cxxxviii. 7, Isa. xliii. 1, 2); Jehovah was a wall of fire round them against their foes (Zech. ii. 5). So the king promoted them in the province, illustrating Prov. xvi. 7, xxviii. 23, Ps. cxix. 46.

Meshelemiah=*whom Jehovah repays*. 1 Chron. xxvi. 1, 2, 9, 14; ix.

21; =SHELEMIAH=SHALLUM (Ezra ii. 42, Neh. vii. 45, xii. 25).

Meshezabeel. **1.** Neh. iii. 4. **2.** Neh. x. 21. **3.** Neh. xi. 24.

Meshillemith, MESHILLEMOTH. **1.** (Maasiai, 13) 1 Chron. ix. 12. **2.** 2 Chron. xxviii. 12.

Meshullam. **1.** 2 Kings xxii. 3. **2.** 1 Chron. iii. 19. **3.** 1 Chron. v. 13, 17. **4.** 1 Chron. viii. 17. **5.** 1 Chron. ix. 7, Neh. xi. 7. **6.** Neh. ix. 8. **7.**= Shallum; Neh. ix. 11, vi. 7; xi. 11. His ancestors were Zadok, Ahitub, Meraioth (as these two ought to be placed by transposition). **8.** 1 Chron. ix. 12; Neh. xi. 13 omits, an error of transcribers. **9.** 2 Chron. xxxiv. 12. **10.** A chief sent by Ezra (viii. 16–21, etc.) to Iddo to gather Levites to join the caravan returning to Jerusalem. **11.** Ezra x. 15. **12.** Ezra x. 29. **13.** Neh. iii. 4, 30; Tobiah's son Johanan married his daughter (Neh. vi. 18). **14.** Neh. iii. 6. **15.** Neh. viii. 4. **16.** Neh. x. 7, 8. **17.** Neh. x. 14, 20. **18.** Neh. xii. 13. **19.** Neh. xii. 16. **20.** Neh. xii. 25=Meshelemiah (1 Chron. xxvi. 1), Shelemiah (ver. 14), Shallum (Neh. vii. 45). **21.** Neh. xii. 33.

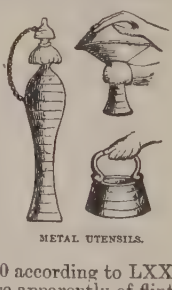
Meshullemeth. 2 Kings xxi. 19.

Mesobaite. Heb. Mezobaite. The title of Jasiel (1 Chron. xi. 47). From ZOBAH [see], one of the small Syrian kingdoms.

Mesopotamia=*region between the rivers*; 700 miles long, from 20 to 250 broad; bounded N.E. by the Tigris, S.W. by the Euphrates. Its Heb. name Aram Naharaim means "Aram between the rivers." The tribe sprung from Aram, Shem's fourth son, first colonised it. Man's first dwelling after the flood. Here was the plain of Shinar (Gen. xi. 2, xiv. 1), where the Babel tower and kingdom were. Padan Aram, "plain Syria," was the N. part of the whole; the whole Syrian "*highland*" was Aram, in contradistinction from Canaan "*the lowland.*" The upper Tigris valley was separated from the Mesopotamian plain by a mountain range (Masius: Strabo, xi. 12, § 4). The vast plain is intersected by the Sinjar running E. and W. Mounds mark city sites on every side. Innumerable lines of embankment indicate a network of ancient canals which diffused by irrigation fertility where now are morasses or barrenness. The N.W. part between the bend of the Euphrates and the upper Tigris is what Scripture names M. The Chaboras or HABOR [see], flowing from the S. side of the Sinjar range, empties itself into the Euphrates. Orfa, Abram's native city, and Haran, his resting place between Chaldæa and Palestine, are in Padan Aram (xxv. 20, xxviii. 2). Nahor settled in M. after quitting Ur (Gen. xxiv. 10). *Naharina* occurs in Egyptian inscriptions of the 18th and 19th dynasties. Bethuel, Rebekah, and Laban lived in Padan Aram. Balaam's abode was Pethor of M. among "the mountains of the East" (Num. xxiii. 7, xxii. 5). CHUSHAN RISHATHAIM [see] of M. oppressed Israel in the time of the Judges (iii. 8). The Mesopotamians aided the Ammonites with chariots against David (1 Chron. xix. 6, 16). Assyrian inscriptions confirm Scripture in asserting that M. was independent of Assyria till after David ("the tribes of the Nairi," stream lands, were under their several independent princes, until in 880 B.C., Jehu's time, Assyria became completely their master); also that Mesopotamians used *chariots* in battle, and that after David's time M. became absorbed in Assyria. Men of M. were among those who heard in their own tongue the wonderful works of God (Acts ii. 9).

Messiah=*anointed* (Heb.)=CHRIST (Gr.) [see]. In A. V. only in Dan. ix. 25, 26 of O. T.; John i. 41, iv. 25, of N. T. Having the immeasurable unction of the Holy Spirit as Prophet, Priest, and King at one and the same time. All others have but a measure, and that derived from Him (John i. 16, iii. 34). See the type (Exod. xxviii. 41, xxx. 23, 24; 1 Sam. xxiv. 6); and the prophecies (Gen. iii. 15, ix. 26, xii. 2, 3; xxii.; comp. John viii. 56, Gen. xlix. 10, Num. xxiv. 17–19, Deut. xviii. 18 with Acts iii. 22–24, John v. 45–47, Ps. ii. 2, 6 marg., 7–12, xvi., xxii., xl., xlv. 7 comp. 1 Kings i. 39, 40, Ps. lxix., lxxii., cx.). His birthplace (Mic. v. 2), His lineage (Isa. xi. 1), His time of coming (Dan. ix. 25, 26), whilst the second temple stood (Hag. ii. 9), and His forerunner (Isa. xl. 3–5, Mal. iii. 1) are foretold. From Ps. ii., Jer. xxiii. 5, 6, Zech. ix. 9, the Jews expected a triumphant king, but overlooked the prophecies of His sufferings first (Isa. liii., Luke xxiv. 21, 26, 27). A few looked for a more spiritual deliverance (Luke ii. 30, 38), and among them the despised Samaritans (John iv. 25, 42) and the thief on the cross (Luke xxiii. 42). The rabbins got over the Messianic prophecies which prove Jesus to be Messiah by imagining a Messiah ben Joseph who should suffer, distinct from Messiah ben David who should reign; but the prophecies of the suffering and glory are so blended as to exclude the idea of any but one and the same Messiah (comp. Isa. lii. 7, 13, 14, 15; liii.).

Metals. Gold of Havilah is mentioned as early as Gen. ii. 11. The first worker of instruments of *copper* ("brass") and *iron* was Tubalcain (iv. 22). Abram was rich in silver and gold (xiii. 2). Instruments before Tubalcain (born according to Heb. chronology 500 years after Adam and contemporary with Enoch from Seth; 1000 according to LXX. chronology) were apparently of flint, bone, and hard wood, such as uncivilized nations now use. Races that have degenerated into barbarism fall back upon flint; then advance to bronze, an alloy of copper and tin, harder than either; and then brass; and lastly iron. The oldest European races used only flint weapons, which are found in the gravel; but this is no proof they were unknown to Adam's early descendants. Isolation would soon reduce the distant emigrants to savagery.



METAL UTENSILS.

Silver was used for commerce, as "money" (Gen. xxiii. 16, xvii. 12, xx. 16), gold for ornament. Gold, silver, brass, iron, tin, and lead were among the spoils taken from Midian (Num. xxxi. 22). In Job xx. 24 for "steel" transl. *brass*. Also Ps. xviii. 34, "a bow of *steel*" should be *brass*, which, or bronze, was used to strengthen arms, as for instance the Egyptians' bows. But God so taught David to war relying on Him that no weapon could prevail against him; so Isa. liv. 17. In Jer. xv. 12, "shall iron break the northern iron and the *steel?*" the metal meant is *copper mixed with iron* by the Chalybes near the Pontus far N. of Palestine; *i.e.*, can the Jews, however iron-like, break the hardier steel-like northern Chaldees (i. 14). Common iron, as *then prepared*, was inferior to the Chalybian iron and *brass* combined. Thus explaining, we solve Henderson's difficulty that A. V. makes iron not so hard as brass, and we need not transl. as he does "can one break iron, even northern iron, and brass?" In Nah. ii. 3, "the chariots will be with flaming torches," transl. rather "with fire flashing scythes," lit. "with the fire (glitter) of scythes" or steel weapons fixed at right angles to the axles, and turned down, or parallel, inserted into the felly of the wheel. [On Ezra i. 4 "amber," Rev. i. 15 "fine brass," see AMBER.] The first payment of *gold* is in 1 Chron. xxi. 25. [See ARAUNAH.] Gold was imported from Ophir, Sheba, Parvaim, and Uphaz (1 Kings ix. 27, 28, x. 2, 10; 2 Chron. iii. 6; Jer. x. 9). The hills of Palestine yielded copper (Deut. viii. 9). Job xxviii. hints at the fact that *gold* is more *superficial*, *iron* lodes yield more the deeper you go: "there is a vein (a *mine* whence it *goes forth*, Heb.) for the silver, and a place for gold (which men) refine (it is found in the sands of rivers, and its particles have a superficial range in mines); iron is taken out of the dust (or *earth*, ore looking like it), and copper is molten out of the stone." Copper is easier found and wrought than iron, so was in earlier use. Copper alloyed with tin formed *bronze*, of which Napier (Metal. of Bible) thinks the domestic vessels, the arms, etc., in Scripture were made, as it tarnishes less, takes a finer polish, and admits of a keen, hard edge (2 Sam. xxi. 16). Israel derived their skill in metallurgy from the Egyptians. Tin (*bedil*) was doubtless imported through the Phœnicians from Cornwall to Tarshish, and thence to Palestine (Ezek. xxvii. 12, xxii. 18–20; Isa. i. 25); the Assyrian bronze BOWLS [see], having one part tin to ten copper, now in the British Museum, consist of metal probably exported 3000 years ago from the British isles.

Metheg-Ammah. 2 Sam. viii. 1. Not in the parallel 1 Chron. xviii. 1. The name M. must have fallen into disuse, originally designating the region wherein Gath was. Rather

it is figurative: "David took *the bridle of the mother* (Gath the *metropolis*, *i.e.* wrested the supremacy) out of the hand of the Philistines." The Arabic idiom for *submission* is to give up one's bridle to another. The phrase "Gath and her *daughter* towns" (Heb. 1 Chron. xviii. 1) favours the rendering "mother." Gath became tributary to David.

Methusael. Son of Mehujael in Cain's line, and Lamech's father (Gen. iv. 18).

Methuselah = *he dies and it* (the flood) *is sent*. A name given prophetically by Enoch, or given after the event. Phœnician inscriptions use methu = betha = *a man*. The longest liver, 969 years. He died in the year of the flood, possibly by it. It is suggestive that *death* enters into the name of the longest liver. No record of godliness is given, as in his father Enoch's case (Gen. v. 21–27); faith is not always hereditary.

Mezahab = *waters of gold* ("gold was in his house as water": Abarbanel). Gen. xxxvi. 39.

Miamin. **1.** Ezra ii. 25. **2.** Neh. xii. 5; MINIAMIN, ver. 17; MIJAMIN, x. 7.

Mibhar. Son of Haggeri (1 Chron. xi. 38), probably a corruption for 2 Sam. xxiii. 36, "of Zobah, Bani the Gadite." LXX. seemingly read, "Igal the brother of Nathan, *flower of the host*; *Bani the Gadite*."

Mibsam = *sweet odour*. **1.** Son of Ishmael (Gen. xxv. 13). Progenitor probably of a tribe dwelling in the part of Arabia yielding balsam and perfumes. **2.** Son of Simeon; named as his brother Mishma from the Ishmaelite M. (1 Chron. iv. 25.)

Mibzar. Duke or tribe prince of Edom or Esau (Gen. xxxvi. 42) at Hadar's death, = *fortress*. Comp. "the strong city" (*mibzar*), Ps. cviii. 10, lx. 9; Jer. xlix. 16.

Micah. **1.** Of mount Ephraim. [See JONATHAN.] The date of the event is implied as before Samson, for the origin of the name Mahaneh Dan occurs in this narrative (Jud. xviii. 12) and it is mentioned as already so named in Samson's childhood (xiii. 25 marg.). Josephus places the synchronous narrative of the Levite and his concubine at the beginning of the judges. Phinehas, Aaron's grandson, is mentioned (xx. 28). The narrative was written after the monarchy had begun (xviii. 1, xix. 1), whilst the tabernacle was still at Shiloh, not yet moved by David to Jerusalem (xviii. 31).

2. MICAH THE PROPHET. The oldest form of the name was *Micaiahu*, "who is as Jah?" (comp. MICHAEL.) In vii. 18 M. alludes to the meaning of his name as embodying the most precious truth to a guilty people such as he had painted the Jews, "who is a God like unto Thee that pardoneth iniquity," etc. Sixth of the minor prophets in the Heb. canon, third in the LXX. The Morasthite, *i.e.* of Moresheth, or Moresheth Gath (near Gath in S.W. of Judæa), where once was his tomb, but in Jerome's (Ep. Paulæ 6) days a church, not far from Eleutheropolis. M. prophesied in the reigns of Jotham, Ahaz, and Hezekiah, somewhere between 756 and 697 B.C. Contemporary with Isaiah in Judah, with whose prophecies his have a close connection (comp. iv. 1–3 with Isa. ii. 2–4, the latter stamping the former as inspired), and with Hosea and Amos during their later ministry in Israel. His earlier prophecies under Jotham and Ahaz were collected and written out as one whole under Hezekiah. Probably the book was read before the assembled king and people on some fast or festival, as certain elders quoted to the princes and people assembled against Jeremiah (xxvi. 18) Mic. iii. 12, "M. the Morasthite in the days of Hezekiah, and spake to all the people of Judah, Thus saith the Lord of hosts, Zion shall be ploughed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. Did Hezekiah put him . . . to death? Did he not fear the Lord and besought the Lord, and the Lord repented Him of the evil which He had pronounced against them?" The idolatries of Ahaz' reign accord with M.'s denunciations. He prophesies partly against Israel (Samaria), partly against Judah. Shalmaneser and Sargon took Samaria in the sixth year of Hezekiah (722 B.C.). The section in which is (i. 6) "I will make Samaria as an heap" was therefore earlier. The "high places" (ver. 5) probably allude to those in Jotham's and Ahaz' reigns (2 Kings xv. 35, xvi. 4). The "horses and chariots" (v. 10) accord with Jotham's time, when Uzziah's military establishments still flourished (2 Chron. xxvi. 11–15). Chaps. v. 12–14, vi. 16, "the statutes of Omri are kept and all the works of the house of Ahab," accord with the reign of Ahaz who "walked in the way of the kings of Israel" (2 Kings xvi. 3).

Divisions. The thrice repeated phrase "Hear ye" (i. 2, iii. 1, vi. 1) divides the whole into three parts. The middle division (iii.—v.) has Messiah and His kingdom for its subject. The first division prepares for this by foretelling the overthrow of the world kingdoms. The third division is the appeal based on the foregoing, and the elect church's anticipation of God's finally forgiving His people's sin completely, and restoring Israel because of the covenant with Jacob and Abraham of old. The intimations concerning the birth of Messiah as a child and His reign in peace, and Jacob's remnant destroying adversaries as a "lion," but being "a dew from the Lord amidst many people" (iv. 9—v. 5), correspond to Isa. vii. 14–16, ix. 6, 7. This middle section is the climax, falling into four strophes (iv. 1–8, iv. 9—v. 2, v. 3–9, v. 10–15). Chaps. vi., vii., form a vivid dialogue wherein Jehovah expostulates with Israel for their sinful and monstrous ingratitude, and they attempt to reply and are convicted (vi. 6–8). Then the chosen remnant amidst the surrounding gloom looks to the Lord and receives a surance of final deliverance. Zacharias (Luke i. 72, 73) reproduces the closing anticipation (Mic. vii. 16–20), "Thou wilt perform the truth to Jacob and the mercy to Abraham which Thou hast sworn unto our fathers from the days of old." Sennacherib's invasion is foreseen, i. 9–16; especially 13, 14, comp. 2 Kings xviii. 14–17. Jerusalem's destruction in iii. 12, vii. 13. The Babylonian captivity and deliverance in iv. 10, 1–8, vii. 11, confirming the genuineness of the latter half of Isaiah his contemporary, with whom M. has so much in common and who (xxxix.—lxvi.) similarly foretells the captivity and deliverance. The fall of Assyria and Babylon are referred to (Mic. v. 5, 6; vii. 8, 10). Hengstenberg thinks that Micaiah's words (1 Kings xxii. 28), "hearken, O people, every one of you," were intentionally repeated by M. to intimate that his own activity is a continuation of that of his predecessor who was so jealous for God, and that he had more in common with him than the mere name.

Style. His diction is pure and his parallelisms regular. His description of Jehovah (vii. 18, 19), "who is a God like unto Thee, forgiving?" etc., alludes to the meaning of his own name and to Exod. xv. 11, xxxiv. 6, 7, and is a fine specimen of his power and pathos. He is dramatic in chaps. vi., vii. His similarity to Isaiah in style is due to their theme being alike (Mic. i. 2, Isa. i. 2; Mic. ii. 2, Isa. v. 8; Mic. ii. 6, 11, Isa. xxx. 10; Mic. ii. 12, Isa. x. 20–22; Mic. vi. 6–8, Isa. i. 11–17). He is abrupt in transitions, and elliptical, and so obscure; the contrast between Babylon, which triumphs over carnal Israel, and humble Bethlehem out of which shall come forth Israel's Deliverer and Babylon's Destroyer, is a striking instance: iv. 8—v. 7. Pastoral and rural imagery is common (i. 6, 8; ii. 12; iii. 12; iv. 3, 12, 13; v. 4–8; vi. 15; vii. 1, 4, 14). Plays upon words abound (i. 10–15). [See APHRAH, BETHEZEL, MAROTH, ACHZIB, MARESHAH.]

N. T. quotations of M.: Matt. ii. 5, 6 (v. 2); x. 35, 36 (vii. 6); ix. 13 (vi. 6–8); Mark xiii. 12, Luke xii. 53 (vii. 6); John vii. 42 (v. 2); Eph. ii. 14 (v. 5).

3. The Reubenite Joel's descendant (1 Chron. v. 5). **4.** Mephibosheth's or Meribbaal's son (1 Chron. viii. 34, 2 Sam. ix. 12), MICHA. **5.** A Kohathite Levite, Uzziel's eldest son; nephew of Amram, and cousin to Moses (1 Chron. xxiii. 20, xxiv. 24, 25); the spelling varies in the two chaps. **6.** Abdon's father (2 Chron. xxxiv. 20); Achbor's, 2 Kings xxii. 12.

Micaiah, MICHAIAH. Son of Imlah (1 Kings xxii. 8). Consulted by Ahab at Jehoshaphat's request when undertaking the joint expedition against Ramoth Gilead, which Benhadad had engaged to restore (xx. 34). The 400 prophets whom Ahab gathered together to "inquire the word of *Jehovah*" (xxii. 5) were prophets of JEROBOAM'S [see] symbolic calf worship of *Jehovah* not of *Baal*. Jehoshaphat begged for some "prophet of Jehovah besides," unconnected with the calf symbolism forbidden by the second commandment. Ahab mentioned M., adding "I hate him, for he doth not prophesy good concerning me but evil" (comp. xxi. 20, Jer. xxxvi. 23). Ahab

had M. already in prison, as ver. 26 implies, "carry him back . . . prison." Josephus (Ant. viii. 15, § 6) says that it was M. who predicted ("in the word of Jehovah," Hag. i. 13) death by a lion to the neighbour who would not smite him, and who, disguised with ashes, under the parable of one letting go a prisoner entrusted to him made Ahab in his hour of triumph, when the mortification would be the greater, condemn himself out of his own mouth, to lose his life for letting Benhadad escape (1 Kings xx. 35–43). Zedekiah, one of the 400, at the gate of Samaria where the two kings sat in state, symbolically putting horns or iron spikes on his head, foretold the transfer of Ephraim's blessing (Deut. xxxiii. 17) to Ahab; "with the horns of the buffalo (or wild ox, *reem*) he shall push the people." So all the rest said, "go up and prosper." M., though prompted to imitate their prophecies of good, would say only what Jehovah said (Num. xxii. 38). Ironically and in parody he repeated at first their parrot-like cry, "go and prosper," to show Ahab how easy such prophesying is if worldly interest were one's aim. Then, being adjured in Jehovah's name, M. said "I saw all Israel scattered . . . as sheep that have no shepherd (quoted by the Lord Jesus Himself, Matt. ix. 36, as it is previously the basis of Ezek. xxxiv. 5, Zech. x. 2), and Jehovah said, these have no master (Ahab falling), let them return every man to his house." Instead of Moses' blessing on Ephraim awaiting Ahab, as Zedekiah had said, Moses' picture of what Israel would be at his death, "Jehovah's congregation as sheep having no shepherd," if no successor were appointed, would be realized (Num. xxvii. 17). Ahab, though he had asked M. to speak the truth, attributed it when spoken to M.'s ill will. M. therefore revealed the source unseen of the 400 prophets' falsehood; Jehovah, seen in real vision on His throne amidst His hosts, asked, who shall persuade Ahab to go up and fall at Ramoth Gilead? A lying spirit undertook to influence the 400 to Ahab's ruin (Zech. xiii. 2, 1 John iv. 6). The access of Satan to the heavenly court in O. T. times appears here and Job i. 6, ii. 1 (but comp. Rev. xii. 7–10 as to N. T. times). God said to the lying spirit, "go forth and do so." It was no invention of fancy, but a supernatural agency under Satan, by God's overruling appointment, which in righteous retribution gives over to a lie those who love not the truth (Jud. ix. 23; Job xii. 16; Ezek. xiv. 9; 2 Thess. ii. 11, 12). God does not will or tempt to evil (Jas. i. 13); but, as Ahab would not heed the true prophet, gives him over to the false (Rom. i. 24–28, ix. 17–23; Exod. vii. 3, 13, xiv. 4, 17, x. 20, 27). The words "thou shalt *persuade* and *prevail* also" show that the human will was left free; God makes one stage in the sinner's downward course the sequel and punishment of the foregoing one; Ahab *might* have resisted the tempter. Zedekiah, conscious that he had not invented his lying prophecy, smote M. on the cheek, asking "which way went the Spirit of Jehovah from me to speak unto thee?" "Thou shalt see in the day when thou shalt go into an inner chamber to hide," viz. from the vengeance of those misled by thee to their defeat. Ahab commanded, "take M. back unto Amon . . . in the prison, feed him with bread and water of affliction (in more severe imprisonment than before) until I come in peace." M. replied: "if thou return at all in peace Jehovah hath not spoken by me; hearken, O *nations*, every one of you"; appealing not only to Israel but to the *Gentile world*, to which Ahab had conformed, and which may heed, since Israel will not, so as when the event should come to pass to discern the truth of Jehovah (Mic. i. 2).

Micha. **1.** Mephibosheth's son [see MICAH]. **2.** Neh. x. 11. **3.** Neh. xi. 17, xii. 35; 1 Chron. ix. 15.

Michael=*who is like unto God?* **1.** Num. xiii. 13. **2.** 1 Chron. v. 13. **3.** 1 Chron. v. 14. **4.** 1 Chron. vi. 40. **5.** 1 Chron. vii. 3. **6.** 1 Chron. viii. 16. **7.** 1 Chron. xii. 20. **8.** 1 Chron. xxvii. 18. **9.** 2 Chron. xxi. 2–4. **10.** Ezra viii. 8.

THE ARCHANGEL (Dan. x. 13, 21, xii. 1; 2 Pet. ii. 11; Rev. xii. 7). On the meaning comp. Exod. xv. 11, Ps. lxxxix. 6–8. Contrast "who is like unto the beast?" (Rev. xiii. 4.) Some think that M. is the Son of God. Certainly the Angel of Jehovah, or Jehovah the Second Person, in pleading for Joshua the highpriest representing the Jewish church, uses the same rebuke to Satan as M. does in Jude 9, Zech. iii. 1–5. M. will usher in the coming resurrection by standing up for God's people, as peculiarly their champion (Dan. xii. 1, 2; x. 21), "*your* prince." "M. when contending with the devil about the body of Moses (which Jehovah buried, but which was probably translated shortly afterwards, for 'no man knoweth of his sepulchre'; hence he appeared in a body, as did Elijah, at the transfiguration; Satan, the accuser of the brethren, probably opposed his translation on the ground of his sins, but M. contended with him and prevailed) durst not (from reverence to Satan's former dignity, ver. 8) bring against him a railing accusation, but said, The Lord rebuke thee." This language suits an archangel rather than the Divine Son. But the connection of M. with the Son of God in name and some functions is intimate. The angel in Dan. x. 13 says that M. (apparently distinct from the Divine Son described ver. 5, 6, Rev. i. 13–15) as patron of Israel before God "helped" him, whilst "he was detained with the (angel of the) kings of Persia." Gesenius transl. *notharti* "I gained the ascendancy," viz. against the adverse angel of Persia, so as to influence the Persian kings to permit the Jews' return to Jerusalem. Ver. 21, "none holdeth with me in these things, but M. your prince," means that M. alone, with the angelic speaker, had the office of protecting Israel, the world powers were all against Israel. In the captivity, during the withholding of God's regular manifestations to Israel, those visions of angels come precisely when most needed. When the world powers seemed to have overwhelmed the kingdom of God so utterly, Israel needed to have her faith in God's promises of restoration reinvigorated by a glimpse into the background of history in the world of spirits, and to see there the mighty angelic champions who are on her side under the Son of God (2 Kings vi. 17).

Michaiah. [See MICAH, MICHA.] **1.** Neh. xii. 41. **2.** 2 Chron. xvii. 7. **3.** Son of GEMARIAH [see, and BARUCH and JEREMIAH] (Jer. xxxvi. 11–14). On hearing all the Lord's words, through Jeremiah, read by Baruch M. went down to the king's house, into the scribe's chamber where sat all the princes, and declared unto them all the words. It was to his grandfather Shaphan, Josiah's scribe, that HILKIAH [see] delivered the book of the law just found (2 Kings xxii. 10). **4.** Same as Maachah, Rehoboam's wife, Abijah's mother (2 Chron. xiii. 2).

Michal. 1 Sam. xiv. 49. Saul's younger daughter. Saul had promised David MERAB [see] the elder, but gave her to Adriel. Meanwhile M. loved David; and Saul on hearing of it from his attendants made it a trap for David (xviii. 21), saying, "thou shalt be my son in law *in a second way*," and requiring, instead of the dowry paid to the father according to Eastern usage, 100 Philistines' foreskins. The courtiers, by Saul's secret instructions, urged on David, who at first shrank from again subjecting himself to the king's caprice. David slew 200, and Saul gave him M.

She proved a true hearted wife, and saved her husband from Saul's messengers sent to slay him in the morning. Like "dogs" prowling about for prey "at evening," so they besieged David's house, awaiting his coming forth in the morning (Ps. lix. 6, 14, 15; agreeing naturally with 1 Sam. xix. 11). David sets his "watching" and "waiting upon God" against their "watching" and waiting to kill him. Title Ps. lix. 9, "because of his (the enemy's) strength"; see ver. 12 on Saul's "pride" roused to jealousy of David's fame, and Saul's "lying" accusation of treason against David. Saul's "wandering up and down" for help, when he sought the Endor witch, was the retribution in kind for his wandering up and down persecuting David (ver. 14, 15).

M. let him down through the window, and laid in his bed a lifesized teraphim image (Gen. xxxi. 19), and put a goat's hair cloth to cover the head and face from gnats, and the outer mantle (*beged*) over the body. Thus time was allowed for his escape to Samuel; and when Saul, impatient of waiting till he should come forth in the morning, sent messengers in the evening to take him, she first said he was sick; then on their return, with Saul's command to see and bring him in the bed, her trick was

detected and Saul upbraided her; but she said she was constrained by David's threats. Subsequently M. was married to Phaltiel of Gallim (1 Sam. xxv. 44, 2 Sam. iii. 15). After Saul's death M. and her husband went with the rest of the family to the E. of Jordan and was under Ishbosheth's rule. Thence she was brought to David by Abner, as the king made her restoration the one condition of a league and demanded her from Ishbosheth; so in spite of the tears of Phaltiel, who followed behind to Bahurim on the road up from the Jordan valley to Olivet, and was thence turned back by Abner, David's messenger; and the 20 men with Abner, whose puppet Ishbosheth was, escorted her. The forced parting with her last husband, and David's accession of wives, Abigail and Ahinoam, caused a coolness on her part after an interval of 14 years since she had enabled David to escape at Gibeah. His ardour for her was certainly at first the same, as his keenness to claim her proves; but she alienated him from her for ever by her cutting sneer when, after dancing with all his might before Jehovah, in a thin ephod with short shoulder dress, as representative of the priestly nation, stripped of royal robes in the presence of the great King, "he returned to bless his household"; instead of pious and affectionate congratulations at the bringing up of Jehovah's ark to Zion, already "despising him in her heart" she came out to meet him, and said in bitter irony, "how glorious was the king of Israel to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself!" M. had teraphim (1 Sam. xix. 13), but like Saul she had no regard for Jehovah's ark (1 Chron. xiii. 3), and was offended at the king because in pious enthusiasm he humbled himself to the level of the priests and nation before Jehovah. David replied, mortifying her pride as a king's daughter: "it was before Jehovah *who chose me before thy father* and before all his house, to appoint me ruler over the people of Jehovah, Israel; therefore will I play (or, *have I played*) before Jehovah, and I will be yet more vile . . . and base in my own sight; and *along with* (Heb.) the maidservants which thou hast spoken of, *along with* them shall I be had in honour," viz. *of Jehovah*. Probably a band of damsels playing on timbrels accompanied David whilst dancing in procession, as in Ps. lxviii. 25, "among the damsels playing with timbrels"; the words "*them were*" of A. V. should be omitted, as not in the Heb. Blunt thinks that M. meant by the "handmaids" her hated rivals Abigail and Ahinoam, and that the gravamen of her pretended concern for his debasement rested here. Saul's pride and disregard of Jehovah caused his rejection, as now the same sins cause the rejection of M.; just as, on the contrary, David's humility and piety toward Jehovah brought him honour before Jehovah. Therefore he is content to be held still more vile than M. held him, and to be base in his own sight (Ps. cxxxi. 1), in order that thereby he may be honoured by Jehovah (Matt. xxiii. 12). So M. was childless till her death, the nature of her punishment being appropriate to her transgression. MERAB [see] is probably the true reading for M. in 2 Sam. xxi. 8. Otherwise "brought up" must mean that M. reared the children after their mother Merab's death.

Michmash. 1 Sam. xiii., xiv. Now *Mukhmas*, a poor village of grey huts and ruins, seven miles N. of Jerusalem; on the northern edge of the *wady Suweinit*, the main pass between the central highlands where M. stands and the Jordan valley at Jericho. Opposite M. on the other side of the ravine was Geba (*Jeba*) where was the Philistine garrison, and behind this Gibeah. JONATHAN [see] smote the garrison or officer. The Philistines swarmed up from their seacoast plain, and occupied M., so that Saul had to retire to Gilgal near Jericho. Then followed Jonathan's bold enterprise, which issued in their rout, from M., the farthest point E., to Ajalon on the W. The battle also passed over to Bethaven (Bethel) four miles N. of M. (ver. 23.) Josephus (Ant. vi. 6, § 2) says that the part of M. held by them consisted of three summits, entrenched by a line of rocks, and ending in a long sharp precipice almost impregnable; here Jonathan and his armourbearer clambered up at their invitation. Just as 1 Sam. xiv. 4 describes, there is what was once a sharp "toothlike rock" on one side of the gorge between the armies, answering to Bozez (*shining*), and another on the other answering to Seneh (*thorn*). The more timid of the Israelites emerged from the holes (which give M. its name="hidden"; others derive it from *Chemosh*, marking a Moabite invasion at some time) to join in the pursuit.

Sennacherib long after, advancing from the N., left his heavy baggage ("carriages") at M., and crossing the pass lodged for the night at GEBA [see] (Isa. x. 28, 29). Kitchener suggests that Khirbet Haiy is the site of Ai. It is hardly one mile S.E. of M. on the old road from Jericho into the interior, and so the first stronghold Joshua would have to overcome. A plain to the N. was the battlefield; and there is room for ambush to hide without being seen by the men of Bethel. M. and Ai are closely connected. After the captivity 122 men of M. reoccupied their old dwelling (Ezra ii. 27, Neh. vii. 31). Here Jonathan Maccabeus had his seat of government (1 Macc. ix. 73). Eusebius and Jerome (Onomasticon) mention M. as near Ramah.

Michmethah. A landmark between Ephraim and Manasseh W. of Jordan, on the E. of and facing Shechem (Josh. xvii. 7); but xvi. 6 says Ephraim's border went out toward the sea to M. on the N. side; Grove supposes a gap between ver. 5 and 6.

Michri. 1 Chron. ix. 8.

Michtam. In the titles of David's Psalms xvi., lvi.—lx. Not "golden" as marg., but a "secret," conducting us into the depths of the Divine life, "the secret of Jehovah" which is "with them that fear Him" (Ps. xxv. 14); from Heb. "katham" *to conceal*, Arabic *katama*. David delighted in enigmatical titles. Less pointedly Gesenius explains it "writing," *miktab* (Isa. xxxviii. 9).

Middin. One of the six cities of Judah in the wilderness (*midbar*, Josh. xv. 61, including the waste on the upper level, the cliffs, and shore of the lake). *Um el Bedun* valley, S.W. of the Dead Sea, bears traces of the name. Conder (Pal. Expl., July 1875) identifies it with Khirbet *Mird*, one of the six cities of the midbar or desert, on the edge of the Bukeia, E. of Mar Saba.

Midian = *strife*. Abraham's son by Keturah (Gen. xxv. 2). The race occupied the desert N. of Arabia, and southwards the E. of the Elanitic gulf of the Red Sea; northwards, along the E. of Palestine. The oases of Sinai too were included in their "land," because they had pasturage stations there. As merchants passing through Palestine from Gilead to Egypt, they bought Joseph from his brethren (Gen. xxxvii. 28). They are there called ISHMAELITES [see], though Ishmael was *Hagar's* son not Keturah's. But being close neighbours, and akin on their common father Abraham's side, and joined in caravans and commercial enterprises, Ishmael, the name of the more powerful tribe, was given as a general name for both and for several smaller associated tribes (comp. Jud. viii. 1 with 24). Moses fled to the land of M. (Exod. ii. 15, 16, 21; iii. 1), in the pastures near Horeb, and married a daughter of the priest of M. They were joined with Moab in desiring Balaam to curse Israel (Num. xxii. 4, 7; xxv. 6, 15, 17, 18), and then in tempting Israel at Shittim to whoredom and idolatry with Baal Peor. So, by Jehovah's command, 1000 warriors of every tribe, 12,000 in all, of Israel "vexed and smote" their five kings (Zur included, father of Cozbi the Midianite woman slain with Zimri by Phinehas in the act of sin) and Balaam the giver of the wicked counsel which brought Jehovah's wrath on Israel for the sin (xxxi. 2–17). Their males and any women that knew man carnally were slain, and their cities and castles burnt. Their inferior position as tributary dependants on Moab accounts for their omission from Balaam's prophecy.

[On Israel's oppression by Midian (Jud. vi., vii., viii.), and deliverance, see GIDEON.] A considerable time must have elapsed to admit of their recovery from the blow inflicted by Moses. M. by its consanguinity was more likely to corrupt Israel than the abhorred Canaanites. The defeat by Gideon was so decisive that M. never afterwards appears in arms against Israel; symbolising Messiah's, Israel's, and the church's final triumph over the world: Isa. ix. 4, Hab. iii. 7 "the curtains (tents) of M. tremble." Though nomadic as the Bedouins they yet settled in the land of Moab, occupying Sihon's "cities" and "goodly castles," which they did not build (probably the

more ancient ones in the *Lejah* are as old as Sihon and M.), and retaining beeves, sheep, and asses, but not camels, which are needless and unhealthy in a settled state. In their next raids on Palestine in Gideon's days they appear as nomads with countless camels. The "gold, silver, brass, iron, tin, and lead" (Num. xxxi. 22) taken by Moses, along with the vast number of cattle and flocks, accord with the picture of their wealth in Judges (vi. 4, 5; viii. 21–26), partly pastoral, partly gold, and the metals obtained either by plunder or by traffic with Arabia. [See MINES.] Traces of the name M. appear in Modiana E. of the Elanitic gulf, mentioned by Ptolemy (vi. 7). Also the *Muzeiny* Arabs W. of the gulf of Akabah. Moses' entreaty of Hobab illustrates their wandering habits. [See PARAN, KENITE.]

Midwives. Egyptians: transl. Exod. i. 15 "midwives *of the Hebrew women*," for Pharaoh would never employ *Hebrew* women to destroy the males of *their own* nation; the answer of the midwives implies they were used to attend *Egyptian* women (Exod. i. 19). Egyptian women rarely employ them, and only in difficult cases. Much less did the Hebrews who were still more "lively." Two sufficed: Puah (from the Egyptian *pa*, with ר determination, "child bearing") and Shiphrah ("prolific," also Egyptian, *cheper*). Aben Ezra makes these two "*chiefs* over all the midwives, who were more than 500." Pharaoh probably only desired to kill the males of the *chief* Hebrews, who alone would call in midwives.

The "stools" (lit. *two stones*) mean the peculiar seat on which the mothers sat for parturition, as represented on monuments of the 18th dynasty, and still used in Egypt, called now *kursee elwiladee* (Lane, Mod. Eg. iii. 142). Lepsius (Denkmaler) copies the representation of the birth of the eldest son of Thothmes IV. on the walls of Luxor. The queen receives the god Thoth's announcement of the coming birth; she is placed on a stool, two midwives chafe her hands, and a third holds up the babe (Sharpe's Hist. Eg. i. 65).

God rewarded the midwives by "making them houses," *i.e.* by their marrying Hebrews and becoming mothers in Israel (2 Sam. vii. 11, 27).

Migdal El = *the tower of God.* A fortified town of Naphtali (Josh. xix. 38). Possibly now *Mujeidel*, left of *wady Kerkerah*, eight miles W. of *Yarun* (Iron) and six of *Hurah* (Horem).

Migdal Gad. An old sanctuary, probably of Gad, the god of fortune; in the shephelah or low rolling hills of Judah (Josh. xv. 37).

Migdol=*a tower.* Exod. xiv. 2. Now *Bir Suweis*, two miles from Suez, *having wells of water*, for Magdal or Maktal (=M.), visited by Sethos I. returning from a Syrian campaign, was built *over a large well* (Chabas, Voyage d'un Egyptien, 286). Israel encamped between M. and the sea. [See EXODUS.] M. thus was between Pihahiroth and Baalzephon. Mentioned also in Jer. xliv. 1, xlvi. 14; Ezek. xxix. 10, "I will make Egypt desolate from M. (in the extreme N., transl. so for 'tower') to Syene" (Seveneh in the farthest S.); SOXXX.6.

Migron=*precipice.* Near Saul's city Gibeah, on the edge of its district (1 Sam. xiv. 2); here he sat under a pomegranate with Ahiah the priest and his little army of 600. Mentioned again (unless it be a distinct M.) in Sennacherib's march towards Jerusalem from the N. (Isa. x. 28, 29.)

Mijamin. **1.** [See MIAMIN.] **2.** 1 Chron. xxiv. 9.

Mikloth. **1.** 1 Chron. viii. 29, 32; ix. 37, 38. **2.** Ruler or commander (*nagid*) of the second division of David's army under Dodai (1 Chron. xiii. 1, xxvii. 4).

Mikneiah. 1 Chron. xv. 18, 21.

Milalai. Neh. xii. 35, 36.

Milcah=*queen*, or Chald. *counsel.* **1.** Haran's daughter and Nahor's wife; mother of Bethuel, and grandmother of Rebekah (Gen. xi. 29, xxii. 20–23). **2.** Num. xxvi. 33, xxvii. 1.

Milcom. 1 Kings xi. 5, 33. [See MOLOCH.] Called also Malcham (Zeph. i. 5).

Mile. A Roman measure, 1618 yards, only in Matt. v. 41. Roman milestones are still seen here and there in Palestine. *Our* mile is 1760 yards.

Miletus. Acts xx. 15, 17; where Paul on his third missionary journey (A.D. 51) assembled and addressed the elders of Ephesus, 25 miles distant to the N. M. was a day's sail from Trogyllium (ver. 15) and in the direct course for Cos (xxi. 1). He visited M. again before his last imprisonment, and left Trophimus there sick (2 Tim. iv. 20 where it ought to be Mile*tus* not Mile*tum*). On the Mæander, anciently capital and chief seaport of Caria and Ionia, subdued by Crœsus, then by Persia. Now, owing to the alluvial deposits of the river, it is ten miles inland; even in Paul's time it was no longer on the sea, as ver. 38 implies, "they accompanied him unto the ship." There are ruins of the theatre, one of the largest in Asia Minor. Also of a ruined church said to have been preached in by St. John (?). Now *Palatia.* The coin of M. has a lion

COIN OF MILETUS.

looking back at a star. Strabo mentions its four harbours. M. was for a long period the seat of a bishopric.

Milk. Children's food everywhere (1 Pet. ii. 2; 1 Cor. iii. 2; Heb. v. 12). In the East a leading element in men's diet also. "A land flowing with milk" symbolises abundance (Exod. iii. 8, Deut. vi. 3). *Chalab*, "milk," means *fatness*, fresh milk; *chemah* is milk coagulated, and is transl. in A.V. "butter"; rather *leben*, an Eastern preparation of milk (Jud. iv. 19, v. 25). Emblem of gospel blessings (Isa. lv. 1). In Job xxi. 24 transl. for "breasts" "his milk vessels (Lee: Umbreit, his watering places for his herds) are full of milk." Also xx. 17, xxix. 6, "I washed my steps with butter," *i.e.* wherever I stepped the richest plenty flowed for me. Isa. lx. 16, "thou shalt suck the milk of the Gentiles," *i.e.* draw to thyself all their riches, or have them completely subject (Ezek. xxv. 4). The milk of sheep, camels, goats, and cows was used (Deut. xxxii. 14; Gen. xxxii. 15; Prov. xxvii. 27); "butter" in our sense occurs Prov. xxx. 33. The *leben* keeps for a considerable time, and so was suited to David's weary followers (2 Sam. xvii. 29). When the abundance of milk was due to the absence of tillage and of men to cultivate the lands, it was predicted as a scourge consequent on hostile invasion (Isa. vii. 22). Still offered in hospitality to the passing stranger, as by Abraham, Gen. xviii. 8.

Mill. In the East two circular stones (*reechahim*), 2 ft. diameter, the lower fixed, and with the upper surface slightly convex, fitting into the upper stone's concavity. This stone has a hole through which the grain

HAND MILL.

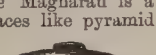
passes, above a pivot rising from the lower stone. About the pivot the upper stone (*recheb*, "the rider") is turned by a handle. Being moveable it could be thrown as a missile (Jud. ix. 53 Gesenius transl. "a *cut piece* of millstone," not a fragment, but the whole with its carefully cut surface; Rev. xviii. 21). *Two women* (Matt. xxiv. 41) facing one another, seated on the ground, both turned it round by the handle, the one supplying the grain through the hole. It was hard servile labour (Exod. xi. 5; Jud. xvi. 21; Isa. xlvii. 1, 2; Lam. v. 13). The mill stones were so essential for preparing food that they were forbidden to be taken in pledge (Deut. xxiv. 6). The cessation of the sound of grinding was a sign of desolation (Jer. xxv. 10; Rev. xviii. 22; Eccles. xii. 3, 4, "the grinders cease because they are few . . . the sound of the grinding is low"). Larger millstones were turned by asses; Matt. xviii. 6 "an ass millstone" (Gr.).

Millennium. [See THOUSAND.]

Millet. Ezek. iv. 9, *dochan*, the *Panicum miliaceum.* Others say the *Sorghum vulgare*, or *dourrha.*

Millo. Heb. "THE Millo." On taking the Jebusites' citadel David "built the city (Jerusalem) from the Millo round about" (2 Sam. v. 9, 1 Chron. xi. 8). Solomon raised his levy to repair Millo (1 Kings ix. 15, 24; xi. 27). So Hezekiah (2 Chron. xxxii. 5). It was part of "the city of David" [see JERUSALEM]. LXX. transl. Millo "the citadel." Probably an aboriginal term adopted by Israel. Near the Tyropœon valley, dividing Jerusalem (2 Kings xii. 20). Probably a *tower*; for in Jud. ix. 6, 46, 49 Millo is interchanged with Migdal, "a tower." The name may mean *filling*; it filled up (completed) the fortification of the city of David. On the N.W. corner of the wall, on the slope of the Tyropœon valley, where Zion had least height and needed strengthening.

Mines. [See METALS.] Job (xxviii. 1–11) graphically describes mining operations in his times. "He (man) setteth an end to darkness" by exploring with torches the darkest depths, "and searcheth out all perfection the stones of darkness," rather "searches out to the utmost perfection the stones of (embedded in) darkness," *i.e.* in the dark earth. Three mining hardships follow: (1) "the flood breaketh out from the inhabitant," a stream breaks out at the side of the strange new comer, viz. the miner; but Gesenius, "a shaft (gully-like pit) is broken open far from the inhabitant" of the earth. (2) "Forgotten (unsupported) by the foot they hang" (not as A. V. "they are dried up,"), viz. by ropes; "far away from men they move with uncertain steps," lit. *they stagger*. "As for the earth's surface, out of it cometh bread" by tillage; "whilst under it fire (*i.e.* stones glowing like fire, Ezek. xxviii. 14) is turned up"; Umbreit, "it is turned up by fire" used in mining; Maurer, "as it were by fire." "There is a path which no fowl (eagle) knoweth," *i.e.* the miner penetrates where the birds of keenest sight cannot see, he ventures where the daring "lion's whelps tread not" after their prey. "He puts forth his hand (to cleave) the flint rock." "He cuts channels among the rocks" to drain off the waters, then "his eye seeth every precious thing." "He restrains the streams from weeping"; poetically for *the trickling rills*, which hinder mining. Relics of most ancient Egyptian copper mines are found in the peninsula of Sinai, at the wady Magharah, "the valley of the cave." Hieroglyphic inscriptions remain on the freestone cliff whence the Egyptian colony extracted copper. Under Manetho's fourth dynasty, which erected the great pyramid of Gizeh, copper mines were worked by a colony (Lepsius). In the Magharah tablets the cartouche of Suphis the builder of the great pyramid is supposed to be read. Opposite Magharah is a fortress with terraces like pyramid steps, supposed to be for the protection of the miners. Hammers of green porphyry within, and reservoirs for water, are found. Ancient furnaces remain; and near the Red Sea piers for shipping the metal at Abu Zelimeh. In the granite mountains E. of wady Mokatteb mines are found; and smelting furnaces and slag in the wady Nasb. Remains of the miners' huts are at Surâbit el Khâdim. The quartz was broken very fine and ground to powder in mills, to separate the gold from the stone and earth. To refine it, the cupelling process with lead fused with the gold, the whole being blown upon with the bellows, was employed (Ps. xii. 6; Jer. vi. 28–30; Ezek. xxii. 18–22). In Mal. iii. 2, 3, "He shall sit as a refiner of silver," the allusion is to the refiner sitting to watch the orange colour of the melting alloy upon the cupell becoming gradually lighter in appearance until it entirely passes away, and he sees his image reflected in the glowing mass as in a highly polished mirror; until then he adds more lead and applies the bellows to blow upon it; but when he is satisfied he removes the metal from the furnace. So the Lord in purifying His elect (Rom. viii. 29; Job xxiii. 10; Ps. lxvi. 10; Prov. xvii. 3; Isa. xxvii. 8, xlviii. 10) keeps them in the furnace only until they reflect His image (Heb. xii. 10, 1 Pet. i. 7). He *sits* to His work, not perfunctorily, but with patient love and unflinching justice. He adjusts the fire's intensity and duration with nicest adaptation to His child's spiritual need (1 Cor. x. 13).


ASSYRIAN STONE HAMMER.

Tartessus of Spain was near the silver mountain Orospeda, where the metal workers had the art of "spreading silver into plates" (Jer. x. 9). In Prov. xvii. 3, "the fining pot for silver, and the furnace for gold," etc., the sense is, men can test and purify silver in the *crucible*, and gold in the *furnace*, but the hearts Jehovah (alone) trieth. Sulphuric acid now is used to part silver from gold; possibly some such process was then known. How Moses "ground to powder" the gold calf we know not; whether by natron, or tartaric acid, which we employ. High skill at all events is implied in Deut. ix. 21, "very small as dust"; he burnt it in the fire first, and strawed the gold dust on the water and made the Israelites drink it; illustrating the spiritual principle that sinners must "eat the fruit of their own ways" (Prov. i. 31, xiv. 14, xxii. 8; Job iv. 8; Isa. iii. 11; Jer. ii. 19, vi. 19).

Tin is mentioned among Midianite spoils; doubtless obtained from Cornwall and Spain through the Phœnicians. Iron abounds in the rocks of the Holy Land; the Hebrews probably acquired in the Egyptian iron furnaces the art of working it, by some such process as the Indians used from the earliest times (Deut. iv. 20). The speedy decomposition of iron accounts for our not finding Egyptian iron weapons of the earliest times. The difficulty of smelting iron, and the intense heat required, would cause bronze to be preferred, whenever it sufficiently answered the purpose required. Herodotus mentions iron tools as used in building the pyramids. Iron and copper mines of old times are found in the Egyptian desert, and on the tombs about Memphis butchers are depicted sharpening their knives on *blue* bars of steel.

EGYPTIAN KNIVES.

Mingled people. Jer. xxv. 20. Pharaoh Hophra's mercenaries; whose employment provoked the native Egyptians to overthrow him (Ezek. xxx. 5). *Ha'ereb* in Exod. xii. 38 also. [See MIXED MULTITUDE.]

Miniamin. 1. 2 Chron. xxxi. 15. 2. Neh. xii. 41.

Minister: *meshareth*. As Joshua was to Moses (Exod. xxiv. 13, Josh. i. 1), and Elisha's "servitor" (2 Kings iv. 43). The king's subordinate attendants, as "servants" are higher officials (1 Kings x. 5). The angelic attendants of the heavenly King (Ps. civ. 4). The priests and Levites, "ministers of our God" (Isa. lxi. 6).

In N. T. *leitourgos* is a public administrator, civil as the magistrate (Rom. xiii. 4, 6), or sacerdotal as the Aaronic priests were (Heb. x. 11) and as Christ was (Heb. viii. 2), and as Paul *figuratively* was, presenting as a sacrifice before God the Gentiles converted by his ministry of the gospel (Rom. xv. 16) and their faith (Phil. ii. 17), and as Christians minister their alms (Rom. xv. 27, 2 Cor. ix. 12). *Liturgy* at Athens meant *public service* rendered gratuitously to the state; hence the sense of *public Divine service* (not restricted to *sacrifice*, Luke i. 23): Acts xiii. 2. *Hupeeretes* is a greater man's *personal attendant* (lit. the *rower under* the steersman) or *subordinate in waiting*, as Mark was to Saul and Barnabas (ver. 5); also (Luke i. 2, Acts xxvi. 16) interchanged with *diaconos* (1 Cor. iv. 1, iii. 5), both applied to Paul. *Diaconos* is also applied specially to *deacons* as distinguished from presbyter bishops (Phil. i. 1, 1 Tim. iii. 8–13).

Minni. Lower or lesser Armenia (Jer. li. 27). *Minnai* in the Assyrian inscriptions near lake Urumiyeh (Rawlinson, Herodot. i. 464). Van was its capital. Conquered by Tettarassa, general of Tetembar II., the Assyrian king whose wars are recorded on the black obelisk in British Museum.

Minnith. An Ammonite city, the limit of Jephthah's slaughter, near "the plain (meadow) of vineyards," Abel Ceramim (Jud. xi. 33), afterwards belonging to Israel; famous for wheat (Ezek. xxvii. 17). At the fourth milestone from Heshbon to Philadelphia (Ammon); Euseb., and Jerome, Onomasticon.

Minstrel. A player upon the harp or *kinnor* (1 Sam. xvi. 16, xviii. 10, xix. 9). Elisha called for a minstrel to withdraw his mind from the outer world, so that his spirit might be in a state to receive the Divine revelation (2 Kings iii. 15). Music was often so used to prepare the frame for spiritual influences (1 Sam. x. 5–11) and to soothe an evil spirit of excitement, as when David played to calm Saul. In Matt. ix. 23 the "minstrels" were flute players employed as professional mourners at a funeral (Eccles. xii. 5, Jer. ix. 17–20, 2 Chron. xxxv. 25).

Mint. Gr. *mintha*, *hedu-osmon* (sweet smelling herb), of the order Labiatæ. A carminative in medicine and a condiment in cookery. Tithed scrupulously by the Pharisees (Matt. xxiii. 23, Luke xi. 42). Our use of mint with roast lamb may be a relic of Israel's eating the passover with bitter herbs.

MINT.

Miphkad. A gate of Jerusalem

(Neh. iii. 31), in the wall of Zion, the city of David [see JERUSALEM]. It means *judgment* but is transl. "number" 1 Chron. xxi. 5, 2 Sam. xxiv. 9.

Miracles. Three distinct N. T. Gr. words represent miracles: *seemeion*, "a sign"; *teras*, "a prodigy"; *dunamis*, "a mighty work." LXX. use *seemeion* and *teras* for Heb. *oth* and *mopheth* (Exod. vii. 9). *Seemeion*, "sign," views the miracle as *evidence* of a Divine commission: John iii. 2, "no man can do these *signs* (Gr.) which Thou doest except God be with him" (ix. 30, 33; xv. 24; Luke vii. 19–22); *teras*, "prodigy" or "wonder," expresses the effect on the spectator; *dunamis*, "mighty work," marks its performance by a superhuman power (Acts ii. 22; 2 Cor. xii. 12; 2 Thess. ii. 9). The "sign" is God's seal, attestation, or proof of a revelation being genuine. Jesus' miracles were not merely *wonders* but *signs*; signs not merely of His power, but of the nature of His ministry and of His Divine person. A grand distinction peculiar to Christianity is, it won the world to it in an age of high civilization, through a few preachers of humble position, *on the evidence of miracles*. Basing its claim on miracles the creed of the slave became eventually the faith of the Cæsars. Mahomet on the contrary, even in a half enlightened age and country, pretended no miracle. Christ and His apostles still less than Mahomet among friends would have dared to allege miracles, in the midst of hostile Jews and sceptical Romans, unless they were true. This claim is the more striking, since John the Baptist, though coming "in the spirit and power of Elias," the great miracle worker of the O. T., never claimed miraculous power; so far is Scripture from indiscriminately gratifying men's love of the marvellous at the cost of truth. Similarly Abraham, David, and other O. T. heroes never appear as miracle workers.

Early Christian writers, Justin Martyr, Tertullian, and Origen, occasionally appeal to miracles in proof of Christianity; but state that their heathen opponents, admitting the facts, attributed them to magic; which accounts for the fewness of their references to miracles. The Jewish writings, as the Sepher Toldoth Jeshu, also the extant fragments of Celsus, Porphyry, and Julian, admit the *fact* of the miracles, though ascribing them to magic and evil spirits. In the case of the resurrection (Matt. xxviii. 11–15) and the cure of the blind man (John ix.) the Jews made a self confuted charge of fraud. The early Christian apologists allege in support of Christianity: (1) the greatness, number, completeness, and publicity of the miracles; (2) the beneficial tendency of the doctrine; (3) the connection of the miracles with prophecy and the whole scheme of redemption from Adam to Christ. The miracles must have been altogether different from the wonders of exorcists, magicians, etc.; else they would not have gained for the gospel so wide and permanent an acceptance. The effect of Philip's ministry on the Samaritans, in opposition to Simon Magus (Acts viii.), proves this. The holy character of Christ and His apostles, and the tendency of Christianity to promote truth and virtue, are against the origination of the miracles from evil spirits or jugglery.

In the fourth century miracles had ceased (Chrysostom on 1 Cor. xi.—xiii.); in the third, miracles are alleged, but are suspicious, as wrought among those already believing and predisposed to accept prodigies credulously. The ecclesiastical miracles are not attested by inspired writers. The apostles alone could transmit the power of working miracles to others. Cornelius was an exception, being the firstfruit of the Gentiles. But Philip could not impart it; Peter and John must come to confer on his Samaritan converts miraculous gifts, by laying on of hands (Acts viii. 15–20, x. 44–46, xix. 6; Mark xvi. 17, 18). Christianity being once proved and attested to us, the analogy of God's dealings leads us to expect He would leave it to make its way by ordinary means; the edifice being erected, the scaffolding is taken down; perpetual miracle is contrary to His ways. The ecclesiastical miracles alleged are *ambiguous*, or *tentative*, or *legendary*, *i.e.* resembling known products of human credulity and imposture. Many are childish, and palpably framed for superstitious believers, rather than as evidences capable of bearing critical scrutiny. Most of them are not told till long after their presumed occurrence. Herein the N. T. miracles wholly differ from them. The Christian miracles are: (1) Recorded by *contemporaries*. (2) In the same country. (3) Not based on transient rumour, but confirmed by subsequent investigation, and recorded in independent accounts. (4) Not *naked* history, but the history combined with the institution and with the religion of our day, as also with the time and place of the miracle recorded and of Christianity's origin. (5) With particular specification of names, places, dates, and circumstances. (6) Not requiring merely *otiose assent*, as the popular superstitions on which nothing depends, but claiming to regulate the opinions and acts of men. (7) Not like popish miracles in popish countries, in affirmation of opinions already formed, but wrought amidst enemies, converting men from their most cherished prejudices; there was no anterior persuasion to lay hold of, Jesus' miracles gave birth to the sect; frauds might mix with the *progress*, but could not have place in the *commencement* of the religion. (8) Not an imaginary perception, as Socrates' demon; the giving sight to the blind leaves a lasting effect; in those of a *mixed* nature the principal miracle is momentary, but some circumstance combined with it is permanent; Peter's vision might be a dream, but the message of Cornelius could not, the concurrence could only be supernatural. (9) Not tentative, where out of many trials some succeed, as the ancient oracles, cures wrought by relics, etc. (10) Not doubtful miracles, as the liquefaction of St. Januarius' blood, cures of nervous ailments. (11) Not stories which can be resolved into exaggerations. (12) Not gradual, but instantaneous for the most part (Luke xviii. 43); not incomplete; not merely temporary, but complete and lasting. (13) Witnessed to at the cost of suffering and death. (Paley, Evid. Christianity.)

A miracle is not a "violation of the laws of nature" (Hume), but the introduction of a new agent. Such introduction accords with human experience, for we see an intelligent agent often modifying the otherwise uniform laws of nature. "Experience" informs us of human free will counteracting the lower law of gravitation. Infinitely more can the Divine will introduce a new element, counteracting, without destroying, lower physical law; the higher law for a time controls and suspends the action of the lower. Or, "law" being simply the expression of God's will, in miracles God's will intervenes, for certain moral ends, to suspend His ordinary mode of working. The wise men following the star, and then receiving further guidance from the Scripture word, illustrate the twofold revelation, God's works, and God's word, the highest guide. Both meet in the Incarnate Word (Matt. ii.; 2 Pet. i. 19–21). As disturbance has entered the world by sin, as nature visibly attests, God must needs miraculously interfere to nullify that disturbance.

Hume alleged against miracles their *contrariety to "experience,"* and that experience shows testimony to be often false. But "experience" is not to be limited to *our* time and knowledge. The "experience" of *the witnesses for Christianity* attests the truth of miracles. However improbable miracles are under ordinary circumstances, they are probable, nay necessary, to attest a religious revelation and a Divine commission. "In whatever degree it is probable that a revelation should be communicated to mankind at all, in the same degree is it probable that miracles should be wrought" (Paley, Evid.). That they are out of the ordinary course of nature, so far from being an objection, is just what they need to be in order to be fit signs to attest a revelation. It is as easy to God to continue the ordinary course of the rest of nature, with the change of one part, as of all the phenomena without any change. It is objected, miracles "interrupt the course of nature." But as that course really comprises *the whole series of God's government of the universe*, moral as well as physical, miracles are doubtless included in it. In this point of view Bishop Butler remarks, nothing less than another world, placed in circumstances similar to our own, can furnish an argument from analogy against the credibility of miracles. They have some known general laws, *e.g.* they are infrequent, they are signs attesting a revelation; and probably have other laws as yet unknown. The testimony to Christian miracles is that of concurrent and contemporaneous witnesses. The religion so

attested specifically differs from the false religions which false miracles have been alleged to support. To draw from the latter a reason against the former is utterly illogical. The argument is the other way, viz., since palpably false religions were propped up by false miracles a pure religion like Christianity is not likely to rest on false miracles. In estimating the value of the testimony to Christ's miracles it is to be remembered *there is no counter testimony*. The unbelieving Jews admitted them, but attributed them to Satan. Jesus replied, Satan would never help to overthrow his own kingdom.

Besides the evidential value of miracles, they are intimately and internally connected with Christianity as a new creation springing from God manifest in the flesh. That the new creating powers brought into the world in Christ should manifest themselves in miraculous agencies was a necessary consequence of His own manifestation or epiphany. The redemption of mankind from sin was typified, and its earnest given, in the redemption of individuals from the ailments which are sin's consequences. Christ's "bearing our griefs and carrying our sorrows" in His own assumed manhood guaranteed His healing human sicknesses and infirmities. The miracle of active compassion necessarily flowed from His Divine power and human sympathy combined in His incarnation, of which the atonement is the crown (Matt. viii. 17, Isa. liii. 4).

The history and separate existence of the Israelite church (the sole instance of a pure theism in the ancient world) it is impossible to explain without accepting the miracles which the same Scripture records; so Christianity and christendom can only be explained by accepting the miracles which introduced them. Both dispensations were inaugurated by miracles, and then mainly left to ordinary providence; only that the O. T. church, at times when surrounding heathenism, as in Elijah's times, threatened to swamp it, was vindicated by miracles. Its miracles are miracles of *power*, to impress a rude age; the N. T. miracles were miracles of love. The O. T. miracles were for the foe's destruction; Christ's were miracles of mercy, except the withering of the figtree and the sending the demons into the swine to perish, both symbolical lessons of warning to man. Many miracles were typical; as the "tongues" manifested the universality of the Christian dispensation designed for every tongue, so counterworking the division of man from man through the confusion of tongues at Babel; the casting out of demons symbolises Christ's coming "to destroy the works of the devil." Miracles thus were manifestations of the Holy Spirit's presence and operation in the church. The O. T. miracles attested God's presence as King of the theocracy; though this involved a continual series of miracles, yet as the theocracy was temporary and local those miracles did not violate God's *ordinary* government of the *world* by the laws of nature. The Christian miracles on the contrary, as attesting a permanent and universal dispensation, were properly limited to its commencement. Christ wrought His miracles more for others' preservation than His own. Christ's mission, doctrine, and life, and Christ's miracles mutually depend on one another. Those were worthy objects for which to suspend the so called (lower) laws of nature, and they illustrate the new spiritual and material creation which He introduces into our fallen world. Therefore that His miracles were false would be far harder to believe than that the testimony which supports them is true.

Pritchard observes, Christ's miracles, as His parables, go on the principle of *the law of continuity of the human with the Divine*. So the ten Egyptian plagues have a demonstrable connection with Egyptian phenomena, in most cases not reversing, but developing, nature's forces for a foretold particular end and at a defined time. [See EGYPT, EXODUS.] Thus the first plague turning the Nile to blood answers to the natural phenomenon of the water becoming, before the rise, first green, then clear yellow about the 25th of June, and gradually ochre red through microscopic cryptogams and infusoria, at times smelling offensively (Exod. vii. 17–21). The supernatural element was the *sudden change at Moses' word and act*, killing the fish and making the water unfit for use, results not following the ordinary discolouration. So the frogs, accordant with natural phenomena usual in September, but miraculous in extent, intensity, and connection with Moses' word and act. So the dust, or black fertile soil of the Nile basin, called "chemi," whence Egypt's ancient name was derived, producing "lice" or tick. So the dogflies or else beetles; and the murrain, an epidemic often in December succeeding the inundation; and the boils, hail, locusts, and "darkness which might be felt," arising from masses of fine sand filling the atmosphere, the S.W. wind blowing it from the desert. That miracles harmonize with nature in some degree is what we might expect, since the God of revelation is the God of nature. The style of the same author in a new book will resemble his style in former books, only with such changes as the subject requires. The book of nature and the book of redemption are from the same God, written in different characters, but mutually analogous. Leslie (Short Method with the Deists) observes four notes of truth in the Mosaic miracles: 1. They were such as men's senses can clearly judge of. 2. Publicly wrought; two nations, Israel and Egypt, were affected by them, and above two million Israelites for 40 years witnessed them. 3. Public monuments and, what is more convincing, outward observances continually were retained in commemoration of the facts. 4. These monuments and observances were set up at the time the events took place, and continued without interruption afterwards. (Comp. Deut. viii. 4; Exod. xx. 18, xl. 38, viii. 10, 23, 22, ix. 5, 18, 25, 26, x. 4, 5, 14, 22, 23, xii. 29, xvi. 17, etc., xix. 10, etc.; Josh. iii. 16; Num. xvi.; Deut. v. 22, 23; Num. xxi.; 2 Kings xviii.). Graves (Pentat. vi.) observes we have two histories of Moses and his miracles, one in his book, the other in Israel's laws and ceremonies which are a living witness, not only of the pentateuch history in general, but also of the miracles it records (Exod. xiii. 1; comp. Num. iii. 11, 46); its facts are inseparably connected with the miraculous. However indifferent nations become as to religion, they never are so as to property; now miracles were the foundation of the Hebrew polity and of the tenure and regulations of property, *e.g.* the jubilee restoration. And the religion and government were so closely connected as to presuppose a peculiar providence rewarding or punishing temporally obedience or disobedience. The effect of the miracles under Joshua kept all his generation faithful to Jehovah, so real and convincing were they (Josh. xxiv. 31, Jud. ii. 7).

Messiah's miracles were foretold (Isa. xxxv. 5, 6; xlii. 7), and so were asked for by John Baptist (Matt. xi. 2–4), and made the ground by the people of calling Him "Son of David" (Matt. xii. 23, John vii. 31). Their aim was not merely to *astonish*, for many were wrought in behalf of and before obscure persons. When asked for a startling "sign from heaven" He refused (Luke xi. 16). The 40 miracles of Christ recorded are but samples out of a greater number (John ii. 23, xx. 30, 31; Matt. iv. 23, viii. 16, ix. 35, xii. 15, xiv. 14, 35, 36, xv. 30, xix. 2, xxi. 14). Three He restored to life in an ascending gradation: Jairus' daughter just dead, the Nain widow's son being carried to burial, Lazarus four days dead and decomposing (Matt. ix. 18; Luke vii. 11, 12; John xi.). Six demons He cast out, two of which witnessed He is "the Holy One . . . the Son of the Most High God" (Mark i. 24, v. 2; Matt. ix. 32, xv. 22, xvii. 15; Luke xi. 15). Seventeen He cured of sicknesses, fever, leprosy, palsy, infirmity, withered hand, issue of blood, dropsy, blindness, deafness, dumbness (John iv. 47, v. 5, ix. 1; Matt. viii. 2, 5, 14, ix. 2, 20, 27, xii. 10; Mark viii. 22; Luke xiii. 11, xvii. 12, xviii. 35, xxii. 51); this class is that of miracles bringing in love relief to suffering man. Another class shows His control over nature: creating wine out of water (John ii.); feeding 5000 and 4000 with bread multiplied manifold (Matt. xiv. 16, xv. 36); passing unseen through a crowd, setting aside natural laws (Luke iv. 30); giving draughts of fish when the fishermen had caught none (Luke v. 4, John xxi. 6); stilling the storm (Matt. viii. 26); walking on the sea (Matt. xiv. 25), God's attribute, Job ix. 8; transfiguring His countenance (Matt. xvii. 1); directing the fish with the tribute shekel to Peter, and Peter to the fish (Matt. xvii. 27). Another class is: His overawing men; twice turning out of the temple the sellers and moneychangers (Matt. xxi. 12,

John ii. 13); alone and unarmed striking fear into the officers sent to take Him twice (John vii. 45, 46; xviii. 6). He justified His healing on the sabbath on the same ground as God is above the sabbath law, working on it as on other days for the sustenance of all life and being (John v. 17), "My Father worketh hitherto and I work," thus as the Jews truly alleged calling "God His own (in an exclusive sense, *idion*) Father," and "making Himself equal with God." Love to man, unweariedly active, is as conspicuous in His miracles as power.

The connection of His miracles with His redeeming work is the reason why *faith* was the needed preliminary on the part of the recipients of healing (Mark vi. 5, 6, vii. 29; Matt. ix. 28, 29). If miracles were mere *wonders* any one would have been a fit witness of their performance. But the miracles were designed to attract the witnesses to His kingdom. They were symbolical of spiritual needs met by the Redeemer; vehicles of instruction as well as signs of His Divine commission. Performed in His own name and in the first person, "I say unto thee" (Luke vii. 14); but the apostles' miracles were in *His* name (Acts iii. 6, iv. 10–12). Faith in His power to heal the body prepared the way for faith in His power to heal the soul. Disbelief disqualified for appreciating miracles. To work miracles before hardened unbelievers would only aggravate their opposition, sin, and condemnation (John xv. 24, ix. 39–41). They crowned their enmity by attributing His casting out of demons to Beelzebub. The "sign" of Jonah in his virtual burial and resurrection, and the sign of their destroying the temple of His body and His raising it in three days (John ii. 18–21, Matt. xvi. 4), were the only sign which remained to convince them. His resurrection is the central miracle towards which all the rest converge. He would give them no such sign as they craved, a startling phenomenon in the sky visible and indisputable to all. He would still give such signs of unobtrusive mercy as hitherto; if they not only still reject them but also His resurrection, there only remains the last condemning sign, the Son of man coming with the clouds of heaven (Rev. i. 7, Dan. vii. 9–13). His name is "Wonderful" or "miracle" (Isa. ix. 6; Jud. xiii. 18, 19). He is an embodied miracle, the Miracle of miracles. His incarnation and His resurrection include all between, and involve the wonders of pentecost.

Christ's charge that the eye witnesses should not report His miracles (Matt. ix. 30; Mark v. 43, vii. 36) was in order that men should not dissociate the wonder from His redeeming work. To John the Baptist on the contrary He sent a report of His miracles, because John was not likely to dissever His miracles from His person and His work. His gestures, laying hands on the patient, anointing the blind eyes with clay, putting His finger into the deaf ear and touching the dumb tongue, creating much bread out of *little* not out of *nothing*, condescending to use means though in themselves wholly inadequate, all are tokens of His identifying Himself with us men, signs of His person at once human and Divine and of His redeeming and sympathising work for us. If the incarnation be denied, Christianity's existence is an effect without an adequate cause; grant the incarnation, and miracles are its necessary concomitant and natural consequence.

To deny testimony because of the improbability of the facts attested would involve the denial of the Napoleonic history and other facts notoriously true. The truth of the miracles is confirmed incidentally by the fact that in no nation but Israel have the knowledge and worship of the one true God, the Creator, been maintained by the mere light of nature, and Israel was far from overtopping other nations in mental power and civilization. A Divine power alone could have so elevated Israel by an extraordinary call, confirmed by miracles. The prophecies, the morality, the structure of the Bible, and *Christianity's* conquest of the Roman world and its public establishment about 300 years after the execution of its Founder as a malefactor, similarly confirm the miracles which attest *its* Divinity. The improbability of the Christian religion being established *with* miracles is not nearly so great as the improbability of its being established *without* miracles. Strauss's *mythic* theory, viz. that the story of Jesus embodies the nation's cherished idea of what the Messiah was *expected* to do, and therefore was *believed* to have done, is counter to the fact that the Jews expected a *reigning* Messiah, who should not die but deliver them from their Roman masters. The gravity, simplicity, and historical consistency of the N. T. incidents with the otherwise known circumstances of the times, and the internal marks of the date of writing being soon after the occurrence of the facts, are all against the mythic theory, especially in a non-legendary but historical age. How unlike they are to the really mythic apocryphal Gospels, *e.g.* that of Nicodemus, the Ebionites, etc. No miracles of Jesus' youth are mentioned; there is no description of His personal appearance, nor of His doings in the world of spirits; no miracles of the Virgin Mary: omissions sure to be supplied in a legendary story. The hostility of the Jewish nation to Christianity confirms the gospel miracles. Had the Jews been generally converted by them, the sceptic might argue with plausibility that the facts had been invented or exaggerated to gratify the national propensity, credited without examination or proof, and all inquiry checked at the only period when inquiry could have detected imposition. But now we are certain that the gospel miracles were wrought in the presence of enemies, and so subjected to the severest scrutiny.

Joel (ii. 28, 29–31) apparently foretells a fuller outpouring of the Spirit accompanied with "prophesyings," "dreams," and "wonders," in connection with and before "the great and terrible day of the Lord" (comp. Zech. xii. 10). Also Matt. xxiv. 24, 29, "false Christs and prophets shall show great signs and wonders, insomuch that if it were possible they shall deceive the very elect . . . immediately after . . . the sun shall be darkened." So 2 Thess. ii. 9, "the coming of that wicked one, the man of sin, shall be after the working of Satan with all power and signs and lying wonders." The same three terms occur for Jesus' miracles (Acts ii. 22, Heb. ii. 4); for as the Egyptian magicians imitated Moses (2 Tim. iii. 1–8), so antichrist imitates Christ's works as a "sign" of divinity, real but demoniac. The test of miracles is their being wrought, or not, in support of doctrine in accordance with God's known word and revelation; for God cannot by subsequent revelation contradict Himself (Deut. xiii. 1–5; Gal. i. 8, 9; Rev. xiii. 11–15, xix. 20; 1 Kings xiii. 11–26).

Miriam. The O. T. Heb. = Mary in N. T. and = Mariamne, Herod's wife and victim. **1.** Sister of Aaron and Moses, eldest child of Amram and Jochebed. At least 12 or 13 at Moses' birth, for she is called (Exod. ii. 8) "the maid," *ha'almah*, implying one of marriageable age. Aaron being three years older than Moses was nine years younger than her. She watched her infant brother in the ark on the Nile, and suggested to Pharaoh's daughter the mother as a nurse. In Mic. vi. 4 God mentions among benefits conferred on Israel, "I sent before thee Moses, Aaron, and M.," M. as the leader of and pattern to Israel's women. She as "the prophetess, the sister of Aaron," with timbrel in hand, led the female choir who, with timbrels (round tambourines, an Egyptian word) and dances following her, sang the song of triumph at the Red Sea; they responsively took up the first strophe of the men's song (Exod. xv. 1, 20, 21; so Jud. xi. 34, 1 Sam. xviii. 6). Her prophetic gift was perverted into a ground of jealousy of Moses, whose foreign Ethiopian wife, just espoused, to M.'s disappointment had supplanted her from the influence which she had with Moses after Zipporah's death. "M. and Aaron spake against Moses because of the Ethiopian woman whom he had married (Num. xii.) . . . Hath the Lord indeed spoken only by Moses? Hath He not spoken also by us?" But the phrase "sister of Aaron" (a phrase not likely to have been applied to M. by a later writer than Moses) marks her as ranking, not with Moses but with Aaron, and like him subordinate to Moses, the mediator of the O. T., and standing to Aaron "instead of God" (Exod. iv. 16). God's reply implies that, though receiving prophetical revelations, she did not receive them "mouth to mouth apparently" and immediately as Moses, who "beheld the similitude of the Lord," whereas she and others saw only in a "vision" or "dream." In wrath God withdrew the cloud from

off the tabernacle, and behold the proud prophetess had the most humiliating of diseases, leprosy white as snow. M. was the instigator, therefore on her alone fell the punishment. Aaron was influenced to evil by his sister, as before by the people (Exod. xxxii.), with characteristic pliability. Leprosy was the penalty of sin against the theocracy, as in Uzziah's and Gehazi's case. M. became in a state of living death. Aaron interceded with Moses piteously for her: "let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb." So Moses interceded with God: "heal her now, O God, I beseech Thee." The Lord hearkened, but excluded her from the camp seven days; and such was her popularity, "the people journeyed not (from Hazeroth) till M. was brought in again." Her death was at Kadesh Barnea, the first month of the 40th year (Num. xx. 1). Her sepulchre was shown in Eusebius' (Onom. in Jerome) time at Petra; but Josephus (Ant. iv. 4, § 6; iii. 2, § 4, 6 § 1) places it on mount Zin, and makes her wife of Hur and grandmother of the architect Bezaleel. Feminine jealousy and ambition were the drawbacks to her otherwise commanding character. **2.** 1 Chron. iv. 17. Bertheau by transposition reads, "and these are the sons of Bithiah the daughter of Pharaoh, whom Mered had taken" immediately after "and Jalon," "and she (Bithiah) conceived (and bare) M.," etc. M. is here a *man*.

Mirma. 1 Chron. viii. 10.

Misgab=*the elevated spot*. In Moab (Jer. xlviii. 1), "the high land of Moab." (Furst.)

Mishael. 1. M. and Elzaphan, sons of Uzziel, Aaron's uncle, buried Nadab and Abihu in their loose tunics or "coats" (Lev. x. 4, 5). Thereby being defiled, six days before the passover (Num. ix. 15; Exod. xl. 2, 13; Lev. viii. 33), they probably were the men prevented from keeping the second passover (Num. ix. 6, 7, i. 46–49, xxvi. 62; Exod. xxxviii. 26). (Blunt, Undes. Coincid., xv., p. 66–68.) **2.** Neh. viii. 4. **3.** One of DANIEL'S three companions at Babylon (i. 6–19, ii. 17, iii.). [See, and ANANIAH, AZARIAH=MESHACH, ABEDNEGO.]

Mishal. A town of Asher, assigned to the Gershonite Levites (Josh. xix. 26, xxi. 30). In 1 Chron. vi. 74 Mashal.

Misham. 1 Chron. viii. 12.

Mishma. 1. Son of Ishmael (Gen. xxv. 14); Masamani: Ptolemy vi. 7, § 21). There is an Arab tribe now, *Benee Misma*. **2.** Simeon's son (1 Chron. iv. 25).

Mishmannah. 1 Chron. xii. 10.

Mishraites. Fourth of the four families of Kirjath Jearim (1 Chron. ii. 53), *i.e.* colonies from it, founders of Zorah and Eshtaol.

Mispereth. Neh. vii. 7.

Misrephoth maim = *burnings of waters, i.e.* waters for smelting work or glass manufacture; or salt water exposed to the burning sun to obtain salt by evaporation. To this place, somewhere near Sidon, Joshua pursued the kings whom he conquered at the waters of Merom (xi. 8, xiii. 6). Grove connects it with Zarephath.

Mite: *lepton*. The seventh of an obolus, which was the sixth of a *drachma* or *denarius*, "penny" (Mark xii. 42; Luke xii. 59, xxi. 2). Half of a quadrans or farthing. The smallest coin. The widow sowed her all; she might have kept back one of the two mites for herself (2 Cor. ix. 6). God accepted the widow's mites, but rejects the miser's "mite."

Mithcah. "Place of sweetness," viz. sweet water; a station in Israel's wanderings (Num. xxxiii. 28).

Mithnite. 1 Chron. xi. 43.

Mithredath=*given by Mithra* (the Iranian god associated with the sun). **1.** Treasurer of Cyrus king of Persia; to M. Cyrus gave the temple vessels for Sheshbazzar (Ezra i. 8). **2.** A Persian officer in Samaria under Artaxerxes or Smerdis the Magian, who with others influenced him by letter to interrupt the building of the temple (Ezra iv. 7).

Mitylene. Capital, on S.E. side, of the island Lesbos, now *Mitylen*. Beautiful in situation ("pulchra," Horace Ep. i. 11, 17, with mountains in the background) and in buildings, and enjoying the Roman citizenship. Paul stopped at it for the night in his return from his third missionary journey; between Assos and Chios. The wind blew probably from N.W., from which the harbour of M. would shelter the ship. He was there on a dark moonless night; a good reason for passing the night there, and waiting daylight for the intricate passages southward to Chios and Samos (Acts xx. 14, 15). The native land of the poets Sappho and Alcæus, and Arion the musician.

Mixed multitude. Exod. xii. 38, *eereb rab*; Num. xi. 4, *hasaph suph*; our "riffraff," a mob gathered from various quarters; accompanied Israel at the exodus from Egypt. All those not of pure Israelite blood. As at the return from Babylon (Neh. xiii. 1–3, 30) "they separated from Israel all the mixed multitude . . . strangers." Probably among the mixed multitude at the exodus were the remains of the hyksos or followers of the shepherd kings who invaded from the N. and ruled Egypt, beginning with Salatis master of Avaris, Tanis, or Zoan, and ending with Apophis, their last king, expelled by Aahmes I. the "new king that knew not Joseph." Hated in Egypt, they naturally emigrated with Israel (comp. Josephus c. Apion, i. 14, § 26).

Mizar. "The mount of *littleness*" (Ps. xlii. 6). A low peak in the northern part of transjordanic Palestine. David in exile beyond Jordan, in the region of high hills as the Hermons, sighs for the Lord's hill, compared with whose spiritual elevation those physically great hills dwindle into *littleness* (Ps. lxviii. 15, 16, cxiv. 4–6; Isa. ii. 2).

Mizpah, Mizpeh. Heb. "*the M.*," generally = *watchtower*. Mizpeh (masculine) expresses rather the *town*; Mizpah (feminine) the district (Josh. xi. 3, 8). **1.** In Gilead E. of Jordan. The name Laban gave to GALEED [see], the "heap of witness," the memorial of his covenant with Jacob, and the boundary landmark between them (Gen. xxxi. 48, 49, 52), "for he said, Jehovah *watch* between me and thee when we are absent one from another." Herein he adopts Jacob's language (Heb.) and religion (Jehovah's worship). In Hos. v. 1, "ye house of the king, ye have been a snare on M. and a net spread upon Tabor," the sense is, Ye ought to have been "watchers" guarding Israel from evil, but ye have been as hunters entrapping them into it. M. in the E. and Tabor in the W. include the high places of the *whole* kingdom in which the rulers set up idol altars. Here Israel assembled to choose a leader in its "misery" when Ammon, having oppressed eastern Palestine, was threatening also to attack Judah and Ephraim W. of Jordan. Jephthah passed M. on his way from Gilead to fight Ammon (Jud. x. 16, 17; xi. 29). Here on the hallowed ground he "uttered all his words before Jehovah in the M." Thenceforth his home was there; and at M. the sad meeting with his daughter took place (ver. 34). Seemingly identical with Ramoth Gilead, or Ramath (= *high place*) Mizpeh (Josh. xiii. 26); now es Salt, or else M. is the mount *jebel Osha*, to the N.W. Here too Israel met, as being the ancient sanctuary, to determine what was to be done after the outrage perpetrated at Gibeah (Jud. xx. 1, 3; xxi. 1, 5, 8).

2. Mizpeh Moab, where the Moabite king lived when David entrusted his parents to him (1 Sam. xxii. 3). Possibly Kir Moab, now Kerak, S.E. of the Dead Sea. More probably a mountain fastness on the high land bounding the Arboth Moab on the E. of the Dead Sea; on the mountains Abarim or Pisgah (Deut. xxxiv. 1), which David could easily reach from Bethlehem by crossing the Jordan near its entrance into the Dead Sea. Mount Pisgah was the most commanding eminence in Moab, and contained the sanctuary Nebo, of which part was called Zophim (derived from the same root as Mizpeh).

3. The land of M., the abode of the Hivites, "under Hermon," who joined Jabin against Joshua (xi. 3). To "the valley of M. eastward" Joshua chased Jabin's conquered hosts (xi. 8). The valley is probably part of the great hollow, Cœlosyria, now *Buka'a* (Amos i. 5 marg.), containing Baalbek; near which on the N. is the hill *Haush tell Sajyeh*.

4. M. of Benjamin (Josh. xviii. 26). Fortified by Asa against the invasions of northern Israel (1 Kings xv. 22). The residence and scene of Gedaliah's murder (Jer. xl. 7–10, xli. 1, 2). At M. Israel repented at Samuel's call (1 Sam. vii. 5, 6), and "drew water and poured it out before the Lord," pleading symbolically their misery, *powerlessness*, and *prostration* by the Philistines, that so God might strengthen them. An act of deepest humiliation and con-

fession of misery, the result of sin. (Ps. xxii. 14, lviii. 7; 2 Sam. xiv. 14; Isa. xl. 29, 30; 2 Cor. xii. 9, 10; Lam. ii. 19, "pour out thine heart like water before the face of Jehovah.") Here Samuel appointed Saul king (1 Kings x. 17–25). M. with Bethel and Gilgal were the three cities which Samuel as judge visited on circuit. Men of M. on the return from Babylon helped in rebuilding the wall; "the ruler of the district of M." and "the ruler of M." took part in it (Neh. iii. 7, 15, 19). Judas Maccabeus (1 Macc. iii. 46) assembled the Jews at Maspha, as being "aforetime a place of prayer *over against* (implying M. was *in full sight of*) Jerusalem." Josephus (Ant. xi. 8, § 5; B. J. v. 2, 3; ii. 19, § 4; v. 2, 3) mentions Sapha (a corruption of Maspha, Mizpah) as the place of Alexander's meeting Jaddua the highpriest; and elsewhere calls it Scopus, *i.e. the look-out* place, whence on the broad ridge (the continuation of Olivet), seven stadia N. of the city, one gains the first view of Jerusalem. The LXX. twice render M. *scopia. Nebi Samwil*, on the W. bound of Benjamin towards the Philistines, with whom Israel was about to war (1 Sam. vii. 5, 6), Robinson identifies with M. But it is five miles off, though in view of the Sakhrah of the temple and the Church of the Sepulchre; and this is at variance with 1 Macc., "over against Jerusalem." Moreover *it is out of the way of the pilgrims from Samaria to Jerusalem, murdered by Ishmael*; whereas Scopus is in the direct road (Jer. xli. 7). Sennacherib at Nob first caught the full view of "the house of Zion and hill of Jerusalem"; Nob therefore is probably M. Conder (Pal. Expl. Qy. Stat., Jan. 1875) identifies Nob with Nebi Samwil, the Arabs mistaking Nob "high place" for Nebi "prophet." Nebi Samwil is so near Gibeon that it must have been the high place visited by Solomon; the view from it is splendid. Traces of the outer court of the tabernacle are yet discoverable, and a curious rock cut approach [but see NOB].

Mizraim. Dual of *mazor*, Heb. *a fortified place*; Gesenius, from Arabic *meser*, a boundary. Rather the Egyptian Mes-ra-n "children of Ra" the Sun. Son of Ham, ancestor of the Mizraim; the dual indicating the people of Upper and of Lower Egypt (Gen. x. 6). The descent of the Egyptians from Ham is recognised in Ps. civ. 23, 27, lxxviii. 51, where Egypt is called "the land of Ham." They called themselves Khemi, either "Hamites" or from Khem "black," viz. the alluvial soil of the Nile. M. geographically was the centre whence colonies went forth in the age just after the flood, the Philistines, the Lehabim (Libyans), etc. [See HAM, EGYPT.]

Mizzah. Gen. xxxvi. 13, 17. The Phrat-*Misan* at the head of the Persian gulf probably retains the name.

Mnason. Of Cyprus; possibly converted through Barnabas a Cypriote, and one of those Cypriotes scattered abroad after Stephen's martyrdom who preached to the Greeks at Antioch (Acts iv. 36; xi. 15, 19, 20). "An old disciple," perhaps one from "the beginning" (as *archaios* in derivation means), *i.e.* from the day of pentecost. Transl. xxi. 16 "bringing *us to* M. with whom we should lodge" at Jerusalem, M. having a house there; the Cæsarean brethren went to introduce Paul and his company to M. at Jerusalem. As an "elder" M. was "given to hospitality" (1 Tim. iii. 2).

Moab=*from father, i.e.* the incestuous offspring of Lot's elder daughter, near Zoar, S.E. of the Dead Sea (Gen. xix. 37). Originally the Moabites dwelt due E. of the Dead Sea, whence they expelled the Emims. Their territory was 40 miles long, 12 wide, the modern Belka or Kerak (Deut. ii. 10, 11). Afterwards Sihon king of the Amorites drove them S. of the river Arnon, now wady el Mojib (Num. xxi. 13, 26–30; Jud. xi. 13, 18), which thenceforward was their northern boundary. Israel was forbidden to meddle with them (ver. 9, 19) on account of the tie of blood through Lot, Abraham's nephew, for Jehovah gave Ar unto the children of Lot, having dispossessed the giant Emims. It was only when Moab seduced Israel to idolatry and impurity (Num. xxv.), and hired Balaam to curse them, that they were excluded from Jehovah's congregation to the tenth generation (Deut. xxiii. 3, 4). Ammon was more roving than Moab and occupied the pastures to the N.E. outside the mountains. Moab was more settled in habits, and remained nearer the original seat Zoar. Its territory after the Amorite conquest was circumscribed, but well fortified by nature (Num. xxi. 20 marg.); called "the field of Moab" (Ruth i. 1–6), and "the corner of Moab" (Num. xxiv. 17, Jer. xlviii. 45). The country N. of Arnon, opposite Jericho reaching to Gilead, was more open; vast prairie-like plains broken by rocky prominences; "the land of Moab" (Deut. i. 5, xxxii. 49). Besides there was the Arboth Moab, "*plains* (rather *deep valley*) of Moab," the dry sunken valley of Jordan (Num. xxii. 1). Outside of the hills enclosing Moab proper on the S.E. are the uncultivated pastures called midbar, "wilderness," facing Moab (xxi. 11). Through it Israel advanced. The song (Exod. xv. 15) at the Red Sea first mentions the nation, "trembling shall take hold upon . . . the mighty men of Moab." Israel's request for a passage through Edom and Moab, and liberty to purchase bread and water, was refused (Jud. xi. 17, Num. xx. 14–21). In Israel's circuitous march round the two kingdoms they at last, when it suited their own selfish ends and when they could not prevent Israel's march, sold them bread and water (Deut. ii. 28, 29; xxiii. 3, 4). The exclusion of a Moabite from the congregation only forbad his naturalization, not his dwelling in Israel nor an Israelite marrying a Moabitess. Ruth married Naomi's son, but became a proselyte. The law of exclusion it is clear could never have been written after David's time, whose great grandmother was a Moabitess. Israel was occupying the country N. of Arnon which Moab had just lost to Sihon, and which Israel in turn had wrested from him, and with its main force had descended from the upper level to the Shittim plains, the Arboth Moab, in the Jordan valley, when Balak, alarmed for his already diminished territory, induced the Midianite "elders" to join him and hired Balak; virtually, though never actually, "warring against Israel" (Josh. xxiv. 9, Jud. xi. 25). The daughters of Moab, mentioned in Num. xxv. 1, were those with whom Israel "began whoredom," but the main guilt was Midian's, and on Midian fell the vengeance (ver. 16–18, xxxi. 1–18). Moab's licentious rites furnished the occasion, but Midian was the active agent in corrupting the people. Balak (contrast "the former king of Moab," Num. xxi. 26) was probably not hereditary king but a Midianite; the Midianites taking advantage of Moab's weakness after Sihon's victories to impose a Midianite king. Zippor=*bird*, his father, reminds us of other Midianite names, Oreb "crow," Zeeb "wolf"; Sihon may have imposed him on Moab. The five "princes" or "kings" of Midian were vassal "dukes of Sihon dwelling in the country" (Josh. xiii. 21, Num. xxxi. 8). The licentiousness of the neighbouring cities of the plain and Moab's origin accord with the more than common licentiousness attributed to Moab and Midian in chap. xxv. EGLON [see], king of Moab, with Ammon and Amalek, smote Israel and occupied Jericho, but was slain by the Benjamite Ehud (Jud. iii. 12–30). Saul fought Moab successfully, himself also a Benjamite (1 Sam. xiv. 47). David repaired to Moab the land of his ancestress, fleeing from Saul, his and Moab's enemy, and committed to the king his father and mother (1 Sam. xxii. 3, 4). Probably some act of perfidy of Moab, as the murder or treacherous delivering of his parents to Saul, caused David 20 years afterwards to slay two thirds of the people, and make bondmen and tributaries of the rest (2 Sam. viii. 2; in this war Benaiah slew two lion-like men, 2 Sam. xxiii. 20; comp. also Ps. lx. 8, "Moab is my washpot"; yet among David's heroes was "Ithmah the Moabite," 1 Chron. xi. 22, 46), fulfilling Balaam's prophecy, Num. xxiv. 17, 19: "out of Jacob shall come he that shall destroy him that remaineth of Ar" (Heb., viz. of Moab).

Among Solomon's foreign concubines were Moabitish women, to whose god Chemosh he built "a high place on the hill before (facing) Jerusalem" (1 Kings xi. 1, 7, 33), where it remained till Josiah defiled it four centuries afterwards (2 Kings xxiii. 13). At the severance of Israel from Judah Moab was under Israel, because the Jordan fords lay within Benjamin which in part adhered to the northern kingdom. At Ahab's death MESHA [see, and DIBON], who had paid for the time the enormous tribute, 100,000 lambs and 100,000 rams with the

wool, revolted (2 Kings i. 1; iii. 4, 5). His first step was, he secured the co-operation of Ammon and others enumerated in Ps. lxxxiii. 3–7 [see JEHOSHAPHAT, JEHORAM, ELISHA, EDOM], in an invasion of Judah, which was before Jehoshaphat's alliance with Ahaziah (2 Chron. xx. 1–35), therefore still earlier than the invasion of Moab by the confederate kings of Edom, Israel (Jehoram, Ahaziah's son), and Judah (2 Kings iii.). Mutual dissensions, under God, destroyed this heterogeneous mass. Then followed the joint invasion of Moab by Jehoshaphat of Judah, Jehoram of Israel, and the king of Edom (2 Kings iii.). The LXX. states that the Moabite king assembled all old enough to bear a sword girdle. His mistaking the water glowing red with the morning sun for the mutually shed blood of the invaders (which observe *he remembered had happened to his own and the allied forces attacking Jehoshaphat*) caused Moab to rush forward for spoil, only to be slaughtered by the allies. At Kir-hareseth or Kerak his immolation of his own son struck superstitious fear into the besiegers so that they retired (2 Kings iii. 27; comp. Mic. vi. 5–8); and then followed all the conquests which Mesha records on the Moabite stone. Then too Moab, indignant at his former ally Edom having joined Israel against him, when Israel and Judah retired, burned the king of Edom alive, reducing his bones to lime; or, as Heb. tradition represents, tore his body after death from the grave and burned it (Amos ii. 1).

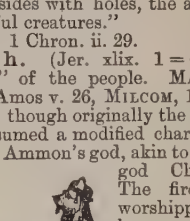
Moabite marauding "bands" thenceforward at intervals invaded Israel, as under Jehoahaz (2 Kings xiii. 20). A century and a half later, in Isaiah's "burden of Moab" (xv., xvi.) Moab appears possessing places which it had held in the beginning N. of Arnon, and which had been vacated by Reuben's removal to Assyria (1 Chron. v. 25, 26). Comp. also Jer. xlviii., a century later, about 600 B.C. Isaiah (xvi. 14) foretells, "within three years, as the years of an hireling (who has a *fixed term of engagement*, so Moab's time of doom is fixed) . . . the glory of Moab shall be contemned." Fulfilled by Shalmaneser or Sargon, who destroyed Samaria and ravaged the whole E. of Jordan (725–723 B.C.). As Ammon, so Moab probably, put itself under Judah's king, Uzziah's protection, to which Isaiah (xvi. 1, "send ye the lamb [the customary tribute] to the ruler . . . unto . . . Zion") refers (2 Chron. xxvi. 8; 2 Sam. viii. 2; 2 Kings iii. 4). Moab contrasts with Ammon, Edom, Philistia, Amalek, Midian, as wealthy, abounding in vineyards, fruitful fields, and gardens, and civilized to a degree next Israel. Hence flowed "pride (he is exceeding proud), loftiness, arrogancy, and haughtiness of heart" (Jer. xlviii. 26, 29; Isa. xvi. 6, 7). This sin is what brought on Moab destruction, "for he magnified himself against the Lord," boasting against God's people that whereas Israel was fallen Moab remained flourishing (Jas. v. 6). In Isa. xxv. 10–12 Moab is the representative of Israel's and the church's foes, especially antichrist, the last enemy. Jehovah, as a "swimmer," strikes out right and left, so shall smite the foe with rapidity, cleaving a way through them on every side. Zeph. ii. 8, "Moab . . . Ammon . . . reproached My people and magnified themselves against their border," *i.e.*, haughtily seizing on the territory vacated by Gad and Reuben, E. of Jordan, after these had been carried captive, as if Ammon, instead of Judah, Israel's own brother, were Israel's heir (Jer. xlix. 1). "Moab therefore shall be as Sodom (from whose doom her ancestor had been rescued) . . . nettles . . . salt pits (S. of the Dead Sea) . . . perpetual desolation." Moab was doomed to feel Nebuchadnezzar's heavy hand (Jer. xxv. 9–21), though for a time acting in concert with Chaldæan bands against Jehoiakim (2 Kings xxiv. 2); but should recover after 70 years, at Babylon's fall, for righteous Lot's sake (Exod. xx. 6). Spiritual blessings under Messiah are finally meant. Moab sent messengers to Jerusalem to Zedekiah (so read for "Jehoiakim") to consult as to shaking off Nebuchadnezzar's yoke (Jer. xxvii. 1–3, 10, 11). By submission to Nebuchadnezzar's yoke, according to Jeremiah's counsel, Moab though chastised was not carried captive as Judah. But for her usurpation of Israel's land, and for saying "Judah is like unto all the heathen," *i.e.* fares no better for having Jehovah for her God than the heathen who have idols, God "would open her side from the cities on her frontiers, the glory of the country (a glorious country in richness of soil), Bethjeshimoth, Baalmeon, and Kiriathaim, unto the men of the East," *i.e.* to the marauding Bedouin (Ezek. xxv. 8–11). Sanballat of Horonaim, the molester of Nehemiah's work, was a Moabite (Neh. ii. 19, iv. 1, vi. 1).

Ruins in profusion abound in the country, betokening its former populousness and wealth. Their language was but a dialect of the Heb. (which the Dibon stone proves, as also Ruth's intercourse with Naomi and David's with the Moabite king), as was to be expected from Lot's affinity to Abraham. Some of Judah's descendants in Shelah's line had dominion in Moab, and some Benjamite chiefs were born and settled in Moab (1 Chron. iv. 21–23, viii. 8–10). The name of the family Pahath Moab, "governor of Moab," among those returned from Babylon (Ezra ii. 6), implies a former connection with Moab as ruler. Daniel (xi. 41) foretells "Moab shall escape out of his (Antiochus Epiphanes') hand." So Porphyry says, in marching against Ptolemy, Antiochus turned out of his course to assail the Jews, but did not meddle with Moab, Edom, and Ammon. Nay, he used their help in crushing the Jews, Moab's old enemy; therefore Judas Maccabeus punished them with "a great overthrow" (1 Macc. iv. 61, v. 3, etc.). Isaiah (xi. 14) foretells the Jews "shall lay their hand upon Moab," *i.e.* shall occupy their land at Israel's final restoration.

Moladah. A city in southern Judah, next Edom (Josh. xv. 26), given to Simeon (xix. 2, 1 Chron. iv. 28). It reverted to Judah after the captivity (Neh. xi. 25, 26). Now *Khirbet el Milh*, a ruin with two wells, one dry, the other with water at a depth of more than 40 ft. On the road from Petra to Hebron, ten miles E. of Beersheba.

Mole: *tinshemeth*. Rather "CHAMELEON" [see], the *inflating* animal, as it inflates its body; from *nasham* "to breathe." The lung when filled with air renders its body semitransparent; from its power of abstinence it was fabled to live on air (Lev. xi. 30). In ver. 18 it is "the ibis," an unclean bird. Of the tree lizard, Dendrosaura, tribe.

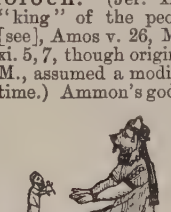
In Isa. ii. 20, *chephor peroth*, "moles" in A. V., lit. "continual diggers," *mice* or *rats*, which bore in deserted places. *Mole* rats in Syria and Mesopotamia frequent cultivated lands. The ruins of Babylon are perforated on all sides with holes, the abode of "doleful creatures."



MOLE RAT.

Molid. 1 Chron. ii. 29.

Moloch. (Jer. xlix. 1 = *melech*, "king" of the people. MALCHAM [see], Amos v. 26, MILCOM, 1 Kings xi. 5, 7, though originally the same as M., assumed a modified character in time.) Ammon's god, akin to Moab's god Chemosh. The fire god, worshipped with human sacrifices, purifications, and ordeals by fire, habitually, as other idols were occasionally; also with mutilation, vows of celibacy and virginity, and devotion of the first-born. The old Canaanite "M." is always written with the article *the M.*; to him children were sacrificed in Tophet in the valley of the children of Hinnom. But Milcom's high place was on the mount of Olives, and human sacrifices were not offered as they were to M. (2 Kings xxiii. 10, 13.) Josiah defiled the sanctuaries of both. Milcom was akin to Chemosh, which is called the god of Ammon in Jud. xi. 24, though elsewhere the god of Moab (Num. xxi. 29). Tophet appears again in Zedekiah's reign as the scene of child immolation to M. (Jer. xxxii. 35.) God sternly forbade any letting their seed pass through the fire to M. (Lev. xviii. 21, xx. 2–5) on pain of death, which the people should execute; otherwise God Himself would. The passing through the fire may have been sometimes only a fire baptism for *purification* of the dross of the body; but Ps. cvi. 37, 38, shows that often expiatory human

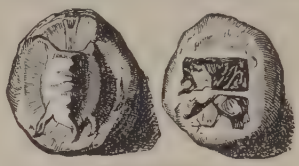


sacrifice was perpetrated, "they sacrificed their sons and daughters to devils (*shedim*, 'destroyers,' as M. was), and shed innocent blood . . . unto the idols of Canaan" (comp. 2 Chron. xxviii. 3, Jer. xix. 5). In this respect M. answered to Baal the Phœnician sun god, to whom also human burnt offerings were sacrificed; also to Chemosh, to whom Mesha sacrificed his son (2 Kings iii. 27; Mic. vi. 7; Ezek. xvi. 20, xxiii. 39). Kimchi (on 2 Kings xxiii. 10) represents M. as a hollow brass humanlike body, with ox's head, and hands stretched forth to receive. When it was thoroughly heated the priests put the babe into its hands, whilst *drums* (*tophim*, whence came Tophet) were beat to drown the infant cries, lest the parent should relent. The image was set within seven chapels: the first was opened to any one offering fine flour; the second to one offering turtle doves or young pigeons; the third to one offering a lamb; the fourth to one offering a ram; the fifth to one offering a calf; the sixth to one offering an ox; the seventh to one offering his son. Comp. Amos v. 26 marg., *siccuth* of M., "the covert god." Acts vii. 43, "the tabernacle of M." (like the sacred tent of the Carthaginians: Diodorus xx. 65), the shrine in which the image was concealed; containing also possibly the bones of sacrificed children used for magic. The portable model "tabernacle" (comp. Demetrius' silver shrines of Diana, Acts xix. 24) was small enough to escape Moses' notice. Amos calls M. "*your* M." I am not *your* king but he, though ye go through the form of presenting Me offerings. God similarly complains of their mocking Him with worship, whilst worshipping idols, Ezek. xx. 39. Moses was aware of their clandestine unfaithfulness in general, whilst not knowing the particulars (Deut. xxxi. 21, 27). The Latin Saturn corresponds; to the Phœnician Saturn relatives were offered in an emergency (Sanchoniathon). So the Carthaginians, when besieged by Agathocles, sacrificed to him 200 noble children (Diod. Siculus, xx. 14) by placing them one by one in his hands in such a manner that each fell into a pit of fire. M.'s priests took precedence of the princes, "CHEMARIM" [see] (Jer. xlix. 3, 2 Kings xxiii. 5, Hos. x. 5, Zeph. i. 4). Hercules' priest, like M. himself, was called Melchart, "king of the city." Adram*melech*, the Sepharvaite fire god, is akin to M. In 2 Sam. xii. 31 for the Heb. marg. reading *malbeen*, "brick kiln," the Heb. text has *Malkeen*, "David led through Malkan," *i.e.* through the place where the Ammonites had burned their children to M. He made their sin their mode of punishment; as they had done to the children, so he did to them.

Money. No coined money is mentioned in the Bible before EZRA'S *time* [see], when other evidence also exists of its having been current in Palestine. The first notice of coinage, occurring exactly when it ought, if the books professing to precede Ezra's really do so, confirms the accepted earliness of their dates. Money was originally weighed; in the form of rings, as represented on

RING MONEY.

Egyptian monuments. So the Celtic gold rings all contain exact multiples or parts of a unit; probably a currency introduced by Phœnician traders. We know of Greek coinage as far back as the eighth century B.C. Asiatic is probably not older than Cyrus and Crœsus who are said to have originated it. It was known probably in Samaria through commerce with Greece. Pheidon first coined silver in the isle Ægina in the eighth or ninth



COIN OF ÆGINA.

century before Christ, some time between Jehoshaphat's and Hezekiah's reigns. Lydia disputes with Greece priority of coinage. It is not mentioned as a currency in Judæa before the return from Babylon. "Shekel" previously meant a *weight*, not a coinage. The "thousand pieces of silver" which Abimelech gave Abraham (Gen. xx. 16) were of this kind; so the 400 shekels "weighed" by Abraham to Ephron (xxiii. 3, 9, 16), "current (money) with the merchant"; implying that the silver was in some conventional shapes, with a rude sign to mark its weight. The "weighing" however implies that this currency did not bear the stamp of authority, and so needed weighing for barter.

Jacob paid 100 *kesitahs* for a field at Shalem (Gen. xxiii. 18, 19 marg.); Chald. and LXX. "lambs," viz. lamb shaped or lamb stamped pieces of silver, as *pecunia* from *pecus*; but the Arabic root implies *equal division* or *scales*; Umbreit, "weighed out" (comp. with xxiii. 15, 16), possibly each equal to four shekels; it is probably a ring-shaped ingot or a bar of silver of a definite weight; Bochart from *quasat*, "pure" (Job xlii. 11). Joseph's brethren received their money "in full *weight*" (Gen. xliii. 21). Silver money alone was used, the standard shekel weight being kept in the sanctuary under charge of the priests, whence arose the phrase "the shekel of the sanctuary" (Exod. xxx. 13). The wedge or tongue of gold that Achan took was not money probably, as the 200 shekels of silver were, but an article of value used for costly ornamentation. In Isa. xlvi. 6, however, gold seems to mean uncoined money, "they lavish gold out of the purse ('bag'), and weigh silver in the balance."

The Attic talent was the standard one under Alexander, and subsequently down to Roman times; the drachm however becoming depreciated from 67·5 or 65·5 grains under Alexander to 55 under the early Cæsars; the Roman coinage, gold and silver, in weights was conformed to the Greek, and the denarius the chief silver coin was equivalent to the then depreciated Attic drachm.

Antiochus VII. granted Simon the Maccabee permission to coin money with his own stamp, the first recorded coining of Jewish money (1 Macc. xv. 6; 140 B.C.); inscribed "shekel of Israel"; a vase, possibly the pot of manna, and ℵ above it (*i.e.* the *first* year of Jewish independence, viz. under the Maccabees); the reverse has "Jerusalem the holy," and a branch with three flowers, possibly Aaron's rod that budded or the pomegranate. In copper, on one side

COPPER COIN OF SIMON.

a palmtree with the name "Simon"; the reverse, a vine leaf, with the legend "for the freedom of Jerusalem." SHEKEL [see] (from *shaqual* "to weigh") was the Jewish *stater* (= "standard"), 2*s.* 6*d.* It corresponds to the tetradrachm or didrachm of the earlier Phœnician talent under the Persian rule. The shekel was of the same weight as the *didrachmon* (the transl. of "shekel" in LXX.), and was the same as the Egyptian unit of weight. The Alexandrian Jews adopted for "shekel" the term *didrachm*, the coin corresponding to it in weight. But as two drachms each (1*s.* 3*d.*) was the ransom "tribute" (as the Gr. *didrachm* in Matthew is transl. in A. V.) to the temple, so the "stater" or shekel found in the fish would be *four* drachms (Exod. xxx. 12, 13; Matt. xvii. 24–27). Four Attic drachms equalled two Alexandrian drachms. The minute accuracy of the evangelist confirms the genuineness; for at this time the only Greek imperial silver coin in the East was a *tetradrachm*, *i.e.* four drachms, the didrachm being unknown or rarely coined.

Darics ("drams"), a Persian coin, were the standard gold currency in Ezra's time (ii. 69, viii. 27; Neh. vii. 70–72).

PERSIAN DARIC.

Ezra the author of Chronicles uses the same name (1 Chron. xxix. 7). The daric in the British Museum has the king of Persia with bow and javelin, kneeling; the reverse is an irregular incuse square.

Copper coins of Herod are extant in abundance, as the "farthing" of the N. T., *a piece of brass* or *copper* (*chalcous*), with "king Herod" and

an anchor; the reverse, two cornua copiæ "horns of plenty," within which is a caduceus, Mercury's wand. The Palestinian currency was mainly of copper, whence Mark (vi. 8) uses "copper" or *brass* for "money" (marg., comp. Matt. x. 9). The Roman *denarius* or "penny" in weight and value in N. T. is equivalent to the Gr. *drachm* (Matt. xxii. 19, Luke xv. 8 Gr.). The accuracy of the first three Gospels, and their date soon after the ascension, appear from their making *Cæsar's* head be on the *denarius*. So the penny coin extant of Tiberius has the title "Cæsar," whereas most later emperors have the title Augustus. The most interesting extant coin is that struck by Pontius Pilate: on the obverse an augur's wand ⟆ with "Tiberius Cæsar" round; on the reverse the date in a wreath. Tiberius' passion for augury and astrology suggested the augur's *litnus*. A Lydian coin extant mentions the Asiarchs, "chief of Asia" (Acts xix. 31). A coin of Ephesus mentions

COIN OF EPHESUS.

its "town clerk"; also another its temple and statue of Diana. A coin of Domitian records rich Laodicea's restoration by its citizens after an earthquake which also destroyed Colossæ and Hierapolis, which accounts for their omission in the addresses in Revelation. Coins exist of the time of Judæa's revolt from Rome, inscribed with "the liberty of Zion," a vine stalk, leaf, and tendril. The famous Roman coin [see p. 405], struck after Titus took Jerusalem, has the legend Judæa Capta, with a female "sitting on the ground desolate" (fulfilling Isa. iii. 26) under a palmtree. Also a Greek coin has Titus' head, and the legend "the emperor Titus Cæsar"; reverse, Victory writing on a shield, before her a palm.

The Attic talent (the one current in N. T. period) had 100 drachms, the drachm being = 7¾*d.*; the mina was £3 4*s.* 7*d.*, and the talent £193 15*s.* The talent was not a coin but a sum. The Hebrew talent=3000 shekels, or £375 (about the weight of the Ægina talent), for 603,550 persons paid 100 talents and 1775 shekels of silver, *i.e.*, as each paid a half shekel, 301,775 whole shekels; so that 100 talents contained 300,000 shekels. The gold talent was 100 manehs or minæ, and the gold maneh was 100 shekels of gold; the gold talent weighed 1,290,000 grains, a computation agreeing with the shekels extant. The talent of copper had probably 1500 copper shekels, copper being to silver as 1 to 72.

The *quadrans* [see HAND] (Mark xii. 42; Luke xii. 59, xxi. 2) or *kodrantes* (Gr.), "farthing," was a fourth of an *obolus*, which was a sixth of a drachm. The *assarion*, a diminutive of an as, less than our penny, is loosely translated "farthing" in Matt. x. 29, Luke xii. 6. The *lepton*, "mite," was a seventh of an obolus (Mark xii. 42). The 30 pieces of silver paid to Judas for betraying Jesus were tetradrachms or shekels, the sum paid for a slave accidentally killed (Zech. xi. 12, 13; Matt. xxvi. 15; Exod. xxi. 32).

Money changers. *Kollubistes* and *kermatistes*, both denoting *dealers in small coin* (*kollubos* and *kerma* the profit money, 1½*d.*). They set up tables in the court of the Gentiles, to supply at a profit foreign Jews with the *Jewish half shekels* (1*s.* 3*d.*) required for the yearly payment into the temple treasury, in exchange for foreign coin. The "exchangers" (Matt. xxv. 27), *trapezitai*, were *bankers*.

Month. *Chodesh* from *chadash*, "new," viz. *new moon*; *chodesh yamin* "a month of days" (Gen. xxix. 14); also the poetical *yerach* from *yareach* "the moon," so *month* is connected with *moon* in European languages; German *mond* and *monat*; Gr. *mēn*, *mēnē*; Latin *mensis*; Sanskrit *masa*, both *moon* and *month*. The interval between the 17th day of the second month (Gen. vii. 11) and the 17th day of the seventh month is said to be 150 days (viii. 3, 4), *i.e.* five months of 30 days each; thus the year would be 360 days, corresponding to the old Egyptian year, possibly too five days were intercalated to complete the 365 of the solar year; at all events there is an *approximation* to the solar year. The total duration of the flood was *eleven* days above a year (vii. 11, viii. 14), the exact excess of the solar year above the lunar of 354 days. Gen. i. 14, 16 harmonizes with the theory of a double year, solar and lunar. The passover depended on the *moon*, the 14th of Abib coinciding with full moon. The new moon was a regular feast day (Num. x. 10, xxviii. 11–14). Latterly its appearance (which may be seen 40 hours after the moon's conjunction with the sun) was reported by proper witnesses to the authorities, who announced the month's commencement by twice repeating "*mekudash*," consecrated. Modern Jews observe the lunar month. Its length would be alternately 29 (a "*deficient* month," *chasar* in the Talmud) and 30 days ("*full* month," *mâlé*).

The seasons regulated the months, *e.g.* Abib the first month of the year was that of "ears of corn"; in the passover in it, on the second day, the sheaf of harvest firstfruits was waved to the Lord (Lev. xxiii. 10–12, 34–39; Joel ii. 23). So the feast of tabernacles in the seventh month celebrated the ingathering of the autumnal fruits; so that a solar year must have regulated the months. The months were 12 (1 Kings iv. 7), with an intercalary month every third year, not noticed in the Bible. The modern Jews have seven intercalary months in every 19 years, according to the metonic cycle adopted A.D. 360. Four names of months are mentioned before the Babylonish captivity: Abib (=the month of *ears* of corn) made the first month in memory of the exodus (Exod. ix. 31, xii. 2, xiii. 4); Zif (=*the bloom of flowers*, or the Assyrian *giv*, "bull," the zodiacal Taurus), the second month (1 Kings vi. 1, 37); Bul (=the month of *rain*), the eighth month (1 Kings vi. 38); Ethanim (=the month of *gifts*, viz. fruits), the seventh (1 Kings viii. 2). The three latter names are found only in Solomon's reign, when there was much intercourse with Phœnicia; they are probably Phœnician in origin. "Bul" is mentioned on a sarcophagus found near Sidon in 1855. They are explained by the addition "which is the" second, the eighth, the seventh month. After the captivity the first month (that of the passover) was called Nisan (Neh. ii. 1); Sivan the third (from the Assyrian *siv* the moon, to whom the Assyrians consecrated it): Esth. viii. 9. Elul the sixth (Neh. vi. 15); Chisleu the ninth (Neh. i. 1); Tebeth (from the Egyptian *tobi*) the tenth (Esth. ii. 16); Sebat the eleventh (Zech. i. 7); Adar the twelfth (Esth. iii. 7). The Talmud gives the remaining five: Iyar the second, Tammuz the fourth (sacred to that idol), Ab the fifth, Tisri the seventh, Marchesvan (from *mar* "to drop") the eighth; mainly named from the Syrian calendar. The intercalary month was *Veadar*, *i.e.* the *additional* Adar. The variations between the lunar and the solar month, each of the lunar ranging over two solar months, prevent *exact* coincidence with our months. The barley harvest is not until the middle of April, so that Abib or Nisan, in which the passover first sheaf was offered on the 15th day, coincides with April. Josephus (Ant. iii. 10, § 5) says the passover was whilst the sun is in Aries, which it does not enter till the end of March. Zif or Iyar is May, Sivan June, Tammuz July, Ab August, Elul September, Ethanim or Tisri October, Bul or Marchesvan November, Chisleu December, Tebeth January, Sebat February, Adar March.

Moon: *yareach* "yellow," and *lebanah* "white" (Gen. i. 14–16, "the lesser light"). Instead of being regarded as a person and worshipped, as it was by the surrounding nations, in Scripture it is God's creature "made for signs, seasons, days, and years" (Ps. civ. 19). The brightness of the moon in the East, guiding the traveller by night when the heat of day is past, gives it a prominence which it has not with us (Ps. viii. 3). In lxxxix. 37 however the moon is not the "faithful witness," but *God is witness to His own oath*; transl. "and the witness in heaven is faithful," so ver. 35. So Job xvi. 19, "my witness is in heaven," viz. God knows my innocence. The church is "fair as the moon, clear as the sun" (S. of Sol. vi. 10). As the moon shines in the night, reflecting the sun's light, so the church in this world's night (Rom. xiii. 12) reflects the light of "the Sun of righteousness" (2 Cor. iii. 18). Her justification *in Him* is perfect (1 John iv. 17 end); *in herself* sanctification is yet imperfect, as the moon has less light than the sun on the illuminated part, and is but half

illuminated. At His coming she "shall shine forth as the sun" (Matt. xiii. 43).

It influences vegetable growth; Deut. xxxiii. 14, "moons," viz. its phases, others explain "months" as the *times* of ripening fruits. The cold night dews (Gen. xxxi. 40) and moonlight hurt the eyes and health of those sleeping under it; so Ps. cxxi. 6, "the moon shall not smite thee by night"; moon blindness is common in the East. The moon was worshipped as Isis in Egypt; as Karnaim, "two horns," of Ashtoreth, wife of Baal the *king* of heaven (the male and female symbolising the generative powers of nature), in Syria; as Sin, "lord of the month," in Babylon. Sabaism (from *tsaba* the heavenly hosts) was the earliest of false worships; it appears in our heathen names *Sun day*, *Mon* (moon) *day*; and in Job xxxi. 26, "if I beheld the sun . . . or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand" in adoration. Josiah put down those who burned incense to the moon (2 Kings xxiii. 5). She was called "queen of heaven" (Jer. vii. 18), though that may mean Venus Urania. "Cakes" (*cavvanim*) round like her disc were offered to her. So far from being an object of worship, it unconsciously worships its Maker (Ps. cxlviii. 3, viii. 3). The moon in Rev. xii. 1 is the Jewish dispensation, borrowing its former light from the Christian but now become worldly, and therefore under the church's feet (Gal. iv. 3 end; Heb. ix. 1). The *sea*, *earth*, and its satellite the *moon*, represent the worldly element in opposition to the *sun*, the kingdom of heaven. Before Jehovah the moon has no brightness (Job xxv. 5; Isa. xxiv. 23, lx. 19, 20). He shall be His people's everlasting light when sun and moon shall have ceased to shine.

ASTARTE.

Morasthite, *i.e.* of MORESHETH [see].

Mordecai. A Persian name according to Gesenius, *worshipper of Merodach*. But a Babylonian idol's name would not have been given him under the Persian dynasty, which rejected idols. It is rather Matacai. Ctesias (Prideaux Connect. i. 231–233), who probably saw the Medo-Persian chronicles mentioned in Esth. x. 2, names a Matacas, Xerxes' chief favourite, the most powerful of the eunuchs. Xerxes sent Matacas to spoil Apollo's temple at Delphi (Miletus?) a work congenial to a Jew, as the order was to the iconoclastic king. M. had neither wife nor child, brought up his cousin Esther in his own house, and had access to the court of the women, all which circumstances accord with his being a eunuch as Matacas was, a class from whom the king had elevated many to the highest posts. Xerxes delighted in extravagant acts; and Haman, who knew his weakness, naturally suggested the extraordinary honours exceeding all that a king ought, in respect for his own dignity, to grant to a subject, because he thought it was for himself they were intended.

M. was a Benjamite at Shushan who reared his uncle's daughter ESTHER [see]: ii. 5–7. The instrument under Providence in saving the Jews from extermination by HAMAN [see], as his not bowing to that Amalekite was the occasion of Haman's murderous spite against the chosen race. Xerxes' prime minister, or vizier. Instituted the feast Purim. Probably wrote the book of Esther. Esther's favourable reception by AHASUERUS [see] when she ventured at the risk of death, unasked, to approach him, and his reading in the Medo-Persian chronicles the record of M.'s unrewarded service in disclosing the conspiracy, on the very night before Haman came, and Haman's being constrained to load with kingly honours the man whom he had come to ask leave to hang, and then being hanged on the gallows he made for M., are most remarkable instances of the working of Providence, and of God's secret moral government of the world, in spite of all appearances to the contrary.

M. was great grandson of Kish the Benjamite taken captive in Jeconiah's captivity, 599 B.C. Four generations thence, or 120 years, bring M. exactly down to 479, the sixth year of Xerxes, thus proving Ahasuerus' identity and M.'s own date. At Xerxes' death, or even before, M. probably led to Jerusalem a body of Jews, as recorded in Ezra ii. 2, Neh. vii. 7. The rabbins designate him "the just." His tomb and Esther's are shown at Hamadan or Ecbatana (?).

MORDECAI'S TOMB.

Others place his tomb at Susa. The palace at Shushan, begun by Darius Hystaspes, Loftus (Chaldæa, xxviii.) discovered remains of; the bases of the great colonnade remain, and accord with the description in Esth. i.

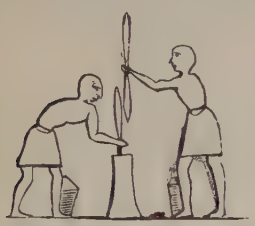
Moreh. 1. "The plains," rather "the oaks" or "terebinths" of M. Abram's first halting place in Canaan, near Shechem and Ebal and Gerizim mountains (Gen. xii. 6); here he erected his first altar. "Morthia," on ancient coins, a title of Shechem, preserves the name M. Under the same "oak" Jacob hid his household's idols (Gen. xxxv. 4). Here Joshua set up a great stone by the sanctuary of Jehovah (Josh. xxiv. 26, comp. Deut. xi. 30). 2. THE HILL OF M. At its foot Midian and Amalek encamped before Gideon's attack (Jud. vi. 33, vii. 1). On the northern side of the valley of Jezreel, and of the height where Gideon's 300 were; *jebel ed Duhy*, "little Hermon," answers to M. Two or three miles intervene (enough for Midian's and Amalek's hosts) between M. and *ain Jalood*, the spring of "Harod" at the foot of Gideon's hill, *jebel Fukua* (Gilboa).

Moresheth Gath=*possession of Gath*, named by Micah alone (i. 14), himself a Morasthite, *i.e.* of Moresheth. In the shephelah or rolling low hills of Judah. "Thou (Jerusalem) shalt give presents to Moresheth," begging for its help; but Maurer, "thou shalt give a writing of renunciation (renouncing all claim) to Moresheth." "Gath" appended implies Moresheth for a time had fallen under the power of the neighbouring Philistines of Gath. Ewald, "thou shalt give compensation to Moresheth itself only the possession of another city." Gath also means a winepress; Moresheth may be named Gath from the many winepresses around.

Moriah. Gen. xxii. 2, 2 Chron. iii. 1. [See JEHOVAH JIREH and GERIZIM.] *What Jehovah has made one see* (this hophal *moreh* occurs four times in the pentateuch, nowhere in later books)=*the vision of Jehovah*. In the same neighbourhood He vouchsafed a vision to Abram (Gen. xiv., xv. 1) after Melchizedek had met him in the valley near Salem and Abram paid tithe of the spoils of Chedorlaomer. On M. afterwards he offered Isaac (xxii. 2, 14). Abraham saw M. at some little distance (ver. 4) on the third day; the distance, two days' journey from Beersheba, would just bring him to Zion, but not so far as Moreh and Gerizim (Gen. xii. 6) where some fix M. "The mount of the Lord" (Gen. xxii. 14) means almost always mount Zion. The proverb "in the mount of Jehovah it (or He) shall be seen" probably originated in Jerusalem under Melchizedek. Jehovah's vision to David in the same spot, before the preparation for building the temple there, revived the name M. (2 Sam. xxiv. 16, 24, 25.) The threshing floor of Araunah the Jebusite was the spot on which David reared an altar by Gad's direction from Jehovah. The Angel of Jehovah had stood by Araunah's threshing floor; there David saw Him, and Araunah (Ornan) also, subsequently on turning back, saw Him and hid himself. Then Ornan saw David, and made over to him the threshing floor (1 Chron. xxi. 15, 16, 18–26). Jehovah testified His acceptance of David's sacrifice there by sending down fire to consume it (Lev. ix. 24; 1 Kings xviii. 24, 38; 2 Chron. vii. 1). So thenceforth David sacrificed there, and no longer on the altar at Gibeon where the tabernacle was, separate from the ark, which was at Zion; for he could not go to Gibeon on account of the sword of the Angel, *i.e.* the pestilence. God's answer to his sacrifice at this altar of the threshing floor, and God's removal of the plague, determined David's choice of it as the site of the temple (1 Chron. xxviii. 2, xxi. 28, xxii. 1; 2 Chron. iii. 1, etc.). It lay, like all threshing floors, outside the city, upon mount Moriah, N.E. of Zion. Evidently the threshing floor on M. was near the real mount Zion, the city of David (on

the eastern not the western half of Jerusalem).

Mortar: *medokah*, wherein the manna was pounded for use (Num. xi. 8). So still the Arabs pound wheat for their national dish, *kibby* (Thomson, Land and Book, viii. 94). The *maktesh* was a larger mortar. Prov. xxvii. 22: "though thou shouldest bray a fool in a mortar among wheat with a pestle, (yet) will not his foolishness depart from (upon) him." The husk upon the grain can be bruised off it, but the mortar of trial cannot remove the fool's folly inherent by nature and habit (Jer. xiii. 23). So Ahaz (2 Chron. xxviii. 22), Judah (Isa. i. 5, 6, ix. 13; Jer. v. 3). The corrector's patience is tried, the corrected is not reformed. Roberts (Orient. Illustr. 368) mentions in the East large mortars for rice worked by two women, each in turn striking with a pestle five feet long. Criminals at Kandy were so beaten to death in such a mortar.



MORTAR AND PESTLE FOR RICE.

Morter. Gen. xi. 3, "slime had they for morter": *chemer*. Hot bitumen was used for cement in the walls of Babylon (Herodot. i. 179). At It, now Heets, eight days' journey from Babylon, the bitumen was obtained. Layard says the cement is so tenacious that it is almost impossible to detach one brick from another. Stubble or straw among the Egyptians, as hair or wool among us, was added to mud or moist clay to increase tenacity. If this were omitted, or if the sand, ashes, and lime in the proportion 1, 2, 3, were insufficiently mixed, there would be "untempered morter," *tapheel*, Arabic *tapal*, pipe-clay like, detritus of felspar (Ezek. xiii. 10). The absence of the true uniting cement answers to the false prophet's lie, "thus saith Jehovah, when He had not spoken" (xxii. 28), false assurances of *peace* to flatter the people into non-submission to Nebuchadnezzar (xxi. 29; Jer. vi. 14, xxiii. 16, 17). *'Aphar* "dust" also is used for morter (Lev. xiv. 41, 42).

Moserah=*bands* (Deut. x. 6), MOSEROTH (Num. xxxiii. 30, xx. 22–29). Near mount Hor whereon Aaron died. The camp was pitched on the slopes or at the foot of the mount. Moserah lay probably on the western side of the Arabah under the mountain bluff; now *el Makrah*.

Moses. [See AARON, EGYPT, EXODUS.] Heb. *Mosheh*, from an Egyptian root, "son" or "brought forth," viz. out of the water. The name was also borne by an Egyptian prince, viceroy of Nubia under the 19th dynasty. In the part of the Exodus narrative which deals with Egypt, words are used purely Egyptian or common to Heb. and Egyptian. Manetho in Josephus (Ap. i. 26, 28, 31) calls him Osarsiph, *i.e. sword of Osiris* or *saved by Osiris*. "The man of God" in the title Ps. xc., for as M. gave in the pentateuch the key note to all succeeding prophets so also to inspired psalmody in that the oldest psalm. "Jehovah's slave" (Num. xii. 7, Deut. xxxiv. 5, Josh. i. 2, Ps. cv. 26, Heb. iii. 5). "Jehovah's chosen" (Ps. cvi. 23). "The man of God" (1 Chron. xxiii. 14). Besides the pentateuch, the prophets and psalms and N. T. (Acts vii. 20–38; 2 Tim. iii. 8, 9; Heb. xi. 20–28; Jude 9) give details concerning him. His Egyptian rearing and life occupy 40 years, his exile in the Arabian desert 40, and his leadership of Israel from Egypt to Moab 40 (Acts vii. 23, 30, 36).

Son of AMRAM (a later one than Kohath's father) [see] and Jochebed (whose name, derived from Jehovah, shows the family hereditary devotion); MIRIAM [see], married to Hur, was eldest; Aaron, married to Elisheba, three years older (Exod. vii. 7, comp. ii. 7); next M., youngest. By Zipporah, Reuel's daughter, he had two sons: Gershom, father of Jonathan, and Eliezer (1 Chron. xxiii. 14, 15); these took no prominent place in their tribe. A mark of genuineness; a forger would have made them prominent. M. showed no self seeking or nepotism. His tribe Levi was the priestly one, and naturally rallied round him in support of the truth with characteristic enthusiasm (Exod. xxxii. 27, 28). Born at Heliopolis (Josephus, Ap. i. 26, ii. 2) at the time of Israel's deepest depression, whence the proverb, "when the tale of bricks is doubled then comes M." Magicians foretold to Pharaoh his birth as a destroyer; a dream announced to Amram his coming as the deliverer (Josephus, Ant. ii. 9, § 2, 3). Some prophecies probably accompanied his birth. These explain the parents' "faith" which laid hold of God's promise contained in those prophecies; the parents took his good looks as a pledge of the fulfilment. Heb. xi. 23, "by faith M. when he was born was hid three months of his parents, because they saw he was a proper (good looking: Acts vii. 20, Gr. 'fair to God') child, and they were not afraid of the king's commandment" to slay all the males. For three months Jochebed hid him. Then she placed him in an ark of papyrus, secured with bitumen, and laid it in the flags (tufi, less in size than the other papyrus) by the river's brink, and went away unable to bear longer the sight. (H. F. Talbot, Transact. Bibl. Archæol., i., pt. 2, translates a fragment of Assyrian mythology: "I am Sargina the great king, king of Agani. My mother gave birth to me in a secret place. She placed me in an ark of bulrushes and closed up the door with slime and pitch. She cast me into the river," etc. A curious parallel.) Miriam lingered to watch what would happen. Pharaoh's daughter (holding an independent position and separate household under the ancient empire; childless herself, therefore ready to adopt M.; Thermutis according to Josephus) coming down to bathe in the sacred and life giving Nile (as it was regarded) saw the ark and sent her maidens to fetch it. The babe's tears touched her womanly heart, and on Miriam's offer to fetch a Hebrew nurse she gave the order enabling his sister to call his mother. Tanis (now San), Zoan, or Avaris near the sea was the place, where crocodiles are never found; and so the infant would run no risk in that respect. Aahmes I., the expeller of the shepherd kings, had taken it. Here best the Pharaohs could repel the attacks of Asiatic nomads and crush the Israelite serfs. "The field of Zoan" was the scene of God's miracles in Israel's behalf (Ps. lxxviii. 43). She adopted M. as "her son," and trained him "in all the wisdom of the Egyptians," Providence thus qualifying him with the erudition needed for the predestined leader and instructer of Israel, and "he was mighty in words and in *deeds*." This last may hint at what Josephus states, viz. that M. led a successful campaign against Ethiopia, and named Saba the capital Meroe (Artapanus in Euseb. ix. 27), from his adopted mother Merrhis, and brought away as his wife Tharbis daughter of the Ethiopian king, who falling in love with him had shown him the way to gain the swamp surrounding the city (Josephus Ant. ii. 10, § 2; comp. Num. xii. 1). However, his marriage to the Ethiopian must have been at a later period than Josephus states, viz. after Zipporah's death in the wilderness wanderings. An inscription by Thothmes I., who reigned in Moses' early life, commemorates the "conqueror of the nine bows," *i.e.* Libya. A statistical tablet of Karnak (Birch says) states that Chebron and Thothmes I. overran Ethiopia. M. may have continued the war and in it wrought the "mighty deeds" ascribed to him.

When forty, in no fit of youthful enthusiasm but deliberately, M. "chose" (Heb. xi. 23–28) what are the last things men choose, loss of social status as son of Pharaoh's daughter, "affliction," and "reproach." Faith made him prefer the "adoption" of the King of kings. He felt the worst of religion is better than the best of the world; if the world offers "pleasure" it is but "for a season." Contrast Esau (xii. 16, 17). If religion brings "affliction" it too is but for a season, its pleasures are "for evermore at God's right hand" (Ps. xvi. 11). Israel's "reproach" "Christ" regards as His own (2 Cor. i. 5, Col. i. 24), it will soon be the true Israel's glory (Isa. xxv. 8). "Moses had respect unto" (Gr. *apeblepe*), or *turned his eyes from* all worldly considerations to fix them on, the eternal "recompence."

His "going out unto his brethren when he was grown and looking on their burdens" was his open declaration of his taking his portion with the oppressed serfs on the ground of their adoption by God and inheritance of the promises. "It came into his heart (from God's Spirit, Prov. xvi. 1) to visit his brethren, the children

of Israel" (Acts vii. 23). An Egyptian overseer, armed probably with one of the long heavy scourges of tough pliant Syrian wood (Chabas' "Voyage d'un Egyptien," 119, 136), was smiting an Hebrew, one of those with whom M. identified himself as his "brethren." Giving way to impulsive hastiness under provocation, without regard to self when wrong was done to a brother, M. took the law into his own hands, and slew and hid the Egyptian in the sand. Stephen (Acts vii. 25, 35) implies that M. meant by the act to awaken in the Hebrews a thirst for the freedom and nationality which God had promised and to offer himself as their deliverer. But on his striving to reconcile two quarrelling Hebrews the wrong doer, when reproved, replied: "who made thee a prince (with the *power*) and a judge (with the *right* of interfering) over us? (Luke xix. 14, the Antitype.) Intendest thou to kill me as thou killedst the Egyptian?" Slavery had debased them, and M. dispirited gave up as hopeless the enterprise which he had undertaken in too hasty and self relying a spirit. His impetuous violence retarded instead of expedited their deliverance. He needed yet a 40 years' discipline, in meek self control and humble dependence on Jehovah, in order to qualify him for his appointed work.

A proof of the genuineness of the pentateuch is the absence of personal details which later tradition would have been sure to give. M.'s object was not a personal biography but a history of God's dealings with Israel. Pharaoh, on hearing of his killing the Egyptian overseer, "sought to slay him," a phrase implying that M.'s high position made necessary *special measures* to bring him under the king's power. M. fled, leaving his exalted prospects to wait God's time and God's way. Epistle to the Hebrews (xi. 27) writes, "by *faith* he forsook Egypt, not fearing the wrath of the king." M. "feared" (Exod. ii. 14, 15) *lest by staying he should sacrifice his divinely intimated destiny to be Israel's deliverer*, which was his great aim. But he did "not fear" the king's wrath which would be aggravated by his fleeing without Pharaoh's leave. He did "not fear the king" so as to shrink from returning at all risks when God commanded. "Faith" God saw to be the ruling motive of his flight more than fear of personal safety; "he endured as seeing (through faith) Him who is invisible." (Luke xii. 4, 5.)

Despondency, when commissioned at last by God to arouse the people, was his first feeling on his return, from past disappointment in not having been able to inspire Israel with those high hopes for which he had sacrificed all earthly prospects (Exod. iii. 15, iv. 1, 10-12). He dwells not on Pharaoh's cruelty and power, but on the hopelessness of his appeals to Israel and on his want of the "eloquence" needed to move their stubborn hearts.

He fled from Egypt to southern Midian because Reuel (his name "friend of God" implies he worshipped EL) or Raguel there still maintained the worship of the true God as king-priest or imam (Arabic version) before Israel's call, even as Melchizedek did at Jerusalem before Abraham's call. The northern people of Midian through contact with Canaan were already idolaters. Reuel's daughters, in telling of M.'s help to them in watering their flocks, called him "an Egyptian," judging from his costume and language, for he had not yet been long enough living with Israelites to be known as one; an undesigned coincidence and mark of genuineness. M. "was content to live with Reuel" as in a congenial home, marrying Zipporah his daughter. From him probably M. learned the traditions of Abraham's family in connection with Keturah (Gen. xxv. 2). Zipporah bare him Gershom and Eliezer whose names ("stranger," "God is my help") intimate how keenly he felt his exile (Exod. xviii. 3, 4). The alliance between Israel and the Kenite Midianites continued permanently. HOBAB [see], Moses' brother in law, was subsequently Israel's guide through the desert. In the 40 years' retirement M. learned that self discipline which was needed for leading a nation under such unparalleled circumstances. An interval of solitude is needed especially by men of fervour and vehemence; so Paul in Arabia (Acts xxiv. 27, Gal. i. 17). He who first attempted the great undertaking without God's call, expecting success from his own powers, in the end never undertook anything without God's guidance. His hasty impetuosity of spirit in a right cause, and his abandonment of that cause as hopeless on the first rebuff, gave place to a meekness, patience, tenderness, long suffering under wearing provocations and trials from the stiffnecked people, and persevering endurance, never surpassed (Num. xii. 3, xxvii. 16). To appreciate this meekness, *e.g.* under MIRIAM'S [see] provocation, and apparent insensibility where his own honour alone was concerned, contrast his vigorous action, holy boldness for the Lord's honour, and passionate earnestness of intercession for his people, even to the verge of unlawful excess [see ANATHEMA], in self sacrifice. He would not "let God alone," "standing before God in the breach to turn away His wrath" from Israel (Ps. cvi. 23). His intercessions restored Miriam, stayed plagues and serpents, and procured water out of the rock (Exod. xxxii. 10, 11, 20-25, 31, 32). His was the reverse of a phlegmatic temper, but Divine grace subdued and sanctified the natural defects of a man of strong feelings and impetuous character. His entire freedom from Miriam's charge of unduly exalting his office appears beautifully in his gentle reproof of Joshua's zeal for his honour: "enviest thou for my sake? would God that all the Lord's people were prophets!" etc. (Num. xi. 29.)

His recording his own praises (Num. xii. 3-7) is as much the part of the faithful servant of Jehovah, writing under His inspiration, as his recording his own demerits (Exod. ii. 12, iii. 11, iv. 10-14; Num. xx. 10-12). Instead of vindicating himself in the case of Korah (xvi.) and Miriam (xii.) he leaves his cause with God, and tenderly intercedes for Miriam. He is linked with Samuel in after ages as an instance of the power of intercessory prayer (Jer. xv. 1). He might have established his dynasty over Israel, but he assumed no princely honour and sought no pre-eminence for his sons (Deut. ix. 13-19). The spiritual progress in M. between his first appearance and his second is very marked. The same spirit prompted him to avenge his injured countryman, and to rescue the Midianite women from the shepherds' violence, as afterwards led him to confront Pharaoh; but in the first instance he was an illustration of the truth that "the wrath of man worketh not the righteousness of God" (Jas. i. 20).

The traditional site of his call by the Divine "Angel of Jehovah" (the uncreated Shekinah, "the Word" of John i., "the form like the Son of God" with Shadrach, Meshach, and Abednego in the furnace, Dan. iii. 25) is in the valley of Shoayb or Hobab, on the northern side of jebel Musa. M. led Jethro's flock to the W. ("the back side") of the desert or open pasture. The district of Sherim on the Red Sea, Jethro's abode, was barren; four days N.W. of it lies the Sinai region with good pasturage and water. He came to "the mountain of God" (Sinai, called so by anticipation of God's giving the law there) on his way toward Horeb. The altar of St. Catherine's convent is said to occupy the site of *the* (the article is in the Heb., *the well known*) burning bush. The vision is generally made to typify Israel afflicted yet not consumed (2 Cor. iv. 8-10); but the flame was in the bush, not the bush in the flame; rather, Israel was the lowly acacia, the thorn bush of the desert, yet God deigned to abide in the midst of her (Zech. ii. 5). So Israel's Antitype, Messiah, has "all the fulness of the Godhead dwelling in Him bodily" (John i. 14, Col. ii. 9).

Jehovah gave M. two signs as credentials to assure him of his mission: the transformation of his long "rod" of authority (as on Egyptian monuments) or pastoral rod into a "serpent," the basilisk or cobra, the symbol of royal and Divine power on the Pharaoh's diadem; a pledge of victory over the king and gods of Egypt (comp. Mark xvi. 18; M.'s humble but wonder working crook typifies Christ's despised but all-powerful cross). [On Zipporah's CIRCUMCISION of her son see.] The hand made leprous, then restored, represents the nation of lepers (as Egyptian tradition made them, and as spiritually they had become in Egypt) with whom M. linked himself, divinely healed through his instrumentality. No patriarch before wrought a miracle. Had the pentateuch been mythical, it would have attributed supernatural wonders to

the first fathers of the church and founders of the race. As it is, M. first begins the new era in the history of the world with signs from God by man unknown before. To M.'s disinterested and humble pleadings of inability to speak, and desire that some other should be sent, Jehovah answers: "Aaron *shall* be thy spokesman . . . even he shall be to thee a mouth, and thou shalt be to him instead of God." Aaron, when he heard of M. leaving Midian, of his own accord went to meet him; Jehovah further directed him what way to go in order to meet him, viz. by the desert (Exod. iv. 14, 27). The two meeting and kissing on the mount of God typify the law and the sacrificing priesthood meeting in Christ (Exod. iv. 27, Ps. lxxxv. 10).

Nothing short of Divine interposition could have enabled M. to lead an unwarlike people of serfs out of a powerful nation like Egypt, to give them the law with their acceptance of it though so contrary to their corrupt inclinations, to keep them together for 40 years in the wilderness, and finally to lead them to their conquest of the eastern part of Canaan. M. had neither eloquence nor military prowess (as appears Exod. iv. 10 and xvii. 8–12), qualities so needful for an ordinary popular leader. He had passed in rural life the 40 years constituting the prime of his vigour. He had seemingly long given up all hopes of being Israel's deliverer, and settled himself in Midian. Nothing but God's extraordinary call could have urged him, against his judgment, reluctantly at fourscore to resume the project of rousing a debased people which in the vigour of manhood he had been forced to give up as hopeless. Nothing but such plagues as Scripture records could have induced the most powerful monarchy then in the world to allow their unarmed serfs to pass away voluntarily. His first efforts only aggravated Pharaoh's oppression and Israel's bondage (Exod. v. 2–9). Nor could magical feats derived from Egyptian education have enabled M. to gain his point, for he was watched and opposed by the masters of this art, who had the king and the state on their side, whilst M. had not a single associate save Aaron. Yet in a few months, without Israel's drawing sword, Pharaoh and the Egyptians urge their departure, and Israel "demands" (not "borrows," *shaal*) as a right from their former masters, and receives, gold, silver, and jewels (Exod. xii. 35–39). Not even does M. lead them the way of Philistia which, as being near, wisdom would suggest, but knowing their unwarlike character avoids it; M. guides them into a defile with mountains on either side and the Red Sea in front, whence escape from the Egyptian disciplined pursuers, who repented of letting them go, seemed hopeless, especially as Israel consisted of spiritless men, encumbered with women and with children. Nothing but the miracle recorded can account for the issue; Egypt's king and splendid host perish in the waters, Israel passes through in triumph (Exod. xiii. 17, xiv. 3, 5, 9, 11, 12–14). Again M. with undoubting assurance of success on the borders of Canaan tells Israel "go up and possess the land" (Deut. i. 20, 21). By the people's desire spies searched the land; they reported the goodness of the land but yet more the strength and tallness of its inhabitants. The timid Israelites were daunted, and even proposed to stone the two faithful spies, to depose M., and choose a captain to lead them back to Egypt. M., instead of animating them to enter Canaan, now will neither suffer them to proceed, nor yet to return to Egypt; they must march and countermarch in the wilderness for 40 years until every adult but two shall have perished; but their little ones, who they said should be a prey, God will bring in. Only a Divine direction, manifested with miracle, can account for such an unparalleled command and for its being obeyed by so disobedient a people. Too late they repented of their unbelieving cowardice, when M. announced God's sentence, and in spite of M.'s warning presumed to go, but were chased by the Amalekites to Hormah (Deut. i. 45, 46, ii. 14; Num. xiv. 39). The sustenance of 600,000 men besides women and children, 40 years, in a comparative desert could only be by miracle; as the pentateuch records, they were fed with manna from heaven till they ate the corn of Canaan, on the morrow after which the manna ceased (Exod. xvi.; Josh. v. 12). Graves, Pentateuch, i. 1, § 5.

Aaron and Hur supported M. in the battle with Amalek (Exod. xvii. 12); Joshua was his minister. The localities of the desert commemorate his

WELLS OF MOSES.

name, "the wells of M.," *Ayun M.* on the Red Sea, jebel Musa, the mount of M., and the ravine of M. near the St. Catherine convent. At once the prophet (foremost and greatest, Deut. xxxiv. 10, 11), lawgiver, and leader of Israel, M. typifies and resembles Messiah (Num. xxi. 18, Deut. xxxiii. 21; especially xviii. 15–19, comp. Acts iii. 22, vii. 37, 25, 35; John i. 17). Israel's rejection of M. prefigures their rejection of Christ. His mediatorship in giving the law answers to Christ's; also Exod. xvii. 11, xxxii. 10–14, 31–34, xxxiii. 13–16; Gal. iii. 19, comp. 1 Tim. ii. 5. M. was the only prophet to whom Jehovah spake "face to face," "as a man speaketh unto his friend" (Exod. xxxiii. 11, Num. xii. 8, Deut. xxxiv. 10): so at Horeb (Exod. xxxiii. 18–23); comp. as to Christ John i. 18. For the contrast between "Christ *the Son over His own* house" and "M. the *servant* faithful *in* all God's house" see Heb. iii. 1–6. Pharaoh's murder of the innocents answers to Herod's; Christ like M. sojourned in Egypt, His 40 days' fast answers to that of M. M. stands at the head of the legal dispensation, so that Israel is said to have been "baptized unto M." (initiated into the Mosaic covenant) as Christians are into Christ.

M. after the calf worship removed the temporary tabernacle (preparatory to the permanent one, subsequently described) outside the camp; and as he disappeared in this "tent of meeting" (rather than "tabernacle of congregation") the people wistfully gazed after him (Exod. xxxiii. 7–10). On his last descent from Sinai "his face shone"; and he put on a veil as the people "could not steadfastly behold the face of M. for the glory of his countenance, which glory was to be done away," a type of the transitory dispensation which he represented, in contrast to the abiding Christian dispensation (Exod. xxxiv. 30, 33; 2 Cor. iii. 13, 14, 7, 11). "They were afraid to come nigh him": Alford's explanation based on LXX. is disproved by Exod. xxxiv. 30, 2 Cor. iii. 7, viz. that M. not until he had done speaking to the people put on the veil "that they might not look on the end (the fading) of his transitory glory." Paul implies, "M. put on the veil that [God's judicial giving them up to their wilful blindness: Isa. vi. 10, Acts xxviii. 26, 27] they might not look steadfastly at (Christ, Rom. x. 4; the *Spirit*, 2 Cor. iii. 17) the end of that (law in its mere *letter*) which (like M.'s glory) is done away." The evangelical glory of M.'s law, like the shining of M.'s face, cannot be borne by a carnal people, and therefore remains veiled to them until the Spirit takes away the veil (ver. 14–17, John v. 45–47).

There is a coincidence between the song of M. (Deut. xxxii., xxxiii.) and his Ps. xc.; thus Deut. xxxiii. 27 comp. Ps. xc. 1, xxxii. 4, 36 with Ps. xc. 13, 16. The time of the psalm was probably towards the close of the 40 years' wandering in the desert. The people after long chastisement beg mercy (Ps. xc. 15–17). The limitation of life to 70 or 80 years harmonizes with the dying of all that generation at about that age; 20 to 40 at the exodus, to which the 40 in the wilderness being added make 60 to 80. Kimchi says the older rabbins ascribed Ps. xci. also to M. Israel's exemption from Egypt's plagues, especially the death stroke on the firstborn, which surrounded but did not touch God's people, in Exod. viii. 22, x. 23, xi. 7, xii. 23, answers to Ps. xci. 3–10.

His song in Exod. xv. abounds in incidents marked by the freshness and simplicity which we should expect from an eye witness: he anticipates the dismay of the Philistines and Edomites through whose territories Israel's path lay to the promised land. The final song (Deut. xxxii.) and blessing (xxxiii.) have the same characteristics. These songs gave a tone to Israel's poetry in each suc-

ceeding age. They are the earnest of the church's final "song of M. the servant of God and the song of the Lamb" (Rev. xv. 3), the song which shall unite in triumph the O. T. church and the N. T. church, after their conflicts shall have been past. Like the Antitype, his parting word was blessing (Deut. xxxiii. 29, Luke xxiv. 51). His exclusion from Canaan teaches symbolically the law cannot bring us into the heavenly Canaan, the antitypical *Joshua* must do that. Two months before his death (Num. xxxi.), just before his closing addresses, the successful expedition, by God's command to M., against Midian was undertaken. Preparatory to that expedition was the census and mustering of the tribes on the plains of Moab (Num. xxvi.). The numbers were taken according to the families, so as equitably to allot the land. M. among his last acts wrote the law and delivered it to the priests to be put in the side of the ark for a witness against Israel (Deut. xxxi. 9–12, 22–27) and gave a charge to Joshua. In Exod. xxiv. 12 "I will give thee *tables* of stone, and a *law*, and the *commandment*" (Heb.), the reference is to the ten commandments on the two stone tables, the *pentateuch* "law," and the ceremonial commandment. Knobel however transl. "the tables of stone with the law, even the commandment."

His death accorded with his life. He was sentenced (for "*unbelievingly* not sanctifying the Lord" and "speaking unadvisedly with his lips," to the *people*, though told to address the *rock*, in a harsh unsympathetic spirit which God calls *rebellion*, Num. xx. 8–13, xxvii. 14, through the people's "provocation of his spirit," his original infirmity of a hasty impetuous temper recurring) to see yet not enter the good land. Meekly submitting to the stroke, he thought to the last only of God's glory and Israel's good, not of self: "let Jehovah, the God of the spirits of all flesh, set a man over the congregation" (Num. xxvii. 12–16). Yet how earnestly he had longed to go over into the good land appears in Deut. iii. 24–27. Ascending to Nebo, a height on the western slope of the range of Pisgah, so called from a neighbouring town, he was showed by Jehovah "all Gilead unto Dan, Naphtali, Ephraim, Manasseh, all Judah, unto the Mediterranean, the S. and the plain of Jericho unto ZOAR" [see] (N. according to Tristram, rather S. of the Dead Sea); like Christ's view of the world kingdoms (Luke iv. 5), it was supernatural, effected probably by an extraordinary intensification of M.'s powers of vision. Then he died there "according to the word of Jehovah," Heb. "on the mouth of Jehovah," which the rabbins explain "by a kiss of the Lord" (S. of Sol. i. 2); but Gen. xlv. 21 marg. supports A. V. (comp. Deut. xxxii. 51.) Buried by Jehovah himself in a valley in Moab over against Bethpeor, M. was probably translated soon after; for he afterwards appears with the translated Elijah and Jesus at the transfiguration, when the law and the prophets in M.'s and Elijah's persons gave place to the Son whose servants and fore witnesses they had been: "hear ye Him" answers to "unto Him ye shall hearken" (Deut. xviii., Matt. xvii. 1–10; comp. Jude 9). His sepulchre therefore could not be found by man. The term "decease," *exodus*, found in Luke ix. 31, and with the undesigned coincidence of truth repeated by Peter an eye witness of the transfiguration (2 Pet. i. 15), was suggested by the exodus from Egypt, the type of Jesus' death and resurrection. Josephus (Ant. iv. 8) thought God hid M.'s body lest it should be idolized. Satan (Heb. ii. 14) contended with Michael, that it should not be raised again on the ground of M.'s sin (Jude 9, comp. Zech. iii. 2). "His eye was not dim, nor his natural force abated" before death. Israel mourned him for 30 days. The remembrance of M. ages after shall be a reason for Jehovah's mercy awaiting Israel (Isa. lxiii. 11).

"And had he not high honour?
The hillside for his pall,
To lie in state while angels wait,
With stars for tapers tall;
And the dark rock pines, like tossing plumes,
Over his bier to wave,
And God's own hand, in that lonely land
To lay him in the grave."
—*C. F. Alexander.*

Moth. The clothes moth, Heb. *'ash*, Gr. *sees*. Job iv. 19: "houses of clay crushed (as a garment) *before* the moth" (comp. xiii. 28); but Maurer, "crushed *after the manner* of the moth," whose lustrous satiny wings and body are soon crushed. The minute wasting of garments, stored up as they are in the East as *wealth*, by the larva which forms its own case out of the cloth material on which it feeds, is the chief point of similitude (Matt. vi. 19, 20, Jas. v. 2); Hos. v. 12, "I will be unto Ephraim as a moth," gradually, silently, and surely consuming the nation's substance (Isa. l. 9, li. 8). The *Tinea pellionella* and *biselliata* still abound in Palestine. The order is the Lepidoptera. Job says of the man enriched by wrong, (xxvii. 18) "he buildeth his house as a moth," whose house, in and of the garment, is broken, so frail is it, whenever the garment is shaken out. The moth chooses for laying its egg a garment under cover, rather than one exposed and in use. The young one chooses the longer hairs for the outside, the shorter for the interior, of its oblong case; it finishes it within with closely woven silk. When needed, it enlarges the case by pieces inserted in the sides. Only when the case is complete it begins to eat. It chooses for food the shortest and thickest fibres, eating into the body of the cloth and rejecting the nap.

Mother. Honoured in Israel as she is not in the East generally; one superiority of Judaism over other contemporary systems (1 Kings ii. 19). King Solomon rose up to meet and bowed himself unto Bathsheba, and set her on his right hand (Lev. xix. 3). Figuratively, a city is mother of the surrounding villages its daughters (Josh. xv. 45, 2 Sam. xx. 19). Ezekiel (xxi. 21) uses "mother of the way" for the *parting of the way* into two roads which branch from it, as from a common parent; Havernick however from Arabic idiom transl. "the highway."

Mountain. Heb. *har*. Both *single heights*, as Sinai, Zion, etc., and *ranges* as Lebanon. Also a mountainous *region*, "the mountain of Israel" and "Judah" (Josh. xi. 16, 21), *i.e.* the *highland* as opposed to the plain, the *hill country* (xxi. 11). "Mount Ephraim" is Ephraim's hilly country (2 Chron. xv. 8). "The mount of the valley" (xiii. 19) a district E. of Jordan in Reuben, the vale of Siddim (Gen. xiv. 3, 8) according to Keil. Even more than with ourselves the parts of a mountain are compared to bodily members: the *head* A. V. "top," the *ears Aznoth* Tabor (Josh. xix. 34), *the shoulder, the back*.

MOUNTAIN OF THE AMORITES (Deut. i. 19, 20, 44), the range that rises abruptly from the plateau *et Tih*, running from S.W. to N.E. on towards Hebron.

Mourning. Noisy, violent, and demonstrative in the East as it is among the Irish, Highlanders, and Welsh; beating the breast or the thigh (Ezek. xxi. 12), cutting the flesh (Jer. xvi. 6), weeping with a loud cry, wearing dark coloured garments, hiring women as professional mourners (Eccles. xii. 5, Matt. ix. 23, Amos v. 16), "skilful in lamentation" (Jer. ix. 17), singing elegies, having funeral feasts and the cup of consolation (Jer. xvi. 7, 8). It was an occasion of studied publicity and ceremonial; so Abraham for Sarah (Gen. xxiii. 2), Jacob for Joseph (xxxvii. 34, 35), Joseph and the Egyptians for Jacob 70 days and a further period of seven (l. 3–10), Israel for Aaron 30 days (Num. xx. 29), and for Moses (Deut. xxxiv. 8). Jabesh Gileadites for Saul fasted seven days (1 Sam. xxxi. 13); David for Abner with fasting, rent clothes, and sackcloth, and with an elegy (2 Sam. iii. 31–39). Job for his calamities, with rent mantle, shaven head, sitting in ashes; so the three friends with dust upon their heads, etc., seven days and nights (Job i. 20, 21; ii. 8). In the open streets and upon the housetops (Isa. xv. 2, 3); stripping off ornaments (Exod. xxxiii. 4); stripping the foot and some other part of the body (Isa. xx. 2).

Penitent *mourning* was often expressed by *fasting*, so that the words are interchanged as synonymous (Matt. ix. 15), and the day of atonement, when they "afflicted their souls," is called "the fast" (Acts xxvii. 9, Lev. xxiii. 27; Israel, 1 Sam. vii. 6; Nineveh, Jonah iii. 5; the Jews when hereafter turning to Messiah, Zech. xii. 10, 11). Exclusion from share in the sacrificial peace offerings (Lev. vii. 20). Covering the upper lip and the head, in token of *silence*: Lev. xiii. 45, the leper; 2 Sam. xv. 30, David.

The highpriest and Nazarites were not to go into mourning for even father or mother or children (Lev. xxi. 10,

11; Num. vi. 7). So Aaron in the case of Nadab and Abihu (Lev. x. 2-6); Ezekiel for his wife (xxiv. 16-18); "the bread of men" is that usually brought to mourners by friends in sympathy. The lower priests only for nearest relatives (Lev. xxi. 1-4). Antitypically, the gospel work is to take precedency of all ties (Luke ix. 59, 60): "let me first go and bury my father" means, let me wait at home *till he die and I bury him.* The food eaten in mourning was considered impure (Deut. xxvi. 14, Hos. ix. 4).

The Jews still wail weekly, each Friday, at JERUSALEM [see], in a spot below the temple wall, where its two courses of masonry, with blocks 30 ft. long, meet. On the open flagged place, which they sweep with care as holy ground, taking off their shoes, they bewail the desolations of their holy places (Ps. cii. 14, cxxxvii. 5, 6; Isa. lxiii. 15-19). Mourning shall cease for ever to God's people when Christ shall return (Rev. vii. 17, xxi. 4; Isa. xxv. 8, xxxv. 10).

Mouse: *akbar.* The "jumping mouse," *Dipus jaculus Egyptius* (Gesenius); or as the Arabic *farah*, any small rodent (Tristram); the field mouse or *vole*, with larger head, shorter ears and tail, and stouter form, than the house mouse; and the long tailed field mouse, *Mus sylvaticus.* The ravages of

these rodents among corn, etc., made the Philistines propitiate with "golden mice" (five answering to their five political divisions and lords) the God whose instrument of "marring the land" they were (1 Sam. vi.). The scourges on them were humiliating to their pride, the tiny mouse and hæmorrhoids in the back, where for a warrior to be smitten is a shame (Ps. lxxviii. 66). So Sminthian Apollo was worshipped in Crete and the Troad; derived from *smintha*, Cretan for mouse; Apollo was represented with one foot upon a mouse. The Egyptian account of Sennacherib's discomfiture was that the gods sent mice which gnawed his archers' bowstrings, in his expedition to Egypt. The mouse was legally unclean (Isa. lxvi. 67).

Mowing. In Scripture means *reaping* with a sickle, for the heat dries up the grass before it is high enough for the scythe (Ps. cxxix. 7). In Amos vii. 1 "the king's mowings" were the firstfruits of the pastures, tyrannically exacted. "The latter growth" was "the after grass" in the time of *the latter rain.*

Moza. **1.** 1 Chron. ii. 46. **2.** 1 Chron. viii. 36, 37; ix. 42, 43.

Mozah. With the article *the.* A city of Benjamin (Josh. xviii. 26). Meaning "spring head," else "place of reeds." The Mishna calls it "Motsa, below Jerusalem, whither they descended and gathered willow branches" for the feast of tabernacles. The Gemara says it was a Roman "colony," and exempt from the king's tribute. Probably now *Kulonieh*, a village four miles W. of Jerusalem, on the Jaffa road, at the entrance of wady *Beit Haninah.* Doubtless the now dry river bed, when through woods the climate was less arid, was filled with water along which grew willows.

Mulberry trees: *bekaim.* 2 Sam. v. 23, 24; LXX. transl. "pear trees"; Royle "the gnat tree," Arabic *shajrat al bak*, a kind of poplar, or

the aspen trembling at the slightest breath. The gentle (comp. 1 Kings xix. 12) "sound of a going in the tops" was the sign of God's "going out before" David's army. "Angels tread light, and He that can walk upon the clouds can, when He pleases, walk on the tops of the trees. Though thou see Him not, yet thou shalt hear Him, and faith shall be confirmed by hearing" (M. Henry). Abulfadl says *baca* is the Arabic name of a shrub like the balsam, but with longer leaves and larger rounder fruit, from which if a leaf be broken a white *tearlike* sap flows; whence the name comes, viz. from *bakah* to weep. In Ps. lxxxiv. 6, "who passing through the valley of *Baka* (the א final probably being = ה) make it a well," the sense is, though in a valley of *weeping* (where the only waters are those of tears), such as David passed through in his flight from Absalom (2 Sam. xv. 30), saints make it a *well* of ever flowing comfort and salvation (John iv. 14, Isa. xii. 3).

Mule. 1. *Pered.* Not mentioned till David's time, when Israel became more familiar with horses (1 Chron. xii. 40; 2 Sam. xiii. 29, xviii. 9). Used for riding only by persons of rank (1 Kings i. 33). As breeding from different species was forbidden (Lev. xix. 19), mules must have been imported. An Egyptian monument from Thebes in Brit. Museum represents them yoked to a chariot. The people of Togarmah (Armenia) brought them to Tyre for barter (Ezek. xxvii. 14). They were part of the "presents" from "the kings of the earth" to Solomon, "a rate year by year" (2 Chron. ix. 23, 24). In these ways they came into Palestine (1 Kings xviii. 5). In Ezra ii. 66, Neh. vii. 68, the mules on the return from Babylon amounted to 245; but the horses about three times as many, 736; so that the mule was then, as we find in the Gr. classics, rarer and more precious.

2. *Rechesh* is transl. "mules," Esth. viii. 10, 14; but in 1 Kings iv. 28 "DROMEDARIES" [see CAMEL]. Mic. i. 13, "swift beasts." 3. *Yeemim.* Gen. xxxvi. 24 transl. rather "Anah that found *the hot springs*," so Vulg. version; the Samaritan text has "the Emim." *Callirrhoe* in the wady Zerka Maein is thought to be Anah's hot springs.

Muppim. Of Benjamin, one of Rachel's 14 descendants who went down to Egypt with Jacob (Gen. xlvi. 21). Shupham in Num. xxvi. 39. Shuppim in 1 Chron. vii. 12, 15; Shephuphan, viii. 5. His family was afterwards reckoned with that of Ir the son of Bela (vii. 7, 12).

Murder. In the Scripture view an outrage or sacrilege (Philo, Spec. Leg. iii. 15) on God's likeness in man. Gen. ix. 5, 6, "whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man." His blood was so sacred that "God requires it (comp. Ps. ix. 12) of every beast"; so the ox that gored man must be killed (Exod. xxi. 28). God's image implies in man a personal, moral, and responsible will. To cut short his day of grace and probation is the greatest wrong to man and insult to his Maker. Cain's punishment God Himself took in hand, dooming him to a life full of fears, remorse, and guilt. His life was temporarily spared, perhaps in order not to impede the natural increase of mankind at the first. But after the flood God delegated thenceforth the murderer's punishment, which is death, to man; life must go for life, blood for blood. Murder results from the instigation of Satan the "murderer (of Adam's and Eve's souls, and Abel's body) from the beginning" (John viii. 44). Not only the killer but the hater is a murderer before God (1 John iii. 12, 15). Even a slave's life sacrificed under the rod entailed death, or some heavy punishment as the judges should decide on the master, unless the slave survived the beating a day or two, when it was presumed the master did not intend to kill him and the loss of his slave was deemed enough punishment (Exod. xxi. 12, 20, 21). A housebreaker might be killed in the act by night; but if by day he was to be sold, so sacred was life regarded (xxii. 2, 3).

The CITIES OF REFUGE [see] saved the manslayer, but not the murderer, from the blood avenger. Not even Jehovah's altar could save Joab (1 Kings ii. 5, 6, 31). Blood shed in any way, even in war, brought pollution (Num. xxxv. 33, 34; Deut. xxi. 1-9; 1 Chron. xxviii. 3, David; xxii. 8). Striking a pregnant woman so as to cause death brought capital punishment. Two witnesses were required before any one could be put to death for murder, a check on private revenge (Num. xxxv. 19-30; Deut. xvii. 6-12, xix. 12, 17). The sovereign assumed the power of executing or pardoning murderers (2 Sam. i. 15, 16, David and the Amalekite slayer of Saul; xiii. 39, xiv. 7-11, David in respect to Amnon and Absalom; 1 Kings ii. 34, Solomon and Joab).

Music. [For illustrations see DANCE,

David, Flute, Harp, Jeduthun.] Its invention is due to a Cainite, Jubal son of Lamech, "father (first teacher) of all such as handle the harp (lyre) and organ" (pipe). "The lyre and flute were introduced by the brother of a nomadic herdsman (Jabal); it is in the leisure of this occupation that music is generally first exercised and appreciated" (Kalisch: Gen. iv. 21). "Mahalaleel," third from Seth, means "giving praise to God," therefore vocal music in religious services was probably earlier than instrumental music among the Cainites (Gen. v. 12). Laban the Syrian mentions "songs, tabret (tambourine), and harp" (Gen. xxxi. 27); Job (xxi. 12) "the timbrel (tambourine), harp, and organ (pipe)". Instead of "they take," transl. "they lift up (the voice)," as in Isa. xlii. 11, to accompany "the tambourine," etc. (Umbreit.) Thus the "voice," stringed and wind instruments, include all kinds of music. The Israelite men led by Moses sang in chorus, and Miriam led the women in singing the refrain at each interval, accompanied by tambourine and dances (Exod. xv. 21). Music rude and boisterous accompanied the dances in honour of the golden calf, so that Joshua mistook it for "the noise of war," "the voice of them that shout for the mastery and that cry for being overcome" (Exod. xxxii. 17, 18). The triumphant shout of the foe in the temple is similarly compared to the joyous thanksgivings formerly offered there at solemn feasts, but how sad the contrast as to the *occasion* (Lam. ii. 7). The two silver trumpets were used by the priests to call an assembly, and for the journeying of the camps, and on jubilant occasion (Num. x. 1–10, 2 Chron. xiii. 12). [On the rams' (rather *jubilee*) horns of Josh. vi., see.] The instruments at Nebuchadnezzar's dedication of his golden image were the "cornet," like the French horn; "flute" or *pipe* blown at the end by a mouthpiece; "sackbut," a triangular stringed instrument with short strings, in a high sharp key; "psaltery," a kind of harp; "dulcimer," a bagpipe, emitting a plaintive sound, a Hebraized Gr. word, *sumphonia* (Dan. iii. 4).

The schools of the prophets cultivated music as a study preparing the mind for receiving spiritual influences (1 Sam. x. 5, xix. 19, 20): at Naioth; also at Jericho (2 Kings ii. 5, 7), "when the minstrel among Jehoshaphat's retinue played, the hand of Jehovah came upon Elisha" (iii. 15); Gilgal (iv. 38); Jerusalem (xxii. 14). "Singing men and women" were at David's court (2 Sam. xix. 35), also at Solomon's (Eccles. ii. 8: Gesenius transl. for "musical instruments and that of all sorts," *shiddah veshiddoth*, "a *princess and princesses*"). They also "spake of Josiah in their lamentations, and made them an ordinance in Israel" (2 Chron. xxxv. 25). Music was often introduced at banquets (Isa. v. 12), "the harp and viol" (*nebel*, the lute, an instrument with 12 strings), etc. (Luke xv. 25.) Amos vi. 5: "chant (*parat*, 'mark distinct tones,' the Arabic root expresses an unmeaning *hurried* flow of rhythmical sounds without much sense, as most *glees*) to the sound of the viol, and invent to themselves instruments of music like David"; they fancy themselves David's equals in music (1 Chron. xxiii. 5, Neh. xii. 36). He added to the temple service the stringed psaltery, *kinnor* (lyre), and *nebel* (harp), besides the cymbals. These as distinguished from the *trumpets* were "David's instruments" (2 Chron. xxix. 25, 26; 1 Chron. xv. 16, 19–21, 24, xxiii. 5). The age of Samuel, David, and Solomon was the golden one alike of poetry and of music. The Hebrew use of music was inspirational, curative, and festive or mournful. David's skill on the harp in youth brought him under Saul's notice, and he played away Saul's melancholy under the evil spirit (1 Sam. xvi. 16–23). As David elevated music to the praise of God, so the degenerate Israelites of Amos' time degraded it to the service of their own sensuality (like Nero fiddling when Rome was in flames), yet they defended their luxurious passion for music by his example. Solomon's songs were a thousand and five (1 Kings iv. 32). In the procession accompanying the ark to Zion, the Levites led by Chenaniah, "master of the song," played cornets, trumpets, cymbals, psalteries, and harps, accompanying David's psalm composed for the occasion (1 Chron. xv., xvi.; 2 Sam. vi. 5). Of the 48,000 in the tribe 4000 praised Jehovah on David's instruments (1 Chron. xxiii. 5, 6). Heman led the Kohathites, Asaph the Gershonites, and Ethan or Jeduthun the Merarites (xv. 17, xxv. 1–8). The "cunning" or skilled musicians were 288: 24 courses, 12 in each, headed by the 24 sons of Heman, Asaph, and Jeduthun. The rest of the 4000 were "scholars."

David's chant (1 Chron. xvi. 34, 41) was used for ages, and bore his name: at the consecration of Solomon's temple (2 Chron. vii. 6); before Jehoshaphat's army when marching against the Ammonite invaders, to the thanksgiving is attributed God's giving of the victory, "*when* they began to sing and to praise, Jehovah set ambushments against . . . Ammon" (xx. 21, 22), comp. in Abijah's victory over Jeroboam the priests' sounding of trumpets (xiii. 12–24); at the laying the second temple's foundation (Ezra iii. 10, 11). Heman, Asaph, and Ethan played with cymbals of brass to mark the time the more clearly, whilst the rest played on psalteries and harps (1 Chron. xv. 19, xvi. 5). The "singers" went first, "the damsels with timbrels" in the middle, "the players on (stringed) instruments followed after" (Ps. lxviii. 25). In intelligent worship the word has precedency of ornamental accompaniments (1 Cor. xiv. 15); music must not drown but be subordinate to the words and sense. Amos (viii. 3) foretells the joyous "songs of the temple" should be changed into "howlings." In Ps. lxxxvii. 7 transl. "the players on pipes" or "flutes" (Gesenius), but Hengstenberg, "dancers" (*choleel*); the future thanksgiving of the redeemed heathen (1 Kings i. 40). Women were in the choir (1 Chron. xiii. 8, xxv. 5, 6; Ezra ii. 65). The priests alone blew the trumpets in the religious services (1 Chron. xv. 24, xvi. 6), but the people also at royal proclamations (2 Kings xi. 14). A hundred and twenty priests blew the trumpets in unison with the Levite singers, in fine linen, at the dedication of Solomon's temple (2 Chron. v. 12, 13; vii. 6). So under Hezekiah in resanctifying the temple (xxix. 27, 28). As the temple, altar, and sacrifices were Jehovah's palace, table, and feasts, so the sacred music answers to the melody usual at kings' banquets. The absence of music such as accompanied bridal processions is made a feature of a curse being on the land (Isa. xxiv. 8, 9; Jer. vii. 34; Ezek. xxvi. 13). Judah's captors in vain called on her singers to sing her national melodies, "songs of Zion," in Babylon. She hung her harp on the willows of that marshy city, and abjured "mirth in a strange land" (Ps. cxxxvii. 2–4). Away from Zion, God's seat, they were away from joy. Love songs (Ps. xlv. title) as well as professional mourners' (Amos v. 16) [see Mourning] dirges were composed. Harlots attracted men by songs to the guitar (Isa. xxiii. 15, 16). The grape was gathered and trodden with joyous song (xvi. 10) [see Hymns]. Music, instrumental and vocal, was all in *unison*, not *harmony*, which was unknown to the ancients; the songs were all *melodies*, *choral* and *antiphonal*, as Moses' and Miriam's song, and Nehemiah's musicians in two responsive choirs at the dedication of the wall (Neh. xii. 40–42).

For "instruments of music" (Dan. vi. 18) transl. "concubines." Xenophon's picture of Darius as addicted to wine and women, without self control, accords with Daniel's mention of his abstinence as something extraordinary. In Ps. xlv. 8 Gesenius transl. for "whereby" (*minni*, as in cl. 4), "out of the ivory palaces *the stringed instruments* make thee glad"; Hengstenberg shows this untenable, A. V. is better. In 1 Sam. xviii. 6 "instruments of music," *shalishim*, is from *shalosh*, "three," probably "triangles," invented in Syria (Athenæus, Deipnos, iv. 175).

Mustard. Matt. xiii. 31, xvii. 20; Mark iv. 31; Luke xiii. 19. Its "seed" is proverbial for smallness, therefore not the *Salvadora Persica* (Arabic *khardal*, mustard), which moreover none would sow in his "garden," and which is not an "herb" but a "tree" strictly so called. The mustard (*Sinapis nigra*) is an "herb" (not strictly a *tree*), but so large that compared with the other "herbs" in the "garden" it is a "great tree." It reached as high as the horses' heads of the travellers Irby and Mangles, and as horse and rider in the rich plain of Akbar according to Dr. Thomson (Land and Book, 414). The words "the least of

all seeds" are used comparatively to the increase, not absolutely; Christ used the popular language. "The fowls of the air" are the smaller *insessorial* birds, linnets and finches, etc., which settle upon (*kateskeenosen*, not 'lodged in'; 'rest,' Acts ii. 26) its branches," seeking the seed as food which they much relish.

Muth-labben. Title Ps. ix. Labben is an anagram for *Nabal* "the fool" or *wicked*; "concerning the dying (*muth*) of the fool," as ver. 12, 16, 17, "Thou hast destroyed the wicked, Thou hast put out their name for ever and ever." "The wicked is snared in the work of his own hands." Higgaion (meditation); Selah (pause). "The wicked shall be turned into hell," etc. Saul slain by the Philistines by whom he had sought to slay David, and receiving the last thrust from one of the Amalekites whom he ought to have destroyed, and Nabal (=*fool*) dying after his selfish surfeit when churlishly he had refused aught to David's men who had guarded him and his, are instances of the death of such world-wise "fools" (1 Sam. xxv. 26, 38; 2 Sam. iii. 33; Ps. xiv. 1). [See NABAL.] LXX. and Vulg. versions read "concerning the mysteries of the Son," viz. the Divine Son's death, the earnest of His final victory over the last "enemy" (Ps. ix. 6).

Myra. A town in Lycia, where Paul was taken from the Adramyttian ship into the Alexandrian ship bound for Rome. M. is due N. of Alexandria. Its harbour, Andriace, two miles off the city, is good. The mountains are conspicuous from afar, and the current sets westward; all good reasons for the Alexandrian ship taking M. in its course. The wind from the N.W., as it impeded the Adramyttian ship, would also impede the Alexandrian (Acts xxvii. 4–7). A large Byzantine church in the gorge leading to the mountains testifies of the Christianity probably first introduced by Paul. The Turks call M. *Dembre*, the Greeks *Myra*.

Myrrh. Heb. *mor* from *marar* "to drop," and *lot*. An ingredient of the holy anointing oil (Exod. xxx. 23), typical of Messiah's graces (Ps. xlv. 8) as well as the church's through Him (Song of Sol.). In i. 13 transl. "a *scent box* of myrrh." The *mor* is the *Balsamodendron myrrha*, which yields myrrh, of the order Terebinthaceæ. The stunted trunk has a light grey odorous bark. It grew in Arabia around Saba; the gum resin exudes in drops which harden on the bark, and the flow is increased by incision into the tree. It is a transparent, brown, brittle, odorous substance, with bitter taste. The "wine mingled with myrrh," offered to but rejected by Jesus on the cross, was embittered by it. As it stupefies the senses He would not have that which mitigates death's horrors, but would meet it in full consciousness. It was one of the three offerings of the wise men (Matt. ii. 11). Nicodemus brought it to embalm His sacred body (John xix. 39). *Bal* is its Egyptian name, *bol* the Sanskrit and Hindoo.

The *lot* is not strictly myrrh but *ladanum*, the resinous exudation of the *Cistus* (rock rose) *Creticus*, growing in Gilead where no myrrh grew, and exported into Egypt (Gen. xxxvii. 25, xliii. 11). "Odorous, rather green, easy to soften, fat, produced in Cyprus" (Dioscorides, i. 128); abounding still in Candia (Crete), where they gather it by passing over it an instrument composed of many parallel leather thongs, to which its gum adheres.

Myrtle. Used (as it is still by the modern Jews) on the return from Babylon to adorn booths for the feast of tabernacles (Neh. viii. 15). It then grew on the hills about Jerusalem and Olivet, where now there are only the olive and the figtree. Hereafter about to grow in what was a wilderness (Isa. xli. 19, lv. 13). The myrtle in Zech. i. 8, 10, 11, symbolises the Jewish church, not a stately cedar but a lowly though fragrant myrtle. Its depression made the Jews despond; the Angel of Jehovah *standing* (as in His abiding place, Ps. cxxxii. 14) *among* the myrtles guarantees her safety, lowly though she be. The myrtle was probably imported into Palestine from Babylon in the time of Isaiah who first mentions it. It is a native of Persia. Esther received her name Hadassah, "the myrtle," in the Persian court (Esth. ii. 7). In Samaria and Galilee on the banks of rivers it still abounds. Its starry blossoms amidst dark and odorous leaves, and flexible branches, furnish a beautiful garland, so that in Greece it was held sacred to Venus the goddess of beauty.

Mysia. On the frontier of the provinces Asia and Bithynia. W. of Bithynia, E. of the Ægean, S. of the sea Propontis or Marmora, N. of Lydia. The site of Troy was in it originally, but not in Paul's time, for he had to pass by M. to reach the Troad (Acts xvi. 7, 8). On his second missionary journey he was not suffered by the Spirit to preach in Asia or Bithynia. He passed through M., without staying, on to Macedonia. Assos and Adramyttium were in M. The island Lesbos was opposite.

Mystery. From *mustes*, "one initiated" into "a revealed secret"; *mueo* the verb means "to conceal"; *mu*, the sound made by *closing the lips*, is the same onomatopœic sound as in *mute*. In N.T. usage a spiritual truth heretofore hidden, incapable of discovery by mere reason, but now revealed. Not like the heathen mysteries, imparted only to the initiated few. All Christians are the initiated; unbelievers alone are the uninitiated (2 Cor. iv. 3). The union of Christ and the church is such "a great mystery" (Eph. v. 31, 32). The church becoming a harlot by conformity to the world is a counter "mystery" (Rev. xvii. 5). "Iniquity" (*anomia*) in the harlot is a leaven working in "mystery" at first, *i.e.* latently; afterwards when she is destroyed *iniquity* shall be *revealed* in "the man of iniquity" (*ho anomos*), the open embodiment of all previous evil, for popery cannot at once be the *mystery* of iniquity and the *revealed* antichrist (2 Thess. ii. 7, 8). "The mystery of God" (Rev. x. 7), in contrast, is man's "redemption from all iniquity" and its consequences; a mystery once hidden in God's secret counsels, dimly shadowed forth in types and prophecies, but now more and more clearly revealed according as the gospel kingdom develops itself up to its fullest consummation. "The mystery of godliness" (1 Tim. iii. 16) is the Divine scheme embodied in Christ (Col. i. 26, 27). Hidden before "with God" as the "mystery," He is now made *manifest* (John i. 1, 14; Rom. xvi. 25, 26). Redemption for the whole Gentile world as well as Israel, to whom it *seemed* in a great measure restricted in O. T., is now revealed to all. "The glory of this mystery is Christ in you (*now* by faith as your *hidden* life, Col. iii. 3), the hope of *glory*" (your hereafter to be manifested life: 1 Cor. ii. 7–9, 2 Cor. iv. 17).

There are six N. T. "mysteries": (1) The incarnation (1 Tim. iii. 16). (2) The mystery of iniquity (2 Thess. ii. 7). (3) Christ's marriage to the church, Eph. v. 32, transl. "this mystery is great," *i.e.* this truth hidden once but now revealed, viz. Christ's spiritual union with the church, mystically represented by marriage, is of great import; not as Vulg. "this is a great sacrament"; not marriage in general, but that of Christ and His church, is the mystery, as St. Paul declares "*I* say it in regard to (*eis*) Christ, and to (*eis*) the church," whereas Gen. ii. 24 refers primarily to literal MARRIAGE [see]. (4) The union of Jews and Gentiles in one body, the present election church (Eph. iii. 4–6); the O. T. did not foretell we should form Christ's one body, the temple of the Holy Ghost; the Holy Ghost not merely gives *influences* as in O. T., but *personally* comes and dwells in the church, joining Jews and Gentiles in one fellowship of God and Christ; He is the earnest of the coming inheritance and the seal of redemption; the O. T. saints had *prætermission* (*paresis*) of sins, the N. T. saints have full remission (*aphesis*); the *forbearance* of God was exercised then, the *righteousness* of God is *revealed* now (Rom. iii. 25, 26) in our justification. (5) Israel's full and final restoration (Rom. xi. 25). (6) The resurrection of the body (1 Cor. xv. 51). Ordinarily "mystery" refers to those from whom the knowledge is *withheld*; in the N. T. mystery refers to those to whom it is *revealed*. It is hidden in God till brought forward; even when brought forward it remains hidden from the carnal.

"Mysteries" (1 Cor. xiv. 2) mean what is unintelligible to the hearers, exciting wonder rather than instructing; this is in the vulgar sense, but the N. T. does not sanction in the gospel mysteries in this sense. In

Rev. i. 20 "the mystery of the seven stars" is a *once hidden* truth, veiled under this symbol, but *now revealed*; its correlative is *revelation*. In 1 Cor. xiii. 2 "mysteries" refer to God's deep counsels heretofore secret but now revealed, "knowledge" to truths *long known*. So in Matt. xiii. 11, Mark iv. 11, Luke viii. 10, "mysteries" answer in parallelism to "parables"; to the receptive "the mysteries," or once hidden things of the kingdom of God, are now known by God's gift; to the unbelieving they remain "parables," of which they see only the outward shell but do not taste the kernel (1 Cor. ii. 9, 10, 14, 15; Ps. xxv. 14; 1 John iv. 20, 27; John xv. 15). The parabolic form is designed to rouse the carnal to search and reflection; whence Jesus did not begin to use it until after He had for some time been speaking plainly. In contrast to paganism, there were no mysteries revealed by God to ministers or priests that were not designed for *all*. Deut. xxix. 29: "secret things belong to Jehovah (comp. Job xi. 7, Rom. xi. 33, 34; at this point we must not presume to speculate; Col. ii. 18), but those things which are revealed belong unto us and to our *children* for ever, that we may do all the words of this law." The little ones must hear *all* revelation as much as the intellectual (Deut. vi. 7; Josh. viii. 34, 35; Neh. viii. 1, 2). Moses and the prophets and the apostles practised no "reserve." So Jesus ordered (Matt. x. 27, xxviii. 19). Paul preached publicly and from house to house the "*whole* counsel of God" (Acts xx. 20, 27), "keeping back nothing profitable." They taught babes indeed elementary essentials first, yet did not reserve the deepest truths out of sight, as the heathen mysteries; but set the ultimate goal of perfect knowledge from the first as that to be striven towards (1 Cor. ii. 6, iii. 2; Heb. v. 12). Gnosticism introduced the system of esoteric and exoteric doctrine; the mediæval church perpetuated it. Christ as God had the power to reserve His manifestation of Himself to a few during His earthly ministry, previous to the pentecostal effusion of the Spirit (Mark iv. 33, ix. 9; Luke ix. 21); but His ministers have no such right. Paul disclaims it, 2 Cor. iv. 2: "we have renounced the hidden things of dishonesty, nor handling the word of God deceitfully, but by *manifestation* of the truth commending ourselves to every man's conscience in the sight of God." On men themselves rests the responsibility how they use the whole counsel of God set before them (ii. 15, 16).

N

Naam. 1 Chron. iv. 15.

Naamah=*sweetness*. **1.** Lamech's daughter by Zillah (Gen. iv. 22). The refinement and luxury of Cain's descendants appear in the names of their wives and daughters; as N., Adah=*beauty*, Zillah=*shadow*. N. is associated with her brother Tubal-cain, the first worker in brass and iron. **2.** The Ammonitess mother of Rehoboam (1 Kings xiv. 21, 31; 2 Chron. xii. 13), one of Solomon's "strange women" (1 Kings xi. 1). The Vat. LXX. makes N. daughter of Ana=Hanun, son of Nahash; thus David's war with Hanun terminated in a re-alliance, and Solomon's marriage to N. would be about two years before David's death, for Rehoboam the offspring of it was 41 on ascending the throne, and Solomon's reign was 40 years.

3. A town in the low hill country of Judah (the shephelah): Josh. xv. 41.

Naaman. **1.** A son, *i.e.* grandson, of Benjamin (Gen. xlvi. 21; Num. xxvi. 40; 1 Chron. viii. 4); reckoned in the Genesis genealogy as a "son" because he became head of a distinct family, the Naamites. Came down to Egypt with Jacob.

2. N. the Syrian (2 Kings v.). Identified by Jewish tradition (Josephus, Ant. viii. 15, § 5) with the archer (1 Kings xxii. 34) who drew his bow at a venture, and wounding Ahab mortally was Jehovah's instrument in "giving deliverance to Syria." Benhadad therefore promoted him to be captain of the Syrian host and the lord in waiting nearest his person, on whose arm the king leant in entering Rimmon's temple (comp. 2 Kings vii. 2, 17). "But (for all earthly greatness has its drawbacks) he was a leper," afflicted with white leprosy (2 Kings v. 27). [For the rest see ELISHA.] The case of N. was designed by God to shame Israel out of their half heartedness towards Jehovah by a witness for Him the most unlikely. God's sovereign grace, going beyond Israel and its many lepers to heal the Gentile N., Jesus makes to be His justification for His not doing as many miracles in His own country as He had done in Capernaum, an earnest of the kingdom of God passing from Israel to the Gentiles; Luke the *physician* (iv. 23–27) appropriately is the evangelist who alone records it.

Naamathite. Zophar the Naamathite (Job ii. 11, xi. 1). From some Arabic place. Fretelius says there was a Naamath in Uz.

Naarah. 1 Chron. iv. 5, 6.

Naarai. 1 Chron. xi. 37. Called "Paarai the Arbite" in 2 Sam. xxiii. 35. Keil thinks the latter form, Kennicott the former, the correct one.

Naaran. A city, the eastern limit of Ephraim (1 Chron. vii. 28). Probably = NAARATH or Naarah, a southern landmark of Ephraim (Josh. xvi. 7), between Ataroth and Jericho, in one of the torrent beds leading down from the Bethel highlands to the Jordan valley.

Nabal. Of MAON [see]: 1 Sam. xxv., comp. xxiii. 25. [See DAVID.] A sheepmaster on the border of Judah which took its name from the great "Caleb" **(3)** (1 Sam. xxx. 14), next the wilderness. His history, as also that of Boaz, Barzillai, Naboth, is a sample of a Jew's private life (xxv. 2, 4, 36).

Naboth=*fruit* (Gesenius); *preeminence* (Fürst). 1 Kings xxi.; 2 Kings ix. 21–26. [See AHAB, ELIJAH.] LXX. (1 Kings xxi. 1) omit "which was in *Jezreel*," and read instead of "the palace" "the *threshing floor* of Ahab king of Samaria." This locates N.'s vineyard on the hill of *Samaria*, close by the threshing floor, hard by the gate of the city; but Heb. text is probably right. David's offer to Araunah (2 Sam. xxiv. 21–24) and Omri's purchase from Shemer illustrate Ahab's offer to N. N. was "set on high," *i.e.* *seated* on a conspicuous place before all the people. Ahab's blood in retribution was washed from the chariot in the pool of Samaria, *where harlots were bathing* (so transl. instead of "and they washed the armour"), whilst dogs licked up the rest of the blood (1 Kings xxii. 38); the further retribution was on his seed Joram (2 Kings ix.).

Nachon's threshing floor. Where Uzzah put forth his hand to the ark when the oxen shook it, and God smote him for his rashness, on its way from Kirjath Jearim or Baale (Abinadab's house in Gibeah) to Zion (2 Sam. vi. 6). CHIDON in 1 Chron. xiii. 9. David therefore named it "Perez Uzzah," *the breach of Uzza*. Keil derives *Nachon* from *nachah* "the stroke," answering to *Chidon* from *chid* "destruction." The threshing floor was named not from its owner but from the *disaster* there. Obed Edom's house was near.

Nachor, NAHOR. Josh. xxiv. 2, Luke iii. 34. **1.** Abraham's grandfather. **2.** Abraham's brother. [See ABRAHAM.] N. was his *elder* brother; married Milcah his niece, Haran's daughter, who bare eight sons (Gen. xi. 26–29, xxii. 20–24). His concubine Reumah bare Zebah and Maachah (whose descendants David came in contact with: 1 Chron. xviiii. 8, xix. 6), Gaham and Thahash. Bethuel his son was Rebekah's father. She formed a tie between Abraham's seed and the original Mesopotamian family. Laban and Jacob's connection renewed it, then it closes. Laban, with polytheistic notions, distinguishes between *his* god "the god of Nahor" and "the God of Abraham," *Jacob's* God (Gen. xxxi. 3, 5, 19, 29, 42, 49, 53; Josh. xxiv. 2), "the God of Abraham and the Fear of Isaac." *El Naura* is a town on Euphrates above *Hit*.

Nadab=*willing*. **1.** Aaron's eldest son by Elisheba (Exod. vi. 23, Num. iii. 2). With Aaron and Abihu and 70 elders he had the privilege of nearer access to Jehovah at Sinai than the mass of the people, but not so near as Moses (Exod. xxiv. 1). Struck dead for kindling (probably under intoxication) the incense with "strange fire," not taken from the perpetual fire on the altar (Lev. vi. 13, x. 1–10). [See AARON and ABIHU.] **2.** Jeroboam's son, who walked in his father's evil way; reigned two years, 954–952 B.C. (1 Kings xv. 25–31.) Slain, in fulfilment of Ahijah the Shilonite's prophecy, by the conspirator Baasha, whilst besieging Gibbethon of Dan (Josh. xix. 44, xxi. 23). Probably the neighbouring Philistines had

seized Gibbethon when the Levites generally left it, to escape from Jeroboam's apostasy to Judah. By a retributive coincidence it was when Israel was besieging Gibbethon, 24 years after, that the same destruction fell on Baasha's family as Baasha had inflicted on N. (1 Kings xvi. 9–15.) **3.** 1 Chron. ii. 28. **4.** 1 Chron. viii. 30, ix. 36.

Nagge. **1.** Luke iii. 25 Gr., Heb. *Nogah*. One of Christ's ancestors. **2.** The same name was borne by a son of David (1 Chron. iii. 7).

Nahalal, NAHALOL, NAHALLAL. Josh. xix. 15, xxi. 35; Jud. i. 30. A city of Zebulun, given to the Merarite Levites. Now *Malul* in the Esdraelon plain; four miles W. of Nazareth. Being in the plain Israel could not drive out of it the Canaanites with their chariots, which could act on the level ground.

Nahaliel=*torrent of God.* A station of Israel towards the close of their journey to Canaan (Num. xxi. 19), N. of Arnon, the next stage but one to Pisgah. Probably the *wady Encheyle* with the letters transposed; it runs into Mojeb, the ancient Arnon.

Naham. 1 Chron. iv. 19.

Nahamani. Neh. vii. 7.

Naharai, NAHARI. Joab's armour-bearer, of Beeroth (1 Chron. xi. 39, 2 Sam. xxiii. 37).

Nahash = *serpent.* **1.** King of Ammon. Offered the citizens of Jabesh Gilead a covenant only on condition they should thrust out their right eyes, as a reproach upon all Israel (1 Sam. xi.). Saul, enraged at this cruel demand, summoned all Israel, slew, and dispersed the Ammonite host. Among the causes which led Israel to desire a king had been the terror of N.'s approach (xii. 12). So successful had he been in his marauding campaigns that he self confidently thought it impossible any Israelite army could rescue Jabesh Gilead; so he gave them the seven days' respite they craved, the result of which was their deliverance, and his defeat by Saul. If he perished, then the N. who befriended David was his son. That father and son bore the same name makes it likely that N. was a common title of the kings of Ammon, the serpent being the emblem of *wisdom*, the Egyptian Kneph also being the eternal Spirit represented as a serpent. Jewish tradition makes the service to David consist in N. having protected David's brother, when he escaped from the massacre perpetrated by the treacherous king of Moab on David's family, who had been entrusted to him (xxii. 3, 4). N. the younger would naturally help David in his wanderings from the face of Saul, their common foe. Hence at N.'s death David sent a message of condolence to his son. [See HANUN.] The insult by that young king brought on him a terrible retribution (2 Sam. x.). Yet we read N.'s son Shobi (xvii. 27–29) was one of the three transjordanic chieftains who rendered munificent hospitality to David in his hour of need, at Mahanaim, near Jabesh Gilead, when fleeing from Absalom. No forger would have introduced an incident so seemingly improbable at first sight. Reflection suggests the solution. The old kindness between N. and David, and the consciousness that Hanun his brother's insolence had caused the war which ended so disastrously for Ammon, doubtless led Shobi gladly to embrace the opportunity of showing practical sympathy towards David in his time of distress.

2. Father of the sisters Abigail and Zeruiah, whose mother on N.'s death married Jesse, to whom she bare David (xvii. 25). 1 Chron. ii. 16 accordingly names Abigail and Zeruiah as "David's sisters," but not as Jesse's daughters. N. is made by Stanley the king of Ammon, which is *not impossible*, considering Jesse's descent from Ruth a Moabitess, and also David's connection with N. of Ammon; but is *improbable*, since if the N. father of Abigail were the king of Ammon it would have been stated. Jewish tradition makes N. =Jesse. But if so, how is it that only in 2 Sam. xvii. 25 "*N.*" stands for Jesse, whereas in all other places "*Jesse*" is named as David's father.

Nahath. **1.** Gen. xxxvi. 13, 1 Chron. i. 37. **2.** 1 Chron. vi. 26. **3.** 2 Chron. xxxi. 13.

Nahbi. The spy, of Naphtali (Num. xiii. 14).

Nahshon, NAASHON. Son of Amminadab, prince of Judah; assisted Moses and Aaron at the first numbering in the wilderness (1 Chron. ii. 10, Exod. vi. 23, Num. i. 7). His sister Elisheba married Aaron. Salmon his son married Rahab after the fall of Jericho. First in the encampment, the march, as captain of Judah (Num. ii. 3, x. 14, vii. 12), and in offering for dedicating the altar; but third in order at the census (i. 1–7); died in the wilderness (xxvi. 64, 65). The sixth in descent from Judah, inclusive; David was fifth after him (Ruth iv. 18–20, Matt. i. 4, Luke iii. 32, 1 Chron. ii. 10–12).

Nahum = *consolation* and *vengeance*, to Israel and Israel's foe respectively. The two themes alternate in chap. i.; as the prophecy advances, vengeance on Assyria predominates. *Country.* "The Elkoshite" (chap. i. 1), from Elkosh or Elkesi a village of Galilee pointed out to Jerome (Pref. in N.). Caper-naum, "village of N.," seemingly takes its name from N. having resided in the neighbourhood, though born in Elkosh. The allusions in Nahum indicate local acquaintance with Palestine (i. 4, 15; ii. 2) and only general knowledge of Nineveh (ii. 4–6; iii. 2, 3). This confutes the notion that the Alkush (resembling the name Elkosh), E. of the Tigris and N. of Mosul, is N.'s place of birth and of burial, though Jewish pilgrims visit it as such.

Date. Hezekiah's time was that in which trust in Jehovah and the observance of the temple feasts prevailed as they did not before or after. So in Nah. i. 7, 15, "Jehovah is a stronghold in the day of trouble; and He knoweth (with approval) them that trust in Him. . . . O Judah, keep thy *solemn feasts.*" Moreover N. has none of the reproofs for national apostasy which abound in the other prophets. N. in Elkosh of Galilee was probably among those of northern Israel, after the deportation of the ten tribes, who accepted Hezekiah's earnest invitation to keep the passover at Jerusalem (2 Chron. xxx.). His graphic description of Sennacherib and his army (chap. i. 9–12) makes it likely he was near or in Jerusalem at the time. Hence the number of phrases corresponding to those of Isaiah (Nah. i. 8, 9, comp. Isa. viii. 8, x. 23; Nah. ii. 10 with Isa. xxiv. 1, xxi. 3; Nah. i. 15 with Isa. lii. 7). The prophecy in i. 14, "I will make it (viz. 'the house of thy gods,' *i.e.* Nisroch) thy grave," foretells Sennacherib's murder 20 years after his return from Palestine, "as he was worshipping in the house of Nisroch his god" (Isa. xxxvii. 38). He writes whilst Assyria's power was yet unbroken (Nah. i. 12, ii. 11–13, iii. 1, "the bloody city, full of lies . . . the prey departeth not": ver. 15–17). The correspondence of sentiments in N. with those of Isaiah and Hezekiah implies he wrote when Sennacherib was still besieging and demanding the surrender of Jerusalem (Nah. i. 2, etc., with 2 Kings xix. 14, 15; Nah. i. 7 with 2 Kings xviii. 22, xix. 19, 31, 2 Chron. xxxii. 7, 8; Nah. i. 9, 11, with 2 Kings xix. 22, 27, 28; Nah. i. 14 with 2 Kings xix. 6, 7; Nah. i. 15 and ii. 1, 2, with 2 Kings xix. 32, 33; Nah. ii. 13, "the voice of thy messengers shall no more be heard," viz. Rabshakeh the bearer of Sennacherib's haughty message, with 2 Kings xix. 22, 23). The historical facts presupposed in N. are Judah's and Israel's humiliation by Assyria (Nah. ii. 2); the invasion of Judah (i. 9–11); the conquest of No-Amon or Thebes in Upper Egypt, probably by Sargon (Isa. xx.)

SARGON.

who, fearing lest Egypt should join Palestine against him, undertook an expedition against it, 717–715 B.C. (Nah. iii. 8–10.) Tiglath Pileser and Shalmaneser had carried away Israel. Judah was harassed by Syria, and oppressed by Ahaz's payments to Tiglath Pileser (2 Chron. xxviii., Isa. viii., ix.). As N. refers in part *prophetically* to Sennacherib's (Sargon's successor) last attempt on Judah ending in his host's destruction, in part as matter of *history* (chap. i. 9–13, ii. 13), he must have prophesied about 713–710 B.C., 100 years before the event foretold, viz. the overthrow of Nineveh by the joint forces of Cyaxares and Nabopolassar in the reign of Chyniladanus,

625 or else 603 B.C. The name "Huzzab" (ii. 7) answers to Adiabene, from the Zab or Diab river on which that region lay; a personification of Assyria, and seems to be an Assyrian word. So the original words, *minzaraik, taphsarika*, for crowned or *princes* (iii. 17) and "captains" or *satraps* (also in Jer. li. 27); intercourse with Assyria brought in these words. Nah. ii. 18, "the faces gather blackness," corresponds to Isa. xiii. 8, Joel ii. 6; Joel is probably the original. Nah. i. 6 with Joel ii. 7, Amos ii. 14; Nah. i. 3 with Joel ii. 13; the mourning dove, Nah. ii. 7, with Isa. xxxviii. 14; the firstripe figs, Nah. iii. 12, with Isa. xxviii. 4; Nah. iii. 13 with Isa. xix. 16; Nah. iii. 4 with Isa. xxiii. 15; Nah. ii. 4, 5, 14 with Isa. xxii. 7, xxxvi. 9, Mic. i. 13, v. 10. The Assyrians, by just retribution, in turn should experience themselves what they caused to Israel and Judah (comp. also Nah. i. 3 with Jonah iv. 2; Nah. i. 13 with Isa. x. 26, 27; Nah. i. 8 with Isa. x. 21, 22, viii. 8; Nah. i. 9, 11 with Isa. xxxvii. 23; Nah. iii. 10 with Isa. xiii. 16; Nah. ii. 2 with Isa. xxiv. 1; Nah. iii. 5 with Isa. xlvii. 2, 3; Nah. iii. 7 with Isa. li. 19). Plainly N. is the last of the prophets of *the Assyrian period*. Jeremiah borrows from, and so stamps with inspiration, N. (Jer. x. 19 comp. Nah. iii. 19; Jer. xiii. 26 comp. Nah. iii. 5; Jer. l. 37, li. 30, comp. Nah. iii. 13.) N. is *seventh* in position in the canon, and seventh in date.

Subject matter. "The burden of Nineveh." The three chapters form one consecutive whole, remarkable for unity of aim. N. encourages his countrymen with the assurance that, alarming as their position seemed, assailed by the mighty foe which had already carried captive the ten tribes, yet that not only should the Assyrian fail against Jerusalem, but Nineveh and his own empire should fall; and this not by chance, but by Jehovah's judgment for their iniquities.

Style. Clear and forcible. Several phases of an idea are presented in the briefest sentences; as in the sublime description of God in the beginning, the overthrow of Nineveh, and that of No Amon. Melting softness and delicacy alternate with rhythmical, sonorous, and majestic diction, according as the subject requires; the very sound of the words conveys to the ear the sense (Nah. ii. 4, iii. 3). Paronomasia or verbal assonance is another feature of likeness to Isaiah, besides those already mentioned (Nah. i. 3, 6, 10; ii. 2, 3, 11; iii. 2).

Nail. **1.** Deut. xxi. 12, "pare her (a captive woman's) nails," viz., in order that she might lay aside all belonging to her condition as an alien, to become a wife among the covenant people. Marg. "suffer to grow," the opposite sense, will refer to her seclusion a month in mourning with shaven head and unpared nails. The former seems preferable, answering to her "putting the raiment of her captivity from her."

2. *Mismerim, masmerim, masmeroth.* Isa. xli. 7: "fastened (the idol) with nails" to keep it steady in its place! Jer. x. 4; 1 Chron. xxii. 3; 2 Chron. iii. 9, where the "fifty shekels of gold" were to gild the nails fastening the sheet gold on the wainscoting; Eccles. xii. 11, "words of the wise are as nails fastened (by) the master of assemblies," rather "the masters" or "associates in the collection (of the canonical Scriptures), *i.e.* authors of the individual books, are as nails driven in." (Hengstenberg.) Scripture has a power penetrating as a nail the depths of the soul, worldly literature reaches only the surface. So Rev. i. 16, Heb. iv. 12; though the associated sacred writers are many, yet they "are *given* from *One* Shepherd," Jesus (Eph. iv. 11), the Inspirer of the word, from whom comes all their penetrating power (2 Tim. iii. 16). A canon whereby to judge sermons: they are worth nothing unless, like Scripture, they resemble goads and nails. The hearers too, instead of being vexed, should feel thankful when by the word they are "pricked in their heart" (Acts ii. 37, Eph. vi. 17, Ps. xlv. 3).

3. The large pin (Jud. iv. 21, 22; v. 26) by which the tent cords were

fastened, giving shape and security to the tent. Jael drove it into Sisera's temples. The tabernacle curtains were fastened with brass pins (Exod. xxvii. 19). In Zech. x. 4, "out of him (Judah) shall come forth the nail," viz. the large *peg* inside the Eastern tent, on which is hung most of its valuable furniture. Judah shall be under a native *ruler*, not a foreigner; the Maccabees primarily, Judah's deliverers from the oppressor Antiochus Epiphanes: antitypically Messiah of the tribe of Judah. On Messiah hang all the glory and hope of His people. The "nail," as expressing firmness, stands for *a secure abode* (Ezra ix. 8), "grace hath been showed from the Lord . . . to give us a nail in His holy place." So Isa. xxii. 23–25, "I will fasten him (Eliakim) as a nail in a sure place . . . and they shall hang upon him all the glory of his father's house, the offspring and the issue (high and low), all vessels of small quantity . . . cups . . . flagons (comp. S. of Sol. iv. 4; 1 Kings x. 16, 17, 21). The nail fastened in the sure place (Shebna) shall be . . . cut down and fall, and the burden that was upon it shall be cut off," *i.e.* all Shebna's offspring and dependants and all his emoluments and honours shall fall with himself, as the ornaments hanging upon a peg fall when it falls. Vessels of glory hanging on Christ vary in capacity; but each shall be filled as full of bliss as the respective capacity admits (Luke xix. 17, 19).

The print of the nails in Jesus' hands and feet were Thomas's test of the reality of the resurrection (John xx. 25). In Christ's person "nailed to the cross," the law (Rom. iii. 21, vii. 2–6; Col. ii. 14) and the old serpent (John iii. 14; xii. 31, 32) were nailed to it. A mode of cancelling bonds in Asia was by striking a nail through the writing (Grotius).

Nain. The scene of Christ's raising the widow's son (Luke vii. 12). Now *Nein* on N.W. verge of *jebel ed Duhy* (Little Hermon) where it slopes down

to Esdraelon plain. The rock W. of the village abounds in cave tombs, also in the E. side. Eighteen miles from Capernaum, where Jesus had been the preceding day. Josephus (Ant. xx. 5, § 1) notices Nain as *on the way from Galilee to Jerusalem*, the very way Jesus was going.

Naioth = *dwellings*. So the Heb. marg. or keri; but kethib or text has Nevaioth. *At* or *near* (not "in" as A. V.) Ramah. The dwellings of a college of prophets, under Samuel (1 Sam. xix. 18–23, xx. 1). Thither David fled from Saul, and probably assumed their garb to escape discovery. Now probably *Beit Haninah* at the head of the *wady Haninah*; immediately to the E. of *neby Samwil*, the ancient Ramah of Samuel.

Name. In the Bible expressing the nature or relation for the most part. According as man has departed more and more from the primitive truth, the connection between names and things has become more arbitrary. In Genesis on the contrary the names are nearly all significant. Adam's naming the animals implies at once his power of speech, distinguishing him above them, and his knowledge of their characteristics as enabling him to suit the name to the nature. God, in calling His people into new and close relationship with Himself, gives them a new name. ABRAM [see] becomes Abraham; Sarai, Sarah; JACOB [see], ISRAEL [see]. So the name was given the child at the time of circumcision, because then he enters into a new covenant relationship to God (Luke i. 59, ii. 21). So spiritually in the highest sense God's giving a new name implies His giving a new nature; Rev. ii. 17, iii. 12, Christ will give some new revelation ("new name") of Himself hereafter to His saints, which they alone are capable of receiving, when He and they with Him shall take the kingdom. Christians receive their new name at baptism, indicating their new relation. They are "baptized *into* (*eis onoma*) the name of (*the revealed nature*, 2 Pet. i. 4, into living union with) the

Father, Son, and Holy Ghost" in their manifested relations and offices toward us (Matt. xxviii. 19). In Isa. lxv. 15, "ye shall leave your name for a curse unto My chosen, for the Lord shall call His servants by another name": instead of a "curse," as the name of Jew had been, the elect Jews shall have a new name, God's *delight*, "Hephzibah," and *married* to Him, "Beulah," instead of "forsaken" and "widow" (lxii. 2–4). The "name" of Jehovah is His *revealed character* towards us. Exod. xxxiv. 5–7: "Jehovah proclaimed the name of Jehovah . . . Jehovah Elohim, merciful and gracious," etc. So Messiah, Jesus, Immanuel, the Word, indicate His manifested relations to us in redemption (Rev. xix. 13); also Isa. ix. 6, "His name shall be called Wonderful," etc. (1 Tim. vi. 1; John xvii. 6, 26; Ps. xxii. 22.) Also *His gracious and glorious attributes revealed in creation and providence* (Ps. viii. 1, xx. 1, 7). *Authority* (Acts iv. 7). *Profession of Christianity* (Rev. ii. 13). *Manifested glory* (Phil. ii. 9). [See GOD, JEHOVAH.]

Naomi = *sweetness*. Mother in law of Ruth. Ruth i. 20, 21: "call me not N., call me Mara (*bitterness*), for the Almighty hath dealt very *bitterly* with me." Elimelech's wife; lost her two sons and husband in Moab. [See BOAZ.] RUTH her daughter in law returned with her to Israel, and married Boaz.

Naphish = *refreshment*. The last but one of Ishmael's sons (Gen. xxv. 15; Nephish, 1 Chron. i. 31, v. 19–23). Reuben, Gad, and half Manasseh made war with N.'s tribe and were conquerors.

Naphtali = *my wrestling*. Jacob's fifth son, second by Bilhah, Rachel's maid. Gen. xxx. 8, Rachel said, "with wrestlings of God (*i.e. earnest prayer*, as her husband does in xxxii. 24–28; he had reproved her impatience, telling her *God*, not he, is the giver of children: ver. 1, 2; so she wrestled with *God*) have I wrestled with my sister, and I have prevailed," *i.e.* succeeded in getting from God a child as my sister. Thus allied to Dan (xxxv. 25). Had four sons at the descent to Egypt (xlvi. 24). At the census of Sinai N. numbered 53,400 able for war (Num. i. 43). At the borders of Canaan N. had fallen to 45,400 (xxvi. 48–50). On march N. was north of the tabernacle, next Dan his kinsman, and Asher (ii. 25–31), together forming "the camp of Dan," hindmost or rearward of all the camps (x. 25). N. had its portion between the coastland strip of Asher and the upper Jordan. Dan shortly after sent a number from his less desirable position next the Philistines to seek a settlement near his kinsman N. in the far north. Zebulun was on S. of N.; transjordanic Manasseh on the E. The ravine of the Leontes (*Litany*) and the valley between Lebanon and Antilebanon was on the N. Thus N. had the well watered district about Banias and the springs of the Jordan.

Jacob in his dying prophecy says, "N. is a hind let loose, he giveth goodly words." The targums of Pseudo Jonathan and Jerusalem say N. first told Jacob Joseph was alive. "N. (say the targums) is a swift messenger, like a hind that runneth on the mountains, bringing good tidings." Joshua (xx. 7) calls it "mount N." from the mountainous parts of its possessions. *Shelucha*, "let loose," is cognate to *sheluchim*, "the apostles," who on Galilee mountains "brought good tidings" of Jesus (Isa. lii. 7). Hab. iii. 19, "the Lord will make my feet like hinds' feet," has in view Jacob's prophecy as to N. Temporally N. disports gracefully and joyously in its fertile allotment, as a hind at large exulting amidst grass; it shall be famous too for *eloquence*. The "hind" symbolises a swift warrior (2 Sam. ii. 18, 1 Chron. xii. 8). Barak with 10,000 men of N., at Deborah's call, fought and delivered Israel from Jabin of Canaan. His warlike energy and his and Deborah's joint song are specimens of the prowess and the eloquence of N. (Jud. iv., v.); N. and Zebulun "jeoparded their lives unto the death in the high places of the field" (ver. 18). So they helped Gideon against Midian (vi. 35, vii. 23). Moses' blessing on N. is (Deut. xxxiii. 23), "N., satisfied with favour, and full with the blessing of Jehovah, possess thou the *sea* (*yam*) *and the sunny district*" (not as A. V. "the W. and the S.," for its lot was N. but its climate in parts was like that of the S.), viz. the whole W. coast of the *sea* of Galilee, "an earthly paradise" (Josephus, B. J. iii. 3, § 2), and lake Merom (*Huleh*). The district is still called *Belad Besharah*, "land of good tidings." The climate of the lower levels is hot and suited for tropical plants, so that fruits ripen earlier than elsewhere (Josh. xix. 32, etc.). "The soil is rich, full of trees of all sorts, so fertile as to invite the most slothful to cultivate it" (Josephus); but *now* the population of this once thickly peopled, flourishing region, is as scanty as its natural vegetation is luxuriant. Its forests and ever varying scenery are among the finest in Palestine (Van de Velde, i. 170, 293; ii. 407). N. failed to drive out the Canaanites (Jud. i. 33). Heathen neighbours soon made it and northern Israel "Galilee of the Gentiles." Tiglath Pileser swept away its people to Assyria; Benhadad of Syria had previously smitten all N. (1 Kings xv. 20, 2 Kings xv. 29.) But where the darkness was greatest and the captivity first came, there gospel light first shone, as foretold of Zebulun and N. (Isa. ix. 1, 2; Matt. iv. 16.) N. shall have its 12,000 elect ones sealed (Rev. vii. 6), and its allotment in restored Israel (Ezek. xlviii. 3, 4, 34).

Naphtuhim. A Mizraite tribe (Gen. x. 13, 1 Chron. i. 11) coming in order after the Lehabim or Libyans. *Niphaiat* is Coptic for the country W. of the Nile, on Egypt's N.W. borders, about the Mareotic lake. The *Na-petu*, the people called "the Nine Bows," are mentioned in the Egyptian monuments (G. Rawlinson). Gesenius from Plutarch (de Is. 355) thinks the N. were on the W. coast of the Red Sea, sacred to the goddess Nepthys wife of Typhon. Knobel derives N. from the deity Phthah.

Narcissus. Rom. xvi. 11. A householder at Rome, of whose family some were known to Paul as being Christians.

Nathan = *given* by God. **1.** The prophet who gave David God's assurance of the perpetuity of his seed and throne (notwithstanding temporary chastening for iniquity). *God* by N. commended David's *desire* to build the temple, but reserved the accomplishment for his son Solomon, the type of Him who should build the true temple (2 Sam. vii., 1 Chron. xvii.). N. speaking first *of himself* had said, "do all that is in thine heart" (comp. 1 Kings viii. 18). God sometimes grants His children's requests in a form real, but not as they had proposed. His glory proves in the end to be their truest good, though their wishes for the time be crossed. N. convicted David of his sin in the case of Uriah by the beautiful parable of the poor man's lamb (2 Sam. xii. 1–15, 25; Ps. li.). N. conveyed Jehovah's command to David, to name Solomon "Jedidiah," not as a mere appellation, but an assurance that *Jehovah loved* him. N. was younger than David, as he wrote with Ahijah the Shilonite and Iddo the seer "the acts of Solomon first and last" (2 Chron. ix. 29). To N. David refers as having forbidden his building the temple on account of his having had "great wars" (xxii. 1–10, xxviii. 2). N. secured the succession of Solomon by advising Bathsheba to remind David of his promise (1 Chron. xxii. 9, etc.), and to inform him of Adonijah's plot, and by himself venturing into the king's presence to follow up Bathsheba's statement. N. by David's direction with Zadok the priest brought Solomon to Gihon on the king's own mule, and anointed him king (1 Kings i. 10–38). "Azariah son of N. was over the officers, and Zabud son of N. was the king's friend" under Solomon (1 Kings iv. 5, 1 Chron. xxvii. 33, 2 Sam. xv. 37). A similarity between the apologue style of Solomon in Eccles. ix. 14–16 and N.'s in 2 Sam. xii. 1–4 may be due to N.'s influence. N. along with Gad wrote "the acts of David first and last" (1 Chron. xxix. 29). N. is designated by the later and higher title "the prophet," but "Gad and Samuel the *seer*" (comp. 1 Sam. ix. 9). His histories were doubtless among the materials from which the books of Samuel, Kings, and Chronicles were compiled. His grave is shown at *Halhul* near Hebron.

2. Son of David and Bathsheba (1 Chron. iii. 5, xiv. 4; 2 Sam. v. 14). Luke traces Christ's GENEALOGY [see] to David through N. (iii. 31); as Matthew gives the *succession* to the throne, so Luke the *parentage* of Joseph, Jeconiah's line having failed as he died childless. "The family of the house of David and the family of the house of N." represent the *highest* and *lowest* of the *royal* order; as "the family of the house of Levi and the family of Shimei" represent the *highest* and *lowest* of the priestly order (Zech. xii. 12, 13). **3.** Father of Igal, one

of David's heroes, of Zobah, 2 Sam. xxiii. 36, but in 1 Chron. xi. 38 "Joel, brother of N." Kennicott prefers "brother." **4.** A head man who returned with Ezra on his second expedition, and whom Ezra despatched from his encampment at the river Ahava to the Jews at Casiphia, to get Levites and Nethinim for the temple (Ezra viii. 16). Perhaps the same as the son of Bani who gave up his foreign wife (x. 39). **5.** Son of Attai of Judah (1 Chron. ii. 36).

Nathanael=*God given.* Heb. Nethaneel. Of Cana in Galilee (John i. 47, xxi. 2). Three or four days after the temptation, Jesus when intending to "go forth into Galilee findeth Philip and saith, Follow Me." Philip, like Andrew finding his own brother Simon (i. 41), and the woman of Samaria (iv. 28, 29) inviting her fellow townsmen, having been found himself by Jesus, "findeth" his friend N., and saith, "we have found (he should have said, we have been *found by*: Isa. lxv. 1, Phil. iii. 12 end, S. of Sol. i. 4) Him of whom the prophets did write, Jesus of Nazareth the son of Joseph" (he should have said the *Son of God*). [For the rest see BARTHOLOMEW.] Tradition makes N. to have been the bridegroom at the marriage of Cana, to which he belonged.

Nathan-Melech. A eunuch or chamberlain in Josiah's court, by whose chamber at the entering in of Jehovah's house, in the suburbs, were the horses sacred to the sun; these Josiah took away and burned the sun chariots with fire (2 Kings xxiii. 11).

Naum. Luke iii. 25.

Nazareth, NAZARENE. In a basin among hills descending into Esdraelon from Lebanon, and forming a valley which runs in a wavy line E. and W. On the northern side of the valley the rounded limestone hills rise to 400 or 500 ft. The valley and

hill sides abound in gay flowers as the hollyhock growing wild, figtrees, olives, and oranges, gardens with cactus hedges, and cornfields. Now *en Nazirah* on a hill of Galilee (Mark i. 9), with a precipice nigh (Luke iv. 29); near Cana (John ii. 1, 2, 11). Its population of 4000 is partly Mahometan, but mainly of Latin and Greek Christians. It has a mosque, a Maronite, a Greek, and a Protestant church, and a large Franciscan convent. The rain pouring down the hills would sweep away a house founded on the surface, and often leaves the streets impassable with mud. So the houses generally are of stone, founded, after digging deep, upon the rock (Luke vi. 47). On a hill behind is the tomb of neby Ismail, commanding one of the most lovely prospects in the world, Lebanon and snowy Hermon on the N., Carmel and the Mediterranean and Acca on the W., Gilead and Tabor on the S.E., the Esdraelon plain and the Samaria mountains on the S., and villages on every side; Cana, Nain, Endor, Jezreel (Zerin), etc. Doubtless in early life Jesus often stood on this spot and held communion with His Father who, by His Son, had created this glorious scene.

N. is never named in O. T. It was thither Gabriel was sent from God to announce to the Virgin her coming conception of Him who shall reign over the house of Jacob for ever, and of whose kingdom there shall be no end (Luke i. 26-33). After His birth and the sojourn in Egypt Joseph and Mary took the child to their original home in N., six miles W. of mount Tabor (Matt. ii. 23; Luke ii. 39, iv. 16). As "John the Baptist was in the desert till the day of his showing unto Israel," so Messiah was growing up unknown to the world in the sequestered town among the mountains, until His baptism by the forerunner ushered in His public ministry. As Jews alone lived in N. from before Josephus' time to the reign of Constantine (Epiphanius, Hær.), it is impossible to identify the sacred sites as tradition pretends to do, viz. the place of the annunciation to Mary, with the inscription on the pavement of the grotto, "Hic Verbum caro factum est," the *mensa Christi*, and the synagogue whence Jesus was dragged to the brow of the hill. Of all Rome's lying legends, none exceeds that of Joseph's house (*santa casa*) having been whisked from N. to Loretto in the 13th century; in spite of the bull of Leo X. endorsing the legend, the fact remains that the *santa casa* is of a dark red stone, such as is not found in or about N., where the grey white limestone prevails, and also the ground plan of the house at Loretto is at variance with the site of the house at N. shown by the Franciscans within their convent walls. Jesus taught in the synagogue of N., "His own country" (Matt. xiii. 54), and was there "thrust out of the city and led unto the brow of the hill whereon it was built, to be cast down headlong," but "passing through the midst of them He went His way" (Luke iv. 16-30). "The hill of precipitation" is not the one presumed, two miles S.E. of N. The present village is on the hill side, nearer the bottom than the top. Among the rocky ledges above the lower parts of the village is one 40 ft. high, and perpendicular, near the Maronite church: this is probably the true site. It is striking how accurately Luke steers clear of a mistake; he does not say they ascended or descended to reach the precipice, but "led" Jesus to it. He does not say the "city" was built on the brow of the hill, but that the precipice was "on the brow," without stating whether it was above (as is the case) or below the town. A forger could hardly go so near a topographical mistake, without falling into it.

"Jesus of N." was part of the inscription on the cross (John xix. 19). It is the designation by which He revealed Himself to Saul (Acts xxii. 8). N. bore a bad name even in Galilee (for Nathanael who said "can any good thing come out of N.?" was *of Galilee*), which itself, because of its half heathen population and rude dialect, was despised by the people of Judæa. The absence of "good" in N. appears from the people's wilful unbelief in spite of Jesus' miracles, and their attempt on His life (Matt. xiii. 54-58), so that He left them, to settle in Capernaum (iv. 13).

"The fountain of the Virgin" is at the N.E. of the town.

NAZARENE. Matthew, ii. 23, writes "Jesus came and dwelt in N. that it might be fulfilled which is spoken by the prophets, He shall be called a Nazarene"; not "by the prophet," but "by the *prophets*," meaning no particular quotation but the *general* description of Messiah in them as *abject* and *despised* (Isa. liii. 2, 3). The N. people were proverbially so. "Called," as in Isa. ix. 6, expresses what He should be in His earthly *manifestation*; not that the prophets gave Him the literal *name*, though His contemporaries did. Matthew plays on similar sounds, as Micah on Achzib (i. 14) and Ekron (ii. 4). The *N. dweller* (*Natzri*) was, as all the prophets foretold, a *pain sufferer* (*natz'ari* from the Aramaic *tze'ar*, pain); the Aramæans pronounced the Heb. *a* as *o*, whence arose the Gr. form Nazoraios. (Biesenthal, Jewish Intelligence, Dec. 1874.) The nickname "Nazarene" agreed with His foretold character as (1) despised in man's eyes, (2) really glorious. Men in applying the name unconsciously and in spite of themselves shed glory on Him; for N. is akin to *neetzer*, a "branch," Messiah's distinctive title, indicating His descent from royal David yet His lowly state (Isa. xi. 1); the same thought and image appear in the term *tzemach* (Jer. xxiii. 5, xxxiii. 15; Zech. iii. 8, vi. 12). Also *Nazaraios*, applied to a *Nazarite by vow in O. T.* (from the Heb. root *nezer* "dedication," "the highpriest's mitre," and "sovereignty"), *indirectly* refers to Christ under His N. T. distinct designation "Nazarene" and *Nazōraios*, i.e. *belonging to N.* Samson the Nazarite, "separated" or "dedicated unto God," typically foreshadowed Him (Jud. xiii. 5, xvi. 30), separated as holy unto God, and separated as an "alien" outcast by men (Ps. lxix. 8). Though the reverse of a Nazarite in its outward rules (Matt. xi. 18), He antitypically fulfilled the *spirit* of the Nazarite vow and ritual. Had the prophets *expressly* foretold He should be *of N.*, it would not have been so despised; nor would the Pharisees, who were able from Mic. v. to tell Herod Messiah's birthplace, Bethlehem (Matt. ii.), have been so ignorant of the prophecy of His connection with N. as to say, "out of Galilee ariseth no prophet" (John vii. 52). [See NAZARITE.]

Nazarite, properly NAZIRITE; Heb. *nazir Elohim*, "one separated to

God," Gr. *naziraios*. [See NAZARENE.] *Nezer* is also a *crown* or *diadem* on the head; and the *hair*, the natural crown (Jer. vii. 29). Joseph in Gen. xlix. 26, Deut. xxxiii. 16, is *nezir*, one "separated" from his brethren, at the same time "separated" to God and to be lord of Egypt, typifying the two sides of Jesus' realizing the designation given Him, "Nazarene," in accordance with general prophecy (Matt. ii. 23). In Lev. xxv. 5, 11, "neither gather the grapes of thy 'N.' (undressed) vine," the figure is taken from the "unshorn" locks of the N., "separated" (by being unpruned) from common use in the sabbatical and the jubilee years. In xv. 31 *nazar* expresses "separation" from uncleanness.

The rule of the N. is given Num. vi. 2; "when either man or woman shall separate themselves to . . . vow of a N." implies, it was no *new* institution, but one now regulated by divinely given rules. Voluntary vows accorded with legalism. Noah's excess in wine, Joseph's untrimmed hair separating him from the closely polled Egyptians, the distinction of clean and unclean, and the connection of death with sin known long before, suggested voluntary vows prompted by religious zeal, to which now was afforded legal sanction. Man or woman might ordinarily of their own free will take the vow. In special cases God imposed the vow through the parent. The pentateuch lays down the rule only for a "N. of days" as the Mishna terms it; "the N. for perpetuity" appears only in the Scripture *history*. Samson ordained to be a N. from the womb (Jud. xiii. 5, 6; xvi. 17). Samuel in a great degree (but not as to abstinence from wine) was the same (1 Sam. i. 11), by Hannah before his birth "given unto the Lord all the days of his life . . . no razor coming upon his head." Also John the Baptist, "drinking neither wine nor strong drink . . . filled with the Holy Ghost even from his mother's womb," but not letting the hair grow (Luke i. 15). The three were called of God to be instruments of a revival in great crises of Israel and the church. The seeming violation of the N. law in Samson's contact with the dead shows that the spirit of the law herein rises above the letter; the object of his mission justified the deviation from rule even without ceremonial purification.

In three things the N. separated himself from ordinary men, though otherwise freely mixing with them. 1. Abstinence from wine, strong drink (including date and palm wine), and the grape in whatever form; so the highpriest and priests when performing official functions (Lev. x. 9). 2. Not cutting the hair during the vow; it symbolised physical strength and youthful manhood, and thus the man's whole powers dedicated to the service of God; answering to the highpriest's "crown (*neetzer*) of the anointing oil of his God" (Lev. xxi. 12). 3. Non-contact with a corpse even of a nearest relative; so the highpriest (xxi. 11, 12). Samuel's N. prerogative, with God's extraordinary call, seem to have given him a sacerdotal character. The Nazarites did not form an ascetic fraternity, but followed observances typifying restraint of self will and fleshly appetite and separation unto God; Rom. xii. 1, 2, expresses the corresponding obligation of our Christian life to "present our bodies a living sacrifice, holy, acceptable unto God," etc. Accidental defilement entailed loss of the previous time and recommencing the days of his dedication, shaving the head and the ordinary purification enjoined for others (Num. vi. 9–12, xix. 11, 12), besides a trespass offering peculiar to his case. In concluding his term of days he offered a sin offering, a burnt offering (implying whole self dedication), and a peace offering (thanksgiving) with unleavened bread. That the three offerings might represent the one reality, viz. his realizing in himself penitent faith in God's atoning mercy covering sin, whole self surrender to God, and thankfulness to Him, the three animals were of *one* species, a lamb of the first year, an ewe, a ram. His shorn hair was put on the fire of the altar, in order that, although human blood must not be offered, something of the N.'s *body*, and that representing his manly strength, should be offered. "Separation unto Jehovah" (vi. 2) is the radical idea. Whereas the N. marked this by abstaining from wine, the Christian seals his consecration by obeying Christ's invitation, "drink ye all of this." Lightfoot (Exercit. Luke i. 15) leans to the Jews' identification of the vine with the tree of the knowledge of good and evil, and the N. vow with Adam's state before he fell. (?)

Paul's shaving his head *at Cenchreæ* was not a strict N.'s vow, otherwise he would have offered his hair with the sacrifices at *the temple door*; but a modified N. vow, usual then in respect to deliverances from sickness or other calamity (Acts xviii. 18). In xxi. 24–27 a strict N. vow is referred to on the part of four poor men. Paul as a charity defrayed the charges of their offerings to show his respect for the law. God by Amos (ii. 11, 12) complains, "I raised up of your young men for Nazarites." It was part of Israel's high privilege that there were, of the class most addicted to self indulgence, youths who by solemn vow abstained from wine and all defilements. God left nothing undone to lead Israel to holiness. "Her Nazarites were purer than snow . . . whiter than milk . . . more ruddy in body than rubies, their polishing was of sapphires" (Lam. iv. 7). God made their body not less, but more, fair by abstinence. Similarly Daniel (i. 8–15); David (1 Sam. xvi. 12, xvii. 42), type of Messiah (S. of Sol. v. 10). But Israel so despised God's favours as to tempt the N. to break the vow; "ye gave the N. wine to drink." Though not cut off from the social world, the N. would feel in spirit reminded by his peculiar dedication, which was a virtual protest against the self indulgence and self seeking of the world, that he was not *of* the world. *Our* rule is similar (John xvii. 15, 16).

Neah. On the boundary of Zebulun (Josh. xix. 13).

Neapolis. **1.** In Macedonia, the port of Philippi, ten miles off, where first in Europe Paul landed (Acts xvi. 11). The Turkish *Kavalla*. The mountains, including mount Symbolum, form a noble background. Among the remains are those of Roman work in the substructions of a massive aqueduct, built on two tiers of arches, and carrying water from twelve miles' distance along the sides of Symbolum over the valley between the promontory and the mainland into Kavalla. The harbour has good anchorage. Dion Cassius (Hist. Rom. xlvii. 35) mentions N. as opposite Thasos, which is the position of Kavalla. **2.**=Shechem in O. T., Sychar in N. T. Now *Nablûs*, corrupted from N.

Neariah. **1.** 1 Chron. iii. 22, 23. **2.** 1 Chron. iv. 42.

Nebai. Neh. x. 19.

Nebaioth. An Arab pastoral tribe, associated with Kedar (Isa. lx. 7). N. was the older of the two, Ishmael's firstborn (Gen. xxv. 13). Forefather of the Nabathæans of Arabia Petræa mentioned at the close of the fourth century B.C. as extending from the Red Sea to the Dead Sea, Petra being their capital. In 310 B.C. they were strong enough to resist Antigonus (Diodorus Siculus, ii. 732, 733). In the first century B.C. they flourished under their "illustrious" (Josephus, Ant. xiii. 13, § 3; 15, § 2) king Aretas, who was chosen

COIN OF ARETAS.

also king of Damascus; his successors assumed the name as an official designation (2 Cor. xi. 32). Coins are extant of the dynasty which ended A.D. 105, their Nabathæan kingdom being incorporated with Rome as the province "Arabia." Josephus (Ant. i. 12, § 4) regards "Nabathæans" as synonymous with "Arabs," and says that "Ishmael's twelve sons inhabit all the regions from the Euphrates to the Red Sea" (comp. Gen. xxv. 18). Many think the rock inscriptions of Sinai to be Nabathæan, and to belong to the centuries immediately before and after Christ. Forster (One Primeval Lang.) thinks them Israelite. The name "Nabathæan," as applied to a people S. and E. of Palestine, is unknown to the Arab writers, yet it is on native coins, it must therefore have been lost long before any Arab wrote on geography or history. But the Arab writers use *Nabat* for *Babylonians* not Arabians. M. Quatremere from them shows that these Nabathæans inhabited Mesopotamia between the Euphrates and Tigris; they were Syro Chaldæans, and were celebrated among the Arabs for agriculture, magic, medicine, and astronomy.

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Four of their works remain: the book on agriculture, that on poisons, that of Tenkeloosha the Babylonian, and that of the secrets of the sun and moon. Chwolson (Remains of ancient Babyl. Literature in Arabic Translations) thinks that "the book of Nabat agriculture," commenced by Daghreeth, continued by Yanbushadth and finished by Kuthamee, according to the Arab translator, Ibn Wahsheeyeh, the Chaldæan of Kisseen, was so commenced 2500 B.C., continued 2100, and ended under the sixth king of a Canaanite dynasty mentioned in the book, *i.e.* 1300 B.C. But the mention of names resembling Adam, Seth, Enoch, Noah, Shem, Abraham, and of Hermes, Agathodæmon, Tammuz, and the Ionians, and the anachronisms geographical, linguistic, historical, and religious, point to a modern date even as late as the first century A.D. The Greeks and Romans identified the Nabathæans as Arabs, and though the Nabathæans of Petra were pastoral and commercial whereas the Nabathæans of Mesopotamia were, according to the books referred to above, agricultural and scientific, it is probable they were both in origin the same people. Scripture takes no notice of the Nabathæans unless "the rams of Nebaioth" (Isa. lx. 7) refer to them, though so often mentioning Edom. The Nabathæans must therefore have come into celebrity after the Babylonian captivity. Pliny (v. 11) connects the Nabathæans and Kedreans as Isaiah connects Nebaioth and Kedar.

Neballat. A town of Benjamin (Neh. xi. 34). Perhaps now *Bir Nebala* E. of Gibeon (*el Jib*).

Nebat. Father of Jeroboam, an Ephrathite, or Ephraimite, of Zereda in the Jordan valley. Died before his son came into notice (1 Kings xi. 26).

Nebo. 1. A town of Moab, taken possession of by Reuben. Also the mount of Moab, from which Moses viewed Canaan (Deut. xxxii. 49, xxxiv. 1). Pisgah was a ridge of the Abarim mountains, W. from Heshbon. N. was a part of Pisgah named from the *town* NEBO close by. Isa. xv. 2, "Moab shall howl *at* (*'al*) N." (Jer. xlviii. 1; Num. xxxii. 3, 38, xxxiii. 47.) As Israel's encampment was "before N.," *i.e.* to the E. of N., probably N. was on Pisgah's western slope. The peakless, horizontal straightness of the ridge caused the parts to be distinguished only by the names of adjoining villages. As N. "faced Jericho," and "the ravine of Moses' burying place in Moab faced Beth-Peor," *Attûrus* suggested by Seetzen is too far S., and *jebel el Jilad* too far N. to correspond. Grove suggests *jebel Nebbah*, S. of *wady Hesban*. **2.** "The other (*town*) NEBO" was W. of Jordan, in Benjamin (Ezra ii. 29, x. 43; Neh. vii. 33). Perhaps *Beit Nubah*.

Nebo. The idol of Babylon and Assyria. *Nabiu* (Hamitic Babylonian), *Nabu* (Semitic Babylonian). Akin to Heb. *nabi*, "inspired," "prophet." Described as "the far hearing," "he of intelligence," "who teaches." The cuneiform arrow head is his emblem; hence named Tir, "arrow." Answering to the Egyptian "Thoth," the Greek "Hermes," "Mercury," the "inspired" interpreter or nabi of the gods, designated in one place "inventor of the writing of the royal tablets." Presided over learning and letters. Pul, from some special connection with Babylon (Ivalush III.) gave N. a *prominence* in Assyrian worship which he had not before. A statue of N. with the god's epithets written across the body, set up at Calah by Pul, is in the British Museum. Babylon from early ages held N. among the chief gods. At Birs Nimrud (Borsippa) was his ancient temple, which Nebuchadnezzar rebuilt. He also called his seaport on the Persian gulf Teredon, *i.e.* given to Tir=Nebo. The names Nabo-nassar, Nabo-polassar, Nebu-chadnezzar, Nabo-nadius, show N. was their guardian god. The tower of N. had the form of the seven spheres. N.'s sphere has the blue sacred to him. But "N. stoopeth," *i.e.* is prostrate, "a burden to the weary beast" of the conqueror who carried the idol away; so far was N. from saving Babylon (Isa. xlvi. 1; 1 Sam. v. 3, 4; Ps. xx. 8).

NEBO.

Nebuchadnezzar. In the monuments *Nabu-kuduri-utsur*, the middle syllable being the same as *Kudur=Chedor*-laomer. Explained by Gesenius "the prince favoured by Nebo"; Oppert, "*Nebo*, *kadr*=power, and *zar*=prince"; Rawlinson, "Nebo his protector (participle from *natzar* 'protect') against misfortune" (*kidor* "trouble"). His father Nabopolassar having overthrown Nineveh, Babylon became supreme. Married his father's Median ally, Cyaxares' daughter, Amuhia, at the time of their alliance against Assyria 625 B.C. (Abydenus in Euseb. Chron. Can., i. 9.) Possibly is the Labynetus (Herodot. i. 74) who led the Babylonian force under Cyaxares in his Lydian war and whose interposition at the eclipse (610 B.C.) concluded the campaign. Sent by Nabopolassar to punish Pharaoh Necho, the conqueror of Josiah at Megiddo. Defeated Necho at Carchemish (605 B.C.) and wrested from him all the territory from Euphrates to Egypt (Jer. xlvi. 2, 12; 2 Kings xxiv. 7) which he had held for three years, so that "he came not again any more out of his land." Became master of Cœlosyria, Phœnicia, and Palestine. Took Jerusalem in the third year of Jehoiakim, and "carried into the land of Shinar, to the house of his god (Merodach), part of the vessels of the house of God" (Dan. i. 1, 2; 2 Chron. xxxvi. 6). Daniel and the three children of the royal seed were at that time taken to Babylon. N. mounted the throne 604 B.C., having rapidly recrossed the desert with his light troops and reached Babylon before any disturbance could take place. He brought with him Jehovah's vessels and the Jewish captives. The fourth year of Jehoiakim coincided with the first of Nebuchadnezzar (Jer. xxv. 1). In the earlier part of the year N. smote Necho at Carchemish (xlvi. 2). The deportation from Jerusalem was shortly before, viz. in the end of Jehoiakim's third year; with it begins the Babylonian captivity, 605 B.C. (xxix. 1–10.) Jehoiakim after three years of vassalage revolted, in reliance on Egypt (2 Kings xxiv. 1). N. sent bands of Chaldees, Syrians, Moabites, and Ammonites against him (ver. 2). Phœnicia next revolted. Then in person N. marched against Tyre. In the seventh year of his reign he marched thence against Jerusalem; it surrendered, and JEHOIAKIM [see] fell, probably in battle. Josephus says N. put him to death (Ant. x. 6, § 3). Jehoiakim after a three months' reign was carried away to Babylon by N. with the princes, warriors, and craftsmen, and the palace treasures, and Solomon's gold vessels cut in pieces, at his third advance against Jerusalem (ver. 8–16). Tyre fell 585 B.C., after a 13 years' siege. Meantime Zedekiah, N.'s sworn vassal, in treaty with Pharaoh Hophra (Apries) revolted (Ezek. xvii. 15). N. besieged him 588–586 B.C., and in spite of a temporary raising of the siege through Hophra (Jer. xxxvii. 5–8) took and destroyed Jerusalem after an 18 months' siege (2 Kings xxv.). Zedekiah's eyes were put out after he had seen his sons slain first at Riblah, where N. "gave judgment upon him," and was kept a prisoner in Babylon the rest of his life. [See GEDALIAH, NEBUZARADAN, JERUSALEM.] Phœnicia submitted to him (Ezek. xxvi.—xxviii.; Josephus, Ap. i. 21), and Egypt was punished (Jer. xlvi. 13–26, Ezek. xxix. 2–10, Josephus, Ant. x. 9, § 7).

N. is most celebrated for his buildings: the temple of Bel Merodach at Babylon (the *Kasr*), built with his Syrian spoils (Josephus, Ant. x. 11, § 1); the fortifications of Babylon, three lines of walls 80 ft. broad, 300 high, enclosing 130 square miles; a new palace near his father's which he finished in 15 days, attached to it were his "hanging gardens," a square 400 ft. each side and 75 ft. high, supported on arched galleries increasing in height from the base to the summit; in these were chambers, one containing the engines for raising the water to the mound; immense stones imitated the surface of the Median mountain, to remind his wife of her native land. The standard inscription ("I completely made strong the defences of Babylon, may it last for ever . . . the city which I have glorified," etc.) accords with Berosus' statement, and nine tenths of the bricks *in situ* are stamped with Nebuchadnezzar's name. Daniel (iv. 30) too records his boast, "is not this great Babylon *which I have built* by the might of my power and for the honour of my majesty?" Sir H. Rawlinson (Inscr. Assyr. and Babyl., 76, 77) states that the bricks of 100 different towns about Bagdad all bear the one inscription, "Nebuchadnezzar, son of Nabopolassar, king of Babylon." Abydenus states N. made the *nahr malcha*, "royal river," a branch from

the Euphrates, and the Acracanus; also the reservoir above the city Sippara, 90 miles round and 120 ft. deep, with sluices to irrigate the low land; also a quay on the Persian gulf, and the city Teredon on the Arabian border. The network of irrigation by canals between the Tigris and Euphrates, and on the right bank of the Euphrates to the stony desert, was his work; also the canal still traceable from Hit at the Euphrates, running 400 miles S.E. to the bay of Grane in the Persian gulf. His system of irrigation made Babylonia a garden, enriching at once the people and himself. The long list of various officers in Dan. iii. 1–3, 27, also of diviners forming a hierarchy (ii. 48), shows the extent of the organization of the empire, so that the emblem of so vast a polity is "a tree . . . the height reaching unto heaven, and the sight to the end of all the earth . . . in which was meat for all, under which the beasts . . . had shadow and the fowls dwelt in the boughs and all flesh was fed of it" (iv. 10–12). In chap. ii. 37 he is called "king of kings," *i.e.* of the various kingdoms whithersoever he turned his arms, Egypt, Nineveh, Arabia, Phœnicia, Tyre.

Isaiah's patriotism was shown in counselling resistance to Assyria; Jeremiah's (xxvii.) in urging submission to Babylon as the only safety; for God promised Judah's deliverance from the former, but "gave all the lands into Nebuchadnezzar's hands, and the beasts of the field also, to serve him and his son and his son's son." The kingdom originally given to Adam (Gen. i. 28, ii. 19, 20), forfeited by sin, God temporarily delegated to N., the "head of gold," the first of the four great world powers (Dan. ii. and vii.). As N. and the other three abused the trust, for self not for God, the Son of Man, the Fifth, to whom of right it belongs, shall wrest it from them and restore to man his lost inheritance, ruling with the saints for God's glory and man's blessedness (Ps. viii. 4–6; Rev. xi. 15–18; Dan. ii. 34, 35, 44, 45, vii. 13–27).

N. was punished with the form of insanity called lycanthropy (fancying himself a beast and living in their haunts) for pride generated by his great conquest and buildings (Dan. iv.). When man would be as God, like Adam and N. he sinks from lordship over creation to the brute level and loses his true manhood, which is likeness to God (Gen. i. 27, ii. 19, iii. 5; Ps. xlix. 6, 10–12, lxxxii. 6, 7); a key to the symbolism which represents the mighty world kingdoms as "beasts" (Dan. vii.). Angel "watchers" *demand* that every mortal be humbled whosoever would obscure God's glory. Abydenus (268 B.C.) states: "N. having ascended upon his palace roof predicted the Persian conquest of Babylon (which he knew from Dan. ii. 39), praying that the conqueror might be borne where there is no path of men and where the wild beasts graze"; a corruption of the true story and confirming it. The panorama of the world's glory that overcame N. through the lust of the eye, as he stood on his palace roof, Satan tried upon Jesus in vain (Matt. iv. 8–10). In the standard inscription N. says, "for four years in Babylon buildings for the honour of my kingdom I did not lay out. In the worship of Merodach my lord I did not sing his praises, I did not furnish his altar with victims, nor clear out the canals" (Rawlinson, Herodotus, ii. 586). It was "while the word was in the king's mouth there fell a voice from heaven . . . thy kingdom is departed from thee" (comp. Herod, Acts xii. 19, 20). His nobles co-operated in his being "*driven* from men" (Dan. iv. 33); these same "counsellors and lords sought unto him," weary of anarchy after the "seven times," *i.e.* a complete sacred cycle of time, a week of years, had passed over him, and with the glimmer of reason left he "lifted up his eyes unto heaven," instead of beast like turning his eyes downward (comp. Jonah ii. 1, 2, 4), and turned to Him that smote him (Isa. ix. 13), and "honoured Him" whom before he had robbed of His due honour. Ps. cxvi. 12, 14; Mark v. 15, 18, 19; comp. on the spiritual lesson Job xxxiii. 17, 18; 1 Sam. ii. 8; Prov. xvi. 18. Messiah's kingdom alone will be the "tree" under whose shadow all nations, and even the dumb creatures, shall dwell in blissful harmony (Ezek. xvii. 23; Matt. xiii. 32; Isa. xi. 6–9).

Nitocris was probably his second queen, an Egyptian (for this ancient name was revived about this time, as the Egyptian monuments prove), for he lived 60 years after his marriage to his first queen Amuhia (625 B.C.). Herodotus ascribes to Nitocris many of the works assigned by Berosus to N. On his recovery, according to the standard inscription, which confirms Scripture, he added "wonders" in old age to those of his earlier reign. He died 561 B.C., 83 or 84 years old, after reigning 43 years. Devotion to the gods, especially Bel Merodach, from whom he named his son and successor Evil Merodach, and the desire to rest his fame on his great works and the arts of peace rather than his warlike deeds, are his favourable characteristics in the monuments. Pride, violence and fury, and cruel sternness, were N.'s faults (ii. 12, iii. 19; 2 Kings xxv. 7, xxiv. 8).

Not to Daniel but to N., the first representative head of the world power who overcame the theocracy, the dreams were given announcing its doom. The *dream* was the appropriate form for one outside the kingdom of God, as N. and Pharaoh (Gen. xli.). But an Israelite must interpret it; and N. worshipped Daniel, an earnest of the future prostration of the world power before Christ and the church (Rev. iii. 9; 1 Cor. xiv. 25; Phil. ii. 10; 1 Cor. vi. 2; Luke xix. 17). The image set up by N. represented himself the head of the first world power, of whom Daniel had said "thou art this head of gold." Daniel was regarded by N. as Divine, and so was not asked to worship it (Dan. ii. 46). The 60 cubits' height includes together the image, 27 cubits (40½ ft.), and the pedestal, 33 (50 ft.). Herodotus, i. 183, similarly mentions Belus' image in the temple at Babylon as 40 ft. high. Oppert found in the Dura (Dowair) plain the pedestal of what must have been a colossal statue. N. is the forerunner of antichrist, to whose "image" whosoever will not offer worship shall be killed (Rev. xiii. 14).

Nebushasban. Derived from Nebo; an officer of Nebuchadnezzar at the taking of Jerusalem; he was Rabsaris, *i.e. chief of the eunuchs* (as Ashpenaz, Dan. i. 3), as Nebuzaradan was Rab-tabbachim, *i.e. chief of the body guard*, and Nergal Sharezer was Rabmag, *i.e. chief of the priests* (Jer. xxxix. 13).

Nebuzaradan. From *Nebo*, the idol; *zar*, "prince"; and *adan* or *adon*, "lord" (Gesenius); but Fürst, from *dana* (Sanskrit), "cut off." "Captain of the guard," lit. "chief of the slaughterers"; next to the royal person (2 Kings xxv. 8–18, Jer. xxxix. 9–13). Assumed the chief command on arriving after the siege of Jerusalem. Directed what was to be done with the plunder and captives [see CAPTIVITY]. Took the chief Jews for judgment to Nebuchadnezzar at Riblah. Visited Jerusalem four years later, and took away more captives (Jer. lii. 30). By Nebuchadnezzar's direction, N. "looked well to Jeremiah," gave him his choice of going to Babylon or staying, then sent him with victuals and a present, to be protected by Gedaliah the governor left over Judah, after having first told the Jews "Jehovah hath done according as He hath said, because ye have sinned against Jehovah" (xxxix. 11–14; xl. 2–5). The heathen knew, through Jeremiah, it was Jehovah's doing; comp. the prophecy, Deut. xxix. 24, 25. How humiliating to the Jews to be admonished of their sin by a Gentile ruler!

Neck. "Lay down necks," *i.e.* risked their lives (Rom. xvi. 4). Ps. xviii. 40, "Thou hast given . . . necks of enemies," *i.e.* made them turn their backs in flight before me (Keil); so Exod. xxiii. 27, or enabled me to

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put my foot on their necks, subjecting them utterly to me; as Josh. x. 24, xi. 8, 12, Ps. cx. 5. Isa. viii. 8, "he shall overflow, he shall reach even to the neck": when the waters reach the *neck* a man is near drowning; Sennacherib's overflowing hosts reached so far, but Jerusalem the *head* was not overflowed (xxx. 28, Hab. iii. 13). The "stiff neck" is an image from oxen unpliant and casting the "yoke" off the neck (Acts vii. 51, Matt. xi. 29). Contrast the yoke men must wear who reject Christ's easy yoke (Deut. xxviii. 48.)

Necromancers. Evokers of the spirits of the dead (Deut. xviii. 11). [See DIVINERS.]

Nedabiah. 1 Chron. iii. 16, 18. Brother of Salathiel or Shealtiel; son, *i.e.* grandson, of Jeconiah. Zedekiah, Jeconiah's son (not the Zedekiah his uncle, last king: 2 Kings xxiv. 17), died "childless" (Jer. xxii. 30). Assir, another son, left only a daughter who, according to the law of heiresses (Num. xxvii. 8), married into her paternal tribe, viz. Neri, sprung from Nathan, David's son (Keil). Lord A. Hervey makes N., etc., sons of Neri in lineal descent, the list in Chronicles only giving the order of *succession*.

Neginah. Heb. *neginath* (singular). Title Ps. lxi. The *construct* form; transl. therefore "upon *the instrumental music of David*." As Hab. iii. 19 "to the chief singer on *my* stringed instruments"; also Amos vi. 5, "invent *instruments of music like David*." NEGINOTH (plural), the general name for all stringed instruments (1 Sam. xviii. 6, 10; xix. 9; xvi. 16–18, 23; Ps. xxxiii. 2, xcii. 3; lxviii. 25; cl. 4), played with the hand or a plectrum or quill; from *niggeen*, "performed music." Ps. iv. title: for "on" transl. (2) "to be accompanied *with* stringed instruments" (Hengstenberg); vi., liv., lv., lxvii., lxxvi. But Delitzsch: "Neginah denotes not a particular stringed instrument, but the *music* on such instruments [often a taunting song, Heb. Ps. lxix. 12, Job xxx. 9]; Neginoth is *the music formed by numerous notes running into one another*, not various instruments." In Hab. iii. 19 the direction is the prophet's to the precentor or "chief singer," how the ode was to be performed in the temple liturgy. He had a stringed instrument of his own ("my") of a form adapted to accompany his subject; or rather (Hengstenberg) the "my" is *Israel's* sacred national temple music. As Shigionoth in the beginning marks the *melody erratic* and *enthusiastically irregular* as suited to the subject, so Neginoth at the close directs as to the *instrument* to be used (comp. Isa. xxxviii. 20).

Nehelamite. A title from the father or the country, Shemaiah (Jer. xxix. 24, 31, 32). *Halam* means a "dream"; Jeremiah glances at the "dreamer" scornfully (comp. ver. 8).

Nehemiah. [See EZRA, MALACHI.] **1.** Son of Hachaliah, seemingly of Judah, as his kinsman Hanani was so (Neh. i. 2); and Jerusalem was "the place of his fathers' sepulchres" (ii. 3). Probably he was of David's lineage, as his name varied appears in it, "Naum" (Luke iii. 25), and his kinsman's name too, Hananiah, son of Zerubbabel (1 Chron. iii. 19); his "fathers' sepulchres" would be those of *David's* royal line. Cupbearer of Artaxerxes (Longimanus) according to his own autobiography, at Susa or Shushan, the principal Persian palace; Ecbatana was the royal summer residence, Babylon the spring, Persepolis the autumn, and Susa the winter. In Artaxerxes' 20th year Hanani with other Jews came from Jerusalem, reporting that the remnant there were in great affliction, the wall broken down, and the gates burned. Sorrow at the tidings drove him to fasting in expression of sadness, and prayer before the God of heaven, who alone could remedy the evil. His prayer (i. 4–11) was marked by *importunate continuity*, "day and night" (comp. Isa. lxii. 6, 7; Luke xviii. 7), *intercession for Israel, confession of individual and national sin*, pleading that *God should remember His promises* of mercy upon their turning to Him, however far cast out for transgression; also that He should remember they are *His* people redeemed by His strong hand, therefore His honour is at stake in their persons; and that N. and they who pray with him desire to fear God's name (Isa. xxvi. 8; contrast Ps. lxvi. 18; comp. Dan. ix., Lev. xxvi. 33–39, Deut. iv. 25–31); lastly he asks God to dispose Artaxerxes' heart to "mercy" (Prov. xxi. 1). "Let Thine ear . . . Thine eyes be open . . . hear the prayer," is an allusion to Solomon's prayer (1 Kings viii. 28, 29). After four months (Neh. i. 1, ii. 1), from Chisleu to Nisan, of praying and waiting, in Artaxerxes' 20th year N. with sad countenance ministered as his cupbearer. The king noticed his melancholy (Prov. xv. 13) and asked its cause. N. was "sore afraid," but replied it was for the desolation of the city "the place of his fathers' sepulchres." Artaxerxes said, "for what dost thou . . . request?" N. ejaculated his request to God first, then to the earthly king. There seemed no interval between the king's question and N.'s answer, yet a momentous transaction had passed between earth and heaven that decided the issue in behalf of N. (Isa. lxv. 24.) Artaxerxes, "according to the good hand of N.'s God upon him," granted him leave to go to Jerusalem for a time, and letters to the provincial governors beyond the Euphrates to convey him forward, and to Asaph to supply timber for the palace gates, etc.

As "governor" (*pechah*, also *tirshatha*) he had an escort of cavalry, and so reached Jerusalem, where he stayed inactive three days, probably the usual term for purification after a journey. Notwithstanding EZRA'S [see] commission in Artaxerxes' seventh year (457 B.C.), after the dead period from the sixth of Darius to that year, a period in which there is no history of the returned Jews (Ezra vi. 15—vii. 1, etc.) and only the history of the foreign Jews in Esther, and notwithstanding the additional numbers and resources which Ezra had brought, N. now, in Artaxerxes' 20th year, in his secret ride of observation by night found Jerusalem in deplorable plight (Neh. ii. 12–16; comp. Isa. lxiv. 9–12). The account is given in the first person, which often recurs; he forms his secret resolution to none but God in whose strength he moved. How the greatest movements for good often originate with *one* individual! He next enlisted in the restoration the nobles, priests, and rulers. But his continual dependence was "the hand of his God good upon him" (Neh. ii. 8, 18), a phrase common to Ezra also (Ezra vii. 6, 9, 28; comp. v. 5), and marking their joint fellowship in God. Where a good work is there will be opposition; so Sanballat the Horonite, and the slave Tobiah the Ammonite, and Geshem the Arabian mocked the work, and alleged it was rebellion against the king; N. told them he would persevere in reliance upon "the God of heaven," but "ye have no right in Jerusalem." Psalm cxxiii. was eventually written at this time in reference to their "scorn" whilst "at ease themselves"; N.'s "hear, O our God, for we are despised" (Neh. iv. 3, 4) answers to Israel's "unto Thee lift I up mine eyes, our soul is filled with the contempt," etc. His great work was the restoration of the city walls as the first step towards civil government, the revival of the national spirit, and the bringing back of the priests and Levites to reside with a feeling of security for their persons and for the tithes and offerings. Messiah's advent was associated by Daniel (ix. 25–27) with the command to "restore and build Jerusalem"; and Jeremiah too had foretold "the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner, and the measuring line shall go forth over against it upon the hill Gareb . . . to Gath" (Jer. xxxi. 39). Each repaired over against his house (Neh. iii.), teaching that in the spiritual building we must each begin with our own home and neighbourhood and circle; then charity beginning at home will not end there. "Shallum repaired, he and his *daughters*" (iii. 12; comp. Rom. xvi. 1, 3–5, 6, 12). Even Eliashib the half hearted highpriest repaired. The Tekoite "nobles (alone) put not their necks to the work of their Lord" (comp. Jud. v. 23); but generally "the people had a mind to work" (Neh. iv. 6), so that soon "all the wall was joined." The 42 stations of restoration (iii.) answer to the 42 stations of Israel's pilgrim march in the desert (Num. xxxiii.). Sanballat's party then "conspired to fight against Jerusalem and hinder it." N. used means, "setting a watch day and night," at the same time "praying unto our God" to bless the means. He had not only to contend with adversaries plotting to attack when the Jews should "not know nor see," but with his own men complaining "the strength of the bearers is decayed, and there is much rubbish, so that we are not able to build" (Neh. iv. 8–11). Moreover the Jews dwelling among the adversaries again and again kept him in alarm with warnings, "from all places (whence) ye shall return unto us (*i.e.* whence ye can come out to us) they will set upon you." L. De Dieu takes *asher* not "whence" but "truly" (as in 1 Sam. xv. 20): "yea, from all places, truly (yea) return to us," leaving off your work, for the foes are too many for you; counsel of pretended friends (comp. Neh. iv. 12 with vi. 17–19). But N., by setting the people by families with weapons in the lower as well as the higher

places of the wall, and encouraging them to "remember the Lord," baffled the enemy; thenceforward half wrought and half held the weapons, the builders and the bearers of burdens wrought with one hand and with the other held a weapon. N. had the trumpeter next him to give alarm, so as to gather the people against the foe wherever he should approach; none put off their clothes all the time (iv. 23).

N. also remedied the state of debt and bondage of many Jews by forbidding usury and bondservice, and set an example by not being chargeable all the twelve years that he was governor, as former governors had been, on the Jews; "so did not I," says he, "because of the fear of God" (v.). Nay, more, he daily entertained 150 Jews, besides those that came from among the heathen. His prayer often repeated is "think upon me, my God, for good according to all that I have done for this people" (v. 19, xiii. 14; comp. Heb. vi. 10, Acts x. 4, Matt. x. 42). Whilst he pleads his efforts, not feigning a mock humility, he closes with "*remember me*, O my God, and spare me according to the greatness of *Thy mercy*" (Neh. xiii. 22, 31), the publican's and the dying thief's prayer. Sanballat in vain tried to decoy him to a conference (vi.); N. replied, "I am doing a great work, I cannot come down" (Luke ix. 62). Then Shemaiah, suborned by Sanballat, tried to frighten him to flee into the temple, where he was detained by a vow (1 Sam. xxi. 7), in order to delay the work and give an appearance of conscious guilt on the part of N.; but neither he nor the prophetess Noadiah could put him in fear, "should such a man as I (the governor who ought to animate others) flee!" Fearing God (Neh. vi. 9, 14; v. 15) I have none else to fear (Isa. xxviii. 16). His safeguard was prayer; "strengthen my hands, my God, think Thou upon" my enemies (Neh. vi. 9, 14). So David repelled the false friends' counsel to "flee" (Ps. xi. 1). N.'s foes were "much cast down when they perceived that this work was wrought of our God."

Ps. cxxvi. 2 is Israel's song at the time: "then said they among *the heathen, the Lord hath done great things for them* . . . turn again our captivity (reverse our depression by bringing prosperity again) as the streams of the S. (as the rain streams in the Negeb or dry S. of Canaan return, filling the wadies and gladdening the parched country); they that sow in tears shall reap in joy." The Jews kept the passover "with joy" on the dedication of God's house, the foundation of which had been laid amidst "loud weeping" mingled with shouts of joy (Ezra iii. 11–13, vi. 22). Ps. cxxv. belongs to the same period, encouraging the godly to persevere, "for they that trust in Jehovah shall be as mount Zion which cannot be removed," for they have "Jehovah round about" them "as the mountains are round about Jerusalem," and "the sceptre (rod) of the wicked (Persia, the world power then) shall not (always) remain upon the lot of righteous" Israel, lest, patient faith giving way (lxxiii. 13), God's people should relieve themselves by unlawful means (Isa. lvii. 16); "putting forth the hands" is said of *presumptuous* acts, as in Gen. iii. 22. "Turners aside unto their own crooked ways" were those who held correspondence with Tobiah, as Shemaiah and the nobles of Judah (Neh. vi. 10–14, 17–19; xiii. 4, Eliashib).

The wall having been built and the doors set up (chap. vii.), N. gave charge of Jerusalem to Hanani and Hananiah, "a faithful man who feared God above many," and set "every one in his watch over against his house." Next he found a register of the genealogy of those who first returned from Babylon, 42,360, and took the census; see Ezra ii., which is drawn from the same document. N. took the register in a later form than that given by Ezra, for the number of those who could not prove their pedigree is reduced by subsequent searches from 652 in Ezra ii. 60 to 642 in Neh. vii. 62. The tirshatha in Ezra ii. 63 is Zerubbabel 90 years before, in Nehemiah N. himself. The items vary, the sum total 42,360 is the same, Ezra ii. 64, Neh. vii. 66; Ezra has 200, N. 245, singers, the number being augmented by his time. In offerings, the drams of gold in sum are 61,000 in Ezra, but in Neh. (vii. 70–72) 20,000 from the chief fathers, 20,000 from the people, and 1000 from the tirshatha. Only 100 priests' garments were needed in "setting up the house of God" at its *foundation* (Ezra ii. 68, 69); but at its dedication after complete renovation 530 were given by the tirshatha and 67 by the people (Neh. vii. 70, 72). The occasions of Ezra ii. and Neh. vii. are palpably distinct, though each embodied from a common document sanctioned by Haggai and Zechariah (Zerubbabel's helpers) as much as suited their distinct purposes. Ezra's reading of the law to the assembled people followed: chap. viii. (he had just returned from Persia with N.), 445 B.C. N. comforted them when weeping at the words of the law: "weep not, for the joy of the Lord is your strength" (Isa. lxi. 3, Matt. v. 4, Ps. li. 12, 13); "send portions unto them for whom nothing is prepared" (Luke xiv. 13); and the keeping of the feast of tabernacles more formally according to the law than the earlier one in Ezra iii. 4 at the setting up of the altar, indeed with greater enthusiasm of all as one man (not excepting 1 Kings viii. 2, 65) than had been since Joshua's days, reading the law not merely the first and eighth days (as enjoined in Lev. xxiii. 35, 36), but every day of the feast (viii. 18). The 119th Psalm doubtless was written (probably by Ezra) at this time, expressing such burning love to the law throughout. A fast followed. The law awakened a sense of sin (Neh. ix.); so first they put away strangers, as Israel must be a separate people, and read the law a fourth of the day, and another fourth confessed sin and worshipped, the Levites leading; then they made a covenant to walk in God's law, not to intermarry with heathen, to keep the sabbath, and to pay a third of a shekel each for the service of God's temple, to bring the firstfruits and firstborn, and not to "forsake the house of our God," (chap. x.) the princes, Levites, and priests sealing it. The reason for taking the census in vii. 4, 5, etc., now appears, viz. to arrange for so disposing the people who were "few" in the "large" but scantily built city as to secure its safety and future growth in houses (chap. xi.). Of the census the heads of Judah and Benjamin dwelling at Jerusalem are given, also of priests and Levites there; but merely the names of the villages and towns through the country (xi., comp. 1 Chron. ix.). Then the heads of the courses of priests, and the corresponding names at the time of the return from Babylon, with a few particulars of the priests' and Levites' genealogy (xii. 1–26). The rulers were to dwell at Jerusalem; of the people one of ten by lot were to dwell there and nine in other cities (xi.). In chap. xii. the highpriests are given from the national archives down to JADDUA [see], and the Levites down to his contemporary DARIUS [see] the Persian, Codomanus.

The dedication of the walls by N., the princes, priests, and Levite singers in two companies, followed (Neh. xii. 27–47); 2 Macc. alleges that the *temple* too was now dedicated after its repair by funds gathered from the people. This will explain N.'s contributions including "priests' garments" (vii. 70) after the census, besides other gifts. Finally, in Artaxerxes' 32nd year (434 B.C.) N. severed from Israel all the mixed multitude (xiii.), Ammonites and Moabites, and boldly cast out Tobiah from the chamber in the temple which Eliashib his connection had assigned him, and restored to it, after its cleansing, the temple vessels, meat offerings, and frankincense which had been previously kept there. Firmly he reproved the rulers for breaking their covenant (x. 39 end), saying "why is the house of God forsaken?" and insisting that the Levites' portions should be given them, for the neglect of this duty had driven the Levites to their country fields. N. caused Judah to bring the tithes to the temple treasuries (in which MALACHI [see] supported him, Mal. iii. 8), and appointed Shelemiah the priest, Zadok the scribe, and the Levite Pedaiah, as "faithful" treasurers, to distribute unto their brethren. Also he "testified against" those selling victuals and treading winepresses, and contended with the nobles for trafficking with Tyrian and other waresmen on the sabbath, one great cause of God's past judgment on the nation (2 Chron. xxxvi. 21; Lev. xxvi. 34, 35, 43). So he closed the gates from sabbath eve to the end of the sabbath, and drove away the merchants lodging outside the wall. His last recorded act is his contending with, cursing, smiting, and plucking the hair off, some of those who formed intermarriages with heathen,

the source of Solomon's apostasy, and his chasing away Joiada's son, Eliashib's grandson, for marrying the daughter of Sanballat the Horonite. Zeal for the purity of God's worship, priesthood, and people, makes the act praiseworthy as one of faith, whatever exception may be taken to the manner. The Antitype combined holy firmness and vigour of act with calm dignity of manner (John ii. 13–17; Ps. lix. 9; Matt. xxi. 12, 13). The language of Malachi (ii. 4, 5, 10–12), N.'s supporter, is in undesigned harmony with Neh. xiii. 27, 29, "transgress against our God in *marrying strange* wives," "*defiled . . . the covenant of the priesthood.*"

After Artaxerxes' 32nd year we know no more of N. Like Moses, he left a splendid court, to identify himself with his countrymen in their depression. Disinterestedly patriotic, he "came to seek the welfare of the children of Israel" (Neh. ii. 10). Courageous and prompt as a soldier in a crisis requiring no ordinary boldness, at the same time prudent as a statesman in dealing alike with his adversaries and with the Persian autocrat, rallying about him and organizing his countrymen, he governed without fear or partiality, correcting abuses in high places, and himself setting a bright example of unselfishness and princely liberality, above all walking in continual prayerfulness, with eyes ever turned towards God, and summing up all his work and all his hope in the humble prayer at the close, "remember me, O my God, for good."

2. A chief who returned with Zerubbabel (Ezra ii. 2). **3.** Son of Azbuk, ruler of half Bethzur, repaired the wall (Neh. iii. 16).

Nehemiah, Book of. The book is not an appendix to Ezra, as its distinct title proves, "the words of Nehemiah the son of Hachaliah," nor would the same author give two lists of those returned from Babylon (Ezra ii., Neh. vii.), and yet leave seeming discrepancies in details. In chaps. viii., ix., x., the prominence of Ezra is probably the cause why Nehemiah uses the *third* person of himself, instead of the *first* which he uses elsewhere. The "we" and "our" in ix. and x., as to sealing the covenant, identifies the writer as an eye witness, yet not singled out for notice from the rest. The prayer in chap. ix. is in style such as Ezra "the ready scribe in the law of Moses" would compose. The close fellowship of Nehemiah and him would naturally in these passages produce the similarity of phraseology (Ezra iv. 18, vi. 22, with Neh. viii. 8, 17). Chap. xii. 10, 11, 22, 23 mentions Jaddua and Darius the Persian; it is probably the addition of those who closed the O. T. canon, testifying the continuance to their time of the ordinances and word of God. It is even possible that Nehemiah lived long enough to record there being an *heir* presumptive to the highpriesthood, Jaddua, *then an infant.* The register of Levites in "the book of Chronicles" reached only down to "Johanan son of Eliashib," ver. 23. The two "ands" in ver. 22 show "and Jaddua" is a later addition. Nehemiah was governor for 12 years (ver. 14), then in Artaxerxes' 32nd year returned to his post as "cupbearer"; he "at the end of days" (marg., so 1 Sam. xxvii. 7 "a full year," marg. "a year of days") after a full year obtained leave to return; "all this time," viz. a year, Nehemiah was not at Jerusalem, and Eliashib introduced the abuses (Neh. xiii. 1, 4–6, etc.). How long Nehemiah stayed this second time is not recorded. "On that day" does not refer to the dedication, but to Nehemiah's return: ver. 6, 7. It is a general expression, not strictly chronological.

Nehemiah's description of Artaxerxes' character as amiable (Neh. ii. 1–8) accords with Plutarch (Vit. Artax., viz. Longimanus), "the first of the Persian monarchs for mildness and magnanimity." Diodorus Siculus (xi. 71, § 2) says the Persians celebrated the equity and moderation of his government. The mention of the building of the city "walls" in the adversaries' letter to Artaxerxes Pseudo Smerdis does not justify Smith's Bible Dict. in the conjecture that this letter (Ezra iv. 12, etc.) was written under Nehemiah's government, and is in its wrong place in Ezra, for it is an *exaggeration* of the adversaries, the truth being that only the *temple* walls, which might be regarded as a city wall on that side of the city, and the walls of private houses, were then being built.

In style the book of Neh. resembles Chronicles and Ezra, proving that it is of the age it purports to be. The word *metziltaim*, "cymbals," occurs in the three and nowhere else. So *'iggartha*, "a letter," in the three and Esther. *Birah* said of the palace or temple in the four and Daniel. "The God of the heavens," in Ezra, Neh., and Daniel. Peculiar to Neh. are certain words and meanings: *sabar be-*, "to view" (ii. 13, 15); *meeah*, "the hundredth part" interest (v. 11); *guph* (hiphil), "shut" (vii. 3); *mo'al*, "lifting up" (viii. 6); *miquerah*, "read" (ver. 8); *huyyedoth*, "psalms of thanksgiving" (xii. 8); *tahalukah*, "procession" (ver. 31); *otzrah* (xiii. 13), "treasurers." Aramaisms also accord with the age when Nehemiah wrote. [See CANON OF THE O. T.] Nehemiah and Malachi, under Ezra, the arranger and finisher of the canon, added their inspired writings as a seal to complete the whole. The book of Neh. bears on it the impress of the author's earnest piety and intense patriotism. And though the opening words, "*Dibhree Nehemiah,*" *could* mean "the *affairs* of Nehemiah," yet the fact that the *first* person is used in chap. i.—vii. 5 and mostly xi. 1—xii. 47 and xiii. renders it more likely that the heading is "the *words* of Nehemiah." Probably, as compiler as well as author of the whole, he inserted from public documents chaps. viii. 1—x. 39, for here the *third* person is used; also ver. 26, 47 in chap. xii. But that as a whole the work is that of Nehemiah is almost a moral certainty.

Nehiloth. Title, Ps. v. Gesenius explains, "upon the flutes," from *chalil* a perforated instrument, *chalal*="to bore"; a direction "to the chief musician" that it was to be sung *to* wind instruments in the temple service; comp. Ps. lxxxvii. 7, "players on instruments," *i.e. flute* or *pipe players* (*cholelim*, Gesenius), "dancers" (Hengstenberg, from *chul*). Hengstenberg on Ps. v. title objects, "*el*" ("upon") never is used to introduce the instruments. The title enigmatically and poetically expresses the *subject.* LXX. transl. "concerning the *heiress*"; so Vulg. She is the *church*, possessing the Lord as her "inheritance" (Ps. xvi. 5), or *possessed by Him as "His inheritance"* (Deut. xxxii. 9). The plural "upon the *inheritances*" marks the *plurality of members in the church*; or else "upon the *lots*," viz. the twofold inheritances, blessing from God to the righteous, misery to the wicked.

Nehum. Neh. vii. 7. REHUM in Ezra ii. 2.

Nehushta. Elnathan's daughter, Jehoiakim's wife, Jehoiachin's mother (2 Kings xxiv. 8).

Nehushtan=*brazen.* 2 Kings xviii. 4, "a piece of brass." The contemptuous name (so LXX., Vulg., etc.) given to the brazen serpent when Hezekiah brake it in pieces because it was made an idol of, Israel burning incense to it because of its original use in the typical miracle (Num. xxi. 8, 9; John iii. 14). The Targum of Jonathan, the Peshito Syriac, and Buxtorf less forcibly make N. the name by which the brass serpent had been generally known. A prescient protest against relic worship.

Neiel. A landmark on Asher's border (Josh. xix. 27). Now perhaps *Mi'ar* on a mountain brow, half way between *Cabul* and *Jefat* (Jiphthahel).

Nekeb. On Naphtali's boundary (Josh. xix. 33). *Tsiadathah* in the Gemara Jerusalem Talmud. Jonathan targum and Jerome join N. with the preceding Adami-han-Nekeb.

Nekoda. Ezra ii. 48, 60–62.

Nemuel. **1.** Num. xxvi. 9. **2.** Num. xxvi. 12; JEMUEL in Gen. xlvi. 10.

Nepheg. **1.** Exod. vi. 21. **2.** David's son, born in Jerusalem (2 Sam. v. 14, 15).

Nephew. Often used in the old English sense "grandson" (1 Tim. v. 4; Jud. xii. 14; Isa. xiv. 22; Job xviii. 19).

Nephilim. [See NOAH.]

Nephishesim, NEPHUSIM, NAPHISI. Neh. vii. 52.

Nephtoah. The source of the waters of N. was a landmark between Judah and Benjamin (Josh. xv. 8, 9; xviii. 15). N.W. of Jerusalem, in a line with the Hinnom valley and Kirjath Jearim, S.W. of Benjamin. Now probably *Ain Lifta*, two miles and a half from the city, and six from *Kuriet el Enab* (formerly Kirjath Jearim, but others say Emmaus and place Kirjath Jearim on the mount on the N. of which now *Chesla* is found; and identify *Ain Karim* with N.E. of *wady Haninah*; see Imperial Bible Dict.).

Ner. Son of Jehiel, father of Kish, grandfather of Saul; also father of

Ner, Saul's uncle (1 Chron. viii. 33, 1 Sam. xiv. 50). Kish in 1 Chron. ix. 35, 36, is an elder Kish, brother of Ner; or else is enumerated with Jehiel's "sons" (though really his *grandson*), because he was head of a house of fathers. Gibeon was the family abode. Jehiel's wife Maachah seemingly was descendant of Caleb by Ephah his concubine, and heiress of the estate in Gibea or Gibeon (1 Chron. ii. 46, 48, 49; viii. 29; ix. 35; xiv. 16; Lord A. Hervey in Smith's Bible Dict.).

Nereus. A Christian at Rome whom Paul salutes (Rom. xvi. 15). Of Philologus' and Julia's household, Origen guesses. Tradition makes him to have been beheaded at Terracina under Nero, and his ashes deposited in the church of SS. Nereo and Archilleo at Rome.

Nergal. A Hamite name="great hero." Some of the Assyrian kings pretended descent from him. In the monuments he is called "the great brother," "the storm ruler," "king of battle," "the strong begetter"; "god of the chase," which is his peculiar attribute. Nimrod deified, "the mighty hunter before the Lord," from whom naturally the kings of Babylon and Nineveh would claim descent. Cutha or Tiggaba (Nimrod's city in Arab tradition) is in the inscriptions specially dedicated to him. In accurate conformity with this the men of Cutha (2 Kings xvii. 30) planted by the Assyrian king as colonists in Samaria "made N. their god." N. appears in the compound Nergal-sharezer (Jer. xxxix. 3, 13). A human headed lion with eagles' wings was his symbol. His Semitic name Aria (which when transposed is *Nir*) means "lion"; Gr. *Ares*; Mars is his planet. Nerig is still its Mendæan name, and the Mendæans call the third day of the week from him. The lion as lord of the forest was a fit symbol of the god of the chase. Tiglath Pileser (1150 B.C.) attributes to his gift the arrows wherewith he slew wild beasts; so Assur-dani-pal or Sardanapalus. Pul sacrificed to N. in Cutha, and Sennacherib built a temple to him in Tarbisa near Nineveh.

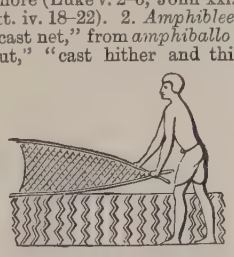
Nergal-sharezer. [See NERGAL and BABYLON.] Sharezer, in Zend, would mean "prince of fire." Two are mentioned (Jer. xxxix. 3, 13) as accompanying Nebuchadnezzar at the capture of Jerusalem, and as releasing Jeremiah: one has the *title* (for it is not a *distinct person*) Rabmag, "chief priest." On Babylonian bricks he is called *Nergal-shar-uzar, Rubuëmga*; the same as Neriglissar (Josephus, Ap. i. 20) who murdered his brother in law, Evil Merodach, Nebuchadnezzar's son, and succeeded to the throne as having married Nebuchadnezzar's daughter. Intemperance, lawlessness, and his elevation of Jehoiachin above the other kings at Babylon, disgusted the Babylonians, so that they deposed Evil Merodach. N. reigned three or four years, 559–556 B.C., and was succeeded by his son Laborosoarchod, who was murdered after reigning nine months. The palace of N. is the only large building discovered on the Euphrates' right bank. The bricks state he was "son of Belzikkariskun, king of Babylon," possibly the "chief Chaldæan" (Berosus) who kept the throne for Nebuchadnezzar at Nabopolassar's death, until his arrival at Babylon.

Neri. Contracted from Neriah, "Jehovah is my lamp"; son of Melchi, and father of Salathiel (Luke iii. 27). Of Nathan's line; but when Jeconiah's issue failed Salathiel succeeded as heir of Solomon's throne, and is therefore reckoned in the genealogy as Jeconiah's son, as inheriting his status and prerogatives (1 Chron. iii. 17, Matt. i. 12).

Neriah. Jer. li. 59, xxxii. 12 NERI, xxxvi. 4, xliii. 3.

Nest. Heb. *ken*. The KENITE [see] is represented as "putting his *nest* (*ken*, playing on the name) in a rock" (Num. xxiv. 21, 22). So Edom, Obad. 3, 4: "thou that dwellest in the clefts of the rock . . . though thou set thy nest among the stars" (in thy ambitious pride regarding thy lofty dwelling as raised beyond the reach of injury; type of antichrist: Isa. xiv. 13, Dan. viii. 10, xi. 37), *i.e.* Petra, in the wady Musa, Edom's capital cut in the rocks. So Moab (Jer. xlviii. 28), "like the dove that maketh her nest in the sides of the hole's mouth," *i.e.* the blue rock dove which tenants the clefts and caves on the wall-like eastern sides of the Dead Sea, also on the western sides; abundant at Mar Saba, where the monks are employed in feeding them. So the bride in the clefts of Christ, the smitten Rock (S. of Sol. ii. 14, Ps. xxvii. 5, Isa. xxxiii. 16). Contrast the clefts in which the proud sinner like Edom hides (Jer. xlix. 16). The compartments in Noah's ark are lit. "nests" or berths (Gen. vi. 14). [See BIRD on Ps. lxxxiv. 3.] In Isa. x. 14 Assyria boasts, "my hand hath found as a nest the riches of the people," implying the *ease* with which he pillaged the most precious treasures, not his own, as a boy robbing a helpless bird's nest; "none moved the wing or peeped (chirped)" as a parent bird does when its young are stolen; none dare resist me even with a *word*.

Net. Gr. 1. *Diktuon* (from *diko* "to throw"); let down, cast, and drawn to shore (Luke v. 2–6, John xxi. 6–11, Matt. iv. 18–22). 2. *Amphibleestron*, "a cast net," from *amphiballo* "cast about," "cast hither and thither"



EGYPTIAN FISHING WITH NET.

(Matt. iv. 18, Mark i. 16). The Egyptians make it a tent over their sleeping place to ward off insects (Herodot. ii. 95). 3. *Sageene*, from *satto* "to load" (Matt. xiii. 47), "a net . . . cast into the sea . . . *gathered* (together) of every kind," a *sweepnet* or *dragnet* (Hab. i. 14 *michmereth*), or *drawnet* "seine," that takes in the compass of a small bay. [See BIRD.] In Prov. i. 17 explain "surely *in vain* the net is spread in the sight of any bird," because the bird sees the net and is on its guard; so youths warned by God's word raise their souls heavenward, on the wings of the fear, faith, and love of God, as the bird flies upward; and therefore escape the net which the tempters fancy they are going to entrap the "innocent" in, but in which really "their own blood and their own lives" are taken (ver. 11, 18). The tempters think that their intended victims are "innocent *in vain*" (so transl. for "without cause"), *i.e.* that their innocence will not save them; but it is themselves who "spread the net *in vain*" (Ps. vii. 15, 16, ix. 15; Rev. xvi. 6). A net is also the image of God's vengeance, which surprises in a moment and inextricably the sinner, when he least expects (Lam. i. 13, Ezek. xii. 13, Hos. vii. 12). In 1 Kings vii. 17 netted checker work about a pillar's capital.

Nethaneel = NATHANAEL in N. T. = *God-given*. **1.** Prince of Issachar at the exodus, son of Zuar. On the E. of Israel on march, and next Judah (Num i. 8, ii. 5, vii. 18, 23, x. 15). **2.** 1 Chron. ii. 14. **3.** 1 Chron. xv. 24. **4.** 1 Chron. xxiv. 6. **5.** 1 Chron. xxvi. 4. **6.** 2 Chron. xvii. 7. **7.** Under Josiah gave liberal offerings for the solemn passover (2 Chron. xxxv. 9). **8.** A priest of Pashur's family who married a foreign wife (Ezra x. 22). **9.** Representative of Jedaiah in the days of Joiakim, son of Jeshua (Neh. xii. 21). **10.** A Levite, of the sons of Asaph; performed with the musical instruments of David, at the dedication of the wall (Neh. xii. 36).

Nethaniah = *Jehovah-given*. **1.** 1 Chron. xxv. 2, 12. **2.** 2 Kings xxv. 23, Jer. xl. 8. **3.** Jer. xxxvi. 14. **4.** 2 Chron. xvii. 8.

Nethinim = *given*. Neh. xi. 21; Ezra ii. 43, vii. 24, viii. 17, 20; 1 Chron. ix. 2. Servants of the temple (Josephus uses of them the name given to the slaves attached to the Greek temples, *hiero douloi*, Ant. xi. 5, § 1). So the LEVITES [see] were "given" (*nethunim*) unto Jehovah instead of the firstborn, and by Jehovah "given" to Aaron (see Num. iii. 9, viii. 16–19). N. occurs only in the later books: Chronicles, Ezra, and Nehemiah. To the Levites 320 of the Midianite captives were given, and 32 to the priests (xxxi. 40, 42, 47). To these slaves doubtless the Levites and priests assigned the more laborious work of the tabernacle service. The Gibeonites similarly, having obtained by craft a covenant from Joshua (ix. 9, 27), "because of the name" and "fame of Jehovah, Israel's God," were made "hewers of wood and drawers of water for the congregation and altar." The N. were their successors; a larger number of servants of the sanctuary being needed when David was reorganizing the worship, he and the princes "appointed" (Heb. "gave") N. for the service of the Levites (Ezra viii. 20),

probably from the prisoners taken in war, upon their embracing the worship of Jehovah. The foreign or Canaanite names confirm this view: "Mehunim, Nephusim, and the children of Sisera" (ii. 43–54). So "Solomon's servants" (ver. 55, Neh. vii. 60), those "left of the Amorites, Hittites . . . upon whom he levied a tribute of bond service" (1 Kings ix. 20). The rabbins represent them as having no right of intermarriage with Israelites (Gemara Babyl., Jebam. ii. 4, Kiddusch. iv. 1, Carpsov. App. Crit. de Neth.); below the children of mixed marriages (*mamzerim*), but above proselytes fresh from heathenism and emancipated slaves. But when the LEVITES [see] were slow in coming forward at the return from Babylon, 341 only under Zerubbabel as contrasted with 4289 priests (Ezra ii. 36–58) and none under Ezra till specially called (viii. 15, 17, 20), the N. became more conspicuous, 392 under Zerubbabel, 220 under Ezra, "all expressed by name," registered after the Levites (1 Chron. ix. 2) and admitted to join the covenant (Neh. x. 28, comp. Deut. xxix. 11). Exempted from taxation by Artaxerxes (Ezra vii. 24). Ophel and the Levite cities were their dwelling place, and they had their own rulers (ii. 70, Neh. xi. 21). Josephus (B. J. ii. 17, § 6) mentions a feast of carrying wood, *xylophoria*, in which all the people brought wood for the sacrifices of the year, probably relieving the N.; its beginning may be traced in Neh. x. 34.

Netophah = *dropping*. A town coupled with Bethlehem in Neh. vii. 26, also in 1 Chron. ii. 54; therefore near it. Two of David's heroes (xxvii. 1, 13, 15), captains of two of the 12 monthly military courses, were NETOPHATHITES (2 Sam. xxiii. 28, 29). "Villages of Netophathites" were Levite singers' residences (1 Chron. ix. 16, Neh. xii. 28). The Targum (1 Chron. ii. 54, Ruth iv. 20, Eccles. iii. 11) states that they slew the guards whom Jeroboam stationed on the roads to Jerusalem, to intercept the firstfruits from the villages to the temple. The fast on the 23rd Sivan, still in the Jewish calendar, commemorates Jeroboam's opposition. Between Bethlehem and Anathoth. Noticed as "in the wilderness" of Judah in the Acta Sanctorum. Answering to the ruin *Metoba* N.E. of Bethlehem on the edge of the Mar Saba desert.

Nettle: *charul*. Job xxx. 7, "brambles" (Umbreit). But the bushmen of whom Job speaks "gathered together under the (tall) nettles" to boil them for potherbs (see ver. 4). The root *charal* "to burn" also favours the *Urtica urens*, "burning" or "stinging nettle." Royle, from the Arabic *khardal*, our *charlock*, argues for the *wild mustard*. Also *quimmosh*, Isa. xxxiv. 13.

New Moon. [See MONTH.] On it work was suspended (Amos viii. 5), the temple was opened for worship (Isa. lxvi. 23), and in northern Israel the godly repaired to the prophets for religious instruction (2 Kings iv. 23). The trumpets were blown, in token of gladness, at the sacrifices peculiar to the day (Num. x. 10, Ps. lxxxi. 3); but there was no "holy convocation" as on the sabbath. The seventh new moon of the religious year was the feast of trumpets and began the civil year.

New Testament. [See BIBLE, CANON, INSPIRATION.] Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. See Heb. ix. 15–17, viii. 6–13. The Gr. term *diatheekee* combines the two ideas "covenant" and "testament," which the A. V. gives separately, though the Gr. is the same for both. "Covenant" expresses its *obligatory* character, God having bound Himself by promise (Gal. iii. 15–18; Heb. vi. 17, 18). "Testament" expresses that, unlike other covenants, it is not a matter of bargaining, but all of God's *grace*, just as a testator has absolute power to do what he will with his own. Jesus' *death* brings the will of God in our favour into force. The night before His death He said "I appoint unto you by testamentary disposition (*diatithemai*) a kingdom" (Luke xxii. 29). There was really only one Testament, *latent* in the Old, *patent* in the New. The disciples were *witnesses* of the New Testament, and the Lord's supper its *seal*. The Old and New Testament Scriptures are the written documents containing the terms of the will.

Text. The "received text" is that of Robert Stephens' edition. Bentley (Letter to Abp. Wake, A.D. 1716) said truly, "after the Complutenses and Erasmus, who had very ordinary MSS., the N. T. became the property of booksellers. R. Stephens' edition, regulated by himself alone, is now become as if an apostle were its compositor. I find that by taking 2000 errors out of the Pope's Vulg. [*i.e.* correcting by older Latin MSS. the edition of Jerome's Vulg. put forth by Sixtus V., A.D. 1590, with anathemas against any who should alter it 'in minimâ particulâ,' and afterwards altered by Clement VIII. (1592) in 2000 places in spite of Sixtus' anathema] and as many out of the Protestant pope Stephens' edition, I can set out an edition of each (Latin, Vulg., and Gr. text) in columns, without using any book under 900 years old, that shall so exactly agree word for word, and *order for order*, that no two tallies can agree better. . . . These will prove each other to a demonstration, for I alter not a word of my own head." The first *printed* edition of the *Gr.* Testament was that in the Complutensian Polyglot, Jan. 10, A.D. 1514. Scripture was known in western Europe for many ages previously only through the Latin Vulg. of Jerome. F. Ximenes de Cisneros, Abp. of Toledo, undertook the work, to celebrate the birth of Charles V. Complutum (Alcala) gave the name. Lopez de Stunica was chief of its N. T. editors. The whole Polyglot was completed the same year that Luther fixed his theses against indulgences to the door of the church at Wittenberg. Leo X. lent the MSS. used for it from the Vatican. It follows modern Gr. MSS. in all cases where these differ from the ancient MSS. and from the oldest Gr. fathers. The O. T. Vulg. (the *transl.* authorised by Rome) is in the central column, between the Gr. LXX. and the Heb. (*the original*); and the editors compare the first to Christ crucified between the impenitent (the Heb.) and the penitent (the Gr.) thief! Though there is no Gr. authority for 1 John v. 7, they supplied it and told Erasmus that the *Latin* Vulg.'s authority outweighs the original Gr.! They did not know that the oldest copies of Jerome's Vulg. omit it; the MS. of Wizanburg of the eighth century being the oldest that contains it.

Owing to Complutensian Gr. N. T. not being *published*, though *printed*, till the Polyglot was complete, Erasmus' Gr. Test. was *the first published*, viz. by Froben a printer of Basle, March 1516, six years before the Complutensian. The providence of God at the dawn of the Reformation thus furnished earnest students with Holy Scripture in the original language sanctioned by the Holy Ghost. Erasmus completed his edition in haste, and did not scruple to supply, by translating into Gr. from the Vulg., both actual hiatuses in his Gr. MSS. and what he supposed to be so, especially in the Apocalypse, for which he had only one mutilated MS. To the outcry against him for omitting the testimony of the three heavenly witnesses he replied, it is not *omission* but *non-addition*; even some Latin copies have not it, and Cyril of Alexandria showed in his Thesaurus he did not know it; on the Codex Montfortianus (originally in possession of a Franciscan, Froy, who possibly wrote it, now in Trin. Coll., Dublin) being produced with it, Erasmus inserted it. So clumsily did the translator of the Vulg. Latin into Gr. execute this MS. that he neglects to put the necessary Gr. article before "Father," "Word," and "Spirit." Erasmus' fifth edition is the basis of our "received text." In 1546 and 1549 R. Stephens printed two small editions at Paris, and in 1550 a folio edition, following Erasmus' fifth edition almost exclusively, and adding in the margin readings from the Complutensian edition and from 15 MSS. collected by his son Henry, the first large collection of readings. The fourth edition at Geneva, 1551, was the first divided into modern verses. Beza next edited the Gr. N. T., generally following Stephens' text, with a few changes on MS. authority. He possessed the two famous MSS., viz. the Gospels and Acts, now by his gift in the university of Cambridge; "Codex Bezæ" or "Cantabrigiensis," D.; and the epistles of Paul, "Codex Clermontanus" (brought from Clermont), now in the Bibliotheque du Roi at Paris; both are in Gr. and Latin. The Elzevirs, printers at Leyden, published two editions, the first in 1624, the second in 1633, on the basis of R. Stephens' third edition, with corrections from Beza's. The unknown editor, without stating his

critical principles, gravely declares in the preface: "textum habes ab omnibus receptum, in quo nihil immutatum aut corruptum damus"; stranger still, the public for two centuries has accepted this so called "received text" as if infallible. When textual criticism was scarcely understood theological convenience accepted it as a compromise between the Roman Catholic Complutensian edition and the Protestant edition of Stephens and Beza. Mill (1707) has established Stephens' as the received text here, on the continent the Elzevir is generally recognised. Thus an uncritical Gr. text of publishers has been for ages submitted to by Protestants, though abjuring blind assent to tradition, and laughing at the claim to infallibility of the two popes who declared each of two diverse editions of the Vulg. to be exclusively authentic. (The council of Trent, 1545, had pronounced the Latin Vulg. to be the *authentic* word of God.)

Frequent handling and transmission soon destroyed the originals. Had the autographs of the inspired writers been preserved, textual criticism would be needless. But the oldest MSS. existing, Codex Sinaiticus (ℵ), Codex Vaticanus (B), Codex Alexandrinus (A), are not older than the fourth century. Parchment was costly (2 Tim. iv. 13), papyrus paper which the sacred writers used (2 John 12, 3 John 13) fragile; no superstitious or antiquarian interest was felt in the autographs which copies superseded. The Diocletian persecution (A.D. 303) attacked the Scriptures, and *traditores* (Augustine, 76, § 2) gave them up. Constantine ordered 50 MSS. to be written on fair skins for the use of the church. God has not thought fit by a perpetual miracle to preserve the text from transcriptional errors. Having by extraordinary revelation once bestowed the gift, He leaves its preservation to ordinary laws, yet by His secret providence furnishes the church, its keeper and witness, with means to ensure its accuracy in all essentials (Rom. iii. 2). Criticism does not *make* variations, but *finds* them, and turns them into means of ascertaining approximately the original text. More materials exist for restoring the genuine text of N. T. than for that of any ancient work. Whitby attacked Mill for presenting in his edition 30,000 various readings *found* in MSS. Collins the infidel availed himself of Whitby's unsound argument that textual variations render Scripture uncertain. Bentley (Phileleutherus Lipsiensis), reviewing Collins's work, shows if only one MS. had come down there would have been no variations, and therefore no means of restoring the true text; but by God's providence many MSS. have come down, some from Egypt, others from Asia, others from the western churches; the numbers of copies and the distances of places prove there could be no collusion nor interpolation of *all* the copies by any one of them; moreover, by the mutual help of the various copies, all the faults may be mended, one copy preserving the true reading in one place, another in another; the ancient versions too, the ante-Jerome Latin, Jerome's Vulg., the Syriac (second century), the Coptic, and the Thebaic or Sahidic (third century), as well as the citations in Gr. and Latin fathers, additionally help towards ascertaining the true text. The variety of readings, so far from making precarious, makes almost *certain* the text. The worst MS. extant contains all Christianity's essentials. Bentley collated the Alex. MS., and was deeply interested to find that Wetstein's collation of the Cod. Ephraemi rescriptus of Paris, C, confirmed the Alex. readings. Comparative criticism begins with Bentley. He found the oldest MSS. of Jerome's Vulg. differ widely from the Clementine, and agree both in the words and in their order (which Jerome preserved in his transl. "because even the order of the words is a mystery": Ep. ad Pamm.) with the oldest Gr. MSS. The citations of N. T. by fathers are then especially valuable as evidences, when a father cites words *expressly*, or a *peculiar word* which accords with ancient MSS. and versions, for such could hardly come from transcribers. Bentley obtained a collation of the Cod. Vat. from Mico, an Italian, which his nephew T. Bentley verified in part. Woide transcribed it, and H. Ford edited it, 1799.

The Latin version before Jerome's having become variously altered in different copies caused the need for his transl. from the original Gr. of MSS. current at Rome (and in a few passages probably from Origen's Gr. MSS. in the Cæsarean library), at Damasus' suggestion. He acknowledges he did not emend all he might, and in his Commentaries appeals to MSS. against what he had adopted at Rome. Origen's readings show a text agreeing with MSS. A, B, C, usually considered Alexandrian, rather than with the western and Latin authorities. The Alexandrian and the western authorities coming from different quarters are independent witnesses. Bengel (1734) laid down the principle, "the hard is preferable to the easy reading," the copyist would more probably originate an easy than a hard reading. He observed differences in classes of MSS. and versions. The Alexandrian MSS., few but far weightier, represent the more ancient, the far more numerous Byzantine MSS. the more recent, family or class. The Byzantine or Constantinopolitan mutually concur, *because copied from one another*; the Alexandrian have some mutual discrepancies which render their concurrence in many more passages against the received text the weightier, because they prove the absence of collusion and mutual copying. The Greek fathers prior to Jerome's Vulg. in quoting the Gr. Test. agree with the readings in the oldest MSS., as does the Vulg.

Griesbach (1774) affirmed the sound rule, "no reading, however good it seems, ought to be preferred to another unless it have at least *some* ANCIENT testimonies," also *cæteris paribus* "the shorter is preferable to the longer reading," for copyists *add* rather than omit; notes in the margin, such as the parallel words of the same incident in different Gospels, creep into the text, and texts, like snowballs, grow in transmission. Lachmann first cast aside wholly the received text as an authority, and reconstructed the text as transmitted by our most ancient authorities, viz. oldest Greek MSS. A, B, C, D, Δ (Claromontanus), E, G, H, P, Q, T, Z; citations in Origen; the ante-Jerome Latin in oldest MSS.; *a, b, c, d, e*, Laudianus, Actuum, *f* Claromontanus Paul. Epp., *f f* Sangermanensis Paul. Epp., *g* Bornerianus Paul. Epp., *h* Primasius in Apocal.; Jerome's Vulg. in oldest MSS. Fuldensis, and its corrections by Victor of Capua, and Amiatinus or Laurentianus; readings in Irenæus, Cyprian, Hilary of Poictiers, and Lucifer of Cagliari.

Wiseman suggested that the "old Latin" or ante-Jerome version was made in Africa, of which "the Italian version" (Augustine de Doctr. Christ., ii. 15) was a particular recension current in upper Italy. To Lachmann's authorities *other* ancient versions besides the Latin ones need to be added; also the oldest MSS. need accurate collation. Cardinal Mai's edition of the Vat. MS. is not altogether reliable. Tischendorf has added to our Greek MSS. ℵ Cod. Sin., which he found on mount Sinai (1844), and rescued from papers intended to light the stove in the convent of St. Catherine; he only in 1859 obtained the whole, viz. (on vellum) the LXX., the whole N. T., the whole Epistle ascribed to Barnabas, and a large part of the Shepherd of Hermas. It is deposited in St. Petersburg, having been presented to Alexander II. of Russia, who had 300 copies, in four folio volumes, printed at his own cost in 1862. In 1863 the popular edition was published, containing the N. T., Barnabas, and Hermas; Scrivener has published a cheap collation of it. Lachmann is wrong in slavishly adhering to the principal authorities when agreeing in an *unquestionable* error; still "the first Gr. Testament printed wholly on ancient authority, irrespective of modern traditions, is due to C. Lachmann" (Tregelles, "Printed Text of Gr. Test.," an admirable work).

Tischendorf followed, adding however many MSS. and versions of later date to the older authorities (including the two old Egyptian and the two Syriac versions). Rightly, in parallel passages (*e.g.* the synoptical Gospels) he prefers those testimonies in which accordance is not found, unless there be good reason to the contrary, for copyists tried to bring parallel passages into accordance. Also in discrepant readings he prefers that one which may have been the common starting point to the rest. Also those which accord with N. T. Gr. and with the writer's particular style. He retains the Alexandrian forms of Gr. words, though seeming barbarous, for this style of Gr. was common in the N. T. era to Palestine, Egypt, and Libya, and appears in the LXX. As *leempsetai* for *leepsetai*; vowels changed, *katherizo* for

katharizo; augment doubled, or omitted; *r* not doubled, as *erantisen*; unusual forms, *epesa*, *anathema* for *anatheema*, etc. Whilst maintaining the paramount weight of ancient authorities, he admits more modern ones in case of conflicting evidence. Alexandria was in the early ages the centre for publishing Greek MSS.; hence our oldest MSS. were *copied* there, though the originals were written elsewhere. The oldest MSS. are written in uncial, *i.e.* capital, letters; the modern ones in cursive or small letters. Besides the versions above mentioned the Gothic of Ulphilas (fourth century), the Æthiopic, and the Armenian are important. These all were translated surely *from the Greek itself*, of the rest we are not sure.

Order of Books. The fragment of Muratori's CANON [see], Melito, Irenæus, and Origen, arrange the Gospels as we have them. Acts follow. Then Paul's epistles in Eusebius, in the Latin church, and in Jerome's Vulg. (oldest MSS.) But the uncial MSS. A, B, C, also Athanasius, Cyril of Jerusalem, and the council of Laodicea (A.D. 364) place the general or catholic epistles before Paul's. A, B, C, also place epistle to Hebrews after 2 Thessalonians. ℵ puts Hebrews after 2 Thessalonians, Acts after Philemon, the catholic or general epistles after Paul's and Acts.

Oldest Manuscripts. ℵ, B, fourth century; A, C, and Q, T, fragments, fifth century; D, P, R, Z, E_2, D_2, H_3, sixth century; Θ, seventh century; E, L, Λ, Ξ, B_2, eighth century; F, K, M, X, T, Δ, H_2, $G_2 = L_2$, F_2, G_2, K_2, M_2, ninth century; G, H, S, V (E_3), tenth century. In the *Gospels* ℵ, A, B, C, D, and the fragments Z, J, N, Γ, P, Q, T, are of primary authority; the uncial MSS. of secondary authority, and mostly agreeing with these, are L, X, Δ; there are cursive MSS., 1, 33, 69, which support the old MSS. In *Acts* the oldest are ℵ, A, B, C, D, E; G, H, and fragment F^a have a text varying from the oldest MSS.; the cursives 13, 31, agree with the oldest. In the *catholic epistles* ℵ, A, B, C, G; the uncial J differs from these oldest MSS. In the *Pauline epistles* ℵ, A, B, C, D (and E Sangermanensis, its copy), and H; the cursives 17, 37, agree with the oldest MSS. In Revelation ℵ, A, C; B Basilianus (not Vaticanus), a valuable later uncial; cursives 14, 38, agree often with the oldest.

Primary authorities. ℵ, Cod. Sin., see above. A, the Cod. Alex. given by Cyril Lucar, patriarch of Constantinople, to Charles I., 1628; now in British Museum; contains O. T., LXX. Begins N. T. with Matt. xxv. 6, and wants from John vi. 50 to viii. 52; the N. T. part was published in facsimile by Woide, 1786.

B, Vaticanus, Old and New Testaments, down to Heb. ix. 14; the rest to end of Revelation was added in the 15th century; also the original has not epistles to Timothy, Titus, Philemon. There are four collations: by Bartolocci, 1669, in MS., in Bibliotheque du Roi, Paris; that by Mico for Bentley, 1720, published 1799; that by Birch, except Luke and John, 1798; that by Mai, published 1858 4to, 1859 8vo; still not accurate. Middle of fourth century, written in Egypt; text accords with Alexandrian authorities.

C, Ephraemi rescriptus, or palimpsest; the Syrian Ephraem wrote 38 tracts on the parchment, after sponging out the old writing, to save writing materials, scarce then. Peter Allix, a French pastor, 17th century, detected the O. and N. T. uncials underneath. C. Hase, 1834, restored the writing by chemicals. Wetstein collated it. Written in Egypt early in fifth century, corrected in sixth, and again in ninth century, to agree with Constantinopolitan text. Brought to Florence at the fall of the Greek empire; thence Catherine de Medici brought it to the Bibliotheque du Roi, Paris. Wants 2 Thess. and 2 John and several passages. Tischendorf edited it 1843.

D, Bezæ Cantabrigiensis, Beza having presented it 1581. Brought from Greece to monastery of St. Irenæus at Lyons; at the sack of Lyons Beza found it, 1562. Sixth century. Kipling edited it 1793. The Gospels and Acts with Latin version. Mutilated and interpolated; the interpolations are easily distinguished from the original. Text like the ancient Latin versions. Has peculiarities not probably in the sacred originals; still supports B in readings proved independently to be ancient.

Z, Cod. Dublin. rescr. fragm. of Matthew. Barrett had it correctly engraven, fac simile, 1787. In 1801 he, when eyesight was failing, gave the text in ordinary Gr. letters on each opposite page, full of errors which the accompanying uncials confuted. Tregelles by chemicals discovered additional portions, and restored the whole. Sixth century.

J, Cottonianus, in British Museum. Fragments of Matthew and John. Published by Knittel, 1762. N, Cæsareus Vindobonensis, fragment of the same MS.: Luke xxiv. Γ, Vaticanus, fragment of same MS.: part of Matthew. P, Q: Guelpherbytani, two fragm. rescr., sixth century: P, the Gospels; Q, Luke and John: in the ducal library at Wolfenbüttel. T, Borgianus, fragm. of John with a Coptic version, fifth century; published by Giorgi at Rome, 1789.

Secondary authorities. L., Bib. Reg. Paris., of the Gospels; text akin to B; Tischendorf edited it. X, Monacensis, fragm. of the four Gospels. Δ, San Gallensis, in library of St. Gall, Gr. and Latin four Gospels. Δ and G, Boernerianus, of Paul's epistles, are severed parts of the same book.

MSS. of Acts, besides ℵ, *A, B, C, D.* E, Laudianus, Gr. and Latin; Abp. Laud gave it to Bodleian Library, Oxford; brought from Sardinia; Hearne edited it 1715; sixth century (Tischendorf). F^a, fragm. in Scholia of O. T. MS. in Bened. Library, St. Germain; seventh century. G, Bibl. Angelicæ at Rome; ninth century. So H, Mutinensis.

MSS. of catholic epistles besides ℵ, *A, B, C, G.* J, Mosquensis, of them all. In Paul's epistles it is marked K. Differs from the ancient authorities, and sides with the Constantinopolitan.

MSS. of Paul's epistles besides ℵ, *A, B, C.* *D* (Δ in Lachmann), Claromontanus, Gr. and Latin, in Royal Library, Paris; came from Clermont, Beza had owned it; all Paul's epistles except a few verses; Tischendorf published it, 1852; sixth century. H, Coislinianus, at Paris; fragment of Paul's epistles; brought from mount Athos; Montfaucon edited it, 1715; though Constantinopolitan in origin it agrees with the ancient authorities, not the Byzantine and received text; sixth or seventh century, but its authority is that of the best text of Cæsarea in the beginning of the fourth century; the transcriber's note is, "this copy was collated with a copy in Cæsarea belonging to the library of S. Pamphilus and written with his own hand." F, G, agree with the oldest MSS. F, Angiensis, Gr. and Latin, bequeathed by T. Bentley to Trin. Coll., Cambridge, agrees in most readings with Boernerianus G. Epistle to Hebrews is wanting in both. The Latin in F is the Vulg., in G the old Italian or ante-Jerome Latin. C. F. Matthæi, 1791, published it. Both of ninth century.

MSS. of Revelation besides ℵ, *A, C.* B, Basilianus, in the Vatican, eighth century; Tischendorf edited it.

MSS. in cursive letters. From the 10th to 16th century. 600 of the Gospels, 200 of Acts and catholic epistles, 300 of Paul's epistles, 100 of Revelation; besides 200 evangelistaria, and 70 lectionaria or portions divided for reading as lessons in church. Scrivener makes the total, 127 uncials, 1461 cursives.

Ancient versions. (1) The ante-Jerome Latin. Transl. from oldest Gr. MSS., a text akin to D, and of a different family from the Alexandrian MSS. It adheres to the original Gr. tenses, cases, etc., in violation of Latin grammar. A Jew probably was the translator (Ernesti, Inst. ii. 4, § 17). The copies, though varying, have a mutual resemblance, indicating there was originally *one* received Latin version. From their agreement with the citations of African fathers, Tertullian and Cyprian, Wiseman infers the archetypal text originated in northern Africa, whence it passed to Italy (second century) when Irenæus' translator knew it. Variations arose in different copies; alluding to these Augustine said, "the Italian (*i.e.* a particular revision of the old Latin version current in upper Italy) is to be preferred to the rest." He distinguishes between "emended copies," (*i.e.* brought from Africa to Italy, and there emended from Gr. MSS. also improved in Latinity,) and "non-emended copies," *i.e.* retaining the text of their African birthplace unaltered. The purest text is in Cod. Vercellensis and Cod. Veronensis, *a* and *b*, transcribed by Eusebius the martyr, fourth century, published by Blanchini, Evang. Quadr., at Rome, 1749. Colbertinus Evang., *c*, 11th century, but agreeing with oldest text; Sabatier published at Paris, 1751. Cantabrigiensis of the Gospels,

Acts, and 3 John, *d*; accompanies D, but is not transl. from it. Palatinus of the Gospels, *e*; in Libr. Vienn.; fourth or fifth century; Tischendorf edited it, Lips., 1847. Laudianus, of Acts; in E, *e*. Claromontanus, the Latin version in D of Paul's epistles, Sangermanensis, the Latin in E of Paul's epistles. Boernerianus in G, of Paul's epistles. Also Corbeiensis (*ff* in Tisch.) of catholic Epistles; Martianay edited it at Paris, 1695; very ancient.

(2) The same version revised in upper Italy appears with a Byzantine tendency in Cod. Brixianus, *f*. (3) The old Latin appears more accordant with the Alexandrian old Gr. MSS. in Bobbiensis, *k*, containing fragm. of N. T. Tischendorf edited it at Vienna, 1847.

THE VULGATE (*i.e.* the version which supplanted all former versions in *the then vulgar tongue*, Latin, and came into *common use*) OF JEROME, made A.D. 383; see above. The copies of the old Latin had fallen into mutual discrepancies. Jerome, collating the Latin with Greek MSS. considered by him, the greatest scholar of the Latin church, ancient at the end of the fourth century, says he "only corrected those Latin passages which altered the sense, and let the rest remain." He rejects certain interpolated Greek MSS., "a Luciano et Hesychio nuncupatos," on the ground that the versions made in various languages before the additions falsify them, suggesting the use of oldest versions, viz. to detect interpolations unknown in the Gr. text of their day. The texts of Sixtus V. (1590) and Clement VIII. (1592), authorized with anathemas, differ widely from Jerome's true text as restored by the Amiatinus MS. or Laurentianus, which was transcribed by Servandus, abbot of Monast. Amiata, 541; now in Laurentian Lib., Florence. Tischendorf published it 1850. Fuldensis MS. of whole N. T., the four Gospels harmonized, with preface by Victor of Capua.

Egyptian versions. (1) The Coptic or Memphitic, of Lower Egypt, third century; D. Wilkins edited it, Oxford, 1716. (2) Sahidic or Thebaic, of Upper Egypt; Woide, or rather his successor H. Ford, edited it in the N. T. from Cod. Alex., 1799. (3) Basmuric, a third Egyptian dialect.

Ethiopic. Said to be by Frumentius, who introduced Christianity into Ethiopia in fourth century; Pell Platt edited it; previously Bode gave a Latin version of it, 1753.

Syriac versions. (1) Cureton published Syr. MSS. brought by Dr. Tattam from the Natrian monastery, Lower Egypt, now in British Museum. These differ widely from the common (as in Rich's MS. 7157 in British Museum, much altered by transcribers) Peshito, *i.e. pure* Syriac, version, called so from its close adherence to the original Gr.; second century. (2) The Harclean, a later Syriac version by Polycarp, suffragan to Philoxenus, bishop of Hierapolis, 508; White published it as "the Philoxenian."

The *Armenian*, by Mesrobus, early in the fifth century, made from Greek MSS.; brought from Alexandria and from Ephesus. Zohrab edited it at Venice, 1805.

The *Gothic*, by Ulphilas, from the Gr.; fourth century. Gabelentz and Loebe edited it, 1836. Versions later than sixth century are valueless as witnesses to the ancient text.

Citations in Gr. and Latin fathers down to Eusebius inclusive; important in fixing the text of the fourth and previous centuries, only in cases where they *must* be quoting from MSS. and not from *memory*. Origen quotes almost two thirds of N. T. except James, 2 Peter, 2 and 3 John, and Revelation. Adamantius' (= Origen) copies appealed to by Jerome (on Matt. xxiv. 36, Gal. iii. 1) were written probably by Origen; Pamphilus' copy was from Origen's text.

Textual variations and ancient MSS. Origen who died A.D. 254, and Tertullian 220, testify that the text varied in different copies and versions even then. The earliest Christians, being filled themselves with the Spirit, and having enjoyed intercourse with the apostles, were less tenacious of the letter of Scripture than the church had found it necessary to be ever since. The internal evidence of the authority of the N. T., and its public reading in church, and its universal acceptance by Christians and heretics alike as the standard for deciding controversies, indicate the reverence felt for it from the first. But the citations of the Gospels in Justin Martyr, and previously in the apostolic fathers, show that besides the written word the oral word was still in men's memories; also frequent transcription, the Harmonies (Ammonius in third century made a Diatessaron, weaving the four Gospels into one) trying to bring all four into literal identity by supplying omissions in one from another, marginal notes creeping into the text; variation gradually arising in distant regions, "the indolence of some transcribers, and corrections by others by way of addition, or taking away as they judged fit" (Origen in Matt. viii.), all caused copies to differ in different places. Providentially early versions of diverse regions afford means of detecting variations. *Citations in fathers* often support the versions' readings against the interpolated texts, so that if even there were no Gr. MSS. to support the versions' readings the evidence would still be on the side of these. But we have MSS. *habitually* supporting the readings which are independently proved the original ones by the testimony of both versions and patristic citations. Therefore the MSS. above, though few, are *proved* to be the safest guides to the ancient text. The accordance of versions from various regions in the disputed passages proves their trustworthiness at least in these. Further, the older the copies of the version (as the Amiatinus of Vulg. and the Curetonian of the Syriac), the greater their agreement with our ancient MSS. So in patristic citations, it is just in those passages where the copyists could not have altered the readings to the modern ones without altering the whole context that the testimony of fathers agrees with the text of the few ancient Gr. MSS. in opposition to the numerous modern ones. Thus a trustworthy text is secured by a threefold cord, a testimony internal and external: (1) oldest MSS., (2) oldest versions supporting the MSS. readings independently, (3) earliest patristic citations agreeing with both.

The true classification of MSS. (Tregelles) is into *ancient* and *modern*, or rather those presenting what is *independently* proved to be the *ancient text* (including a few modern MSS., as the cursive 1 in the Gospels and 33 throughout) and those presenting the modern text with which the modern versions accord. "Recension" ought to be restricted to those attempts to correct the ancient text out of which modern readings arose. Rude Hellenistic gave place to the politer Greek of Constantinople in the numerous copies made there, and this tendency continued to act on the Byzantine MSS. down to its fall. Mahometanism checked the multiplication of copies in Africa and Syria, Greek ceased to be current in the west. Thus the Alexandrian and the western text MSS. remained as they were, whilst the Byzantine were becoming more and more moulded into a uniform modern text.

Eusebian canons. Eusebius of Cæsarea composed ten canons which afford us means of detecting later additions. I. A table in parallel columns of portions common to the four evangelists. II. Those common to Matthew, Mark, and Luke. III. Those common to Matthew, Luke, and John. IV. Matthew, Mark and John. V. Matthew and Luke. VI. Matthew and Mark. VII. Matthew and John. VIII. Luke and Mark. IX. Luke and John. X. Those peculiar to each of the four. Each Gospel was divided, by numbers in the margin, into the portions of which it consisted; Matthew has 355, Mark 233. With these numbers was also that of the canon to which each belonged. Thus in Mark's "resurrection" (xvi. 2–5) the number was 231, and I. the canon mark, showing the paragraph is in all four evangelists. In canon I. the three parallel paragraphs would be marked by their respective numbers: Matt. xxviii. 1–4 by 352; Luke xxiv. 1–4 by 336; John xx. 11, 12 by 211. They appear in Jerome's Vulg.

Criticism, punctuation, orthography. Where oldest MSS., versions, and citations concur, the reading is certain; conjecture must not say what the text *ought* to be, but accept it as it is: still palpable errors must be rejected. Where the trustworthy witnesses differ, our knowledge of the origin of various readings, and of the kind of errors to which copyists were liable, must be used. Griesbach's rule holds good, "the shorter is preferable to the longer," and Bengel's, "the harder is preferable to the easier reading." But where the shorter is due to the recurrence of the same word or syllable at the end or beginning of two clauses, the copyist's eye passing over, the fuller is the original reading. Liturgical

use occasioned the insertion of the doxology in the Lord's prayer, Matt. vi. 13; and probably Acts viii. 37. Tregelles' Greek Testament is superior to Lachmann's in appealing to more witnesses, and to Tischendorf's in more leaning on ancient authorities. *Iota*, now subscribed, was at first postscribed, but was *omitted* before the date of our oldest MSS. except its postscription rarely in ℵ. *Stops* were not in the originals, but were inserted by transcribers. In many old MSS. pauses are marked by a dot, or blank between two words. *Stichometry* subsequently served the same end, *i.e.* divisions into lines (*stichoi*) written like blank verse, marking both pauses of sentences and divisions of *the words*; the letters running together in Greek MSS. The comma was invented in the eighth century, the semicolon in the ninth. In A.D. 496 Paul's epistles were divided into chapters with *titles*, perhaps by Theodore of Mopsuestia. Euthalius divided them and Acts into *lections* or *lessons* and *stichoi* or *lines*. Hugo of St. Cher originated our modern chapters; R. Stephens, travelling on horseback, our verses. Accents are not found in MSS. before the eighth century; breathings and apostrophes a little earlier.

Language. That of the N. T. is Hellenistic, *i.e.* Hebrew idiom and conceptions clothed in Greek expression, Eastern thoughts joined to western words [see GRECIAN]. Greek activity and freedom were combined with Hebrew reflective depth and Divine knowledge. The LXX. Gr. transl. of O. T. in Alexandria considerably moulded the Gr. dialect of the Jews in Asia, Palestine, and Egypt. At the same time the harsher Alexandrian forms of the LXX. were smoothed down among Greek speaking Jews of other places than Egypt. The N. T. Greek in oldest MSS. retains many of the rougher forms, but not all of them; it has also many Latinisms. Words in new senses, *chrematizo*, *sunistemi*, *hina*, *hotan*, are with the pres. and even imperf. and aor. indicative. Heb. idioms, as "multiplying I will multiply." Words already current in lower senses are consecrated to express Christian truths: "faith" (*pistis*), justify (*dikaioo*), sanctify (*hagiazo*), grace (*charis*), redeem (*lutrousthai*), edify (*oikodomein*, lit. *build up*), reconcile (*katallassein*), etc. [See JOHN, *style*, on the construction of the sentences; on the sense of the title N. T. see COVENANT.] *Kainee* expresses "new" in the sense of something *different* from the "old" and superseding it, not merely "recent" (*nea*). [See GOSPEL, CANON, BIBLE on other aspects of N.T.] Tregelles (Horne, 106) exhibits "the genealogy of the text" thus. The MSS. placed together are those akin in character of text; those placed under others show still more and more of the intermixture of modernized readings.

D ℵ B Z
C L Ξ 1 33
P Q T R A
X (Δ) 69 K M H
E F G S U, etc.

Neziah, children of. Ezra ii. 54.

Nezib=*garrison*. A city in the shephelah or lower hills of Judah (Josh. xv. 43). Between Eleutheropolis and Hebron. Now *Beit Nusib* or *Chirbeh Nasib*, on an elevation at the S. of *wady es Sur*, in the region of the hills between the mountains and the plain. The accuracy of Scripture in its geographical hints is remarkable.

Nibhaz. The Avites' idol introduced into Samaria by the Assyrian colonists planted there (2 Kings xvii. 31). Botta represents a bitch suckling a puppy on a slab at the entrance of a temple at Khorsabad. A colossal figure of a dog was formerly between Berytus and Tripoli. So the rabbins derive N. from *nabach*, "to bark"; a dogheaded human figure, like the Egyptian Anubis.

Nibshan. One of the six cities of Judah in the midbar, "wilderness," the low district adjoining the Dead Sea.

Nicanor. One of the seven ordained for ministration of alms, "of honest report, full of the Holy Ghost and wisdom," but also preachers of the gospel (Acts vi. 1-10, viii. 5).

Nicodemus. A ruler of the Jews, a master ("*teacher*") of Israel, and a Pharisee. John (iii. 1-10) alone mentions him. John knew the high-priest (xviii. 15), so his knowledge of N. among the high-priest's associates is natural. John watched with deep interest his growth in grace, which is marked in three stages (Mark iv. 26-29). (1) *An anxious inquirer.* The rich were ashamed to confess Jesus openly, in spite of convictions of the reality of His mission; so Joseph of Arimathea "a disciple, but secretly for fear of the Jews" (John xix. 38). The poor "came" by day, but N. "by *night*." By an undesigned coincidence marking genuineness, Jesus' discourse is tinged, as was His wont (vi. 26, 27; iv. 7-14, 35), with a colouring drawn from the incidents of the moment: "this is the condemnation that *light* is come into the world, and men loved *darkness* rather than *light*," etc.; "every one that doeth evil hateth the *light*, neither cometh to the *light* . . . but he that doeth truth cometh to the *light*, that his deeds may be made manifest that they are wrought in God" (iii. 19-21). N. was how a timid but candid inquirer; sincere so far as his belief extended. Fear of man keeps back many from decision for Christ (vii. 13, ix. 22, xii. 42, 43, v. 44; Prov. xxix. 25; contrast Isa. li. 7, 8, lxvi. 5; Acts v. 41). Where real grace is, however, Jesus does "not quench the smoking flax." Many of N.'s fellow rulers attributed Jesus' miracles to Beelzebub; N. on the contrary avows "we (including *others* besides himself) know Thou art a teacher come from God, for no man can do these miracles which Thou doest, except God be with him." N. was probably one of the many who had "seen His miracles on the passover feast day, and believed (in a superficial way, but in N. it ultimately became a deep and lasting faith) when they saw" (John ii. 23, 24); but "Jesus did not commit Himself unto them . . . for He knew what was in man," as He shows now in dealing with N. Recognition of the Divine miracle-working Teacher is not enough for seeing the kingdom of God, Jesus with a twice repeated Amen solemnly declares; there must be *new birth from above* (marg. John iii. 3, 5, 7), "of water (the outward sign) and of the Spirit" (the essential thing, not *inseparably* joined to the water baptism: Mark xvi. 16, Acts ii. 38 [see BAPTISM]), so that, as an infant just born, the person is a "new creature"; comp. Naaman the type, 2 Kings v. 14; 2 Cor. v. 17; Ezek. xxxvi. 25, 26. For, being fleshly by birth, we must continue fleshly until being born of the Spirit we become spiritual (John iii. 6). Nature can no more cast out nature than Satan cast out Satan. Like the mysterious growth of the child in the womb, and like "the wind" whose motions we cannot control but know only its effects, "the sound," etc., so is the new birth (ver. 8; Eccles. xi. 5; 1 Cor. ii. 11). Such was the beginning and growth of the new life in N. (Mark iv. 27.) Regeneration and its fruits are inseparable; where that is, these are (1 John iii. 9, v. 1, 4). N. viewed Jesus' solemn declaration as a natural man, "how can these things be?" (John iii. 4, 9; comp. vi. 52, 60; 1 Cor. ii. 14.) Yet he was genuinely open to conviction, for Christ unfolds to him fully His own Divine glory as having "come down from heaven," and as even then whilst speaking to him "being in heaven" in His Divine nature; also God's love in giving His Son, and salvation through the Son who should be lifted up, as the brazen serpent was, to all who look to Him in faith, and condemnation to unbelievers.

(2) *A sincere but as yet weak believer.* The next stage in N.'s spiritual history appears John vii. 45-53. Naturally timid, N. nevertheless remonstrates with bigots. The Pharisees, chagrined at the failure of their officers to apprehend Jesus, said, "why have ye not brought Him?" They replied, "never man spake like this man." The Pharisees retorted, "are ye also deceived? surely none of the rulers or the Pharisees have believed on Him, have they? (Gr.) But this people who knoweth not the law are cursed." Here one who, as they thought, should have stood by them and echoed their language, ventures to cast a doubt on their proceedings: "doth our law judge any before it hear him and know what he doeth?" (comp. Lev. xix. 15, Exod. xxiii. 1.) Indignantly they ask, "art thou also of Galilee? . . . out of Galilee hath arisen (Gr.) no prophet." Spite made them to ignore Jonah and Nahum. John marks the spiritual advance in N. by contrasting his first coming "by night" (John vii. 50). He now *virtually* confesses Jesus, though in actual expression all he demands is fair play for an injured Person. As before he was an anxious inquirer, so now he is a decided though timid believer. (3) The third stage is (xix. 39) when he appears *a bold and strong believer*, the

same N. (as John again reminds us) as "came at the first to Jesus by night." When even the twelve shrank from the danger to be apprehended from the mob who had clamoured for Jesus' crucifixion, and whose appetite for blood might not yet be sated, and when Christ's cause seemed hopeless, the once timid N. shows extraordinary courage and faith; Christ's crucifixion, which shook the faith of others, only confirms his. He remembers now Jesus had said He "must be lifted up," like the brazen "serpent," that all believers in Him might have eternal life. So N. had the honour of wrapping His sacred body in linen with 100 pounds of myrrh and aloes, in company with Joseph of Arimathea. Christ's resurrection richly rewarded the faith of him who stumbled not at His humiliation. Comp. on the spiritual lesson Matt. xii. 20, Zech. iv. 10, Prov. iv. 18. Like Mary who "anointed Christ's body to the burying," "what N. did is and shall be spoken of for a memorial of him wheresoever the gospel is preached throughout the whole world." Where real desire after the Saviour exists, it will in the end overcome the evil of the heart, and make a man strong in faith through the Holy Ghost. The Talmud tells of a Nicodemus ben Gorion who lived till the fall of Jerusalem, a Pharisee, wealthy, pious, and of the sanhedrim; bearing originally a name borne by one of the five rabbinical disciples of Christ (Taanith, f. 19, Sanhed. f. 43); and that his family fell into squalid poverty.

Nicolaitans. Rev. ii. 6, 14, 15. Irenæus (Hær. i. 26, § 3) and Tertullian (Præscr. Hæret. 46) explain, followers of Nicolas one of the seven (Acts vi. 3, 5) as there was a Judas among the twelve; confounding the later gnostic N. with those of Rev. Michaelis explains Nicolas (*conqueror of the people*) is the Gr. for the Heb. Balaam (*destroyer of the people, bela' am*); as we find both the Heb. and Gr. names, Abaddon, Apollyon; Satan, devil. A symbolical name. Lightfoot suggests a Heb. interpretation, *nicola*, "let us eat"; comp. 1 Cor. xv. 32. Not a sect, but professing Christians who, Balaam like, introduce a false freedom, *i.e.* licentiousness. A reaction from Judaism, the first danger of the church. The Jerusalem council (Acts xv. 20, 29), whilst releasing Gentile converts from legalism, required their abstinence from idol meats and concomitant fornication. The N. abused Paul's doctrine of the grace of God into lasciviousness; such seducers are described as followers of *Balaam*, also in 2 Pet. ii. 12, 13, 15–19, Jude 4, 7, 8, 11 ("the son of Bosor" for Beor, to characterize him as "son of *carnality*": *bosor=flesh*). They persuaded many to escape obloquy by yielding as to "eating idol meats," which was then a test of faithfulness (comp. 1 Cor. viii. and x. 25–33); they even joined in the "fornication" of the idol feasts, as though permitted by Christ's "law of liberty." The "lovefeasts" (Jude 12) thus became heathen orgies. The N. combined evil "deeds" which Jesus "hates" with evil "doctrine."

Nicolas. Of the seven. Probably having no connection with the Nicolaitans, though Epiphanius (adv. Hær. i. 2, § 25) represents him as sinking into corrupt doctrine and practice. Clemens Alex. (Strom. iii. 4) says that N., when reproached by the apostles with jealousy, offered his wife to any to marry, but that N. lived a pure life and used to quote Matthias' saying, "we ought to *abuse* (*i.e.* mortify) the flesh." No church honours N., but neither do they four others of the seven. Confounders of N. with the Nicolaitans probably originated these legends.

Nicopolis=*city of victory*. In Epirus, founded by Augustus to celebrate his victory at Actium. On a peninsula W. of the bay of Actium. Tit. iii. 12 was written from Corinth in the autumn, Paul then purposing a journey through Ætolia and Acarnania into "Epirus," there "to winter"; a good centre for missionary tours N. to Illyricum (Rom. xv. 19) and Dalmatia (2 Tim. iv. 10).

Niger. Surname of Simeon, second of the five teachers and prophets of the Antioch church (Acts xiii. 1). =*Black*. Probably an African proselyte, for he is associated with Lucius of *Cyrene* in Africa. His Heb. name Simeon shows his Hebrew extraction.

Night. [See DAY.] Figuratively: (1) the time *of distress* (Isa. xxi. 12). (2) *Death*, the time when life's day is over (John ix. 4). (3) Children of night, *i.e. dark deeds, filthiness*, which shuns daylight (1 Thess. v. 5). (4) *The present life*, compared with the believer's bright life to come (Rom. xiii. 12).

Nighthawk. Lev. xi. 16, Deut. xiv. 15. *Tachmas*, "the violent one." Rather "the owl." Bochart and Gesenius take it "the male ostrich" and *bath haya'nah* (A. V. "owl") "the female ostrich." But LXX. and Vulg. transl. "owl." Arabic *chamash* is "to tear a face with claws." The "oriental owl" (Has-

selquist), "the nightjar," appearing only in twilight, and passing and repassing round a tree to catch large insects; hence regarded with superstitious awe. The white barn owl (*Strix flammea*) may be the one meant, as it has gleaming blue eyes, answering to the LXX. Gr. *glaux*, whereas others have yellow or orange coloured eyes.

Nile. Not so named in the Bible; akin to Sanskrit Nilah, "blue." The Nile has two names: the sacred name *Hapi*, or *Hapi-mu*, "the abyss of waters," *Hp-ro-mu*, "the waters whose source is hidden"; and the common name *Yeor* – *Aor*, *Aur* (*Atur*): both Egyptian names. *Shihor*, "the *black* river," is its other Bible name, Gr. *Melas* or *Kmelas*, Latin *Melo*, darkened by the fertilizing soil which it deposits at its overflow (Jer. ii. 18). The hieroglyphic name of Egypt is *Kam*, "black." Egyptians distinguished between *Hapi-res*, the southern Nile of Upper Egypt, and *Hapi-meheet*, the northern Nile of Lower Egypt. *Hapi-ur*, "the high Nile," fertilizes the land; the Nile low brought famine. The Nile god is painted *red* to represent the inundation, but blue at other times. An impersonation of Noah (Osburn). Famine and plenty are truly represented as coming up out of the river in Pharaoh's dream (Gen. xli.). Therefore they worshipped it, and the plague on its waters [see EGYPT, EXODUS] was a judgment on that idolatry (Exod. vii. 21, Ps. cv. 29). The rise begins at the summer solstice; the flood is two months later, after the autumnal equinox, at its height pouring through cuttings in the banks which are higher than the rest of the soil and covering the valley, and lasting three months. (Amos viii. 8, ix. 5; Isa. xxiii. 3.)

The appointed S.W. bound of Palestine (Josh. xiii. 3, 1 Chron. xiii. 5, 2 Chron. ix. 26, Gen. xv. 18). 1 Kings viii. 65 "stream" (*nachal*, not "river"). Its confluent is still called *the Blue* river; so *Nilah*= "dark blue," or "black." The plural "rivers" is used for the different *mouths, branches*, and *canals* of the Nile. The *tributaries* are farther up than Egypt (Ps. lxxviii. 44; Exod. vii. 18–20; Isa. vii. 18, xix. 6; Ezek. xxix. 3, xxx. 12). "The stream (*nachal*) of Egypt" seems distinct (Isa. xxvii. 12), now "wady el Arish" (where was the frontier city Rhinocorura) on the confines of Palestine and Egypt (Josh. xv. 4, 47, where for "river" should stand "stream," *nachal*). Smith's Bible Dict. suggests *Nachal* is akin to *Nile*, and is that river; but the distinctness with which *Nachal* is mentioned, and not as elsewhere *Sihor*, or "river," *Yeor*, forbids the identification. "The rivers of Ethiopia" (Isa. xviii. 1, 2), Cush, are the Atbara, the Astapus or Blue river, between which two rivers Meroe (the Ethiopia meant in Isa. xviii.) lies, and the Astaboras or White Nile; these rivers conjoin in the one Nile, and wash down the soil along their banks from *Upper Egypt*, and deposit it on Lower Egypt; comp. "whose land (Upper Egypt) the rivers have spoiled" or "cut up" or "divided."

The Nile is called "the sea" (xix. 5), for it looks *a sea* at the overflow; the Egyptians still call it *El Bahr*, "the sea" (Nah. iii. 8). Its length measured by its course is probably 3700 miles, the longest in the world. Its bed is cut through layers of nummulitic limestone (of which the pyramids of Ghizeh are built, full of nummulites, which the Arabs call "Pharaoh's beans"), sandstone under that, breccia verde under that, azoic rocks still lower, with red granite and syenite rising through all the upper strata at the first cataract. Sir Sam. Baker has traced its (the White Nile's) source up to the Tanganyika, Victoria, and Albert Nyanza lakes, filled with the melting snows from the

mountains and the periodical equatorial heavy rains. The Hindoos call its source *Amara*, the name of a region N.E. of the Nyanza. The shorter confluent, the Blue river, is what brings down from the Abyssinian mountains the alluvial soil that fertilizes Egypt. The two join at Khartoom, the capital of Soodan, the black country under Egypt's rule. The Atbara falls into the main stream farther N. The river thenceforth for 2300 miles receives no tributary. Through the breaking down of a barrier at Silsilis or at the first cataract, the river is so much below the level of the valley in lower Nubia that it does not overflow on the land. On the confines of Upper Egypt it forms two cataracts, the lower near Syene. Thence it runs 500 miles on. A short way below Cairo and the pyramids it parts into two branches, bounding the Delta E. and W. and falling into the Mediterranean. Always diffusing its waters, and never receiving any accession of water from sky or tributary, its volume at Cairo is but half what it is at the cataract of Syene. The water is sweet, especially when turbid. Stagnant waters left by the overflow in Nubia's sandy flats are carried into the Nile by the new overflow, thus the water is at first a green shiny colour and unwholesome for two or three days. Twelve days later it becomes red like blood, and is then most wholesome and refreshing; and all living beings, men, beasts, birds, fishes, and insects are gladdened by its advent.

Egypt having but little rain (Zech. xiv. 17, 18) depends on the Nile for its harvests; see in Deut. xi. 10–12 the contrast to the promised land, where the husbandman has to look up to heaven for rain instead of looking down, irrigating the land with watercourses turned by the foot as in Egypt (a type of the spiritual state of the two respectively), and where Jehovah's eyes are upon it from the beginning to the end of the year. The waters reach their lowest in nine months from their highest point in the autumn equinox; they remain stationary for a few days and then begin to rise again. If they reach no higher than 22 ft. at the island Rhoda, between Cairo and Ghizeh, where a nilometer is kept, the rise is insufficient; if 27, good; if more, the flood injures the crops, and plague and murrain ensue. The farther S. one goes, the earlier the inundation begins; at Khartoom as early as April. The seven years' famine under Joseph is confirmed by the seven years' famine in the reign of Fatimee Khaleefeh El-Mustansir bi-'llah, owing to the failure of water. The universal irrigation maintained, even during the low season of the Nile, made the results of failure of its waters more disastrous then than now. The mean rise above the lowest level registered at Semne, near the second cataract, in Mœris' reign, 2000 B.C., was 62 ft. 6 in., *i.e.* 23 ft. 10 in. above the present rise which is 38 ft. 8 in. (Lepsius in Imp. Dict.)

The average rate of deposit in Egypt now is four and a half inches in the century. But other causes were at work formerly; the danger of inferences as to man's antiquity from such data is amusingly illustrated by Horner's (Phil. Transac. 148) inference from pottery found at a great depth that man must have lived there in civilization 13,000 years ago, which Bunsen accepted! Unfortunately for the theory the *Greek* honeysuckle was found on some of it. The burnt brick still lower, on which he laid stress, was itself enough to have confuted him, for burnt brick was first introduced into Egypt under Rome (see Quart. Rev., April, 1859). Champollion holds no Egyptian monument to be older than 2,200 B.C.

In Upper Egypt bare yellow mountains, a few hundred feet high, and pierced with numerous tombs, bound the N. on both sides; this gives point to Israel's sneer, "because there were *no graves* in Egypt hast thou taken us away to die in the wilderness?" (Exod. xiv. 11.) In Lower Egypt the land spreads out on either side of the Nile in a plain bounded E. and W. by the desert. At the inundation the Nile rushes along in a mighty torrent, made to appear more violent by the waves which the N. wind, blowing continually then, raises up (Jer. xlvi. 7, 8). Two alone of the seven noted branches of the mouth (of which the Pelusiac was the most eastern) remain, the Damietta (Phanitic) and Rosetta (Bolbitine) mouths, originally artificial (Herodotus ii. 10), fulfilling Isa. xix. 5 and probably xi. 11–15, Ezek. xxx. 12. The Nile in the numerous canals besides the river itself formerly "abounded with incredible numbers of all sorts of fish" (Diodorus Siculus i.; Num. xi. 5). These too, as foretold (Isa. xix. 8–10), have failed except about lake Menzaleh. So also the papyrus reeds, whence *paper* receives its designation, flags, reeds, and the lotus with its fragrant and various coloured flowers, have almost disappeared as foretold (ver. 6, 7), the papyrus boats no more skim its surface (xviii. 2).

Nimrah=*leopard*, or *clear water*. **1.** Num. xxxii. 3, 36, a city in "the land of Jazer and of Gilead." [See BETHNIMRAH.] Now *Nimrun*; E. of Jordan, E.N.E. from Jericho. The name is from *leopards* infesting the thick wood between the inner and outer banks of the Jordan, which overflows at times into that intermediate space and drives the wild beast out of its lair (Jer. xlix. 19, l. 44). In Isa. xv. 6 "the waters of Nimrim shall be desolate . . . there is no green thing"; even the city N., whose name means "limpid waters," which came down from the mountains of Gilead near Jordan, is without water, so that herbage is gone (Jer. xlviii. 34), *i.e.* "the *well watered pastures* of N. shall be desolate." **2.** Another N. is in Moab, near the wady *Beni Hammed*, E. of the Dead Sea near its southern end, Khirbet en (ruins of) Nemeireh. **3.** The plural, NIMRIM, thus would comprise both the N. of Gad and the N. of Moab. BETHNIMRA [see] is perhaps=BETHABARA [see] beyond Jordan, where John was baptizing (John i. 28); for the pure water of Bethnimra, its situation in the centre of "the region round about Jordan," and its accessibleness from "Jerusalem and Judæa" all accord. Tradition makes it the scene of Israel's "passage" over Jordan; this would cause Bethabara (*house of passage*) to be substituted for Bethnimra. LXX. have *Bethanabra*, a link between the two names. BETHBARA [see] is distinct (Jud. vii. 24).

Nimrod. Cush's son or descendant, Ham's grandson (Gen. x. 8). "N. began to be a mighty one in the earth," *i.e.* he was the first of Noah's descendants who became renowned for bold and daring deeds, LXX. "giant" (comp. Gen. vi. 4, 13; Isa. xiii. 3). "He was a mighty hunter before Jehovah," so that it passed into a proverb or the refrain of ballads in describing hunters and warriors, "even as N. the mighty hunter before Jehovah." Not a mere Heb. superlative, but as in Gen. xxvii. 7 "bless thee before Jehovah," *i.e.* as in His presence, Ps. lvi. 13 "walk before God." LXX. transl. "*against* Jehovah"; so in Num. xvi. 2 *liphnee*, "before," means *opposition*. The Heb. name N. means "let us rebel," given by his contemporaries to N. as one who ever had in his mouth such words to stir up his band to rebellion. N. subverted the existing patriarchal order of society by setting up a chieftainship based on personal valour and maintained by aggression. The chase is an image of war and a training for it. The increase of ferocious beasts after the flood and N.'s success in destroying them soon gathered a band to him. From being a hunter of beasts he became a hunter of men. "In defiance of Jehovah," as virtually "before Jehovah" (Prov. xv. 11) means, N., a Hamite intruded into Shem's portion, violently set up an empire of conquest, beginning with Babel, ever after the symbol of the world power in its hostility to God. From that land he went forth to Asshur and builded Nineveh. The later Babylonians spoke Semitic, but the oldest inscriptions are Turanian or Cushite. Tradition points to Babylon's Cushite origin by making Belus son of Poseidon (the sea) and *Libya* (Ethiopia): Diodorus Siculus i. 28. Oannes the fish god, Babylon's civilizer, rose out of the Red Sea (Syncellus, Chronog. 28). "Cush" appears in the Babylonian names Cissia, Cuthah, Chuzistan (Susiana). Babylon's earliest alphabet in oldest inscriptions resembles that of Egypt and Ethiopia; common words occur, as *Mivikh*, the Meroe of Ethiopia, the Mars of Babylon. Though Arabic is Semitic, the Mahras' language in southern Arabia is non-Semitic, and is the modern representative of the ancient Himyaric whose empire dates as far back as 1750 B.C. The Mahras is akin to the Abyssinian Galla language, representing the Cushite or Ethiopic of old; and the primitive Babylonian Sir H. Rawlinson from inscriptions decides to resemble both. The writing too is pictorial, as in the earliest ages of Egypt. The Egyptian and Ethiopic *hyk* (in *hyk-sos*, the

shepherd kings), a "king," in Babylonian and Susianian is *khak*. "Tyrhak" is common to the royal lists of Susiana and Ethiopia, as "Nimrod" is to those of Babylon and Egypt. Ra is the Cushite supreme god of Babylon as Ra is the sun god in Egypt. [See BABEL.]

N. was the *Bel*, *Belus*, or Baal, *i.e. lord* of Babel, its founder. Worshipped (as the monuments testify) as *Bilu Nipru* or Bel Nimrod, *i.e. the god of the chase*; the Talmudical Nopher, now *Niffer*. Josephus (Ant. i. 4) and the targums represent him as building, in defiance of Jehovah, the Babel tower. If so (which his rebellious character makes likely) he abandoned Babel for a time after the miraculous confusion of tongues, and went and founded Nineveh. Eastern tradition pictures him a heaven-storming giant chained by God, among the constellations, as Orion, Heb. *Cesil*, "fool" or "wicked." Sargon in an inscription says: "350 kings of Assyria hunted the people of Bilu-Nipru"; probably = the *Babylon of Nimrod*, *nipru* meaning *hunter*, another form of *Nebrod* which is the LXX. form of Nimrod. His going to Assyria (Gen. x. 10, 11, 12) accords with Micah's designating Assyria "the land of N." (Mic. v. 6.) Also his name appears in the palace mound of Nimrud. The *fourfold* group of cities which N. founded in Babylonia answer to the *fourfold* group in Assyria. So *Kiprit Arba*, "king of the four races," is an early title of the first monarchs of Babylon; Chedorlaomer appears at the head of four peoples; "king of the *four* regions" occurs in Nineveh inscriptions too; after Sargon's days four cities had the pre-eminence. (Rawlinson, i. 435, 438, 447.)

The early seat of empire was in the southern part of Babylonia, where *Niffer* represents either Babel or Calneh, *Warka* Erech, *Mugheir* Ur, *Senkereh* Ellasar. The founder (about 2200 B.C.) or embellisher of those towns is called *Kinzi Akkad*, containing the name *Accad* of Gen. x. 1. Tradition mentions a Belus king of Nineveh, earlier than Ninus; Shamas Iva (1860 B.C.), son of Ismi Dagon king of Babylon, founded a temple at Kileh Shergat (= Asshur); so that the Scripture account of Babylon originating the Assyrian cities long before the Assyrian empire of the 13th century B.C. is confirmed. (Layard, Nin. ii. 231.) Sir H. Rawlinson *conjectures* that N. denotes not an individual but the "settlers," and that Rehoboth, Calah, etc., are but sites of buildings afterwards erected; but the proverb concerning N. and the history imply an *individual*; the *Birs* (temple) *Nimrud*, the *Sukr* (dam across the Tigris) *el Nimrud*, and the mound *Nimrud*, all attest the universal recognition of him as the founder of the empire.

Nimshi. Grandfather of Jehu, and father of Jehoshaphat (2 Kings ix. 2). "Son" means grandson or descendant (1 Kings xix. 16).

Nineveh. [See ASSYRIA.] Nimrod builded N. (Gen. x. 11); Herodotus (i. 7) makes Ninus founder of N. and grandson of Belus founder of Babylon; which implies that it was from Babylon, as Scripture says,

RUINS OF NINEVEH.

that N.'s founder came. Nin is the Assyrian Hercules. Their mythology also makes Ninus son of Nimrod. JONAH [see] is the next Scripture after Gen. x. that mentions N. Sennacherib after his host's destruction "went and dwelt at N." (2 Kings xix. 36). Jonah (iii. 3) describes it as an "exceeding great city of three days' journey" round (*i.e.* 60 miles, at 20 a day) with 120,000 children "who knew not their right hand from their left" (iv. 11), which would make a population in all of 600,000 or even a million. Diodorus Siculus (ii. 3), agreeing with Jonah's "three days' journey," makes the circumference 55 miles, pastures and pleasure grounds being included within, whence Jonah appositely (iv. 11) mentions "much cattle." G. Smith thinks that the ridges enclosing Nebi Yunus and Koyunjik (the mounds called "tels" opposite Mosul) were only the walls of inner N., the city itself extending beyond to the mound Yarenijah. The parallelogram in Assyria covered with remains has Khorsabad N.E.; Koyunjik and Nebi Yunus (N. in the narrow sense) near the Tigris N.W.; Nimrud and Athur between the Tigris and Zab, N.W.; and Karamles at a distance inward from the Zab S.E. From Koyunjik to Nimrud is 18 miles; from Khorsabad to Karamles 18; from Koyunjik to Khorsabad 13 or 14; from Nimrud to Karamles 14. The length was greater than the breadth; so Jonah iii. 4 "entered into the city a *day's* journey." The longer sides were 150 furlongs each, the shorter 90, the whole circuit 480 or 460 miles. Babylon had a circuit of only 385 (Clitarchus in Diod. ii. 7, Strabo xvi. 737). The walls were 100 ft. high, with 1500 towers, and broad enough for three chariots abreast. Shereef Khan is the northern extremity of the collection of mounds on the eastern bank of the Tigris, and is five and a half miles N. of Koyunjik. There is also an enclosure, 5000 yards in circuit, once enclosed by a moat at Selamiyah three miles N. of Nimrud. Nimrud in inscriptions is called Kalkhu = Calah in Gen. x. 11; Khorsabad is called Sargina from Sargon. At Kileh Sherghat is the presumed original capital, "Asshur," 60 miles S. of Mosul, on the right or western bank of the Tigris. Sennacherib first made N. the capital.

N. was at first only a fort to keep the Babylonian conquests around. It subsequently, with Rehoboth Ir, Calah, and Resen, formed one great city, "Nineveh" in the larger sense. Thothmes III. of Egypt is mentioned in inscriptions as capturing N. Phraortes the Mede perished in attempting to do so (Herodot. i. 102). Cyaxares his successor, after at first raising the siege owing to a Scythic invasion (Herodotus i. 103, 106) 625 B.C., finally succeeded in concert with the Babylonian Nabopolassar, 606 B.C. Saracus the last king, Esarhaddon's grandson, set fire to the palace and perished in the flames, as Ctesias states, and as the marks of fire on the walls still confirm. So Nah. iii. 13, 15, "fire shall devour thy bars." Charred wood, calcined alabaster, and heat splintered figures abound. Nahum (ii.) and Zephaniah (ii. 13–15) foretold its doom; and Ezekiel (xxxi.) shortly after attests the completeness of its overthrow, as a warning of the fatal issue of pride. Isa. x. 7–14: Diodorus (ii. 27) says there was a prophecy that N. should not fall till the river became its enemy. The immediate cause of capture was the city wall's destruction by a sudden rise in the river. So Nahum (i. 8, ii. 6, 8) foretold "with an overrunning flood He will make an utter end of the place"; "the gates of the rivers shall be opened and the palace shall be *dissolved*," viz. by the inundation; "N. is of old like a pool of water (though of old defended by water around), yet (its inhabitants) shall flee." There was a floodgate at the N.W. angle of the city, which was swept away; and the water pouring into the city "dissolved" the palace foundation platform of sundried bricks. N. then totally disappears from history; it never rose again. Nahum (i. 10, iii. 11) accords with Diodorus Siculus that the final assault was made during a drinking bout of king and courtiers: "while they are drunken as drunkards, they shall be devoured as stubble fully dry . . . Thou shalt be drunken," etc. The treasures accumulated by many kings were rifled, as Nahum foretells; "take ye the spoil of silver . . . gold, for there is none end of the store"; the people were "scattered upon the mountains" (iii. 18). He calls it "the city of bloods," truly (iii. 1); the wall carvings represent the king in the act of putting out his captives' eyes, and dragging others by a hook through the lips and a cord. Other cities have revived, but Nahum foretells "there is no healing of thy bruise" (iii. 19). Lucian of Samosata near the Euphrates asserts none in his day even knew where N. stood. Its former luxury is embodied in the statue of Sardanapalus as a dancer, which he directed (Plutarch says) to be erected after his death, with the motto "eat, drink, enjoy lust, . . . the rest is nothing!"

The language of its inscriptions is Semitic, for the main population was a colony of Asshur, son of Shem; and besides the prevalent Semitic a Turanian dialect has been found on tablets at Koyunjik, derived from

its original Cushite founder Nimrod of Babylon and his band. At Nimrud the oldest palaces are in the N.W. corner, the most recent at the S.E. The table of Karnak in Egypt (1490 B.C.) connects Niniu (Nineveh) with Naharaima = Naharaim = Mesopotamia. Sir H. Rawlinson published 1862 an Assyrian canon from the monuments. The first kings reigned when the early Chaldee empire had its seat in lower Mesopotamia. Asshur-bil-nisis, Buzur Ashur, and Asshur Vatila from 1653 to 1550 B.C., when Purna-puriyas and Durri-galazu were the last of the early Chaldæan monarchy. Then Bel Sumili Kapi founds a dynasty after a chasm of two centuries. "Bellush, Pudil, and Ivalush" are inscribed on bricks at Kileh Sherghat, 1350-1270 B.C. Shalmaneser I., son of Ivalush I., is mentioned on a genealogical slab as founder of Nimrud. Tiglath-i-nin his son inscribes himself "conqueror of Babylon"; Sargon finally conquered it. Tiglath-i-nin's successor Ivalush II. (1250) enlarged the empire and closes the dynasty. By a revolution Nin pala Zira ascends the throne, "the king of the commencement" as the Tiglath Pileser cylinder calls him. Then Asshur-dahil, Mutaggil Nebo, Asshur-ris-ilim (conqueror of a Nebuchadnezzar of Babylon), Tiglath Pileser I. (subdued Meshech), Asshur-belkala; a blank of two centuries follows when David's and Solomon's extensive dominion has place. Asshur-iddin-akhi begins the next dynasty (950-930). Asshur-danin-il and Ivalush III. follow; then Tiglath-i-nin; Asshur-idanni-pal next after ten victorious campaigns built a palace at Calah, 360 ft. long by 300 broad, with man lions at the gateways, and by a canal brought the Zab waters to Calah; he was "lord from the upper Tigris to Lebanon and the great sea." His son Shalmaneser II. took tribute from Tyre and Sidon and fought Benhadad and Hazael. A picture

JEWISH CAPTIVES BEFORE SHALMANESER.

represents him receiving from Jewish captives tribute of Jehu king of Israel, gold, pearl, and oil. He built the central palace of Nimrud, opened by Layard. The black marble obelisk (British Museum) records his exploits and Jehu's name. Then Shamas-Iva, Ivalush IV. and his wife Semiramis, a Babylonian princess, Shalmaneser III., Asshur-danin-il II., Asshur-lush. Then Tiglath Pileser II., probably Pul, usurps the throne by revolution, for he does not mention his father as others do, 744 B.C. Under him "Menahem" appears in inscriptions, and "tribute from the house of Omri" *i.e.* Samaria (2 Kings xv. 19, 29). Ahaz enlisted him as ally against Samaria and Damascus; Tiglath Pileser conquered them and received tribute from Jahu-khazi = Ahaz. An inscription in British Museum records Rezin's death (Rawlinson's Monarchies, ii. 398, 399). Tiglath Pileser built a new palace at Nimrud. Then Shalmaneser IV. (not in the canon) (2 Kings xvii. 3, 4) assailed Samaria, upon Hoshea's leaguing with So of Egypt, and withholding tribute. In a chamber at Koyunjik was found among other seals now in British Museum the seal of So or Sabacho and that of Sennacherib affixed to a treaty between them, of which the parchment has perished. Sargon (meaning *king de facto*) usurped the throne and took Samaria (he says in inscriptions) in his first year; he built the palace at Khorsabad. SENNACHERIB [see] his son succeeded 704 B.C. and reigned 24 years. He built the palace at the S.W. corner of Koyunjik, covering 100 acres almost, excavated by Layard. Of it 60 courts, halls (some 150 ft. square), and passages (one 200 ft. long) have been discovered. The human headed lions and bulls at its many portals are some 20 ft. high. Esarhaddon succeeded, as he styles himself "king of Assyria, Babylon, Egypt, Meroe, and Ethiopia"; = ASNAPPER [see]; he imprisoned MANASSEH [see]. He built a temple at the S.W. corner of Nimrud, and a palace at Nebi Yunus. Asshur-bani-pal succeeded, a hunter and warrior; his library of clay tablets, religious, legal, historical, and scientific, is in British Museum. He built a palace at Koyunjik, near Sennacherib's. His son, the last king, Asshur-emid-ilin or Asshur-izzir-pal (= Saracus or Sardanapalus), built the S.E. edifice at Nimrud.

The palace walls were from five to fifteen feet thick, erected on an artificial platform 30 to 50 ft. above the surrounding level, and panelled with slabs of coarse alabaster sculptured and inscribed. The plaster above the alabaster wainscoting was ornamented with figures; the pavement was of alabaster or flat kiln burnt bricks resting on bitumen and fine sand. The Nimrud grand hall is only 35 ft. broad (though 160 long), to admit of roofing with the short beams to be had. The ceilings were gaily coloured. The portals were guarded by colossal human headed bulls; thence was an ascent to a higher platform, and on the top a gateway, sometimes 90 ft. wide, guarded also by winged bulls; inside was the great door, opening into a sculpture-adorned passage; then the inner court, then the state apartments. There may have been an upper storey of sundried bricks and wood, for there are no stone or marble columns or burnt brick remains. The large halls may have been roofless, a ledge projecting round the four sides and supporting an awning as shelter against rain and sun. However Zeph. ii. 14 mentions "the cedar work," cedars from Lebanon may have reached from wall to wall with openings for light. The chambers were built round the central hall.

In Nah. ii. 3 transl. "the chariots (shall be furnished) with *fire flashing* scythes," *lit.* "with the fire of scythes" or "iron weapons." No traces of such scythe-armed chariots are found in Assyria; either then it applies to the *besiegers*, or "the chariots shall come with the glitter of *steel weapons*." The "red shield" (Nah. ii. 3) accords with the red painting of the shields and dresses in the sculptures. The king, with beardless eunuch behind holding an umbrella and the winged symbol of Deity above, appears in various carvings; he was despotic. Kitchen operations, husbandry and irrigation implements are represented also.

Religion. The man bull and man lion answer to Nin and Nergal, the gods of war and the chase. Nisroch the eagle-headed god and Dagon the fish-headed god often appear in the sculptures. The sacred tree answers to Asheerah, "the grove" (2 Kings xxi. 7). The chief gods were Asshur, Bel, Beltis or Myletta, Sin the moon, Shamash (Heb. *shemesh*) the sun, Vul or Iva the thunder wielder, Nin, etc. "Witchcrafts" and "whoredoms" in connection with N.'s worship are denounced by Nah. iii. 4. The immense palaces,

FISH GOD.

ASSYRIAN SACRED TREE.

the depositories of the national records, were at once the gods' temple and the king's abode, for he was the religious head of the nation and the favourite of the gods.

Language and writing. Clay cylinders pierced through so as to turn round and present their sides to the reader, bricks, and slabs are the materials inscribed on. The wedge (*cuneus* whence "cuneiform") in various forms and directions, upright, horizontal, and diagonal, is the main element of the 250 distinct alphabetical characters. This mode of writing prevailed for 2000 years B.C. in Assyria, Babylonia, and eastern Persia. The alphabet is syllabic. Determinatives are prefixed to some words, as 𒀭 prefixed marks the word as a man's name; 𒀭𒈾 marks the plural; 𒁹𒁹 marks the dual. It is akin to Heb., thus *u* "and" is the Heb. *ve*; *ki* is in both "if"; *anaku* = Heb. *anoki* "I"; *atta* in both is "thou"; *abu* = ab (Heb.), "father"; *nahar* in both is a "river." Feminine nouns end in *-it* or *-at*; Heb. *-ith*. *Sh* is the relative "who, which," as in later Heb.; *mah* in both asks a question. The verb as in Heb. is conjugated by pronominal suffixes. The roots are biliteral, the Heb. both biliteral and triliteral. *Mit*, "to die"; Heb. *muth*. *Sib*, "to dwell"; Heb. *yashab*. Tiglath means "adoration." *Pal*, "son," the Aramaic *bar*; *sar* "king"; *ris*, Heb. *rosh*, "head." The northwestern palace of N. has the longest inscription; it records concerning Sardanapalus II. Senna-

cherib's inscription concerning Hezekiah, on two man-headed bulls from Koyunjik, is the most interesting. Basreliefs of the siege of LACHISH [see] accompany it. By a tentative process recurring proper names were first deciphered by Grotefend, Rawlinson, Hincks, Fox Talbot, Oppert, etc., as in Darius' inscription at Behistun. Parallel parts of the same inscription in another language (as the hieroglyphics and Greek on the Rosetta stone enabled Champollion to discover the former) verified the results, and duplicate phrases brought out the meaning of words.

Tombs. Chaldæa is as full of tombs as Assyria is void of them. Probably Chaldæa was the burial place of the Assyrian kings; Arrian (Exped. Alex. vii. 22) states that their tombs were in the marshes S. of Babylon.

Art, commerce. Egyptian art is characterized by calm repose, Assyrian art by energy and action. Egyptian architecture is derived from a stone prototype, Assyrian from a wooden one, in agreement with the physical features of the respective countries. Solomon's temple and palace, with grand hall and chambers, panelled with slabs sculptured with trees, the upper part of the walls painted in various colours, the winged cherubim carved all round, the flowers and pomegranates, correspond to the N. palaces in a great measure. Silk, blue clothes, and broidered work were traded in by N.'s merchants (Ezek. xxvii. 23, 24; Nah. iii. 16). The Chaldæan Nestorians in the Kurdistan mountains and the villages near Mosul are the sole representatives of the ancient Assyrians and Babylonians.

Nisroch. The god of Nineveh, in whose temple Sennacherib was assassinated by his sons (2 Kings xix. 37, Isa. xxxvii. 38). From *nisr* Arabic (Heb. *nesher*, "eagle"), with the intensive *och*, "the great eagle." The eagle headed human figure that overcomes the lion or bull, depicted in colossal size upon the walls and the portals, and in the groups upon the embroidered robes; a type of the supreme God. Philo Bybl. in Euseb. Præpar. Evang. i. 10 says that Zoroaster taught that Ormuzd the Persian god was symbolised by the eagle's head. The constellation Aquila represented it. N. may be a corruption for Asarak, Assar (akin to Asshur), an Assyrian god met with in many Assyrian proper names. LXX. in many copies have for N. Asorach, *Esorach*, for which Josephus (Ant. x. 1, § 5) has *Araskes*. Sir H. Rawlinson says "Asshur had no temple in Nineveh in which Sennacherib could have been worshipping." Jarchi explains N. "a beam of Noah's ark." N. is apparently the eagle headed winged figure, with cone in one hand and basket in the other, taken from the N.W. palace, Nimrud. G. Rawlinson says *Nisr* is not found with this meaning, and N. nowhere in the inscriptions; N. he regards as a corruption.

Nitre. [See FULLER.] Prov. xxv. 20, "as vinegar upon nitre so is he that singeth songs to an heavy heart." To the feelings of the heavy at heart songs are as *grating* and irritative as *acid* poured on *alkali*. Nitre is carbonate of soda or potash; mixed with oil it was used as "soap" (*borith*): Jer. ii. 22.

No=No Amon (marg. Nah. iii. 8), rather than "*populous* No." So Jer. xlvi. 25, "*the multitude*," rather "*Amon* of No." So Ezek. xxx. 14-16. Named from Amen, Thebes' chief god (whence the Greeks call it "the city of Zeus" or "Diospolis"). Appearing in many kings' names, as *Amen*ophis. Connected by some with Ham, Noah's son, or *Aman* "the nourisher," or Hamon "the sun god," or Amon "the artificer." LXX. transl. "the portion of Amon." Inscriptions call him Amon-re, "Amon the sun." A human figure with ram's head, seated on a chair [see AMEN]. Nahum describes Thebes as "situate among the rivers" (including the *canals* watering the city) on both sides of the Nile, which no other town of ancient Egypt is. Ezekiel's prophecy that it should be "rent asunder" is fulfilled to the letter, Amen's vast temple lying shattered as if by an earthquake (xxx. 16). Famed in Homer's Iliad (ix. 381) for its "hundred gates," but as no wall appears traceable either the reference is to the *propylæa* or *portals* of its numerous *temples* (Diod. Sicul., but *warriors* would not march through them), or else *the surrounding mountains* (100 of them pierced with catacombs and therefore called *Beeban el Meluke*, "the gates of the kings") which being mutually detached form so many avenues between them into the city. But the general usage of walling towns favours the view that *the walls* have disappeared. Her "rampart was the sea, and her wall from (or, as Maurer, *consisted of*) the *sea*," viz. the Nile (Isa. xix. 5). Homer says it possessed 20,000 war chariots, which Diodorus Siculus confirms by saying there were 100 stables along the river capable of accommodating 200 horses each. Sargon after destroying Samaria attacked Hoshea's ally, So or Sabacho II., and destroyed in part No-Amon or Thebes (Isa. xx.). "The monuments represent Sargon warring with Egypt and imposing tribute on the Pharaoh of the time, also Egypt as in that close connection with Ethiopia which Isaiah and Nahum imply" (G. Rawlinson).

No is written Ni'a in the Assyrian inscriptions. Asshur-bani-pal twice took Thebes. "No," if Semitic, is akin to *naah*, "abode," "pasture," answering to Thebes' low situation on a plain. The sacred name was Ha-Amen, "the abode of Amen"; the common name was *Ap* or *Ape*, "capital." The feminine article prefixed made it *Tapé, Thape*, Coptic *Thabu*, Gr. Thebes. No hieroglyphics are found in it earlier than the sixth dynasty, three centuries later than Menes, a native of This in the Thebaid, the founder of Memphis. Diodorus states the circuit was 140 furlongs. Strabo (xvii. 47) describes the two colossal figures, "each a single stone, the one entire, the upper part of the other from the chair fallen, *the result of an earthquake* [Ezek. xxx. 16]. Once a day a noise as of a slight blow issues from that part of the statue which remains still in the seat and on its base": the vocal Memnon. The Nile's deposit has accumulated to the depth of seven feet around them. It is two miles broad, four long; the four landmarks being Karnak and Luxor on the right bank, Quurnah and Medinet Haboo on the left. Temples and palaces extended along the left bank for two miles. First the Maneptheion palace or temple of Seti Oimeneptah of the 19th dynasty, a mile from the river. A mile S. is the so named Memnonium of Amenophis III., called Miamun or "Memnon," really the Rameseium of Rameses the Great, with his statue of a single block of syenite marble, 75 ft. high, 887 tons weight, the king seated on his throne. The vocal Memnon and its fellow are a quarter of a mile farther S. Somewhat S. of this is the S. Ramesseium, the magnificent palace temple of Rameses III., one of the ruins of Medinet Haboo. The columns are seven feet diameter at the base and 23 ft. round. Within the second and grand court stood afterwards a Christian church. The right bank has the façade of Luxor facing the river. The chief entrance looks N. towards Karnak, with which once it was joined by an avenue more than a mile long, of sphinxes with rams' heads and lions' bodies (one is in British Museum). Colossal statues of Rameses the Great are one on each side of the gateway. In front stood a pair of red granite obelisks, one of which now adorns the Place de la Concorde, Paris. The courts of the Karnak temple occupy 1800 square feet, and its buildings represent every dynasty from Ptolemy Physcon, 117 B.C., 2000 years backwards. It is two miles in circumference. The grand hall has twelve central pillars, 66 ft. high, 12 ft. diameter. On either side are seven rows, each column 42 ft. high, nine feet diameter. There are in all 134 pillars in an area 170 ft. by 329. The outer wall is 40 ft. thick at the base and 100 high. On it is represented Shishak's expedition against Jerusalem and "the land of the king of Judah" under Rehoboam (1 Kings xiv. 25, 2 Chron. xii. 2-9). It records also Tirhakah the Ethiopian's exploits.

VOCAL MEMNON.

In the 12th and 13th dynasties of Manetho, first, Theban kings appear. When the nomads from the N.E., the Hyksos or shepherd kings, invaded Egypt and fixed their capital at Memphis, a native dynasty was

maintained in Thebes. Ultimately the Hyksos were expelled and Thebes became the capital of all Egypt under the 18th dynasty, the city's golden era. Thebes then swayed Libya and Ethiopia, and carried its victorious arms into Syria, Media, and Persia. It retained its supremacy 500 years, to the close of the 19th dynasty, then under the 20th it began to decline. Sargon's blow upon Thebes was inflicted early in Hezekiah's reign. Nahum (iii. 8, 10) in the latter part of that reign speaks of her being already "carried away into captivity, her young children dashed in pieces at the top of all the streets, lots cast for her honourable men, and all her great men bound in chains," notwithstanding her having Ethiopia, Egypt, Put, and Lubim as "her strength and it was infinite," and makes her a warning to Nineveh. A still heavier blow was dealt by Nebuchadnezzar, as Jeremiah (xlvi. 25, 26) foretells: "Behold I will punish Amon No and Pharaoh and Egypt, with their gods and their kings. Afterward it shall be inhabited." This last prophecy was fulfilled 40 years after Nebuchadnezzar's conquest of Egypt, when under Cyrus it threw off the Babylonian yoke. So Ezek. xxix. 10-15, "I will make . . . Egypt . . . waste . . . from the tower of Syene (N.) even unto Ethiopia (the extreme S.) . . . Yet at the end of 40 (the number expressing *affliction* and *judgment*, so the 40 days of the flood rains) years will I . . . bring again the captivity of Egypt." The Persian Cambyses gave the finishing blow to No-Amon's greatness, levelling Rameses' statue and setting fire to the temples and palaces. In vain the Ptolemies tried subsequently to restore its greatness. It now consists of Arab huts amidst stately ruins and drifting sands.

Noadiah. **1.** Ezra viii. 33: weighed the temple gold and silver vessels brought from Babylon. **2.** The prophetess, suborned by Sanballat and Tobiah to frighten Nehemiah (vi. 14; comp. Ezek. xiii. 17).

Noah. Son of LAMECH [see], grandson of Methuselah; tenth from Adam in Seth's line. In contrast to the Cainite Lamech's boast of violence with impunity, the Sethite Lamech, playing on Noah's (=*rest*) name, piously looks for *comfort* (*nahum*) through him from Jehovah who had "cursed the ground." At 500 years old Noah begat Shem, Ham, and Japheth. The phrase, "these are the *generations* of N." (vi. 9) marks him as the patriarch of his day. The cause of the flood is stated Gen. vi. 1-3, etc. "The sons of God (the Sethites, adopted by grace, alone keeping themselves separate from the world's defilements, 'called by the name of Jehovah' as His sons: iv. 26 marg., or as A. V.; whilst the Cainites by erecting a city and developing worldly arts were laying the foundation for the kingdom of this world, the Sethites by unitedly 'calling on Jehovah's name' founded the church made up of God's children, Gal. iii. 26) saw the daughters of men (Cainites) and they took them wives of all which they chose" (fancy and lust, instead of the fear of God, being their ruling motive). When "the salt of the earth lost its savour" universal corruption set in. Jude 6, 7, does not confirm the monstrous notion that "the sons of God" mean *angels* cohabiting carnally with women. The analogy to Sodom is this, the angels' ambition alienating their affections from God is a spiritual fornication analogous to the Sodomites' "going after strange flesh"; so *covetousness* is connected with *whoremongering*, as spiritually akin (Eph. v. 5). The book of Enoch takes the carnal cohabitation view; but because Jude accords with it in some particulars it does not follow he accords with it in all. The parallel 2 Pet. ii. 4 refers to the first fall of the apostate angels, not to Gen. vi. 2. The Israelites were "sons of God" (Deut. xxxii. 5, Hos. i. 10); still more "sons of Jehovah" the covenant God (Exod. iv. 22, Deut. xiv. 1, Ps. lxxiii. 15, Prov. xiv. 26). "Wives" and "taking wives," *i.e. marriage*, cannot be predicated of angels, *fornication* and *going after strange flesh*; moreover Christ states expressly the "angels neither marry nor are given in marriage" (Matt. xxii. 30; Luke xx. 35, 36). "Unequal yoking" of believers with unbelievers in marriage has in other ages also broken down the separation wall between the church and the world, and brought in apostasy; as in Solomon's case (comp. Neh. xiii. 23-26, 2 Cor. vi. 14). Marriages engrossing men just before the flood are specified in Matt. xxiv. 38, Luke xvii. 27. Mixed marriages were forbidden (Exod. xxxiv. 16; Gen. xxvii. 46, xxviii. 1). "There were *giants* in the earth in those days": *nephilim*, from a root *to fall*, "fallers on others," "fellers," *tyrants*; applied in Num. xiii. 33 to Canaanites of great stature. Smith's Bible Dict. observes, if they were descendants of the Nephilim in Gen. vi. 4 (?) the deluge was not universal. Distinct from these are the children of the daughters of men by the sons of God, "mighty men of old, men of renown." "The earth was corrupt before God, and filled with violence through them" (Gen. vi. 11, 13). So God's long suffering at last gave place to zeal against sin, "My Spirit shall not always strive with (Keil, *rule in*) man," *i.e.* shall no longer contend with his fleshliness, I will give him up to his own corruption and its penalty (Rom. i. 24, 26-28), "for that he also (even the godly Sethite) is flesh," or as Keil, "*in his erring* he is fleshly," and so incapable of being ruled by the Spirit of God; even the godly seed is apostate and carnal, comp. John iii. 6.

God yet gave a respite of 120 years to man. N. alone found grace in His sight; of him and Enoch alone it is written, "they walked with God." N. was "just and perfect (sincere in aim, whole hearted: Matt. v. 48, Gen. xvii. 1, Phil. iii. 15) in his generations," among the successive generations which passed during his lifetime. God renews His covenant of grace to mankind in N.'s person, the one beacon of hope amidst the ruin of the existing race (Gen. vi. 18). He was now 480, for he entered the ark at 600 (vii. 6). He was 500 when he begat his three sons, subsequently to God's threat (v. 32 in time is later than vi. 3). In the 120 years' respite N. was "a preacher of righteousness," "when the long suffering of God *was continuing to wait on to the end* (*apexedecheto*, and no 'once' is read in Alex., Vat., Sin. MSS.) in the days of N., while the ark was a preparing," the limit of His long suffering (1 Pet. iii. 20, 2 Pet. ii. 5, Heb. xi. 7). "Warned of God of things not seen as yet, moved with reverential (not slavish) fear (*eulabetheis*, contrasted with the world's sneering disbelief of God's word and self deceiving security) prepared an ark by faith (which evidenced itself in *acting* upon God's word as to the things not yet seen) to the saving of his house (for the believer tries to bring 'his house' with him: Acts xvi. 15, 31, 33, 34; x. 2), by the which he condemned the world (since he believed and was saved, so might they; his salvation showed their condemnation just: John iii. 19) and became heir of the righteousness which is by faith." In Ezek. xiv. 14 N., etc., are instanced as saved "by their righteousness," not of works, but of grace (Rom. iv. 3). The members of his family alone, his wife, three sons and their wives, were given to him amidst the general wreck. The ark which N. built by God's order was like a ship in proportions, but with greater width (Gen. vi. 14, 15). The Heb. *teebah* is the same as Moses' ARK [see] of bulrushes (Exod. ii. 3): an Egyptian word for a "chest" or "coffer," fitted for burden not for sailing, being without mast, sail, or rudder. Of "gopher," *i.e.* cypress wood, fitted for shipbuilding and abounding in Syria near Babylon, the region perhaps of N. With "rooms," lit. *nests*, *i.e.* berths or compartments, for men and animals. Pitched with "bitumen" making it watertight. The length 300 cubits (*i.e.*, the cubit being 21 inches, 525 ft.), the breadth 50 (*i.e.* 87 ft. 6 in.), the height 30 (*i.e.* 52 ft. 6 in.). The "Great Eastern" is longer but narrower. Peter Jansen in 1609 built a vessel of the same proportions, but smaller, and it was found to contain one third more freight than ordinary vessels of the same tonnage, though slow. Augustine (de Civ. Dei, xv.) notices that the ark's proportions are those of the human figure, the length from sole to crown six times the width across the chest, and ten times the depth of the recumbent figure measured from the ground. Tiele calculated there was room for 7000 species; and J. Temporarius that there was room for all the animals then known, and for their food. "A window system" (Gesenius) or course of windows ran for a cubit long under the top of the ark, lighting the whole upper storey like church clerestory windows. A transparent substance may have been used, for many arts discovered by the Cainites (Gen. iv. 21, 22) and their

descendants in the 2262 years between Adam and the flood (LXX.; Heb. 1656 years) were probably lost at the deluge. The root of *tzohar* "window" implies something *shining*, distinct from *challon*, a single compartment of the larger window (vii. 6); and "the windows of heaven," *arubboth*, "networks" or "gratings." N. was able to watch the bird's motions outside so as to take the dove in; this implies a transparent window. One door beside the window course let all in. As under Adam (ii. 19, 20) so now the lower animals come to N. and he receives them in pairs; but of clean animals seven pairs of each kind, for sacrifice and for subsequent multiplication of the useful species, the clean being naturally distinguished from the unclean, sheep and cows (used for milk and wool) from carnivorous beasts of prey, etc. The physical preservation of the species cannot have been the sole object; for if the flood were universal the genera and species of animals would exceed the room in the ark, if partial there would be no need for saving in the ark creatures of the limited area man then tenanted, for the flooded area might easily be stocked from the surrounding dry land after the flood. The ark typified the redemption of the animal as well as of the human world. The hopes of the world were linked with the one typical representative human head, Noah (Gen. v. 29). Death existed in the animal world before man's creation, for man's fall was foreseen and the world reflected the sad image of the fall that was to be; moreover the pre-existing death and physical evil had probably a connection with Satan's fall. The regeneration of the creature (the animal and material world) finally with man, body as well as soul, is typified by N. and the animals in the ark and the renewed earth on which they entered (Rom. viii. 18–25; Rev. xxi. 1; 2 Pet. iii. 13; Matt. xix. 28). The deluge began on the 17th day of the second month, *i.e.* the middle of November, the beginning of the rainy season, Tisri the first month beginning at the autumnal equinox. It lasted 150 days, *i.e.* five months of 30 days each; and the ark rested on Ararat the 17th of the seventh month (vii. 11, 12, 24; viii. 4). The year thus was then 360 days, the old Egyptian year, which was corrected by the solar year, which also the Egyptians knew. "The fountains of the deep breaking up and the windows of heaven being opened" is phenomenal language. "The Lord shut N. in," as it shall be in the last days (Isa. xxvi. 20); so Israel on the night of the slaying of the firstborn (Exod. xii. 22, 23; Ps. xxxi. 20, lxxxiii. 3, xxvii. 5). The simplicity of the history, the death of all in whose nostrils was the breath of life, and the six times mention of the rescue of the favoured few, impress one with the feeling of the completeness of the desolation and the special grace which saved the eight. The "40 days and 40 nights of rain" were part of the 150: forty is the number significant of judgment and affliction; as Israel's 40 years in the wilderness; Moses', Elijah's, and our Lord's 40 days of foodlessness. The Speaker's Comm. considers the Ararat meant to be southern Armenia (as in 2 Kings xix. 37, Isa. xxxvii. 38, the only other passages having the word), not the mountain 17,000 ft. above the sea, for 15 cubits water above it would submerge the whole earth. N. successively sent, to ascertain the state of the earth, at intervals of seven days, a raven which rested on the ark but never entered it, wandering up and down and feeding on the floating carcases (emblem of the restless worldly spirit), and a dove, which finding no rest for the sole of her foot returned and N. put forth his hand and took her and pulled her in unto him into the ark (emblem of the soul first drawn by Jesus to Himself: John vi. 44, x. 28, 29); next she brought a fresh olive leaf (emblem of peace and the Holy Spirit, the earnest of our inheritance: Eph. i. 13, 14), which can live under a flood more than most trees; Theophrastus (Hist. Plant. iv. 8) and Pliny (H. N. 50) mention olives in the Red Sea. At the third sending she returned no more (the emblem of the new heavens and earth which shall be after the fiery deluge, 2 Pet. iii. 1–13, Rom. viii. 21, when the ark of the church to separate us from the world shall be needed no more, Rev. xxi. 1–22); contrast Isa. lvii. 20 with Matt. iii. 16, xi. 29. N. did not leave the ark till God gave the word; as Jesus waited in the tomb till with the third messenger of day the Father raised Him (Eph. i. 20). N.'s first act was a sacrifice of thanksgiving; "and Jehovah smelled a savour of rest," in consonance with N.'s name meaning rest, and promised, in consideration of man's evil infirmity, not to curse the ground any more nor to smite every living thing as He had done, but to cause seedtime and harvest, day and night, not to cease.

In the three great ethnological divisions, Semitics, Aryans (Indo Europeans), and Turanians, the tradition of the flood exists. The Aryan has the Greek accounts of Ogyges' and Deucalion's floods, on account of men's deterioration in the brazen age (Pindar, Ol. ix. 37). As Deucalion threw the bones of mother earth behind his back, and they became men, so the Tamanaki on the Orinoco represent the surviving man to have thrown the palm fruit. (Ovid, Metam. i. 240; Apollodorus, i.) Lucian (de Syra Dea, 12, 13) says it destroyed all mankind. Hindoo tradition says Manu was ordered by a great fish to build a ship secured to the horn of Brahma in a fish form to escape the deluge, and was at last landed on a northern mountain. The Phrygian Annakos who lived more than 300 years in Iconium (Enoch, whose years were 365) foretold the deluge. A medal of Apamea, a heathen monument, in Septimius Severus' reign represented the current tradition, viz. a floating ark, two persons within, two going out of it; a bird is on the ark, another flying to it with a branch; *No* is on some coins: evidently bor-

MEDAL OF APAMEA.

rowed from the Hebrew record. The Chinese Fahe, the founder of their civilization, escapes from the flood, and is the first *man with his wife, three sons and three daughters*, in the renovated world (Hardwick, "Christ and other Masters," iii. 16). The Fiji islanders (Wilkes' Expl. Exped.) believe in a deluge from which eight were saved in a canoe (Hardwick, iii. 185). The aborigines of America were of one stock, the Turanian; the Mexicans (the Aztecs, Mixtecs, Zapotecs, Plascaltecs, and Mechoacans) represent a man (Coxcox) and woman in a barque, a mountain, the dove, and the vulture. The Cherokee Indians believe a dog incited one family to build a boat wherein they were saved from the flood which destroyed all men.

In the royal library of the old palace of Nineveh were found about 20,000 inscribed clay tablets, now in the British Museum. Mr. G. Smith has deciphered the account of the flood in three distinct copies, containing duplicate texts of an ancient original. The copies are of the Assyrian king Assurbanipal's time, *i.e.* 660 B.C. The original, according to the tablets, belonged to the city of Erech, and was in Semitic Babylonian. The variant readings in the three copies have crept into the text in the lapse of ages. The Assyrian copyists did not always know the modern representatives of the ancient forms of the characters in the original, so have left some in their obsolete hieratic form. The scribe has recorded the divisions of lines in the original. What were originally explanatory glosses have been incorporated in the text. The Assyrians used commonly to copy Babylonian classics. Assurbanipal was closely connected with Erech, it alone remaining loyal when the rest of Babylonia revolted; to it therefore he restored the idol Nana, which the Elamites carried away 1635 years before (2295 B.C.). Mr. Smith thinks the original text was about 1700 B.C. Izdubar (Nimrod according to Smith) the hero, a sage, asks Sisit or Hasisadra (Gr. Xisuthrus), an immortal, son of Ubaratutu, how he became so; in reply he narrates the story of the flood, and assigns his own piety as the cause of his translation. The gods revealed to him their decree: "make a great ship . . . for I will destroy the sinners and life . . . cause to go in the seed of life, all of it to preserve them. The ship . . . cubits shall be the measure of its length, and . . . cubits the amount of its breadth and height. Into the deep launch it. . . . I said, this that thou commandest me I will perform. I brought on the fifth day . . . in its circuit 14 measures . . .

its sides 14 measures . . . over it a roof . . . I poured over the outside three measures of bitumen . . . I poured over the inside three measures of bitumen . . . I caused to go up into the ship all my male and female servants, the beasts, the animals of the field. . . . Shamas spake, I will cause it to rain from heaven heavily, enter . . . the ship, shut thy door . . . I entered . . . shut my door . . . to guide the ship to Buzursadiribi the pilot I gave. The bright earth to a waste was turned. The flood destroyed all life from the face of the earth . . . Ishtar . . . the great goddess said, the world to sin has turned. Six days and nights the storm overwhelmed, on the seventh the storm was calmed. I opened the window, I sent forth a dove . . . . it searched a rest which it did not find, and returned. I sent forth a swallow and it returned. I sent forth a raven and it did not return. I poured out a libation, I built an altar on the peak of the mountain (Mizir, the Ararat of the Bible; in Assyrian geography the precipitous range overlooking the valley of the Tigris N.E. of Mosul, Arabic Judi, Assyrian Guti). When his judgment was accomplished, Bel went up to the midst of the ship and took my hand and brought me out . . . my wife . . . he purified the country, he established in a covenant, . . . then dwelt Sisit at the mouth of the rivers. Sisit said, the chief who grasps at life, the like way a storm shall be laid upon him." This account agrees with the Bible in making the flood a Divine punishment for sin, and threatening the taking of life for life. The oldest Babylonian traditions centre round the Persian gulf, accordingly the tradition assumes a form suiting a *maritime* people. Surippak in the Babylonian king Hammurabi's inscriptions 1600 B.C. is called "the city of the ark." The "ark" becomes a "ship," it is launched into the sea in charge of a pilot. Berosus' fragment preserves a similar Chaldæan story: "Xisuthrus, warned by Kronos of a coming flood, wrote a history of the beginning, course, and end of all things, and buried it in the city of the sun, Sippara; built a vessel five stadia long and two broad, and put on board food, birds, and quadrupeds, wife, children and friends. After the flood abated Xisuthrus sent out birds which not finding food or rest returned. Again he sent, and they returned with mud on their feet. The third time they returned no more. The vessel being stranded on a mountain, Nizir, E. of the Tigris, he quitted it, built an altar, and sacrificed to the gods and disappeared. The rest went to Babylon from Armenia, where part of the vessel remains in the Corcyrean (Kurdistan) mountains; they dug up the writings at Sippara, and built temples and cities, and Babylon became inhabited again" (Cory's Anc. Fragm. 26-29). No record of the flood appears in the Egyptian monuments, but Plato (Timæus, 21) testifies that the Egyptians believed that catastrophes from time to time by God's anger had visited all lands but Egypt; the last was a deluge submerging all lands but Egypt, 8000 years before Solon's visit to Amosis, no rain falling in Egypt. The various yet mainly agreeing accounts imply the original unity of mankind diverging from one common centre after the flood, and carrying to their various lands the story which has by corruption assumed various shapes. The Bible narrative unites details scattered up and down in various traditions but nowhere else combined: (1) The Divine warning in the Babylonian, Hindoo, and Cherokee accounts. (2) The care for animals in the Babylonian, Indian, and Polynesian versions. (3) The *eight* saved in the Fiji and Chinese stories (the latter specifying a man, his wife, three sons and their wives). (4) The birds sent forth before leaving the ark, in the Babylonian. (5) The *dove*, in the Greek and the Mexican. (6) The olive branch, in the Phrygian legend. (7) The building of the altar afterwards, in the Babylonian and the Greek account. (8) The bitumen, in the Erech version; also shutting the door; the cause, sin; the seven days, the dove returning, the raven not so; the mountain; the Deity bringing out from the ark and establishing a covenant; the retribution for taking life. The Bible account cannot be derived from any one of these traditions, whilst they all can flow from it.

Probably Shem related the event as it would strike an eye witness, "all the high hills under the whole heaven were covered . . . 15 cubits upward," as doubtless they ascertained by a plumbline. If Babylonia were the region of N. few hills were in view and those low, possibly the Zagros range. Deut. ii. 25, Gen. xli. 57, 1 Kings xviii. 10, show the limited sense of "*all* the high hills under the *whole* heaven." A flood destroying all the existing race of man, and those animals alone *in the limited region as yet occupied by man*, and covering the visible horizon, satisfies the requirements of Scripture. Thus geological, physical, and zoological (viz. the distribution of animals, each continent having for ages before the flood its own peculiar species, and the numbers being vast) objections are solved. Not that there is insufficiency of water to submerge the earth, nay the water is to the land as three-fifths to two-fifths; a universal flood might have been for 150 days, and yet leave no trace discernible now. But the other difficulties make a partial one probable. The geological diluvium is distinct from the historical. The diluvium or drift in many places, consisting of sand, pebbles, organic remains, and rock fragments, was produced by violent eruptions of water at various times, not the comparatively tranquil flood of Scripture. Traces of man are supposed to be found during the formation of the drift, but that formation was apparently the work of ages, and these before N., not of a temporary submersion. Moses implies the ark did not drift far from where it was first lifted up, and grounded about the same place. The flood rose by degrees, not displacing the soil, nor its vegetable tribes as the olive, nor rendering the ground unfit for cultivating the vine. Hence the non-appearance of traces of the flood accords with the narrative. But the elevation of mountains followed by floods submerging whole regions is traceable, and further confirms the account of N.'s flood. Depression of the large tracts occupied by the existing race of men would open the fountains of the deep, so that the land would be submerged. Ps. xxix. 10 transl. "Jehovah sat (so *sit*, Ps. ix. 4, 7, 8; Joel iii. 12) at the flood"; *mabbul*, N.'s deluge; as King and Judge vindicating His people and destroying their ungodly foe, "and therefore Jehovah will sit King for ever." Their foes now are what "the flood" was then (Isa. xxviii. 2, lix. 19; Jer. xlvi. 7, 8, xlvii. 2). Jehovah will not let them overwhelm His people, as He did not let it overwhelm N. "As God sware the waters of N. should no more go over the earth," so He swears He will, after His mercy returns to Israel, "no more be wroth with nor rebuke her" (Isa. liv. 9). Christ stamps the history as true, declaring that the world's unpreparedness for His second coming, through engrossment in business and pleasure, shall be such as it was in N.'s days before the flood (Matt. xxiv. 37, Luke xvii. 26). Peter (2 Pet. iii. 3-13) confutes the scoffers of the last days who deny the Lord's coming to judgment on the plea "all things continue as they were from the beginning of the creation," but the same objection might have been urged before the flood against its possibility. Yet the earth was deluged by that water *out of* which it had originally risen; (ver. 6) "by which (plural Gr.) heavens and earth, in respect to the waters which flowed together from both, the then world perished, in respect to its occupants, men and animals, and its existing *order*" (*kosmos*); for "the fountains of the great deep were broken up" from the earth below, and "the windows of heaven above were opened. So "the heavens and the earth which are now, by the same word (which first made the existing order of men and animals, and then destroyed them) are kept in store, reserved unto fire (stored up within our earth, and the action of which appears in our igneous rocks once in a state of fusion, also in the sun our central luminary) against the day of judgment and perdition of ungodly men."

N. as second head of mankind receives God's blessing (Gen. ix.), the first part of it the repetition of that on Adam (i. 28), "be fruitful, multiply, and replenish the earth," which blessing had been marred by man's sin. *Terror*, not as in Eden *love*, should subject the lower animals to man, God's vicegerent. Vegetable diet had heretofore been the sole one *sanctioned* (i. 29), as it is still in some Eastern countries. Whether men restricted themselves from flesh or not, previous to the flood, is unknown. Now first its use was explicitly conceded, man's needs often finding insufficient food from the

ground under the curse; thus Lamech's prophecy was fulfilled (Gen. v. 29), N. his son becoming head of the regenerated world under more favourable circumstances. But flesh with the life or blood in it was not to be eaten, both for humanity's sake, and also as typifying *His* blood-shedding in whom is our life (Lev. xvii. 10, 11; Acts xv. 29). Moreover, henceforth (though formerly having let Cain live) God requires man's blood of the shedder, whether man or beast (Exod. xxi. 28, Ps. ix. 12). As the priesthood belonged to all Israel, before it was delegated to Aaron's family as Israel's representative, so the judicial and magisterial authority belonged to mankind, and was subsequently delegated to particular magistrates as mankind's representatives. The security of the natural world from destruction by flood is guaranteed by God's promise, and that of the social world by God's making human life inviolable on the ground of man's bearing God's image. These three precepts, abstinence from blood, murder punishable by death (Rom. xiii. 1–4, etc.), the civil authority, have four more added by inference, constituting the "seven precepts of N.": abstinence from blasphemy, incest and unchastity, theft, and idolatry. As N. the head of the new family of man represents *all* peoples, God takes the rainbow, a *natural* phenomenon [see BOW], seen by all everywhere, as pledge of His covenant with *mankind*; so when covenanting with one nation in Abraham's person, He made circumcision, an *arbitrary* sign, His seal.

As Scripture records N.'s piety so also his sin. Wine making was probably one of the discoveries of the ingenious but self indulgent Cainites. N., having planted a vine (Armenia being celebrated for vines), through sinful ignorance and infirmity suffered himself to be overcome by wine. The saint's sin always brings its chastisement. He exposed his person; his shame stirred up HAM'S [see and CANAAN] mocking undutifulness and dislike of his father's piety. Canaan shared Ham's guilt, and by undutifulness should wound his father as the latter had wounded N. God overruled, as always, this fall of N. to His glory, His righteousness becoming known by N.'s prophecy, reaching to the last ages. Ham, who despised his duty as a *son*, hears his son's doom to be a *slave*. The curse fell on Ham at the sorest point, viz. in his son's person. Canaan became "slave of Shem's" descendant, Israel. Tyre fell before Greece, Carthage before Rome, and Africa for ages has been the land of slaves. [See JAPHETH on his foretold "dwelling in the tents of Shem."] "Blessed be Jehovah (the covenant fulfilling) God of Shem" marks that to Israel, Shem's representative, Jehovah should specially reveal Himself as *their* God, and through Israel ultimately to "the whole earth" (Ps. lxxii. 18, 19; Isa. ii. 2–5; Rom. xi. 12–32). N. lived after the flood 350 years. N. was the second father and federal representative head of mankind; alone after the flood, as Adam was alone in Eden. The flood brought back man to his original unity. The new world emerging from the water was to N. what Eden had been to Adam. N.'s vine was the counterpart to the two trees of Eden: a tree of life in the moderate use of its fruit, a tree of knowledge of evil, shame, and death in excess, which, lust persuaded him as in Eve's case, would raise him to expanded knowledge and bliss.

Nob. A sacerdotal city in Benjamin, on a height near Jerusalem; the last stage of Sennacherib's march from the north on Jerusalem, whence he could see and "shake his hand against Zion" (Isa. x. 28–32). The high-priest AHIMELECH'S [see, and DOEG, and DAVID] residence in Saul's time, near Anathoth and Gibeah of Saul. The scene of Saul's murder of the priests and smiting of the townspeople, on Doeg's information that Ahimelech had given David shewbread (1 Sam. xx. 1–19, xxi. 1–9, xxii. 9–19). Inhabited again on the return from Babylon (Neh. xi. 31–35). E. of the north road, opposite *Shafat*, is a tell with cisterns hewn in the rock, and traces of a town (Conder, Pal. Expl.). From the hill top is a full view of Zion, though Moriah and Olivet are hid by an intervening ridge. "The hill of God" (1 Sam. x. 5, 10), where the Spirit came on Saul on his way from Bethlehem after Samuel's anointing, was probably Nob, the seat then of the tabernacle, and meaning "prophecy." *Shafat* is Arabic for "view," answering to Josephus' Gr. name Scopus. Nob may be akin to *Nabat*, "to view," viz. the point whence the full view of Zion breaks on the traveller from the N. Mizpeh is mentioned in Joshua (xviii. 26) and in Nehemiah (iii. 7) in connection with Gibeon. At Mizpeh probably the tabernacle was erected on its removal from Shiloh. Mizpeh, "watchtower," corresponds to Nob, "a high place commanding a view." They never are named in the same passage as distinct. They both are mentioned in connection with the royal town Gibeon. Gilgal was the first temporary abode of the tabernacle, then Shiloh for more than three centuries and a half, then the Nob or high place of Gibeon, finally Jerusalem. Warren (Pal. Expl.) objects to Nob's being identified with Nebi Samwil that the latter is four miles and a half from Jerusalem, and separated from it by the deep ravine, wady Beit Hanina; the Assyrian king marching (Isa. x.) from Geba to Jerusalem would be more likely to find Nob on his way, at that Scopus (near the city) whence Titus looked down upon Jerusalem, rather than turning away four miles and a half to Nebi Samwil. Warren makes Nob distinct from Gibeon (*el Jib*), from which latter Nebi Samwil is one mile and a quarter distant. [See MIZPEH.]

Nobah. **1.** An Israelite of Manasseh, the conqueror of Kenath and its dependent villages E. of Jordan (Num. xxxii. 42). **2.** The town so named by N. instead of its former name, Kenath (Jud. viii. 11). The old name is revived in *Kenâwat* in the *Lejah* or Trachonitis. But Ewald identified N. with *Nawa* on the Damascus road, 16 miles E. from the N. end of the sea of Tiberias.

Nobleman: *basilikos* (John iv. 46–53). Rather *royal courtier*; perhaps at Herod Antipas' court. Conjectured to be Chuza's husband (Luke viii. 3).

Nod=*wandering*. E. of Eden. Cain's place of flight.

Nodab. An Arab tribe warred with by Reuben, Gad, and half Manasseh (1 Chron. v. 19–22). Sprung probably from Ishmael (i. 31; Gen. xxv. 15).

Nogah. 1 Chron. iii. 7, xiv. 6.

Nohah. 1 Chron. viii. 2.

Noph, Moph. [See MEMPHIS.] In Egypt (Isa. xix. 13; Jer. ii. 16; Ezek. xxx. 13, 16; Hos. ix. 6).

Nophah. Num. xxi. 30. Mentioned in the Amorites' triumphal song, after recounting the conquest of Heshbon from Moab. Ewald locates Nobah near Heshbon (xxxii. 35, 42) and identifies Nophah with it.

Nose Jewel. [See FOREHEAD.] A ring of gold or silver from one to three inches diameter, with beads or jewels strung on it, passed through the right

nostril (Ezek. xvi. 12). "I put a jewel on thy forehead," rather "a ring in the nose" (Isa. iii. 21). Women in the East wore also rings or jewels hanging from the forehead on the nose; "I put the ring upon her face" (Gen. xxiv. 22, 47).

Number. After the captivity the Hebrews used the alphabet letters for numbers. א 1; ב 2, etc.; י 10; ק 100, etc. The final letters expressed 500 to 900; ת 1000. Our MSS. all write numbers at full length. But the variations make it likely that letters (which copyists could so easily mistake) originally were written for numbers: comp. 2 Kings xxiv. 8 with 2 Chron. xxxvi. 9; Isa. vii. 8, where 65 is in one reading, 16 and 5 in another. 1 Sam. vi. 19 has 50,070, but Syriac and Arabic 5070 (1 Kings iv. 26 with 2 Chron. ix. 25).

Numbers also have often a symbolical rather than a mere arithmetical value. But straining is to be avoided, and subtle trifling. The author's sense, history, the context, and the general analogy of the Scripture scheme as a whole are to be examined, in order to decide whether a figure is employed in *a merely ordinary sense*, or in an *ordinary and symbolical*, or in an *exclusively symbolical* sense. Zechariah and Daniel dwell upon *seven*; Daniel and Revelation use several numbers to *characterize* periods, rather than indicate arithmetical duration. Science reveals in crystallization and chemical combinations what an important part number plays in the proportion of combining molecules of organic and inorganic life.

Two notes *intensification* (Gen. xli. 32), *requital in full* (Job xlii. 10, Jer.

xvi. 18, Isa. lxi. 7, Rev. xviii. 6); the proportions of the temple were *double* those of the tabernacle; *two* especially symbolises *testimony* (Zech. iv. 11, xi. 7; Isa. viii. 2, Rev. xi. 3), *two* tables of the testimony (Exod. xxxi. 18), two cherubim over the ark of the testimony. God is His own witness; but that witness is twofold, His word and His oath (Heb. vi. 13, 17), Himself and His Son (John viii. 18).

Three, like *seven*, is a Divine number. The Trinity (Rev. i. 4, iv. 8); three great feasts (Exod. xxiii. 14-17, Deut. xvi. 16); the threefold blessing (Num. vi. 14, 24); the thrice holy (Isa. vi. 3); the three hours of prayer (Dan. vi. 10, Ps. lv. 17); the third heaven (2 Cor. xii. 2). Christ "the Way, the Truth, the Life," "Prophet, Priest, and King." The threefold theophany (Gen. xviii. 2; 1 Sam. iii. 4, 6, 8; Acts x. 16).

The number $3\frac{1}{2}$, the half of 7, is a period of evil *cut short*, shortened for the elect's sake (Matt. xxiv. 22; Jas. v. 17, three years' and a half drought in Israel; Luke iv. 25; Rev. xi. 2, 3, 9, xii. 6). Dan. vii. 25, xii. 7, "time, times, and a half," "1260 days," "three days and a half." The 42 months (30 days in each) answer to the 1260 days; three years and a half = 1260 days (360 in each year). Probably the 1260 years of the papal rule date from A.D. 754, when his temporal power began, and end 2014 [see ANTICHRIST]. At the close of spurious Christianity's long rule open antichristianity and persecution will prevail for the three years and a half before the millennium. Witnessing churches will be followed by witnessing individuals, even as the apostate church will give place to the personal man of sin (Dan. vii. 25; Rev. xi. 2, 3). The 2300 (Dan. viii. 14) years may date from Alexander's conquests (323 B.C.), and end about the same time as the 1260, viz. 1977. The 1290 (xii. 11, 12) and 1335 days answer to 1290, during which Antiochus Epiphanes profaned the temple, from the month Ijar, 145th year of the era of the Seleucidæ, to Judas Maccabeus' restoration of worship, the 25th day of the ninth month Chisleu, 148th year (1 Macc. i. 54, iv. 52-56); in 45 days more Antiochus died, ending the Jews' calamities; in all 1335. Again, 1260, 1290 and 1335 may be counted from Mahomet's retirement to the cave, A.D. 606-610, and his flight from Mecca, 622: these figures added may mark the closing epochs of Mahometan power. Again, the 2300 may be the years between 480 B.C., the time of Xerxes' invasion of Greece (Dan. xi. 2), and A.D. 1820, when Ali Pasha cast off the yoke of the Porte and precipitated the Greek revolution. Thirdly, the 2300 may date from antichrist's profanation (ix. 27). After the 1260 days Jesus in person will deliver the Jews; during the 30 more their consciences are awakened to penitent faith, making 1290; in 45 more Israel's outcasts are gathered, and the united blessing descends. These all are conjectures. Evidently these numbers symbolise the long "Gentile times" from the overthrow of Judah's kingdom by Babylon, and of Jerusalem by Titus, down to the restoration of the theocracy in Him "whose right it is" (Ezek. xxi. 27). The *seven times* of Israel's punishment (Lev. xxvi. 18, 21, 24) are the times of the Gentile monarchies; the seven times of antichrist's tyranny in the Holy Land will be the recapitulation and open consummation of what is as yet "the *mystery* of iniquity." The three and a half during which the two witnesses prophesy in sackcloth is the sacred seven halved, for the antichristian world powers' time is *broken* at best, and is followed immediately by judgment on them. It answers to the three years and a half of Christ's witness for the truth, when the Jews disowned and the God-opposed world power crucified Him (Dan. ix. 27). He died in the midst of the last of the 70 weeks; the three and a half which seemed the world's triumph over Him was immediately followed by their defeat in His resurrection (John xii. 31). The world powers never reach the sacred fulness of seven times 360, *i.e.* 2520, though they approach it in the 2300 (Dan. viii. 14). The 42 months answer to Israel's 42 sojournings in the desert (Num. xxxiii. 1-50), contrasted with the sabbatic rest of Canaan. Three and a half represents the church's time of toil, pilgrimage, persecution. Three and a half is the antagonism to seven.

Four symbolises *world wide extension*. The four winds and quarters of the earth (Rev. vii. 1, Dan. vii. 2). The four *living creatures* or cherubim with four wings and four faces (Ezek. i. 5, etc.; Rev. iv. 6, in contrast to the four beasts, Dan. vii., ii. 40 the four kingdoms); Eden's four streams (Gen. ii. 10, Ezek. xl. 47). *Four* expresses the spread of God's kingdom over the earth. As Christ's seamless vest marks its *unity*, so the rending of the outer garment into four by the four Roman soldiers symbolises its ultimate world wide extension (John xix. 23, 24).

The numbers especially symbolical are 3, 4, 7, 10, 12, 40; 6 is so because coming short of the sacred 7, 8 as coming after 7 and introducing a new series or era. Three and a half is seven broken in two. The Bible begins with seven days, and ends with a succession of *sevens*. Seven represents rest and release from toil, also a *Divine* work, in judgment or mercy or revelation (Gen. iv. 24, xli. 3, 7; Matt. xviii. 22; Exod. vii. 25). Lev. xxvi. 18, "I will punish you seven times more for your sins," 21, 24, 28; Isa. iv. 1, xi. 15; 2 Sam. xxiv. 13. Dan. iv. 16, 25, "seven times shall pass over thee" (Nebuchadnezzar). Rev. xv. 1, "the seven last plagues." Divine fulness and completeness is the thing signified; as Rev. i. 4, "the seven spirits . . . before His throne" are *the one Holy Ghost in His manifold fulness*; Isa. xi. 2, 3 corresponds. So in offerings and Divine rites: Lev. xii. 2, 5; xiii. 4, 6, 21, 26, 31, 33, 50, 54; xiv. 7, 8, 9, 16, 27, 38, 51; xv. 13, 19, 28; xvi. 14, 19; Num. xii. 14; 2 Kings v. 10, 14. The seven days' grace (Gen. vii. 1-10); and at the taking of Jericho (Josh. v. 13—vi. 20); the antitype, spiritual Babylon, shall fall at the sounding of the *seventh* trumpet (Rev. xi. 13, 15; xiv. 8). The sevenfold candlestick (Exod. xxv. 37), the seven churches corresponding (Rev. i. 12, 20), the seven deacons (Acts vi.), the sevenfold ministry (Rom. xii., 1 Cor. xii.). Seven prayers are given in full in the O. T. [See PRAYER.] Seven petitions of the Lord's prayer in the N. T. The seven beatitudes (Matt. v., Ps. xii. 7). Satan mimics the Divine seven (Prov. vi. 16, xxvi. 25): Mary Magdalene's seven devils (Mark xvi. 9, Luke viii. 2); the unclean spirit returning with seven (Matt. xii. 45); the seven Canaanite nations subdued by Israel (Deut. vii. 1, Acts xiii. 19); the dragon with seven heads and seven crowns (Rev. xii. 3, Num. xxiii. 1).

Eight begins a new era and life after the seven has been completed (Exod. xxii. 30; Lev. ix. 1, xxii. 27). Lepers are reinstated on the eighth day (xiv. 10; xv. 13, 29). Circumcision on the eighth day begins a new life in the covenant. The eighth day after the seven of the feast of tabernacles (xxiii. 36). From the eighth day, when the firstfruit sheaf was waved, the seven sevens were counted; and on the 50th or pentecost (the eighth day after seven) a new era began (ver. 11, 15, 16; Acts ii. 1). Lev. xxv. 8, 9, type of the eternal sabbath, the new era of a regenerated world (Rom. viii. 21, Isa. lxi. 1, Acts iii. 21); the Lord's day, the eighth after the seventh, ushers in the new Christian era. The eight saved souls left the ark on the eighth day, after the last seven of anxious waiting, the representative heads of regenerated mankind. Of man in his fallen state Ecclesiastes (i. 15) writes, "that which is crooked cannot be made straight," but what is "impossible with man is possible with God" (Luke xviii. 27); at Messiah's coming "the crooked shall be made straight" (Isa. xl. 4); "that which is wanting (comp. Dan. v. 27) cannot be numbered," *i.e.* what is wholly wanting, man's state, cannot be numbered, but believers are "complete in Christ" (Col. ii. 10).

Ten represents *perfected universality*. The "thousand" years (Rev. xx. 2) is ten raised to the third power, *i.e.* *the world* (10) pervaded by *the Divine* (3). The ten commandments contain *the whole cycle* of God's moral requirements. The *tithe* represented the whole property as belonging to God (Gen. xiv. 20). Genesis *ten* times has the formula, "these are the generations" (ii. 4; v. 1; vi. 9; x. 1; xi. 10, 27; xxv. 12, 19; xxxvi. 1; xxxvii. 2). The *ten* commandments of the decalogue follow; God's fingers wrote it. Our fingers are *ten* (Exod. xxxi. 18, Ps. viii. 1). The *ten* plagues were the *entire round* of judgments from God's hand. The tabernacle, temple, and New Jerusalem have ten as the prevailing figure in measurements. In the N. T. the ten lepers, ten talents, ten cities in reward for ten pounds gained, ten virgins. Antichrist too has his *ten*, comprising the *whole cycle* of the world power: ten nations opposed to Abraham's seed (Gen. xv. 19); ten toes on Nebuchadnezzar's image to be stricken by the stone (Dan. ii. 41); *ten* horns on the fourth beast (vii. 7,

20, 24; Rev. xii. 3, xiii. 1, xvii. 3, 7, 12, "ten kings"); ten days of Smyrna's tribulation, the complete term of the world power's persecution of the church (ii. 10). In combination with 7, 10 appears in the 70 nations (Gen. x.), the 70 who went down to Egypt (xlvi. 27), the 70 palms at Elim, the 70 elders of Israel (Exod. xxiv. 1, Num. xi. 16), the 70 disciples, the 70 years' captivity (Jer. xxv. 11). Daniel's 70 sevens, weeks (Dan. ix. 24). Seventy fold (Gen. iv. 24, Matt. xviii. 22). As 3½ is related to 7, so 5 to 10; 5 is the penal number (Exod. xxii. 1, Lev. v. 16, Num. xviii. 16); the fifth kingdom punishes with destruction the four world kingdoms (Dan. ii.).

Twelve is *the church* number. The 12 tribes; 12 Elim wells; 12 stones in the highpriest's breastplate; 12 shewbread loaves; 12 patriarchs; 12 apostles; 12 foundation stones; 12 gates; 12,000 furlongs of New Jerusalem; 12 angels (Rev. xxi. 16–21, xii. 1). *Twelve* squared and multiplied by 1000, the symbol of the world divinely perfected, gives 144,000, the sealed Israelites (vii. 4). The 24 elders are the 12 heads of the O. T. and the 12 of the N. T. churches combined, "elders" is the term for *ministers*; the 24 courses of priests anticipate the final combination of the two, Jews and Gentiles, made one new man in Christ (iv. 4). Seven times twelve is connected with the Lamb's bride. Six is to twelve as three and a half to seven. *Six* symbolises *the world given over to judgment*. The judgments on the world are complete in *six*; by the fulfilment of seven the world kingdoms become Christ's. Hence there is a pause between the sixth and seventh seals, the sixth and seventh trumpets. As 12 is the church's number, so six its half symbolises *the world kingdom broken*. Six the world number is next to the sacred seven which it mimics (xiii. 1) but can never reach. The raising of the six from units to tens, and from tens to hundreds (666), indicates that the beast, notwithstanding his progression to higher powers, can only rise to greater ripeness for judgment. Thus 666, the number of the beast (xiii. 18), the judged world power, contrasts with the 144,000 sealed and transfigured ones. [See ANTICHRIST.]

Forty symbolises *probation, punishment, chastisement, and humiliation*. The 40 days' rain of the flood (Gen. vii. 4, 12, 17); Moses' 40 years in Egypt, and 40 in Midian. *Times of temptation and trial*: 40 days on the mount (Exod. xxiv. 18); a second 40 after Israel's sin of the calf (Deut. ix. 18, 25); 40 years in the desert wanderings (Num. xiv. 34), the penal issue of the 40 days' probation in searching Canaan (xiii. 26, Ps. xcv. 10; also Jud. xiii. 1); 40 days and nights of Elijah (1 Kings xix. 8); Jonah's 40 days' warning to Nineveh (iii. 4); 40 days of Christ's temptation (Matt. iv. 2). Also a *time of probation by tranquil prosperity* (Jud. iii. 11, v. 31, viii. 28). Ezekiel (iv. 4–6) lay on his right side 40 days, a day for a year, which with the 390 on his left side makes the 430 of Israel's sojourn in Egypt (Exod. xii. 40, 41; Gal. iii. 17). God will bring them back to a bondage as bad as that in Egypt, but shortened by the 40 years' sojourn in the desert for discipline. Also Ezek. xxix. 11, 12.

Numbers, Book of. The book takes its name from the numberings (Num. i. and xxvi.). The Hebrews name it from its first word *Vayedabber*, or its first distinctive word *Bemidbar*. It narrates Israel's stay *in the desert* from the lawgiving at Sinai (Lev. xxvii. 34) to their mustering in Moab's plains before entering Canaan. *The parts* are four: (1) Preparations for breaking up the camp at Sinai to march to Canaan (i.—x. 10). (2) March from Sinai to Canaan's border; repulse by the Amorites (x. 11—xiv. 45). (3) Selected incidents and enactments during the 38 years' penal wandering (xv. 1—xix. 22). (4) Last year in the desert, 40th after the exodus (xx. 1—xxxvi. 13). Israel's first encampment near Kadesh was at Rithmah (from *retem* the broom) in midsummer, in the second year after the exodus; there for 40 days they awaited the spies' report (xiii. 20, 25, 26; xxxiii. 18, 19, from ver. 20 to 36 are the stages of penal wandering). On the first month of the 40th year they are at Kadesh once more. The tabernacle and Moses remained at Kadesh on the first occasion, whilst Israel attempted to occupy Canaan too late (xiv. 44). For a long period ("many days") they stayed still here, after failure, in hope God would yet remit the sentence (Deut. i. 45, 46). Then they "compassed mount Seir (the wilderness of Paran) many days," until that whole generation died (ii. 1). The 17 stations belong to that dreary period (Num. xxxiii. 19–36).

The people spread about the ridges of Paran, whilst the tabernacle and camp moved among them from place to place. At the second encampment at Kadesh they stayed three or four months (Num. xx. 1 with 22–28, xxxiii. 38). Miriam died, and was buried there. The people mustering all together exhausted the natural water supply; the smiting of the rock, and the sentence on Moses and Aaron followed (xx. 2, etc., 12, 13); from Kadesh Israel sent the message to Edom (14, etc.). On the messengers' return Israel left Kadesh for mount Hor, where Aaron dies; then proceeded by the marches in xxxiii. 41–49 round Edom to Moab. The camp and tabernacle, with the priests and chiefs, during the wanderings, were the nucleus and rallying point; and the encampments named in xxxiii. 18–36 are those at which the tabernacle was pitched. Kehelathah ("assembling": ver. 22) and Makheloth ("assemblies") were probably stages at which *special gatherings* took place. During the year's stay at Sinai the people would disperse to seek food; so also during the 38 years' wandering. They bought provisions from neighbouring tribes (Deut. ii. 26–29). Fish at Ezion Geber (Num. xxxiii. 35) was obtainable. Caravans passed over the desert of wandering as the regular route between the East and Egypt. The resources of the region sufficed in that day for a comparatively large population whose traces are found. The excessive hardships detailed Deut. i. 19, viii. 15, belong to the closing marches of the 40th year through the Arabah, not to the whole period (Num. xxi. 4). Between the limestone cliffs of the Tih on the W. and the granite range of Seir on the E. the Arabah is a mountain plain of loose sand and granite gravel, with little food or water, and troubled with sand storms from the gulf.

Chronology. Numbers begins with the first day of the second month of the second year after they left Egypt (Num. i. 1). Aaron's death occurred in the first day of the fifth month of the 40th year (xxxiii. 38), the first encampment in the final march to Canaan (xx. 22). Between these two points intervene 38 years and three months of wandering (Deut. ii. 14; Num. xiv. 27–35). Moses recapitulated the law after Sihon's and Og's defeat in the beginning of the eleventh month of the 40th year (Deut. i. 3, 4). Thus *six months* intervene between Aaron's death and Deuteronomy; in them the events of the fourth part of Num. (xx. 1 to the end) occurred, excepting Arad's defeat. *The first month* mourning for Aaron occupies, xx. 29; part of the host in this month avenged Arad's attack during Israel's journey from Kadesh to mount Hor. Arad's attack would be whilst Israel was near, nor would he wait till Israel withdrew 60 miles S. to mount Hor (xx.). His attack was evidently when the camp moved from Kadesh, which was immediately S. of Arad. He feared their invasion would be "by way of the spies," viz. from the same quarter as before (xiv. 40–45, xxi. 1), so he took the offensive. The war with Arad precedes in time chap. xx., Aaron's burial at mount Hor, and is the first of the series of victories under Moses narrated from this point. [See HORMAH.] Next, from mount Hor Israel compassed Edom by way of the Red Sea (xxi. 4), a 220 miles journey, about *four weeks*, to the brook Zered (ver. 12), the first westward flowing brook they met, marking therefore an epoch in their march. Then follows Sihon's and Og's overthrow at Jahaz and Edrei, about *the middle of the third* of the six months. Their defeat caused Balak to summon Balaam to curse Israel from "Pethor, which was on the river (Euphrates) in his native land" (so transl. xxii. 5), at least 350 miles distant. *Two months* suffice for his ambassadors to go and return twice, and for Balaam's prophesying (xxii.—xxiv.). Israel probably was meanwhile securing and completing the conquest of Gilead and Bashan. *Six weeks* thus remain for Midian's seduction of Israel, the plague (xxv.), the second numbering on the plains of Moab (xxvi.), and the attack on Midian (xxxi.), God retributively scourging the tempters by their own victims; "beside those (kings) that fell in the battle they put to death the kings of Midian (five, namely) Evi, Rekem, Zur, Hur, and Reba"

(ver. 8), "Balaam also they slew" judicially, not in battle. So Moses' death is foreannounced as to follow the vengeance on Midian (ver. 2). Deuteronomy is his last testimony, just after the war, and before his death in the eleventh month of the 40th year.

AUTHOR AND DATE. The catalogue of stages from Egypt to Moab (xxxiii. 2) is expressly attributed to Moses. The living connection of special enactments with incidents which occasioned them proves that this characteristic mixture of narrative and legislation comes from a contemporary annalist. Leviticus completed the Sinai legislation, but the stay in tents in the wilderness required supplementary directions not originally provided, as chap. xix. 14, also chap. v., ix. 6–14, xix. (ver. 11 the plague after Korah's rebellion necessitating ordinances concerning *defilement by contact with the dead*), xxx., xxxvi., the law of heiresses marrying in their tribe, being at the suit of the Machirite chiefs, as the law of their inheriting was issued on the suit of Zelophehad's daughters (xxvii.), and that was due to Jehovah's command to divide the land according to the number of names, by lot (xxvi. 52–56). So the ordinances xv. 4, etc., 22, 24, 32. The author's intimate knowledge of Egypt appears in the trial of jealousy (v. 11), the purifications of the priests (viii. 7, etc.), the ashes of the red heifer (xix.); all having an affinity to, though certainly not borrowed from, Egyptian rites. So the people refer to their former Egyptian foods (xi. 5, 6). The building of Hebron seven years before Zoan (Tanis: probably connected here because both had the same builder, one of the Hyksos, shepherd kings of Egypt, who originally perhaps came from the region of the Anakim), the N.E. frontier town of Egypt (xiii. 22). References to the exodus from Egypt (iii. 13, xiv. 19, xv. 41).

The regulations for encamping and marching (ii., ix. 16, etc., x. 1–28), and Moses' invocation (x. 35, 36). The directions for removing the tabernacle (iii., iv.). The very inconsistency seeming between iv. 3, 23, 30, fixing the Levites' limit of age to 30, and viii. 24 appointing the age 25 (the reason being, the 30 was *temporary*, the number of able bodied Levites between 30 and 50 sufficing for the conveyance of the tabernacle *in the wilderness*; but, *when Israel was in Canaan*, the larger number afforded by the earlier limit 25 to 50 was required: David enlarged the number, as the needs of the sanctuary service required, by reducing the age for entrance to 20 (1 Chron. xxiii. 24–28), younger men being able then for the work, carrying the tabernacle being no longer needed). The tabernacle is presupposed *near*, which is true only whilst Israel was in the wilderness; "Arnon is the border of Moab, between Moab and the Amorites" (Num. xxi. 13), could only be written in Moses' time; the Amorites were not yet supplanted by the two and a half tribes: xxxii. Gad held Dibon when xxxii. 34 was written, but subsequently Joshua (xiii. 9–15, 17) assigned it to Reuben. In Num. xxxiv. more territory is assigned to Israel than they permanently occupied, and less than they for a time held (viz. Damascus, in the reigns of David, Solomon, and Jeroboam II.). Hardly any but Moses could have written the pleadings and God's communications in xiv. 11–16, presuming they are historical, and they are inseparably connected with the history and legislation. Moses made his memoranda at intervals during the 38 years' wandering; hence arises the variety of style in different parts. He used also existing materials, as in xxi. 14, 17, 27–30, "the book of the wars *of the Lord*" (the writers piously and truly call them "*Jehovah's* wars," not Israel's; comp. Exod. xvii. 14, 16), a collection of sacred odes commemorating Israel's triumphs, from Egyptian days downwards, including the passage of Arnon, the Song of the Well, the Conquest of Sihon, and the story and prophecies of Balaam, perhaps found in writing among the spoils of Midian when Balaam was slain (xxxi. 8). In xxi. 14 read as marg. "Vaheeb in Suphah," *i.e.* He, the Lord, conquered "Vaheeb in Suphah," *i.e.* Saphia; Vaheeb was Moab's boundary on the S. as Arnon was its boundary in the N. Gesenius however for "in Suphah" transl. "in a whirlwind (the Lord conquered) Vaheeb," so the Heb. is, Job xxi. 18. In Num. xii. 3 "Moses was very meek above all the men upon the face of the earth," he writes not by his own but the Spirit's prompting (xi. 17). He records his own faults as candidly, simply, and self ignoringly (xx. 10–12, Exod. iv. 24, Deut. i. 37; comp. the Antitype, Matt. xi. 29). Moses' "meekness" is mentioned to show why he did not vindicate himself; therefore God vindicated him. Traces of independent accounts interwoven together (Num. xiii. 30, etc., xiv. 11–25, 38, 39), repetitions, and want of consecutiveness, are observed. They are such as would result from separate memoranda put together; but the Spirit has guided the writer and compiler. The words "while the children . . . were in the wilderness" (xv. 32) do not prove they were no longer there, but that the sabbath ordinance (Exod. xxxi. 14) now violated was in force already, whereas other ordinances were to come in force only "when Israel should come into the land" (Num. xv. 2, etc., 18, etc.). "Prophet" applied to Moses (xi. 29, xii. 6) was a usual term then (Gen. xx. 7, Exod. vii. 1), but fell into disuse in the time of the judges when there were strictly no "prophets," directly inspired (1 Sam. iii. 1); hence "seer" was the term for those consulted in difficult cases (1 Sam. ix. 9). Samuel restored the name and reality of "prophet"; so "seer" is found afterwards only in 2 Sam. xv. 27, 2 Chron. xvi. 7, 10. The organic connection of Numbers with the pentateuch, of which it forms part, involves the Mosaic authorship of the former if Moses was author of the rest of the pentateuch.

The followers of Israel were numbered with the holy seed, those born in the house or bought of a stranger (Gen. xvii. 12, 13). A mixed multitude went with them at the exodus (Exod. xii. 38, Num. xi. 4). Children begotten of Egyptians entered the congregation in the third generation (Deut. xxiii. 7, 8). So the Egyptian servant Jarha's descendants (1 Chron. ii. 34, 35) appear among Judah's descendants. These considerations will account for the multiplication from 70, at Jacob's going to Egypt, to two millions. Formerly the forests in Arabia attracted rain, and so the Sinai desert afforded food more than now. Remains of mines, numerous inscriptions, and other proofs exist of a considerable population having lived there once. But independent of natural supplies Israel was fed by miracle. The first census gave a total of 603,550, the second census 601,730. The main decrease was in Simeon, owing to their prominence in the idolatry and owing to the plague consequently falling heaviest on them (Num. xxv. 6, 14). An objection is started because of the disproportion between 22,273, the firstborn, and 603,550 men of war (iii. 43; i. 46). But the firstborn meant are those *born at and after the passover on the eve of the exodus* (xiii. 2, 11, 12), which was the ground of God's claim on them; the 603,550 include none of them, the 273 above the Levites' 22,000 had to be redeemed at five shekels each. In ix. 1 the regular passover in the *first* month, fourteenth day, is mentioned (i. 1); but ix. 11 the supplementary passover on the fourteenth day of the *second* month. The lambs were slain, as at the first institution, in groups of families in private, not at the sanctuary door as subsequently in Canaan (ix. 3, 12; Deut. xvi.). Considering how many would not be clean, the number of communicants was probably 700,000; 50,000 lambs would suffice, allowing 14 persons for each lamb (Exod. xii. 4).

Nun. Sprung from Ephraim; father of Joshua (1 Chron. vii. 20–27).

Nurse. Anciently a position of honour; so DEBORAH [see], Gen. xxiv. 59, xxxv. 8; Ruth, iv. 16. Figuratively; Moses was "as a nursing father bearing the sucking child" (Num. xi. 12). So Isa. xlix. 23. So Paul, "we were gentle (so Alex. MS. and C., *epioi*, but Sin. and Vat. 'infants,' *nepioi*) among you, even as a nurse cherisheth her own (Gr.) children" (1 Thess. ii. 7).

Nut. (1) *Botnim*, pistachio tree fruit. Sent as a present to Joseph in Egypt from Jacob in Canaan (Gen. xliii. 11). As the pistachio did not grow in Egypt, it would be especially acceptable. The tree is from 15 to 30 ft. high, the male and female flowers grow on separate trees. The name of Betonim, a town in Gad, is derived from it (Josh. xiii. 26). The fruit is the size of an olive, bulging on one side, hollow on the other; red pulp encases a shell, the kernel of which is green, sweet, and oily. (2) *Egoz*: S. of Sol. vi. 11, "the garden of nuts," *i.e. walnuts*.

Nymphas. A disciple at Laodicea, whom Paul salutes "and the church which is in *his* house" (Col. iv. 15). An assembly of Christians *met in*

his house. So Δ, G, *f*, *g*, Vulg. [see NEW TESTAMENT.] But Sin. and Alex. and C MSS. read "which is in *their* house," Vat. MS. "*her* house," making N. a woman.

O

Oak: *eeyl*, from *'ul* "strong," as the Latin *robur*. The terebinth or turpentine tree. Eloth, Elim, etc., take their name hence; so for "teil tree" (Isa. vi. 13, i. 29), and for "elms" (Hos. iv. 13), *eelah*; *allon* is the "oaks"; also *eelon* is "the oak." The *Quercus pseudo-coccifera* is the most abundant in Palestine, covering Carmel with dense brushwood eight to twelve feet high. Its roots are dug up as fuel in the valleys S. of Lebanon, where the living tree is no longer to be seen. Abram's oak near Hebron is of this species, still flourishing in the midst of a field, the stock 23 ft. in girth, and the branch spreading over a circle 90 ft. in diameter. It is probably sprung from some far back offshoot of the original grove under which he pitched his tent (Gen. xiii. 18), "Abram dwelt at the oaks of Mamre in Hebron." The *Quercus ægilops*, or *prickly cupped Valonia oak*, is found on the hills E. of Nazareth and Tabor. The *Quercus infectoria* or *dyeing oak* is seldom higher than 30 ft., growing on the eastern sides of Lebanon and the hills of Galilee; its gallnuts, formed by the puncture of an insect, contain tannin and gallic acid used for dyeing and ink. Dr. Hooker conjectures the two *ægilops* to represent the "oaks of Bashan" (Isa. ii. 13). Deborah was buried under an oak (Gen. xxxv. 8). So Saul (1 Sam. xxxi. 13). Idolaters sacrificed under oaks (Isa. i. 29). Under one Joshua set up a pillar at Shechem to commemorate the nation's covenant with God (Josh. xxiv. 26). The "tree" in Nebuchadnezzar's dream (Dan. iv.) is *ilan*, any strong tree.

Oath. Heb. vi. 16: "an oath for confirmation is the end of strife (contradiction)." Therefore Christianity sanctions oaths, but they are to be used only *to put an end to contradiction in disputes* and *for confirmation of solemn promises*. God, in condescension to man's mode of confirming covenants, confirmed His *word* by *oath*; by these "two immutable things in which it is impossible for God to lie, we have strong consolation who have fled for refuge to lay hold upon the hope set before us." And "because He could swear by no greater He sware by Himself": also vii. 28. Jesus Himself accepted the highpriest's adjuration (Matt. xxvi. 63). Paul often calls God to witness the truth of his assertions (Acts xxvi. 29; Rom. i. 9, ix. 1; 2 Cor. i. 23, xi. 31; Gal. i. 20; Phil. i. 8). So the angel, Rev. x. 6. The prohibition "swear not at all" (Matt. v. 34, Jas. v. 12) refers to trivial occasions, not to oaths on solemn occasions and before magistrates. In every day conversation your simple yea or nay suffices to establish your word. The Jews held oaths not binding if God's name did not directly occur (Lightfoot, Hor. Heb.). "Thou shalt perform unto the Lord thine oaths" meant in the Jews' view, which Christ combats, if not sworn to the Lord the oath is not binding. Jesus says on the contrary, every oath by the creature, heaven, earth, etc., is by the Creator whether His name be mentioned or not, and is therefore binding. In the perfect Christian state all oaths would be needless, for distrust of another's word and untruth would not exist. Meantime they are needed on solemn occasions. But men do not escape the guilt of "taking God's name in vain" by avoiding the name itself, as in the oaths, "faith!" "gracious!" "by heaven," etc.

The connection in Jas. v. 12 is, Swear not through *impatience* to which *trials* may tempt you (ver. 10, 11); in contrast stands the proper use of the tongue, ver. 13. To appeal to a heathen god by oath is to acknowledge his deity, and is therefore forbidden (Josh. xxiii. 7; Jer. v. 7, xii. 16; Amos viii. 14), as in swearing to appeal to God is recognising Him (Deut. vi. 13; Isa. xix. 18, lxv. 16). An oath even to a heathen king is so binding that Jehovah's chief reason for dethroning Zedekiah and giving him over to die in Babylon was his violating his oath to Nebuchadnezzar (Ezek. xvii. 13–20; 2 Chron. xxxvi. 13).

Jewish criminal procedure admitted the accused to clear himself or herself by oath (Num. v. 19–22; 1 Kings viii. 31); our Lord, Matt. xxvi. 63. Oath gestures were "lifting up the hand" (Deut. xxxii. 40, Gen. xiv. 22, Isa. iii. 7, Ezek. xx. 5, 6). Witnesses laid their hands on the head of the accused (Lev. xxiv. 14). Putting the hand under the thigh of the superior to whom the oath was taken in sign of subjection and obedience (Aben Ezra): Gen. xxiv. 2, xlvii. 29; or else because the hip was the part from which the posterity issued (xlvi. 26) and the seat of vital power. In making (Heb. *cutting*) a COVENANT (see) the victim was divided, and the contracting parties passed between the portions, in token that the two became joined in one. In Gen. xv. 8–17 Abram was there, and God signified His presence by the burning lamp which passed between the pieces (Jer. xxxiv. 18). Comp. Jud. xix. 29, 1 Sam. xi. 7, where a similar slaughter of the oxen of any who should not follow Saul is symbolised. The false witness was doomed to the punishment due to the crime which he attested (Deut. xix. 16–19). Blasphemy was punishable with death (Lev. xxiv. 11, 16). The obligation in Lev. v. 1 to testify when *adjured* (for "swearing" transl. "adjuration," *alah*) was that on which our Lord acted before Caiaphas (Matt. xxvi. 63). *Alah*, from El "God," is used for "imprecations" (Num. v. 23). "*Shaba*," from *sheba* "seven" the sacred number, is the general word "swear"; comp. the seven ewe lambs given by Abraham to Abimelech in covenanting (Gen. xxi. 30).

Obadiah = *worshipper of Jehovah*, Arab. Abdallah. **1.** One of Israhiah's "five" sons, of Issachar (1 Chron. vii. 3). But as four only are mentioned, Kennicott with four MSS. omits "and the sons of Israhiah," thus making him *brother* not father of O., and both sons of Uzzi. Syr. and Arab. have our text, but "four." **2.** 1 Chron. viii. 38, ix. 44. **3.** 1 Chron. ix. 16; Neh. xii. 24, 25. **4.** 1 Chron. iii. 21. **5.** 1 Chron. xii. 8, 9. **6.** 2 Chron. xvii. 7. **7.** Ezra viii. 9. **8.** Neh. x. 5.

9. Over Ahab's house. A kind of lord high chamberlain or mayor of the palace (1 Kings xviii. 3). As there were saints in Nero's palace (Phil. i. 13, iv. 22), so in wicked Ahab's. Had not his value as a servant made him necessary to Ahab, his piety would have destroyed him. The pressure of the drought in the third year was such that Ahab could trust none so well as O. to search throughout the land for water to preserve his "beasts," his stud of "horses and mules." Ahab cared more for these than for his perishing subjects! In a corrupt court, in spite of the persecuting idolatrous queen Jezebel, "O. feared Jehovah," not merely a little but "greatly." So much so that he dared to hide from her fury 100 prophets, feeding them by fifty in a cave (comp. on love to the Lord's brethren, Matt. xxv. 40). Ahab went in one direction in search of water, O. another by himself. The latter was startled by the sudden appearance of Elijah, who had disappeared since his first announcement of the drought coming at his word (1 Kings xvii. 1). O. knew him and reverently fell on his face saying, "art thou that my lord Elijah?" The suddenness of his appearing and O.'s past avoidance of direct intercourse with him for prudence sake made him ask in order to be sure he was not making a mistake. Elijah told him to tell Ahab of his presence. O. in distrustful fear (for Scripture records the failings as well as the graces of its heroes, for our learning) regarded the message as tantamount to his destruction, supposing the Spirit would carry Elijah elsewhere and so Ahab, disappointed of his victim, would wreak his vengeance on O. No boastful spirit, but a desire to deprecate Elijah's exposing him to death, prompted his mention of his services to the cause of God. He could truly say what ought to be a motto for the young, "I fear Jehovah from my youth" (comp. 2 Tim. iii. 15). Elijah's assurance that he would show himself to Ahab sufficed to dispel his fears and to re-establish his faith. After his return to Ahab we hear of him no more. Godliness is a hardy plant that can live amidst the frosts of persecution and the relaxing warmth of a corrupt court, and not merely in the conservatory of a pious family (1 Cor. x. 13, Isa. xxvii. 3, 1 Pet. i. 5).

10. The prophet. Many conjecture O. to be the same as (6), but that is too early a date. His prophetic theme is Edom; and Edom's revolt under Joram, Jehoshaphat's son, is recorded 2 Chron. xxi. 10. He stands fourth of the minor prophets in the Heb. canon, fifth in the LXX. Jerome makes him contemporary with Hosea,

Joel, and Amos. This is more likely than that he was a contemporary of Jeremiah, and that he refers to Edom's cruelty to the Jews at Jerusalem's capture *by the Chaldees* in ver. 11–16, 20 (comp. Lam. iv. 21, 22; Ezek. xxv. 12–14, 35; Ps. cxxxvii. 7). The prophecy of O. is too terse and fresh and compact a whole to have been copied from Jeremiah. It must be Jeremiah who copies from O. and stamps him as inspired; comp. ver. 5 with Jer. xlix. 9; ver. 6 with Jer. xlix. 10; ver. 8 with Jer. xlix. 7. What is disjointed in Jeremiah is progressive and consecutive in O. Jeremiah would be more likely to copy from an old prophet than from a contemporary. The capture of Jerusalem alluded to by O. is probably that by the Philistines and Arabs under Joram (2 Chron. xxi. 8–10, 16, 17), when Edom, who had just before revolted from under Judah and had been punished by Joram, in revenge gave an earnest of that unbrotherly cruelty which he in a still worse degree showed at Jerusalem's capture by Nebuchadnezzar. Amos i. 6, 11, and Joel iv. 19, refer to the same capture by Philistines and Arabs. It cannot be that by *Israelites* under Pekah in Amaziah's reign, for O. calls the captors "strangers" and "foreigners" (ver. 11). He evidently belongs to the same prophetical cycle as Joel and Amos, and so is connected with them in the canon. Joel drew the outline which succeeding prophets fill in (comp. Obad. 10 with Joel iii. 19, Amos i. 11; Obad. 11 with Joel iii. 3, 5, 17, where the language is the same, "strangers," "cast lots," "the day of the Lord," Obad. 15; Joel iii. 14. The same retribution in kind, ver. 15, Joel iii. 4, 7; ver. 17 also with Joel iii. 17; ver. 18 with Joel ii. 3, 5; ver. 21 with Amos ix. 12). Joel probably was in Joash's reign, O. in Amaziah's, Amos in Uzziah's. Amaziah slew of Edom in the valley of Salt ten thousand, and took Selah by war (2 Kings xvi. 7), an earnest of Edom's foretold doom (Obad. 1, etc.).

Contents. (I.) The doom of Edom (1–9). (II.) Cause of that doom (10–16). (III.) Re-establishment of Israel in their rightful possessions. Expanding southward, westward, eastward, and northward, they shall acquire additionally Edom, Philistia, and northern Canaan to Zarephath (Sarepta near Sidon). Benjamin's acquiring Gilead implies that the transjordanic tribes will acquire new possessions. [See EDOM for the fulfilment.] "Saviours shall come up on mount Zion to judge the mount of Esau, and the kingdom shall be the Lord's"; no longer under the usurping prince of this world. In the millennial kingdom to come there will be a "prince" not a "king" (Ezek. xliv. 3, xliv. 7); "saviours" or "deliverers" like the "judges," bringing in sabbatic rest. The Maccabees (Judah's deliverers from Antiochus Epiphanes) who conquered Edom were types. "To judge Esau" means *to punish*, as 1 Sam. iii. 13. Edom typifies Israel's and God's last foes (Isa. lxiii. 1–4). The mount of Esau shall be abased before mount Zion. Messiah will assume the kingdom with His transfigured saints, the Antitype to all former "saviours." They shall "judge the world," and as king priests shall be mediators of blessing to the nations in the flesh. (Dan. ii. 44, vii. 14, 27; Zech. xiv. 9; Luke i. 33; Rev. xi. 15, xix. 6, "Alleluia! for the Lord God omnipotent reigneth.") O. quotes here Ps. xxii. 28, "the kingdom is the Lord's."

11. 1 Chron. xxvii. 19. **12.** 2 Chron. xxxiv. 12.

Obal. Joktan's son (Gen. x. 28). EBAL in 1 Chron. i. 22. Bochart conjectures that the troglodyte *Avalitæ* of eastern Africa represent Obal.

Obed. 1. Son of Boaz and Ruth (iv. 17); father of Jesse, David's father (1 Chron. ii. 12, Matt. i. 5, Luke iii. 22). Hannah in her song (1 Sam. ii. 5, 7, 10, "they that were *hungry* ceased . . . the barren hath borne *seven* . . . the Lord maketh poor and maketh *rich*") apparently alludes to Ruth's experience as reproduced in her own. Ruth poor and gleaning in the corn becomes wife of Boaz, the "mighty man of wealth." From her springs "the Anointed King" Messiah, of whom Hannah sings. The *famine* which drove Elimelech's sons to Moab was not long before, due in part to Philistine inroads (comp. 1 Sam. iv.). The women congratulated Naomi on O.'s birth: "the Lord hath not left thee without a kinsman (*goel* = *redeemer*), that his name may be famous in Israel, and he shall be . . . a nourisher of thine old age, for thy daughter in law, which is better to thee than *seven* sons, hath borne him" (Ruth iv. 14, 15). **2.** 1 Chron. ii. 37, 38. **3.** 1 Chron. xi. 47. **4.** 1 Chron. xxvi. 7. **5.** Father of Azariah (2 Chron. xxiii. 1).

Obed Edom. 1. 2 Sam. vi. 11. [On his title "the GITTITE" see.] Gath-rimmon was a city of the Levite Kohathites in Dan (Josh. xxi. 24). He was a *Kohathite* and distinguished by his title "Gittite" from O. son of Jeduthun, a *Merarite* (1 Chron. xvi. 38). Lived near Perez Uzzah, on the way from Kirjath Jearim to Jerusalem. After Uzzah's stroke David in fear took the ark aside to the house of O. Instead of the Levites bearing the ark (as was commanded, Num. vii. 9), David had put it *in a cart*, in the Philistine fashion (1 Sam. vi. 8). His turning aside from the direct way to go to O.'s house is accounted for by his *sudden fear owing to the punishment of Uzzah's presumption*; he goes to a Kohathite Levite, one of the family specially appointed to *bear the ark on their shoulders*, and deposits the ark with him, conscious that he himself might have been punished for irregularity. Accordingly in 1 Chron. xv. we find the ark was no longer taken in a cart, but borne *on the Levites' shoulders, with O.* "a doorkeeper for the ark," and it is emphatically said it was "as Moses commanded, according to the word of Jehovah" (ver. 15, 18, 24). The minute propriety of these details establishes the truthfulness of the narrative of the Divine visitation on Uzzah. The Lord blessed O. and all his household in consequence during its three months' stay with him; so David brought it up from O.'s house with joy. While the ark brought a plague every one was glad to be rid of it; but when it brought a blessing to O. they wished for it. Many will own a blessing ark; he is an O. indeed that will own a persecuted, tossed, banished ark. (Trapp.) "God blessed him" with eight sons who were temple porters (xxvi. 1–5, 8). O. and his sons guarded the S. temple gate and the house Asuppim, *i.e.* of gatherings, a store of the temple goods near the S. gate in the outer court (ver. 15). O. was doorkeeper for the ark (xv. 24). Those whom the Lord hath blessed, and who have received God's ark into their home and heart, are best fitted to serve in the sanctuary and to open the kingdom of heaven ministerially. The site of his house is still pointed out, a very green plateau, *Kuryet es saideh* "the abode of the blessed," on the way from Kirjath Jearim to Jerusalem, a little beyond *Khirbet el Uz* (Perez Uzzah). In xvi. 38 O. the singer appears distinct from O. the "porter" or gatekeeper (xvi. 4, 5, 38). O. and his colleagues could not possibly at the same time as porters precede, and as singers come after, the priests and the ark. **2.** [See **1.**] A Merarite Levite of the second degree (xvi. 38). **3.** A Levite in Amaziah's time, having charge of the vessels of God's house, taken captive with the king by Joash king of Israel at Beth-shemesh battle (2 Chron. xxv. 23, 24). Probably sprung from "O. the Gittite." The blessed of the Lord shall dwell in the Lord's house for ever.

Obil. An Ishmaelite, appropriately herd of David's camels (1 Chron. xxvii. 30). *Abal* is Arabic for *camel keeper*.

Oboth. A stage in Israel's journey, on the border of Edom and Moab (Num. xxi. 10, xxxiii. 43). N. of Punon, E. of the northern part of Edom. Now the halting place *el Ahsa* on the pilgrim route between Damascus and Mecca. O. means "holes dug for water"; plural of *Ob* or *obah*, Arabic *weibeh*. *Ahsa* is also a plural meaning the same. The *wady el Ahsa* runs N.W. into the Dead Sea, and is the boundary between the provinces Jebal and Kerak, as anciently between Edom and Moab.

Ocran. Num. i. 13.

Oded. 1. Father of Azariah the prophet under Asa (2 Chron. xv. 1); in ver. 8 "of O. the prophet" must be an interpolation, for "the prophecy" in the Heb. is absolute, not in the construct state as it would necessarily be if the words were genuine; besides not O. but Azariah was "the prophet," Alex. MS. and Vulg. read in ver. 8 "Azariah son of O." **2.** A prophet of Samaria under Pekah. When the Israelites led away 200,000 Jews captive to Samaria, "O. went out before the host and said, Because Jehovah was wroth with Judah, He hath delivered them into your hands, and ye have slain them in a rage that reacheth up into heaven (calling for Divine vengeance on yourselves); and now ye purpose to keep the children of Judah bondmen

. . . but are there not with you, even with you, sins against Jehovah? (comp. Matt. vii. 1–5, Jas. ii. 13.) Now . . . deliver the captives again," etc. It was a bold venture so to reprove to the face men flushed with triumph. But God often blesses an effort more than one durst expect. Certain chiefs of Ephraim, touched by his appeal, said, "ye shall not bring in the captives hither," etc. Then they took and clothed the naked, and shod them, and gave them to eat and drink, and anointed them (oil is refreshing and healing in the sultry East), and carried all the feeble upon asses (comp. Luke x. 34) and brought them to Jericho (Rom. xii. 20).

Officer. In N. T. used to transl. *hupeeretes* "minister" (Matt. v. 25), and *practor* "exacter" or "officer of the court," only in Luke xii. 58.

Og. An Amorite king of Bashan, ruling 60 cities, including Ashteroth Karnaim and Edrei (Josh. xiii. 12, xii. 4; Gen. xiv. 5). After conquering Sihon's land from the Arnon to the Jabbok, Israel marched by way of BASHAN [see, and ARGOB] which is N. of the Jabbok. Og met them and perished with all his people at Edrei, and Israel took his land (Num. xxi. 33–35). Og was of a different race, viz. "of the remnant of the giants," the Rephaim before the Amorites came (Deut. iii. 13). The Amorites by intermarriage with the Rephaim were in "height like that of the cedars and strong as the oaks" (Amos ii. 9). Og's bedstead was in Rabbath of Ammon when Moses wrote Deut. iii. 1–11. Either the Ammonites, like the Bedouin, followed in the wake of Israel's armies as pillagers, and so got possession of it; or Israel sent it to Ammon as a pledge of their having no hostile intentions, the Lord having forbidden them to disturb Ammon, and as a visible token of Israel's power in having overcome such mighty kings as Sihon and Og. It was nine cubits long and four broad. "Of iron," perhaps the black basalt of the country, which is called by the Arabs "iron," having 20 per cent. of that metal. His body was of course shorter. Knobel thinks Og's "bier" is meant, a sarcophagus of black basalt. His corpse may have been carried, in this view, to the territory of the friendly Ammonites. So Dr. Geddes conjectures Og, after his defeat, fled to Rabbath where he died and was buried in this coffin. After traversing the smooth pasture land, Israel suddenly came on the marvellous rock barrier of Argob, an oval basalt island, 60 miles by 20, "all the girdle (Heb.) of Argob" (the stony country), rising abruptly 30 ft. from the surrounding Bashan plains. The rocky fastnesses, on which Og's 60 cities were, almost impregnable, compensated by security for their inconveniences. Had Og remained in them, Israel could not have dislodged him. God therefore saw it needful to encourage Israel in facing such a foe, "fear him not"; and God sent hornets which, as well as infatuation, drove Og into the open field where he was overthrown (Josh. xxiv. 12). God's special interposition for Israel against Og is the theme of praise (Ps. cxxxv. 11, cxxxvi. 20).

Ohad. Gen. xlvi. 10; Exod. vi. 15.

Ohel. 1 Chron. iii. 20.

Oil. Its three principal uses among the Hebrews were: (1) To anoint the body so as to mollify the skin, heal injuries, and strengthen muscles (Ps. civ. 15, cix. 18, cxli. 5; Isa. i. 6; Luke x. 34; 2 Chron. xxviii. 15; Mark vi. 13; Jas. v. 14) [see ANOINT]. (2) As we use butter, as food (Num. xi. 8, 1 Kings xvii. 12, 1 Chron. xii. 40, Ezek. xvi. 13, 19, Hos. ii. 5). (3) To burn in lamps (Exod. xxv. 6, Matt. xxv. 3). Type of the Holy Spirit's unction (2 Cor. i. 21, 1 John ii. 20, 27) and illumination (Zech. iv. 11, 12). The supply of grace comes not from a dead reservoir of oil, but through living "olive trees." Ordinances and ministers are channels, not the grace itself; ver. 14, "anointed ones," Heb. *sons of oil*; Isa. v. 1, "very fruitful hill," Heb. "horn of the son of oil." The Lord Jesus has the fulness of grace from the double olive tree of the Holy Spirit, so as to be at once our priest and king; He is the tree, ministers the branches, "emptying the golden oil out of themselves" for the supply of the church and to the glory of the Author of grace. In the sanctuary oil served the three purposes: (1) anointing the priests and holy things, (2) as food in the bloodless offerings (minchahs), (3) it kept alive the lights in "the pure candlestick," "the lamp of God" (1 Sam. iii. 3) in the holy place. Messiah is the Antitype "anointed with the oil of gladness above His fellows" (Heb. i. 9, Ps. xlv. 7); not only above us, the adopted members of God's family, but above the angels, partakers with Him, though infinitely His inferiors, in the holiness and joys of heaven. His anointing with "the oil of exulting joy" took place not at His baptism when He began His ministry for us, but at His triumphant completion of His work, at His ascension (Eph. iv. 8, Ps. lxviii. 18), when He obtained the Holy Spirit without measure (John iii. 34), to impart to us in measure. The oil of gladness shall be in the fullest sense His "in the day of His *espousals*, in the day of the gladness of His heart" (S. of Sol. iii. 11, Rev. xix. 7). Guests were anointed with oil at feasts; so He anoints us, Ps. xxiii. 5. The offering of oil on the altar was the offerer's acknowledgment that all his spiritual gifts were from Jehovah. The "beaten oil" for the sanctuary light was made

OIL PRESSES.

from olives bruised in a mortar. So Messiah's bruising preceded His pouring out the Spirit on us (Exod. xxv. 6, xxvii. 20). The olives were sometimes "trodden" (Mic. vi. 15), or "pressed" in a "press," making the fats overflow (Joel ii. 24, iii. 13; Hag. ii. 16). The oil was stored in cellars, in cruses (1 Kings xvii. 14). Solomon supplied Hiram with "20,000 baths of oil" (2 Chron. ii. 10), "20 measures of pure oil" (1 Kings v. 11). Oil was exported to Egypt as the special produce of Palestine (Hos. xii. 1). Meat offerings were mingled or anointed with oil (Lev. vii. 10, 12); but the sin offering and the offering of jealousy were without oil (v. 11, Num. v. 15). The oil indicated "gladness"; its absence sorrow and humiliation (Isa. lxi. 3, Joel ii. 19, Ps. xlv. 7).

Oil tree: *'eetz shemen* (Isa. xli. 19), but in A. V. Neh. viii. 15 "pine branches." Probably the *zackum* or *Balanites Ægyptiaca* is meant. Distinct from the *zaith*, "olive tree." The *zackum* is a small tree abundant in the Jordan plain. It is found all the way from India to Syria, Abyssinia, and the Niger. The *zackum* oil is highly esteemed by the Arabs as a remedy for wounds.

Ointment. See ANOINT.

Old Testament. The conscientious preservation of the discrepancies of parallel passages (as Ps. xiv. and liii., Ps. xviii. and 2 Sam. xxii., Isa. xxxvi.—xxxix. and 2 Kings xviii.—xx., Jer. lii. and 2 Kings xxiv., xxv., Ezra ii. and Neh. vii.), notwithstanding the temptation to assimilate them, proves the accuracy of Ezra and his associates in transmitting the Scriptures to us. The Maccabean coins and the similar Samaritan character preserve for us the alphabetical characters in which the text was written, resembling those in use among the Phœnicians. The targums shortly before Christ introduced the modern Aramaic or square characters now used for Hebrew. Keil however attributes these to Ezra. No vowel points were used, but in the later books *matres lectionis* or vowel letters. The words were separated by spaces, except those closely connected. Sections, parshioth, are marked by commencing a new line or by blank spaces. The greater parshioth are the sabbath lessons marked in the Mishna, and perhaps dating from the introduction of the square letters; distinct from the verse divisions made in Christian times. Pesukim is the term for "verses."

The LXX. and Samaritan pentateuch are the oldest documents wherewith to criticize our Heb. text. Gesenius has shown the inferiority of the Samaritan to our Hebrew pentateuch: (1) it substitutes common for unusual grammatical forms; (2) it admits glosses into the text; (3) it emends difficult passages, substituting easier readings; (4) it corrects and adds words from parallel passages; (5) it interpolates from them; (6) it removes historical and other difficulties of the subject matter; (7) Samaritanisms in language; (8) passages made to agree with the Samaritan theology. However, as a help in arriving at the text in difficult passages, it has its use. The Samaritan

text agrees with LXX. in more than a thousand places where both differ from the Masoretic, yet their independence is shown in that the LXX. agree with the Masoretic in a thousand places, and both herein differ from the Samaritan. A revised text existed probably along with our Heb. one in the centuries next before Christ, and was used by the LXX. The Samaritans altered it still more (Gesenius); so it became "the Alexandrian Samaritan text." The Samaritans certainly did not receive their pentateuch from the Israelite northern kingdom, for they have not received the books of Israel's prophets, Hosea, Jonah, Amos. Being heathen, they probably had the pentateuch first introduced among them from Judah by Manasseh and other priests who joined them at the time of the building of the mount Gerizim temple.

Josephus (c. Apion i. 8) boasts that through all past ages none had added to, or taken from, or transposed, aught of the sacred writings. The Gr. translation of Aquila mainly agrees with ours. So the targums of Onkelos and Jonathan. Origen in the Hexapla, and especially Jerome, instructed by Palestinian Jews in preparing the Vulgate, show a text identical with ours in even the traditional unwritten vowel readings. The learning of the schools of Hillel and Shammai in Christ's time was preserved, after Jerusalem's fall, in those of Jabneh, Sepphoris, Cæsarea, and Tiberias. R. Judah the Holy compiled the Mishna, the Talmud text, before A.D. 220. The twofold Gemara, or commentary, completed the Talmud; the Jerusalem Gemara of the Jews of Tiberias was written at the end of the fourth century; the Babylonian emanated from the schools on the Euphrates at the end of the fifth century. Their assigning the interpretation to the *targumist*, as distinguished from *the transcriber*, secured the text from the conjectural interpolations otherwise to be apprehended. The Talmudic doctors counted the verses in each book, and which was the middle verse, word, and letter in the pentateuch, and in the psalms, marking it by a large letter or one raised above the line (Lev. xi. 42, Ps. lxxx. 14). The Talmudists have a note, "read, but not written," to mark what ought to be read though not in the text, at 2 Sam. viii. 3, xvi. 23; Jer. xxxi. 38, l. 29; Ruth ii. 11, iii. 5, 17; also "written but not (to be) read," 2 Kings v. 18, Deut. vi. 1, Jer. li. 3, Ezek. xlviii. 16, Ruth iii. 12. So the Masoretic keris (readings) in Job xiii. 15, Hag. i. 8. Their scrupulous abstinence from introducing what they believed the truer readings guarantees to us both their critical care in examining the text and their reverence in preserving it intact. They rejected MSS. not agreeing with others (Taanith Hierosol. 68, § 1). Their rules as to transcribing and adopting MSS. show their carefulness.

The *soph-pasuk* (:) marking the verse endings, and the *makkeph* or hyphen, joining words, were introduced after the Talmudic time and earlier than the accents. The makkeph embodies the traditional authority for joining or separating words; words joined by it have but one accent. Transl. therefore Ps. xlv. 4 without "and," "meekness-righteousness," *i.e.* righteousness manifesting itself in meekness. The Masorah, *i.e. tradition* (first digested by the doctors in the fifth century), compiled in writing the thus accumulated traditions and criticisms, and became a kind of "fence of the law."

In the post-Talmudic period THE MASORAH (Buxtorf, Tiberias) notes (1) as to *the verses*, how many are in each book, the middle verse in each; how many begin with certain letters, or end with the same word, or had a certain number of words and letters, or certain words a number of times; (2) as to *the words*, the keris (marginal readings) and kethibs (text readings); also words found so many times in the beginning, middle, or end of a verse, or with a particular meaning; also in particular words where transcribers' mistakes were likely, whether they were to be written with or without the vowel letters; also the accentuation; (3) as to the letters, how often each occurred in the O. T., etc., etc. The written Masorah was being formed from the sixth to the tenth century. Its chief value is its collection of keris, of which some are from the Talmud, many from MSS., others from the sole authority of the Masorets. The Bomberg Bible contains 1171. The small number in the pentateuch, 43, is due to the greater care bestowed on the law as compared with the other Scriptures. The Masorah is distinguished into *magna* and *parva* (an abridgment of the magna, including the keris and printed at the foot of the page). The magna is partly at the side of the text commented on, partly at the end. Their inserting the *vowel marks* in the text records for us the traditional pronunciation. The vowel system was moulded after the Arabian, and that after the Syrian system. The *accents* in their logical signification were called "senses"; in their musical signification, "tones." They occur in the Masorah, not in the Talmud. The very difficulties which are left unremoved, in explaining some passages consistently with the accents and the *vowel points*, show that both embody, not the Masorets' private judgment, but the traditions of previous generations. Walton's Polyglot gives readings also of the Palestinian and of the Babylonian Jews; the former printed first in the Bomberg Bible by R. Jacob ben Chaim, 216 in all, concerning the consonants, except two as to the mappik. Aaron ben Asher, a Palestinian, and R. Jacob, a Babylonian Jew, having collated MSS. in the 11th century, mention 864 different readings of vowels, accents, and makkeph, and (S. of Sol. viii. 6) the division of a word. Our MSS. generally agree with Ben Asher's readings. The Masorah henceforward settled the text of Jewish MSS.; older MSS. were allowed to perish as incorrect.

Synagogue rolls and MSS. for private use are the two classes known to us. Synagogue rolls contain separately the pentateuch, the haphtaroth (lit. "dismissals," being read just before the congregations left) or sections of the prophets, and the megilloth, viz. Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther: all without vowels, accents, and sophpasuks. The Sopherim Tract appended to the Babylonian Talmud prescribes as to the preparation of the parchment for these rolls, and the ceremonial required in writing them. They are not sold; it is supposed that only vitiated copies, rejected by the synagogue, have got into Christian hands. The Spanish writing is rounder and modern, the German and Polish more angular, designated the *tam* (perfect) and the *welsh* (foreign) respectively. Private MSS. are in book form, the inner margin being used for the Masorah Parva, the upper and lower margins for the Masorah and rabbinical comments. Sections and verses are marked. One wrote the consonants, another the vowels and accents in a fainter ink, another the Masorah. Most MSS. are of the 12th century. Kennicott assigns No. 590 of his collation to the 10th century. De Rossi to A.D. 1018, and his own (No. 634) to the eighth century. The Spanish MSS., like the Masorah, place Chronicles before the hagiographa; the German MSS., like the Talmud, place Jeremiah and Ezekiel before Isaiah; and Ruth, separate from the other megilloth, before Psalms. Of the 581 MSS. collated by Kennicott, 102 have the whole O. T.

Pinner found at Odessa MSS. (presented by a Karaite of Eupatoria in 1839 to the Odessa Hist. and Antiq. Society), one of which, brought from Derbend in Daghestan, appears from the subscription older than A.D. 580. If this be correct, it is the oldest extant. Another, a MS. of the prophets, inscribed A.D. 916, has vowels and accents differing from the ordinary form, and placed above the letters. The China MSS. resemble the European; so the MS. brought by Buchanan from Malabar. The MS. in a cave under the synagogue of Aleppo bears inscription: "I Moses ben Asher wrote this cycle of Scripture with all correctness, as the good hand of God was upon me . . . in the city of Tiberias. Amen. Finished 827 years after the destruction of the second temple."

The Psalter, with Kimchi's commentary, was the first printed Heb. scripture, at Bologna, in A.D. 1477; at Soncino the first whole Heb. Bible, one of which edition is in Exeter College, Oxford. In 1494 Gersom printed at Brescia the edition from which Luther made his German transl. Bomberg at Venice printed in 1518 the first edition with Masorah, targums, and rabbinical comments; Felix del Prato, a converted Jew, being editor. Bomberg at Venice printed the second rabbinical Bible, four vols. fol., 1525, with the text corrected from the Masorah by R. Jacob ben Chaim, a Tunisian Jew. Jos. Athias, a rabbin and printer at Amsterdam, compared previous edi-

tions with a MS., A.D. 1299, and a Spanish MS. 900 years old, and printed an edition 1661 with preface by Leusden, professor at Utrecht. Van der Hooght's edition, 2 vols. 8vo, 1705, which is our *textus receptus*, rests on Athias'.

Kennicott's Dissertations on the Printed Text, 1753 and 1759, drew from the English public £10,000 to secure a collation of MSS. throughout Europe. He and Bruns of Helmstadt collated 581 Jewish and 16 Samaritan MSS. (*half of them throughout, the rest only in select passages*), and 40 printed editions. The result was printed with Van der Hooght's text, 1776–80. De Rossi at Parma gave from ancient versions various readings of SELECT PASSAGES, and from the collation on them of 617 MSS., and 134 besides, which Kennicott had not seen; four vols. 1784–8, a fifth vol. 1798. The variations were trifling, chiefly of vowel letters; so that we have the assurance that our O.T. text is almost as pure as attainable. The ancient versions alone need more careful scrutiny. Jerome's Vulgate is the best critical help on disputed passages. Aquila's, Symmachus', and Theodotion's versions are but fragments. The Syriac leans on LXX. The targums are but paraphrase; still they, if all agreeing together for a reading, furnish a strong presumption in its favour. The LXX. confirms a reading if otherwise rendered probable, but not by itself alone. Smith's Bible Dict. conjectures on Ps. lxxvi. 10, from LXX., *techaggeka* for *tachgor*, "the remainder of wrath *shall keep holiday to Thee*." But the Heb. text is susceptible of the A. V. if the cognate Arabic is an authority. Or else the Heb. lit. is "Thou *girdest* Thyself with the remainder of the foe's wrath," *i.e.*, even to its last remains (comp. lxxv. 8) it serves as a weapon to *gird Thyself with* for their destruction (Hengstenberg); or, "those left of the foe, who vented their wrath against Thee, Thou girdest Thyself with, making them acknowledge and praise Thy power" (Maurer): ver. 11, Isa. xlix. 18, Ps. lxviii. 30.

The LXX. is two centuries later than the last book of O. T. *It is only in the period immediately following the closing of the O.T. canon that its few corruptions have arisen*, for subsequently the jealous care of its purity has been continually on the increase. The LXX. translators neither knew enough Heb. for rightly fulfilling their task, nor used what they knew to the best purpose. Transcription subsequently has much corrupted their version, it being in great demand and often therefore transcribed hastily without the scrupulous care with which the Heb. text was most carefully guarded. The N.T. quotes mainly the LXX. O. T., but corrects it by the Heb. when needful (Matt. xxi. 5, ix. 13, iv. 15, 16; John xix. 37; 1 Cor. iii. 19, xv. 54; Luke xxii. 37; Rom. ix. 33). The LXX. alone is quoted throughout Epistle to the Hebrews, except x. 30.

A specimen of corrections from the keri in conjunction with LXX. is Isa. ix. 3, "its" for "not"; but the difficulty of the reading favours the text, "Thou hast multiplied the nation and (soon after) *not* increased the joy"; for the increase of the true Israel by Gentile converts to Christianity was soon followed by the growth of corruption and antichrist; but he in turn is to be destroyed, as Midian was by Gideon, to the "joy" of the elect nation. In Ps. xxii. 16 Aquila (A.D. 133), a Jew, reads "they disfigured," confirming the reading in A. V., "they *pierced* my hands," in opposition to "they enclosed *as a lion* my hands," etc. So LXX., Syriac, Ethiopic, Arabic, Vulg. The little Masorah admits that the Heb., which in Isa. xxxviii. 13 means "as a lion," has a different sense here. The LXX. and Samaritan pentateuch agree in the easier reading Deut. xxxii. 5, "they (belong) not to Him, children of spot" (defilement); comp. Eph. v. 7; but the Heb. text is intelligible, "they are not His children, but their blemish," *i.e. the disgrace of God's children*. For "after the *commandment*" (Hos. v. 11) LXX., Syriac, and targums read "*vanity*," Jerome "filthiness." But the "commandment" which Ephraim "walked after" is Jeroboam's (1 Kings xii. 28–33, 2 Kings x. 28–33, Mic. vi. 16).

Interpretation. The literal system prevailed in Palestine, the allegorical in Alexandria. Philo is an instance of the latter class. Later Jewish writers searched for recondite meanings in the places, construction, and orthography, apart from the logical context. The Kabala ("reception," "received tradition") attached symbolical meanings to the number of times a word or letter recurred, or to the number which letters represented. For instance the Heb. letter א, *a*, is found six times in the first ver. of Gen. and six times in 2 Chron. xxxvi. 23, the last verse of the Heb. Bible, therefore the world will last 6000 years. This is the *Gematria* method. By the *Notarjekon* process new significant words were formed out of the initial or final words of the text, or a word's letters were made the initials of a new significant series of words. By the *Temurah* (*change*) process new words were obtained by anagram (or transposition of letters; whereby they supposed, for instance, that Michael must be the angel meant in Exod. xxiii. 23, because it has the same letters as "my angel" in Heb. by transposition) or by the Atbash alphabet where the last letter of the alphabet represented *a*, the last but one *b*, and so on; thus Sheshach would mean Babel or Babylon. The Christian interpreters soon rejected these subtleties and maintained the historical reality of O. T. events. Clement of Alexandria laid down the fourfold view of the O. T.: *literal, symbolical, moral,* and *prophetical* (Strom. i. 28). Origen (de Princip. iv. 11) his scholar recognises in it *a body, soul,* and *spirit*; the first for the simple, the second for the more advanced, the third for the perfect. Allegory (of which the S. of Sol. and Gal. iv. 21–31 are divinely sanctioned instances) and analogy are pressed too far by him, so much so that he denies the literal sense of Gen. i.—iv. Contrast the right use, the moral deduced from the literal sense (Deut. xxv. 4 with 1 Cor. ix. 9), and spiritual truths shadowed forth in the literal. (1 Cor. x. 1–11; Heb. viii. 5; Rom. xi. 4, 5, ix. 13–21, etc.) Diodore of Tarsus in the fourth century attended only to the letter of Scripture. Theodore of Mopsuestia pursued the grammatical method so exclusively that he rejected rationalistically the O. T. prophetical references, as if the application to Messiah was only by accommodation. Chrysostom accepted the literal and spiritual, and especially dwelt on the moral sense. Theodoret similarly combined the *literal, historical, allegorical,* and *prophetical*. Hilary of Poictiers drew forth the sense that Scripture intended, not what might be *forced* out of it. Augustine made the literal sense of Scripture history the basis of the mystical, so that the latter should not be "a building resting on air" (Serm. ii. 6). Luther truly says, "the best grammatical (literal) interpreter is also the best theologian." On the O. T. Jarchi (A.D. 1105), Aben Ezra (1167), Kimchi (1240), and especially Nicholas of Lyre (1341, in his Postillæ Perpetuæ) set the example of literal interpretation. It was said, "Si Lyra non lyrasset, Luther non saltasset"; if Lyra had not piped, Luther would not have danced. The moral must rest on the grammatical (literal) historical, and the spiritual on both. These four in some passages coexist. Others, as the genealogies and many historical details, are links joining together the significant parts. Others are simply moral and spiritual, as Proverbs. Often the moral teaching lies not in separate passages, as, for instance, the speeches of the book of Job, but in the general tenour and issue of the whole, to unfold which the separate passages work together.

The N. T. is the key to the O. T. As Christ and His apostles in the N. T. interpreted many parts and facts of the O. T., so we must interpret *other* parts and facts of the O. T. which they have left uninterpreted, on analogous principles of interpretation. The N. T. does not note the spiritual meaning of every O. T. type and history, and the fulfilment of every prophecy; space would not admit of it. That is our part, with prayer for the Holy Spirit. "In Vetere Testamento Novum latet, in Novo Vetus patet"; the N. T. is hidden in the O. T., the O. T. is revealed in the New (2 Cor. iii. 6–18). The whole substance of the O. T. is in the N. T., but the details are to be unfolded by prayerful search. The literal interpretation is quite consistent with recognising *metonymies*, as "mouth" substituted for "word," the cause put for the effect; *metaphors*, as "hardness" said of the heart; *parabolic images* (Isa. v. 1–7, Jud. ix. 8–15, where the *history* can be discerned only by recognising the *allegory*); *personifications*; *anthropomorphisms*, or human conceptions as the "hand," "fingers," "wrath," etc., applied to God; allegory, having

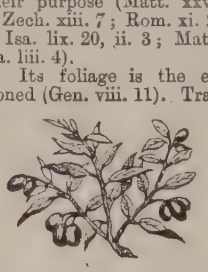
no outward reality, as the Song of Solomon is nevertheless the vehicle of representing the historical being, the heavenly Bridegroom, and His church the bride. Again, the prophets depict events as accomplished at once, which in fact were the work of a long period, *e.g.* Babylon's destruction (Isa. xiii.). Each fresh stage in the gradually fulfilled accomplishment is an earnest of a farther stage, and at length of the final consummation. Preliminary typical fulfilments do not exhaust but point onward to the exhaustive fulfilment.

The moral aim is the reason for the disproportionate space occupied by personal biographies of men remarkable for piety or wickedness, and for the gaps which occur in parts of the O. T. history. Whatever illustrates God's providence, man's sinfulness, believers' frailties, God's mercy and faithfulness, is narrated at length at the sacrifice of symmetry. Important wars and political revolutions are briefly noticed. Those events are made prominent and full which illustrate the onward march of the kingdom of God. The Holy Spirit's inspiration alone could enable the writers to put the events in the due proportion of God's design. Christ and His apostles bring to light the moral and spiritual truths wrapped up in the O. T. letter (Matt. v., vi., vii., xix. 5, 6, xxii. 32; John x. 34, 35; Acts vii. 48, 49; 1 Cor. ix. 9, 10; 2 Cor. viii. 13–15). So in the O. T. histories (Luke vi. 3; Rom. iv., ix. 12, 13, 17; 1 Cor. x. 6–11; Heb. iii. 7–11, xi.; 2 Pet. ii. 15, 16; 1 John iii. 11–15).

Scripture does not sanction every act of a believer which it records, even though it expresses no condemnation (Jud. iii. 21; 1 Sam. xxi. 13, xxvii. 8–12). Elisha's non-condemnation of Naaman's temporising with his master's idolatry for expediency does not sanction it (2 Kings v. 18, 19); its record of Jephthah's rash vow gives no approval. The praise of one's faith does not involve commendation of all his or her recorded acts. The speeches of Job's friends are recorded; it is our part, by comparing them with God's revealed will in other parts of Scripture, to ascertain which sentiments are true and which erroneous, and in the end of the book disapproved by God (Job xlii. 7). Jacob's deceits towards his father, and taking advantage of his brother's recklessness, are not approved of, but his faith at the root is what constituted him heir of the promises. It is God's design that spiritual truths should not lie always on the surface, but often need reverent, diligent, and prayerful search. This is our probation; it is also an excellence of the Bible, that it presents to us living men as they are, faulty like the best of us (excepting the One faultless model), so that we may copy the good and shun the evil.

"The testimony of Jesus is the spirit of prophecy" (Rev. xix. 10). The O. T. is one great type and prophecy, which finds and will find its fullest accomplishment in Him (Luke xxiv. 44; Matt. xxvi. 54, v. 17, 18). It cannot be mere accident that the evangelic history runs parallel with the Mosaic; Gen. iii. 15 is the germ of all succeeding revelation; its one subject is man in conflict with Satan, Satan's temporary successes, man's final victory. In the case of Jonah the spiritual Antitype confirms the reality of the typical outward fact, the Antitype was even more marvellous than the marvellous type. Moreover the spiritual must rest upon the literal and moral; therefore mere outward fulfilments of prophecy do not suffice; *e.g.* there must be a further deeper and more spiritual fulfilment of the type, *Israel's* sojourn in Egypt, than that of *our Lord's* sojourn there; it marks Him as the true Israel with high destiny before Him after His temporary sojourn in this Egypt world. The N. T. quotes O. T. prophecies as "fulfilled" in certain events, but not necessarily *completely*, for the same prophecy has progressive fulfilments down to the final one. There is a succession of events, each of which partially fills up but does not cover the whole ground, which shall only be covered when the whole succession shall be filled up; like concentric circles all referable to one centre (Acts ii. 17–21). So the same verse has manifold bearings, as Ps. xxiv. 1, quoted for opposite aspects of the same truth (1 Cor. x. 26, 28). Jesus and His apostles alone use "fulfil" for the N. T. accomplishment of O. T. Scripture. Matthew (ii. 15, 18, 23) alleges three events in Jesus' youth as occurring "in order that it (Scripture) might be fulfilled," for the O. T. word divinely causes its own fulfilment in the N. T. Again, the N. T. writers show the Holy Spirit's inspiration in the liberty they take in altering the O. T. words for their purpose (Matt. xxvi. 31, comp. Zech. xiii. 7; Rom. xi. 26, 27, comp. Isa. lix. 20, ii. 3; Matt. viii. 17, Isa. liii. 4).

Olive. Its foliage is the earliest mentioned (Gen. viii. 11). Tradition



from Noah's days has ever made it symbolise *peace*. It is the emblem of "fatness" in the oldest parable (Jud. ix. 8, 9). Emblem of the godly (Ps. lii. 5, 8), in spirit constantly dwelling "in the house of God"; in contrast to slave-like formalists now *sojourning* outwardly in it for a time, but not *abiding* ever (John viii. 34, 35; Ps. xv. 1, xxiii. 6, xxvii. 4, 5, xxxvi. 8); the wicked and antichrist shall be "rooted out of (God's) dwelling place," lii. 5 (*ohel*). LXX., Chaldee, Vulg., and Aben Ezra interpret *ohel* "the tabernacle" (2 Thess. ii. 4; Dan. xi. 44, 45). The saint's children are "like olive plants round about his table" (Ps. cxxviii. 3). The old olive sends out young suckers which spring up round the parent tree, and which in after ages, when the parent's strength fails, shelter it on every side from the blast. It is the characteristic tree of Judæa on Roman coins, Deut. viii. 8. Asher "dipped his foot in oil" (xxxiii. 24). Emblem of Judah's adoption of God by grace (Jer. xi. 16, Rom. xi. 17), also of joy and prosperity. The Gentile church is the wild twig "engrafted *contrary to nature*" on the original Jewish olive stock; it marks *supernatural* virtue in the stock that it enables those wild by nature to bear good fruit; ordinarily it is only a superior scion that is grafted on an inferior.

The two witnesses for God (antitypes to Elijah and Moses, Zerubbabel and Joshua, the civil ruler and the priest: Mal. iv. 5, 6; Matt. xvii. 11; Acts iii. 21; Jude 6) are "the two olive trees," channels of the oil (the Holy Spirit in them) feeding the church (Rev. xi. 3, 4; Zech. iv. 11, 12). The wood, fine grained, solid, and yellowish, was used for the cherubim, doors, and posts (1 Kings vi. 23, 31–33). The tree was shaken to get the remnant left after the general gathering (by "beating," Deut. xxiv. 20), Isa. xxiv. 13; image of Israel's "remnant according to the election of grace." The least breeze makes the flowers fall; comp. Job xv. 33, "he shall cast off his flower as the olive," *i.e.* the least blast sweeps away in a moment the sinner's prosperity. The tree poetically is made to cast off its own blossom, to mark that the sinner brings on his own ruin (Isa. iii. 11, Jer. vi. 19). It thrives best in a sunny position. A rocky calcareous subsoil suits it; comp. "oil out of the flinty rock" (Deut. xxxii. 13). The trunk is knotty and gnarled, the bark smooth and ash coloured. Its growth is slow, but it lives very long. The leaves are grey green, not deciduous, suggestive of *tenacious strength*.

Olives, Mount of: *Har-hazzeythim*. E. of Jerusalem (Ezek. xi. 23), separated from it by "the valley of Jehoshaphat" (Zech. xiv. 4). "The mount of the olive grove" (*Elaionos*), Acts i. 12. Arabic *jebel es Zeitun*. In 2 Sam. xv. 30 "the ascent of the olives" (Heb.). "The mount facing Jerusalem" (1 Kings xi. 7); called "the hill of corruption" from Solomon's high places built to Chemosh and Moloch (2 Kings xxiii. 13, 14). The road by which David fled from Absalom across Kedron, and passed through trees to the summit, where was a consecrated spot (an old sanctuary to Elohim, like Bethel) at which he worshipped God (2 Sam. xv. 30, 32). Turning the summit he passed Bahurim (xvi. 5), probably near Bethany, then through a "dry and *weary* (Heb. *hayeephim*) land where no water was," as he says Ps. lxiii. 1, 2 Sam. xvi. 2, 14 (the same Heb.), xvii. 2. In Ps. xlii. he was beyond Jordan; in Ps. lxiii. he is in the wilderness on the near side of Jordan (xv. 28, xvii. 21, 22). Shimei, scrambling along the overhanging hill, flung down the stones and dust of the rough and parched descent.

The range has four hills. Josiah defiled Solomon's idolatrous high places, breaking the "statues," cutting down the groves, and filling their places with men's bones. After the return from Babylon the olive, pine, palm, and myrtle branches for booths at the feast of tabernacles were thence procured (Neh. viii. 15). The ridge runs N. and S., separating the city which lies on its western side from the wilderness reaching from the eastern side of Olivet to the Dead Sea. At the northern extremity the range bends to the W., leaving a mile of level space between it and the city wall; whereas on the E. the mount approaches the wall, separated only by a narrow ravine, Kedron, to which the descent from the Golden gate, or the gate of St. Stephen, is steep, and the ascent from the valley bed up the hill equally so. The northern part, probably Nob, Mizpeh, and Scopus (so called from the *view* it commands of the city), is distinct historically, though geologically a continuation, from "the mount of Olives." So too the "mount of evil counsel" on the S. The Latin Christians call the northern part "Viri Galilæi," being the *presumed* site of the angels' address to the disciples at the ascension, "ye *men of Galilee*," etc. (Acts i. 11.)

Olivet (*Et Tur*), the historical hill so called, separated from Scopus by a depression running across, is a limestone rounded hill, the whole length two miles; the height at the Church of the Ascension on the summit is 2700 ft. above the Mediterranean, Zion is 2537, Moriah (temple area or *Haram*) 2429, the N.W. corner of the city 2581. Thus it is considerably higher than the temple mount, and even than the so called Zion. S. of the mount of ascension, and almost a part of it, stands that of the tombs of the prophets; again, S. of that, the mount of offence. Of the three paths from the valley to the summit the first follows the natural shape of the ground, the line of depression between the central and the northern hill. It was evidently David's route in fleeing. It was also the Lord's route between Bethany and Jerusalem (Luke xix. 28-37), and that whereby the apostles returned to Jerusalem after the ascension. The second path at 50 yards beyond Gethsemane strikes off directly up the steep to the village. The third turns S. to the tombs of the prophets, and then to the village.

The reputed sites at the W. of the central mount are: the tomb of the Virgin, then successively up the hill GETHSEMANE [see], viz. an olive garden, cavern of Christ's prayer and agony, rock where the disciples slept, place of Jesus' capture, spot whence the Virgin saw Stephen stoned, spot where her girdle dropped at her assumption, spot of Jesus' lament over Jerusalem (Luke xix. 41), tombs of the prophets, including Haggai and Zechariah (the Jews say; Matt. xxiii. 29), place of the ascension, and church. On the eastern side, descending from the ascension church to Bethany, are the field of the fruitless figtree, Bethphage, Bethany, Lazarus' house, Lazarus' tomb, stone on which Christ sat when Martha and Mary came to Him. Gethsemane is doubtless authentic. The empress Helena (A.D. 325) was the first who connected the ascension with Olivet (Euseb. Vit. Const. iii. 43, Demonstr. Evang. vi. 18); not that she fixed the precise spot but she erected a memorial ascension church with a glittering cross on this conspicuous site near the cave, the reputed place of Christ's teaching the disciples. The tradition was not an established one till more than 300 years later.

The real place of ascension was Bethany, on the eastern slope, a mile beyond the traditional site (Luke xxiv. 50, 51; Acts i. 6-11). The "sabbath day's journey" (about six furlongs) specified for the information of Gentiles not knowing the locality in Acts i. is from Olivet's *main part and summit* (or from *Kefr et Tur*, Bethphage according to Ganneau: see below), not from the place of actual ascension, Bethany, which is more than twice a sabbath day's journey. So public a spot as the summit, visible for miles from all points, would ill suit the ascension of Him who after the resurrection showed Himself "not unto all the people but to witnesses chosen before of God" (Acts x. 41, 42). The retired and wooded slopes of Bethany on the contrary were the fit scene of that crowning event. "The mount of Olives" is similarly used in a general sense for Bethany (Luke xxi. 37, comp. Matt. xxi. 17, xxvi. 6). "Bethany" does not mean (as Alford says) *the district of Bethany extending to the summit*, but the village alone.

The traditional site of the lamentation over Jerusalem is similarly unreal, for it can only be reached by a walk of hundreds of yards over the breast of the hill, the temple moreover and city being in full view all the time. The real site must have been a point on the road from Bethany where the city bursts into view. The Lord's triumphal entry was not by the steep short path of pedestrians over the summit, but the long easy route round the S. shoulder of the southernmost of the three divisions of Olivet; thence *two views* present themselves in succession; the first of the S.W. part of the city, viz. so called "Zion," the second, after an interval, of the temple buildings, answering to *the two points of the history, the hosannas* and *the weeping of Jesus*. Luke xix. 37, "when He was come nigh, even now at the descent of the mount," etc.; 41-44, "when He was come near He beheld the city and wept over it." On the slope the multitude found the palm branches when going to meet the Lord (John xii. 13).

The catacomb called "the tombs of the prophets," on the hill S. of the central ascension hill and forming part of it with a slight depression between, is probably that cave where according to Eusebius Jesus taught mysteries to His disciples (Stanley, Sinai and Pal., 453).

The mount of offence (*Baten el Hawa*, Arabic, "bag of the wind") is the most southern portion of the range. The road in the hollow between it and the hill of "the tomb of the prophets" is the road from Bethany whereby Christ in triumph entered Jerusalem. The identification of "the hill of offence" with Solomon's "mount of corruption" (1 Kings xi. 7, 2 Kings xxiii. 13) is a late tradition of the 13th century. Stanley makes the northern hill (*Viri Galilæi*) to be "the mount of corruption" (why so called is uncertain in that case) because the three sanctuaries were on the right side, *i.e.* S. of it, viz. on the other three summits. But 2 Kings xxiii. 13 rather means the three high places were on the S. *side* of "the *mount of corruption*," *i.e. the S.* side or else *peak of the mount of Olives*, which from Brocardus' time (13th century) has been called "the mount of offence" from the Vulg. transl. of 2 Kings xxiii. 13. The southern hill is lower and more rugged. The *wady en Nar*, continuing the Kedron valley eastward to the Dead Sea, is the southern boundary of the southern hill. Its bald surface contrasting with the vegetation of the other hills may have suggested the identification of it as the "mount of corruption." On its steep western face is the dilapidated village of *Silwân* [see SILOAM]. On a projecting part of its eastern side, overlooking Christ's triumphal route, are tanks and foundations, supposed by Barclay (City, etc., 66) to be the site of Bethphage; but the discovery of "an almost square block of masonry or rock, covered with paintings," not separated from the porous limestone rock of which it forms a part, on the strip to the N. of this road, shows that in the 11th century Christians identified Bethphage with that site. The block is 4 ft. 3 in. by 3 ft. 6 in., and 3 ft. 10 in. high, and has on the S. side a representation of the raising of Lazarus, on the N. the disciples fetching the ass; the supposition in the 11th century was that this was the stone on which our Saviour rested while the disciples were absent on their Divine errand. Bethphage must have been, as this stone is, not on the road which Jesus was taking, viz. the narrow ridge to the mount of Olives; otherwise He need not have sent disciples if He would have to pass it Himself; He said to them, "Go to the village *over against* you" (Matt. xxi. 2). Ganneau identifies Bethphage with *Kefr et Tur*, "the village of the mount of Olives," where exist ancient remains; he thinks it marked on the E. the sabbath day's journey from Jerusalem (Pal. Expl. Qy. Stat., April 1878).

The notion that the northern hill (Arabic *Karem es Serjad*, "the vineyard of the sportsmen") was the scene of the angels' address to the apostles after the ascension first came into existence in the 16th century. Its first name in 1250 was "Galilee" (Perdiccas in Reland Pal., lii.), either from its having been the lodging place of Galilæans coming up to Jerusalem or from corruption of an ancient name, perhaps Gelilоth, on Benjamin's southern boundary (Josh. xviii. 17). The place of the angels' address was from the 12th to the 16th century more appropriately assigned

to a place in the Church of the Ascension, marked by two columns. Now it is only in the secluded slopes of the northern hill that venerable olives are seen spreading out into a wood; anciently the hills were covered with them. No date palms (from which Bethany took its name) are to be seen for miles. Fig trees are found chiefly on the road side. Titus at the siege stripped the country all round of trees, to construct embankments for his engines.

Rabbi Janna in the Midrash Tehillim (Lightfoot, ii. 39) says that the shechinah or Divine presence, after retiring from Jerusalem, dwelt *three years and a half* on Olivet, to see whether the Jews would repent; but when they would not, retired to its own place. Jesus realized this in His three years' and a half ministry. "The glory of Jehovah went up from the city and stood upon the mountain on its E. side." Its return into the house of Jehovah shall be "from the way of the E., by the gate whose prospect is toward the E." (Ezek. xi. 23, xliii. 2, 4.) "His feet shall stand upon the mount of Olives which is before Jerusalem on the E., and the mount of Olives shall cleave in the midst thereof toward the E. and toward the W., and there shall be a very great valley, and half of the mount shall remove toward the N. and half of it toward the S." The *place* of His departure shall be the place of His return, the *manner* too shall be similar (Acts i. 11). The *direction* shall be "as the lightning cometh out of the E." (Matt. xxiv. 27.) The scene of His agony shall be that of His glory, the earnest of which was His triumphal entry from Olivet (xxi. 1–10). It was His favourite resort (John viii. 1).

Ganneau (Pal. Expl.) identifies Scopus with *Mecharif*, where is a great well. The Mussulmen place little heaps of stones there as the point from which Jerusalem and the Sakhrah mosque are first observed in coming from Nablûs. "Scopus" may comprise the whole chain from Mecharif to Olivet. Conder fixes on a site E. of the great northern road from Jerusalem to Nablûs. Jerusalem is wholly hidden from view until the last ridge is reached, from which the road rapidly descends and passes to the Damascus gate; the grey northern wall and the mosque, etc., here burst on the view at a mile and a half distance, as Josephus describes. Before the ridge is a plateau large enough to afford camping ground for the two Roman legions of Titus, and at the same time hidden from view of the city; it has also the military advantages of being directly upon the line of communication, of being difficult to approach from the front, and having good communication with the flanks and rear. Beyond the ridge, three furlongs to the N., the second camp, the fifth legion, could camp on a large plain stretching towards Tel el Ful, close to the great northern road. The name El Mesharif, or "the look out," Gr. *Scopos*, is still constantly applied to the ridge. Josephus' "seven furlongs" from the centre of the plateau reaches exactly to the large masonry discovered by Major Wilson, and supposed to be *part of the third wall*, proving Jerusalem extended northwards far beyond its present limits. This again discredits the popular site of the Holy Sepulchre.

Olympas. A Christian at Rome (Rom. xvi. 15). The addition, "and all the saints which are with them," implies that each of the five, of whom O. is one, was a centre round whom others gathered for prayer, edification, and good works.

Omar. Son of Eliphaz, Esau's firstborn (Gen. xxxvi. 11–15). Akin to the *Amir* Arabs E. of Jordan, also to *amar* "to speak," and *emir* "a chief."

Omega. Rev. i. 8, "I am the Alpha and the Omega," the first and the last letters. Christ "the Beginning and the Ending" comprises all between. Genesis and Revelation meet in Him. The last presents man and God reconciled in paradise, as the first presented him innocent and in God's favour in paradise. I accomplish *finally* what I *begin* (Phil. i. 6). Always the same. *Before* all the church's foes, Satan, the beast, and the false prophet; and about to be *after* they are no more as a power (Heb. xiii. 8).

Omri=*servant of Jehovah.* **1.** Elah's captain. Besieged Gibbethon in Dan, the siege had some time before been begun by Nadab (1 Kings xv. 27). On Elah's murder at Tirzah by Zimri the army made O. king, 935 B.C. He took Tirzah, and Zimri after a seven days' reign perished in the flames. Half the people desired Tibni (1 Kings xvi. 15–27), who according to LXX. was helped by his brother Joram, but died defeated. The civil war was of four years' duration. In 931 O. began his sole reign. Six years he reigned at the beautiful Tirzah (S. of Sol. vi. 4). But having proved its inability to resist a siege, he bought for two silver talents from Shemer the hill Shomron or Samaria, six miles from the old capital, Shechem, and distinguished for strength, beauty, and fertility. Here he reigned six years more, and died 919. Determined and unscrupulous he "walked in Jeroboam's sin of the calf worship, provoking Jehovah God of Israel to anger with vanities." His "might which he showed" was celebrated in the royal chronicles. To strengthen his dynasty he allied himself to Benhadad I. of Damascus, surrendering cities as the price of the alliance (1 Kings xx. 34), including Ramoth Gilead (xxii. 3). [See AHAB.] For the same end his son Ahab married the Sidonian king Ethbaal's daughter Jezebel, which issued in the introduction of Baal worship into Israel. Comp. Mic. vi. 16, "the *statutes* (a firmly established system) of O." His vigour secured the permanence of his dynasty for four reigns, till God by Jehu overthrew it for its guilt.

Beth Omri, "the house of O.," is the regular designation for Samaria in Assyrian monuments, thus confirming 1 Kings xvi. 24. In the black obelisk even Jehu as king of Israel is called "son of O." In the Dibon stone Mesha records that O. subjected and oppressed Moab till Mesha delivered his country. This agrees with the Heb. date for O., and with the "might" attributed to him (1 Kings xvi. 27).

2. 1 Chron. vii. 8. **3.** 1 Chron. ix. 4. **4.** 1 Chron. xxvii. 18.

On. Son of Peleth, chief of Reuben; took part with Korah, Dathan, etc., against Moses (Num. xvi. 1). As his name is not repeated he probably renounced the conspiracy. The rabbins say his wife saved him.

On. Heliopolis in LXX. Beth Shemesh (house of the sun) in Jer. xliii. 13. "Nebuchadnezzar shall break the standing images of Beth Shemesh in Egypt." The "standing images" may mean "obelisks," for which the On sun temple was famed; they stood before the temple gates. "The houses of the gods shall he burn with fire." Shu the god of light, Tafnet the fire goddess, and Ra the sun god, could not save their own dwellings from the element which they were thought to rule! E. of the Pelusiac branch of the Nile, 30 miles N.E. of Memphis, Ephraem Syrus says the statue rose 60 cubits high, the base 10, above was a mitre 1008 lbs. weight. The obelisk of red granite there now is 68 ft. high above the pedestal, the oldest and one of the finest in Egypt. It was part of the temple of the sun; its sculptured dedication is by Osirtasin I. of the 12th dynasty. Josephus (Ant x. 9, § 7) says Nebuchadnezzar, the fifth year after Jerusalem's fall, left the siege of Tyre to march against Egypt. [See HOPHRA.] Ezekiel (xxx. 17) calls it Aven; perhaps a play on the name, meaning *vanity*, because of its idolatry. Re-Athom is the Egyptian hieroglyphical designation, the sun (Ra) the father of the gods, as Adam or *Athom* was of mankind. Manetho says Mnevis the bull was first worshipped here under the second king of the second dynasty. Atum is represented as "the setting sun," the "sun of the nether world" (Gen. xli. 45, 50). In Isa. xix. 18, "five cities in Egypt shall speak the language of Canaan, and swear to the Lord of hosts; one shall be called the city of destruction" (Ha-Heres). Onias who fled into Egypt, in disappointment at not getting the highpriesthood, and rose to rank under Ptolemy Philometor, read "city of the sun" (Ha-Cheres). He persuaded Philometor to let him build a temple (149 B.C.) at Leontopolis in the prefecture (nome) of Heliopolis, on the ground that it would induce Jews to reside there, and that Isaiah almost 600 years before foretold the site. "City of destruction," if referring to this temple, will mean censure of it, as violating God's law that sanctioned only the one temple at Jerusalem. Gesenius transl. "city of *deliverance*," God "sending them a saviour" to "deliver them because of the oppressors" (ver. 20). [See IR-HAHERES.] *Ha-ra* is the Egyptian sacred name, "abode of *the sun*"; AN is the Egyptian common name; Cyril of Alexandria says On means "the sun"; the hieroglyphic *uben*, akin to *aven*, means *shining*. Reputed

the oldest capital in Egypt, it and Memphis are mentioned in very early inscriptions as the two seats of justice; Thebes is added in hieroglyphics of the 18th dynasty; "the three seats of justice of both Egypts." Under the Greek rulers, On, Memphis, and Thebes sent forth ten justices to the surrounding districts. *Shu*, son of *Atum*, and *Tafnet* his daughter, were worshipped, as well as Ra to whom Mnevis was sacred, also Bennu the phœnix, represented by a living bird of the crane kind; the rising from its ashes indicated symbolically a recommencing *cycle* of time. On was famed for learning. It was the ecclesiastical metropolis of Lower Egypt, where the Greek historians and philosophers obtained their information about Egypt. Plato studied under its priests. [See JOSEPH.] Tradition makes On the place visited by Joseph, Mary, and our Lord, and a sycamore is shown under which they rested in their flight (Hos. xi. 1, Matt. ii. 15). LXX. add On to the cities which Israel built, *i.e. fortified*, for the Egyptians (Exod. i. 11).

Onam. **1.** Gen. xxxvi. 23. **2.** 1 Chron. ii. 26, 28.

Onan. Judah's second son by the Canaanitess, daughter of Shua (Gen. xxxviii. 4). Slain by Jehovah for the unnatural means which he took to have no issue by his brother Er's widow, whom he had married according to the custom, to perpetuate the race (xxxviii. 4–9).

Onesimus = *profitable*. Philemon's runaway slave, of Colosse (Col. iv. 9, "one of you"), in whose behalf Paul wrote the epistle to Philemon: 10–16. Slaves were numerous in Phrygia, whence Paul dwells on the relative duties of masters and slaves (Col. iii. 22, iv. 1). Paul's "son in the faith," begotten spiritually whilst Paul was a prisoner at Rome, where O. hoped to escape detection amidst its vast population. O. doubtless had heard the gospel before going to Rome, in Philemon's household, for at Paul's third missionary tour (Acts xviii. 23) there were in Phrygia believers. Once *unprofitable*, by conversion O. became really what his name implies, "profitable" to his master, to Paul, and to the church of God; "the faithful and beloved brother" of the apostle and of his master; godliness is profitable for both worlds, and makes men so (1 Tim. iv. 8). Sent with Tychicus his safeguard, and put under the spiritual protection of the whole Colossian church and of Philemon. He probably had defrauded his master, as well as run away (ver. 18); Paul offered to make good the loss. The Apostolic Canons (lxxiii.) make him to have been emancipated by Philemon. The Apostolic Constitutions (vii. 46) make him to have been consecrated bishop of Berea by Paul, and martyred at Rome. Ignatius (Ep. ad Ephes. i.) makes an Onesimus bishop of the Ephesians.

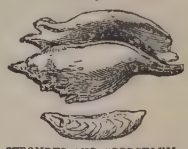
Instead of violently convulsing society by stirring up slaves against their masters, Christianity introduces *love*, a principle sure to undermine slavery at last; "by christianizing the master, Christianity enfranchises the slave" (Wordsworth). O. so endeared himself to Paul by Christian sympathy and by personal services that he calls him "mine own bowels," *i.e.* vitals: he bore for him a parent's intense affection for a child. Paul would gladly have kept him to minister to him, but delicate regard to Philemon's rights, and self denying love, made him waive his claims on Philemon and O. (Philem. 13, 14, 19.) O. "was parted" from his master "for a season" to become his "for ever" in Christian bonds. In ver. 20 he plays again on the name, "let me have profit (Gr. *onaimēn*) of thee in the Lord," "refresh my bowels," *i.e.* gratify my feelings by granting this.

Onesiphorus. 2 Tim. i. 16–18, iv. 19: "the Lord give mercy unto the house of O. (as O. showed *mercy*), for he oft refreshed me and was not ashamed of my chain (comp. Matt. xxv. 36, 45), but when he was in Rome he sought me out very diligently and found me. The Lord grant unto him that he may *find* mercy (as he *found* me) of the Lord in that day; and in how many things he ministered unto me at Ephesus thou knowest very well." "Salute the household of O." (2 Tim. iv. 19.) Absence from Ephesus probably is the cause of the expression; he had not yet returned from his visit to Rome. If the *master* were dead the *household* would not be called after his name. A good man's household shares in his blessing from God as in his deeds for God. Nowhere does Paul use prayers for the dead; O. therefore was not dead. "The household of Stephanas" does not exclude "Stephanas" (1 Cor. i. 16, xvi. 17); so "the household of O." does not necessarily exclude O.

Onions. Hasselquist (Travels, 290) says "they are in Egypt sweet, not nauseous and strong as in other countries. . . . They eat them roasted, cut into four pieces, with roasted bits of meat (the Turkish *kekab*); and with this dish they are so delighted that they wish they may enjoy it in paradise." This gives point to Israel's regrets (Num. xi. 5). They were the staple food of the labourers on the pyramids (Herodotus, ii. 125). They contain nitrogen largely, and are considered equivalent in nutriment to four times their weight of any other vegetable. In warm countries they grow to the size of a large orange.

Ono. A town of Benjamin (1 Chron. viii. 12). The men of Lod, Hadid, and Ono, 721 in number, returned from Babylon (Neh. vii. 37). Its plain is mentioned (vi. 2); identified by some with "the valley of craftsmen" (xi. 35). *Kefr Ana* and *Ania* are suggested as representing O.; but there are objections to both.

Onycha. An ingredient of the anointing unguent (Exod. xxx. 34). *Shecheeleth* means lit. *a shell* or *scale*, the horny cap of a shell. The operculum or cover of the *strombus* or wing shell, which abounds in the Red Sea, is employed in compounding perfume, and was the medicine named *blatta Byzantina* or *unguis odoratus* in the middle ages. Pliny (H. N. xxxii. 46) and Dioscorides (Mat. Med. ii. 11) mention a shell, *onyx*, "both a perfume and a medicine"; "odorous because the shell fish feed on the nard, and collected when the heat dries up the marshes; the best kind is from the Red Sea, whitish and shining; the Babylonian is darker and smaller; both have a sweet odour when burnt, like castoreum." The *onyx* "nail" refers to



STROMBUS AND OPERCULUM.

the *clawlike* shape of the operculum of the *strombus* genus; the Arabs call this mollusc "devil's claw." Shell fish were unclean; hence Gosse conjectures *a gum resin*.

Onyx: *shoham*. Found in the land of Havilah (Gen. ii. 12). Onyx means "nail"; then *the agate*, resembling in colour a man's nail. Two onyx stones, with six names of Israel's tribes engraven on each, were on the highpriest's shoulders as "stones of memorial unto Israel" (Exod. xxviii. 9–12). The onyx was the second stone in the fourth row on his breastplate (ver. 20). Josephus (Ant. iii. 7, § 5) calls the shoulder stones "sard-onyxes" (compounded of *sard* or chalcedony and onyx, deep red and milkwhite layers alternating). David's onyxes "prepared for the house of his God" (1 Chron. xxix. 2) probably came from Tyre (Ezek. xxviii. 13). Tyre's king, like the highpriest with his precious stones, was the type of humanity in its unfallen perfection in Eden; antichrist will usurp the Divine King Priest's office (Zech. vi. 13; comp. Acts xii. 21–23). Job (xxviii. 16) calls it "precious," but not so much so as "wisdom," priceless in worth. The Arabian sardonyxes have a black ground colour, *sachma* is Arabic "blackness"; opaque white covers black or blue strata. *Saham* in Arabic means *to be pale*; whence Gesenius derives *shoham*. The kinds of onyx and sardonyx vary so as to answer to either derivation. The onyx has two strata, the sardonyx has three.

Ophel. Heb. "*the* Ophel," *i.e.* the *swelling* declivity by which the temple hill slopes off on its southern side as a long round narrow promontory between the mouth of the Tyropœon central valley of the city and the Kedron valley of Jehoshaphat. On its eastern side is the fount of the Virgin; at the bottom is the lower outlet of the same spring, the pool of Siloam. Here was the "great tower" (Eder? Heb. Mic. iv. 8) and the Levites' residence. It was near the water gate (Neh. iii. 26, 27, xi. 21). Jotham "built much on the wall of O." Manasseh "compassed about O." (2 Chron. xxvii. 3, xxxiii. 14); on the Ophla, as Josephus calls it (see B. J. v. 4, § 2; 6, § 1, 3). For "the forts" (Isa.

xxxii. 14) transl. O. "the mound." James *the Less* was called *Oblias*, explained "bulwark of the people" (Hegesippus, in Euseb. H. E. ii. 23), perhaps originally Ophli-am, from *Ophel*. He was martyred by being thrown from the temple pinnacle near the boundary of O.

Ophir. Gen. x. 29. Placed between Sheba and Havilah, O. must be in Arabia. Arrian in the Periplus calls Aphar metropolis of the Sabeans. Ptolemy calls it Sapphara, now Zaphar. Eleventh of Joktan's sons. Gesenius explains O., if Semitic, "fruitful region." The Himyaritic *ofir* means *red*. The *Mahra* people call their country "the ofir country" and the Red Sea *Bahr Ofir*. *Aphar* means *dust*. In 1 Kings ix. 26-28, x. 11, Solomon's navy on the Red Sea fetched from O. gold and almug trees; and in x. 22, once in three years (which included the stay in O. as well as the long coasting voyage) Tarshish ships (*i.e.* like our term for *far voyaging ships*, "Indiamen") brought "gold, silver, ivory, apes, and peacocks." Mauch, an African traveller, found in lat. 20 deg. 15 min. S., long. 26 deg. 30 min. E., ruins resembling Solomon's temple, which he connects with O. The gold of western Asia was anciently obtained principally from Arabia. Saba in the south-western part of Yemen is the only other place for gold besides O. mentioned in Scripture (Isa. lx. 6). Strabo, xvi. 777, 778, 784, Diodorus Siculus, ii. 50, iii. 44, describe Arabia as rich in gold. No gold is now found there; whether it has been exhausted as in Spain, or we know not the interior sufficiently to be sure there is no gold left. [See PARAN.] The *al* in *almug* or *algum* is Arabic article "the," and *mica* is "sandalwood" (Gesenius), so that that wood must have come to the Hebrews through Arabic merchants. But Lassen derives it from Sanskrit *valgu* or *valgum*, "sandalwood." The wares and animals, from India or Africa, if such was their source (as the Sanskrit, Tamil, and Malay origin of the words *ivory*, *peacocks*, and *apes* respectively implies), came through Arabia. O. probably therefore was the entrepot there. In Palestine and Tyre the articles even of India and Africa would be designated from *O.*, from which they more immediately came. The indigo used in Egyptian dyeing from of old must have come from *India*; muslins of Indian origin are found with the mummies; Josephus (Ant. viii. 6, §4) connects O. with India (Malacca, so Sir J. E. Tennant); Chinese porcelain vases have been found in the tombs of kings of the 18th dynasty, *i.e. before* 1476 B.C. Gold of O. was proverbial for fineness (Ps. xlv. 9; Job xxviii. 16, xxii. 24; Isa. xiii. 12; 1 Chron. xxix. 4; 1 Kings xxii. 48). The Ishmaelites abounded in gold: Num. xxxi. 22; Jud. viii. 24-26; Ps. lxxii. 15 "gold of Sheba (Arabia)." Agatharchides in the second century B.C. (in Photius 250, and Hudson's Geograph. Minores, i. 60), living in Egypt, and guardian to a Ptolemy in his minority and so familiar with the commerce between Egypt and Arabia, attests that gold was found in Arabia. Two of his statements have been confirmed: (1) that there were gold mines in Egypt, Linant and Bonomi found them in the Bisharee desert (Wilkinson, Anc. Egypt. ix.); (2) that there were large gold nuggets.

Ophni. A town in the N.E. of Benjamin (Josh. xviii. 24). Possibly founded by a non Israelite tribe. The Gophna of Josephus, said to be only second in importance to Jerusalem (B. J. iii. 3, § 5; Ant. xiv. 11, § 2, xii. 2). Now *Jufna*, 2½ miles N.W. of Bethel.

Ophrah. **1.** In Benjamin (Josh. xviii. 23, 1 Sam. xiii. 17). Jerome makes it five miles E. of Bethel. Probably the same as EPHRON, EPHRAIM [see]. Taiyibeh is now on its site. **2.** O. of the Abiezrites, Gideon's place of birth (Jud. vi. 11, 24, viii. 32, ix. 5), residence, and burial. He put the ephod here which he had adorned with the Midianites' gold, and to it all Israel resorted in pilgrimage for worship, a spiritual "whoring" (viii. 27). In Manasseh, not far from Shechem (ix. 1, 5). Now *Erfai* (Van de Velde); Erafa (Schwartz). Epher a head of Manasseh probably gave the name (1 Chron. v. 24), migrating thither with Abiezer and Shechem (Num. xxvi. 30, Josh. xvii. 2). **3.** 1 Chron. iv. 14, "Meonothai begat (or else *founded*) O." of Judah.

Oracles. (1) Divine utterances, as those by Urim and Thummim and the ephod of the highpriest: 1 Sam. xxiii. 9, xxx. 7, 8. (2) The place where they were given (2 Sam. xvi. 23, 1 Kings vi. 16), "the most holy place." In the N. T. the Spirit-inspired Scriptures (Rom. iii. 2, Heb. v. 12, 1 Pet. iv. 11) of the O. T. are so called. Others transl., "let him speak as (becomes one speaking) oracles of God," which designates the N. T. *words* (afterwards *written*) of inspired men by the same term as was applied to the O. T. Scriptures; in the Gr. there is no article. The heathen "oracles" ceased when Christianity supplanted paganism. Paul's casting out "the spirit of pithon" (*divination*) implies that the ancient oracles were not always imposture, but were sometimes energized by Satanic powers (Acts xvi. 16).

Orator. (1) Isa. iii. 3, "the eloquent orator"; rather as Vulg., "skilled in whispering," *i.e. incantation* (Ps. lviii. 5), *lachash*. (2) Tertullus, the Jewish accusers' advocate against Paul (Acts xxiv. 1). Paul as a Roman citizen was tried with Roman judicial forms (xxv. 9, 10), the Roman lawyer pleading in Latin, as Norman French was formerly the language of law proceedings in England in Norman times.

Oreb=*raven*. Prince of Midian defeated by Gideon (Jud. vii. 25, viii. 3). His name, as Zeeb (=*wolf*), indicates a fierce and ravenous warrior. Slain upon the rock Oreb in the pursuit after the battle, by the men of Ephraim, who intercepted and slew with great slaughter the Midianites after the Jordan fords. This second part of the victory is celebrated Ps. lxxxiii. 11-14, Isa. x. 26, "according to the slaughter of Midian at the rock of Oreb." Oreb and Zeeb were the *prince generals* of Midian. Zebah and Zalmunna were their *kings* (Jud. viii. 5, 10, 12, 18, 21). "Make them like a wheel, as the stubble before the wind, as the fire burneth a wood, and as the flame setteth the mountain on fire." The Arabic imprecation illustrates this, "may you be whirled as the *'akkûb* before the wind, until you are caught in the thorns or plunged in the sea!" Thomson describes the wild artichoke when dry thus swept before the wind. The chaff from the exposed threshing floor, and the rapidly sweeping flame on a wooded hill in hot countries, are equally expressive images.

Oreb, rock of=*raven's cliff*. The scene of Midian's slaughter by Ephraim (Jud. vii. 25, viii. 1; Isa. x. 26). E. of Jordan. *Orbo* near Bethshean may represent it. Conder identifies it with a sharp conical peak, 'Ash el Ghorab, "raven's nest." Tuwayl el Diab, a wady and mound, answering to the Press of Zeeb, "the wolf," stands two miles N.W. of 'Ash el Ghorab. If for "ravens" we understand the men of Oreb to have fled Elijah, 'Ash el Ghorab is close to wady Kelt, the traditional Cherith.

Oren. 1 Chron. ii. 25.

Organ: *'ugab* from *'agab* "to blow." [See MUSIC.] A *wind* instrument, a perforated pipe. Pandean pipe or syrinx (still a pastoral instrument in Syria) as distinguished from the HARP, *stringed* instruments (Gen. iv. 21; Job xxi. 12, xxx. 31; Ps. cl. 4).

SYRIAN PIPE PLAYER.

Orion. The constellation (Job ix. 9, xxxviii. 31, 32; Amos v. 8). *Kesil*, "a fool" or "wicked one." The Arabs represent O. as a mighty man, the Assyrian NIMROD [see], who rebelled presumptuously against Jehovah, and was chained to the sky as a punishment; for its rising is at the stormy season. Sabaism or worship of the heavenly hosts and hero worship were blended in his person. The three bright stars which form O.'s girdle never change their relative positions. "Canst thou loose the bands of O.?" is God's challenge to self sufficient man; *i.e.*, canst thou loose the bonds by which he is chained to the sky? The language is adapted to the current conceptions (just as we use the mythological names of constellations without adopting the myths), but with this significant difference that whereas those heathen nations represented O. glorified in the sky the Hebrews view him as a chained rebel, not with *belt*, but in "*bands*." O. is visible longer and is 17° higher in the Syrian sky than in ours. Rabbis Isaac, Israel, and Jonah identified Heb. *Kesil* with Arabic *Sohail*, Sirius, or Canopus.

Ornament. [See DRESS, EARRINGS, NOSE JEWEL, ANKLET, FOREHEAD.] S. of Sol. i. 10, 11: "thy cheeks are comely with *rows*" (of pearls), *torim*, alluding to *torah* the law (Ezek. xvi. 11). Jehovah adorns His bride with His ordinances (Prov. i. 8, 9). Transl. S. of Sol. vii. 1, "the rounding

(graceful curve) of thy thighs is like (the rounding of) the knobs of a necklace."

Ornan = ARAUNAH [see]. The variety of forms of the name indicate a non-Israelite.

Orpah. [See NAOMI, BOAZ.] Wife of CHILION [see]. On her husband's death accompanied Naomi toward Bethlehem a short distance, but in spite of professions of attachment and tears she went back to "her people and her gods," and lost the golden opportunity which Ruth embraced of having Israel's God for her God. "O. kissed her mother in law, but Ruth clave unto her" (Ruth i. 14, comp. Prov. xvii. 17, xviii. 24; comp. Demas, 2 Tim. iv. 10). Orpah's name is now dishonoured, and her seed if she had any is consigned to oblivion. Ruth's Seed, Jesus Christ, is the name at which every knee shall bow.

Oshea, or **Hosea.** JOSHUA'S [see] original name (Num. xiii. 8). His faith, in contrast to the unbelieving spies, procured for him the addition of Jehovah's name to his own (xiv. 6-10, Deut. xxxii. 44), meaning JAH *his salvation.*

Ospray: *ozniyyah* (Lev. xi. 13, Deut. xiv. 12). The sea eagle or fish hawk, *Pandion haliaetus* LXX. Or the short toed eagle that feeds upon reptiles. The ossifrage, *peres,* means "the bone breaker," the lamergeyer, *Gypaetus* (*eagle and vulture* combined) *barbatus,* "the bearded vulture." *Ospray* is a corruption of *ossifrage.* It flies in easy curving lines, and then pounces perpendicularly with unerring aim on a fish.

CIRCAETUS GALLICUS.

Ossifrage. [See OSPRAY.] The most powerful bird of prey in our hemisphere. He pushes kids, lambs, hares, calves, and even men off the rocks, and takes the bones of animals high up in the air, and lets them fall on stones to crack them and render them more digestible. The vulture proper has a bald head and neck, a provision against the dirting of the feathers of birds which plunge the head into putrefying carcases. But the ossifrage has head and neck feathered and a beard of black hair under the beak. The plumage of the head and neck is dirty white, with a black stripe through the eye; the back, wings, and tail brown, the under parts fawn coloured.

Ostrich. So transl. for "owl" (Lev. xi. 16), *bath haya-anah,* "daughter of greediness" or "of wailing." Isa. xxxiv. 13 transl. "a dwelling for ostriches," not "a court for owls" (xliii. 20 marg.). Feminine to express *the species.* Some Arabs eat the flesh. It will swallow almost any substance, iron, stone, etc., to assist the triturating action of the gizzard. The date stone, the hardest of vegetable substances, is its favourite food. Its cry resemble the lion's, so that Hottentots mistake it. Dr. Livingstone could only distinguish them by the fact that the ostrich roars by day, the lion by night. Rosenmüller makes the derivation "daughter of the desert." Mic. i. 8,

Job xxx. 29: "I am a companion to ostriches" (not "owls"), living among solitudes. In Lam. iv. 3, *yeenim,* "cruel like the ostriches in the wilderness." *Renanim,* Job xxxix. 13, "peacocks." Rather "the ostrich hen" lit. "cries," referring to its dismal night cries, as in xxx. 29. Transl. "the wing of the ostrich hen vibrates joyously. Is it like the quill and feathers of the pious bird (the stork)? (surely not.)" The quivering wing characterizes the ostrich in full course. Its white and black feathers in the wing and tail are like the stork's; but, unlike that bird the symbol of parental love, it deserts its young. If the "peacock" (which has a distinct name, *tukiim*) had been meant, the *tail,* its chief beauty, not the *wings,* would have been mentioned. Ostriches are polygamous. The hens lay their eggs promiscuously in one nest, a mere hole scratched in the sand, and cover them a foot deep with sand. The parent birds by turn incubate during the night, but leave them by day to the sun's heat in *tropical countries.* Hence arose the notion of her want of parental love: "which leaveth her eggs in the earth, and warmeth them in dust." But in non-tropical countries the female incubates by day, the male taking his turn by night. They there watch the eggs so carefully that they will even kill jackals in their defence. Moreover, she lays some of her eggs on the surface round the nest; these seem forsaken; "she forgetteth that the foot may crush them, or that the wild beasts may break them." Really they are for the nutriment of the young birds. It is a shy bird. The only stupidity in the ostrich which at all warrants the Arab designation "the stupid bird" is its swallowing at times substances which prove fatal to it, for instance, hot bullets, according to Dr. Shaw (Travels, ii. 345); also its never swerving from the course it once adopts, so that hunters often kill it by taking a cross cut, to which it only runs the faster. Livingstone calculates its stride at 12 ft. on an average, and 30 strides in every 10 seconds, *i.e.* 26 miles an hour. "She is hardened against her young ones as though they were not hers," *i.e.* to man she *seems* (Scripture uses phenomenal language, not thereby asserting the scientific accuracy of it) as if she neglected her young; but she is guided by a sure instinct from God, as much as animals whose instincts seem at first sight more provident. On a slight noise she forsakes her eggs, as if hardened towards her young; but really it is a mark of sagacity, since her capture might be the only result of returning. "Her labour (in producing eggs) is in vain, (yet she is) without fear," unlike other birds who, if one and another egg be removed, will go on laying till the full number is made up. "Because God hath deprived her of wisdom," etc.: the argument is, her very seeming want of wisdom is not without wise design of God, just as in the saint's trials, which seem so unreasonable to Job, there lies hid a wise design. Her excellencies, notwithstanding her seeming deficiencies, are next enumerated; "she (proudly) lifteth up herself on high (Gesenius, '*she lasheth herself*' up to the course by flapping her wings), she scorneth the horse." The largest and swiftest of cursorial animals. The strength is immense, the wings are not used for flying, but are spread "quivering" (see above) as sails before the wind, and serve also as oars. The long white plumes in the wing and tail come to us from Barbary; the general plumage is black, the head and neck naked. The height is upwards of eight feet. Zoologically it approaches the mammalian type. Its habitat is the desert here and there, from the Sahara to the Cape, and in the Euphratean plains (Isa. xiii. 21 marg.).

Othni. From *othen,* obsolete for "lion." 1 Chron. xxvi. 6-8.

Othniel=*lion of God.* 1 Chron. iv. 13. Son of KENAZ [see, on his relation to Caleb or "the Kenizzite"]. Caleb's younger brother (Josh. xv. 17; Jud. i. 13, iii. 9). First of the judges. Took Kirjath Sepher, or Debir, in the mountainous region of Hebron in Judah (Josh. xiv. 12-14), and received ACHSAH [see] his wife as the prize. Van de Velde believes "the upper and nether springs" which she got to be a spring rising on a hill N. of wady Dilbeh (two hours S.W. of Hebron), and brought down by aqueduct to the foot of the hill. [But see DEBIR.] O. delivered Israel from CHUSHAN RISHATHAIM [see], and gave "the land rest 40 years." He had a son Hathath (1 Chron. iv. 13, 14), "and MEONOTHAI" [see]. In Jud. iii. 11 it is not asserted O. lived to the end of the 40 years, which would make his life unduly long as brother of Caleb; but simply, *he died after restoring rest to the land.* It was in answer to Israel's cry that Jehovah raised up O. as their "saviour" (Ps. cvii. 13-19, l. 15). "The Spirit of Jehovah" came upon his human spirit, enabling him to accomplish what his natural strength could not. "He judged Israel (not merely settling their internal disputes in justice as civil judge, but restoring their *right* in relation to their foreign oppressor, for it is added), and went out to war." "Judging" means lastly restoring Israel to its right attitude toward Jehovah, putting down idolatry (Jud. ii. 18, 19; vi. 25-32). All this needed the sevenfold "spirit of wisdom and understanding," etc. (Isa. xi. 2, 3.)

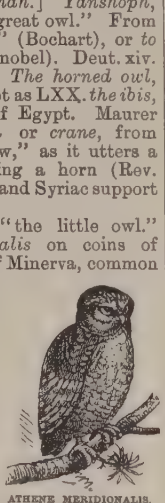
Oven: *tannur.* Fixed or portable. The fixed in towns. The portable consists of a large clay jar, three feet high, widening towards the bottom, with a hole to extract the ashes.

Sometimes there was an erection of clay in the form of a jar, built on the house floor. Every house had one (Exod. viii. 3); only in a famine did one suffice for several families (Lev. xxvi. 26). The heating fuel was dry grass and twigs (Matt. vi. 30: "grass, which to-day is, to-morrow is cast into the oven"). The loaves were placed inside, and thin cakes outside of it. Image of consuming vengeance (Mal. iv. 1). Ps. xxi. 9: "Thou shalt make them as a fiery oven in the time of Thine anger . . . burning with Thy hot wrath in the day of the Lord." Hos. vii. 4, 7: "they are all adulterers, as an oven heated by (Heb. *burning from*) the baker," *i.e.* the fire burns of itself, even after the baker has ceased to feed it with fuel. "Who ceaseth from raising (rather *from heating it, mee'ir*) after he hath kneaded the dough until it be leavened:" he omits to feed it only during the short time of the fermentation of the bread. So their lusts were on fire even in the short respite that Satan gives, till his leaven has worked. 2 Pet. ii. 14, "cannot cease from sin."

EGYPTIAN OVEN.

Owl. [See OSTRICH, the true rendering of *bath hay'anah.*] *Yanshoph*, Lev. xi. 17, "the great owl." From a root, "twilight" (Bochart), or *to puff the breath* (Knobel). Deut. xiv. 16, Isa. xxxiv. 11. *The horned owl, Bubo maximus*, not as LXX. *the ibis*, the sacred bird of Egypt. Maurer thinks *the heron* or *crane*, from *nashaph* "to blow," as it utters a sound like blowing a horn (Rev. xviii. 2). Chaldee and Syriac support "owl."

Kos, Lev. xi. 17, "the little owl." *Athene meridionalis* on coins of Athens, emblem of Minerva, common in Syria; grave, but not heavy. Ps. cii. 6, "I am like an owl *in a ruin*" (Syriac and Arab. versions), expressing his loneliness, surrounded by foes, with none to befriend. The Arabs call the owl "mother of ruins," *um elcharab*. The Heb. means *a cup*, perhaps alluding to its concave face, the eye at the bottom, the feathers radiating on each side of the beak outwards; this appears especially in the *Otus vulgaris*, the long-eared owl.


ATHENE MERIDIONALIS.

Kippoz. Isa. xxxiv. 15, "the great owl." But Gesenius "the arrow snake," or "the darting tree serpent"; akin to the Arabic *kipphaz*. The context favours "owl"; for "gather under her shadow" applies best to a mother *bird* fostering her young under her wings. LXX., Chaldee, Arabic, Syriac, Vulg. read *kippod*, "hedgehog." The *great eagle owl* is one of the largest birds of prey; with dark plumage, and enormous head, from which glare out two great eyes.

Lilith. Isa. xxxiv. 14, "screech owl"; from *layil* "the night." Irby and Mangles state as to Petra of Edom "the screaming of hawks, eagles, and owls, soaring above our heads, annoyed at any one approaching their lonely habitation, added much to the singularity of the scene." The *Strix flammea*, "the barn owl"; shrieking in the quietude of the night, it appals the startled hearer with its unearthly sounds.

Ox. [See BULL.] The law prohibiting the slaughter of clean beasts in the wilderness, except before the tabernacle, at once kept Israel from idolatry and tended to preserve their herds. During the 40 years oxen and sheep were seldom killed for food, whence arose their lustings after *flesh* (Lev. xvii. 1-6).

Ozem. 1. 1 Chron. ii. 15. 2. 1 Chron. ii. 25.

Ozias. Uzziah. Matt. i. 8, 9.

Ozni. Num. xxvi. 16. EZBON: Gen. xlvi. 16.

P

Paarai. The Arbite (*i.e. of Arab*, in the mountains of Judah; Josh. xv. 52): 2 Sam. xxiii. 35. "Naarai son of Ezbai" in 1 Chron. xi. 37, which Kennicott (Diss. 209-211) thinks the true reading.

Padan Aram. "The flat land of Aram," contrasted with the more mountainous region of the N. and N.E. of Mesopotamia (Hos. xii. 12), "the field (*sedeh*) of Aram" (Gen. xxv. 20), the same as Aram Naharaim, "Aram of the two rivers," or MESOPOTAMIA [see] (xxiv. 10). Aram expresses the *highland* of Syria, contrasted with the *lowland* of Canaan. The land between Tigris and Euphrates is a vast flat, except where the Sinjar range intersects it. The home of Rebekah, Laban, etc.

Padon. Ezra ii. 44.

Pagiel. Num. i. 13.

Pahath Moab=*governor of Moab*. Head of a chief house of Judah. Their high rank appears from their being fourth in the two lists (Ezra ii. 6, Neh. vii. 11). Their chief signed *second* among the lay princes (x. 14). Pahath Moab was probably a family of the Shilonites or sons of Shelah of Judah "who anciently had the dominion in Moab" (1 Chron. iv. 22; comp. 14 with ii. 54, Joab). This gives some clue to Elimelech's migration to Moab (Ruth i.). Ophrah (1 Chron. iv. 14) is akin to Orpah (Ruth i. 4). The most numerous family (2818) in the lists, except the Benjamite house of Senaah (Neh. vii. 38). Hence they repair *two* portions of the wall (iii. 11, 23). As the Benjamites and Shilonites are together in 1 Chron. ix. 5-7, Neh. xi. 5-7, so Benjamin and Hashub of Pahath Moab are together in iii. 23.

Palace. *Solomon's palace* is illustrated by those of Nineveh and Persepolis lately discovered. The great hall of state was "the house of the forest of [pillars of cedar of] Lebanon," 150 ft. long (100 cubits) by 75 broad (1 Kings vii. 2). There were "four rows of cedar pillars with cedar beams upon the pillars. It was covered with cedar above upon the beams, that lay on 45 pillars, 15 in a row." *Three* rows stood free, the *fourth* was built into the outer wall (Josephus, Ant. vii. 5, § 2, xi. 5). "There were windows in three rows, and light against light in three ranks"; viz. clerestory windows. The throne was in the centre of the longer side.

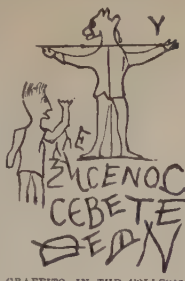
The porch of judgment, 75 ft. square, was opposite the centre of the longer side of the great hall (Josephus, Ant. vii. 5, § 1): 2 Kings vii. 7. The position of a like hall at Persepolis is the same.

The porch of pillars, 75 ft. by 45 ft. (50 by 30 cubits): 1 Kings vii. 6. The ordinary place for the king to receive visitors and to transact business. Behind was the inner court (1 Kings vii. 8) with gardens, fountains, and cloisters, and courts for residence of attendants and guards, and for the 300 women of the harem. On the side of the great court opposite the inner court was the palace of Pharaoh's daughter. "The foundation" (1 Kings vii. 10) was an artificial platform of masonry, as at Sennacherib's palace at Koyunjik and at Baalbek, some stones being 60 ft. long. The halls of the palace were wainscoted with three tiers of polished stone, surmounted by a fourth, elaborately carved with leaves and flowers (1 Kings vii. 12). Above this the walls had plaster with coloured arabesque. At Nineveh, on the eight feet high alabaster wainscoting were sculptured men and animals (Ezek. xxiii. 14), whereas the second commandment restrained the Jews from such representations. But colouring was used freely for decoration (Jer. xxii. 14).

"The palace" in Phil. i. 13 is the barrack of the Prætorian guards attached to Nero's palace on the Palatine hill at Rome. So "Cæsar's household" is mentioned (iv. 22). The emperor was "prætor" or commander in chief; so the barrack of his body guard was the "prætorium." The "*all* the prætorium" implies that the *whole* camp, whether inside or outside the city, is included. The camp of the Prætorians, who became virtual masters of the empire, was outside the Viminal gate. Paul was now no longer "in his own hired house" chained to a soldier, by command (probably) of Burrus, one of the two prefects of the prætorium (Acts xxviii. 16, 20, 30, 31), but in strict custody *in the prætorium*, on Tigellinus becoming prefect. The soldiers relieving one another in guard would naturally spread through the camp the gospel story heard from Paul, which was the occasion of his imprisonment. Thus God overruled what befell him "unto the furtherance of the gospel" (Phil. i. 12).

A recent traveller, Dr. Manning, describes a remarkable illustration of the reference to "Cæsar's household": "in the chambers which were occupied as guard rooms by the Prætorian troops on duty in the palace, a number of rude caricatures are found roughly scratched upon the walls, just such as may be seen

upon barrack walls in every part of the world. Amongst these is one of a human figure nailed upon a cross. To add to the 'offence of the cross' the crucified one is represented with the head of an animal, probablythat of an ass. Before it stands the figure of a Roman legionary, with one hand upraised in the customary attitude of worship. Underneath is the rude, misspelt, ungrammatical inscription, *Alexamenos worships his god*. It can scarcely be doubted that we have here a contemporary caricature, executed by one of the Prætorian guard, ridiculing the faith of a Christian comrade."



GRAFFITO, IN THE COLLEGIO ROMANO.

Palal. Neh. iii. 25.

Palestine: *Pelesheth*. Four times in A. V., found always in poetry (Exod. xv. 34; Isa. xiv. 29, 31; Joel iii. 4); same as *Philistia* (Ps. lx. 8, lxxxvii. 4, lxxxiii. 7 "*the Philistines*"). The long strip of seacoast plain held by the Philistines. The Assyrian king Ivalush's inscription distinguishes "Palaztu on the western sea" from Tyre, Samaria, etc. (Rawlinson, Herodotus i. 467.) So in the Egyptian Karnak inscriptions *Pulusatu* is deciphered. The Scriptures never use it as we do, of the *whole* Holy Land. [See CANAAN for the physical divisions, etc.] "The land of the Hebrews" Joseph calls it, because of Abraham's, Isaac's, and Jacob's settlements at Mamre, Hebron, and Shechem (Gen. xl. 15). "The land of the Hittites" (Josh. i. 4); so Chita or Cheta means the whole of lower and middle Syria in the Egyptian records of Rameses II. In his inscriptions, and those of Thothmes III., *Ta-netz*, "Holy Land," occurs, whether meaning Phœnicia or P. In Hos. ix. 3 "land of Jehovah," comp. Lev. xxv. 23, Isa. lxii. 4. "The holy land," Zech. ii. 12; vii. 14, "land of desire"; Dan. viii. 9, "the pleasant land"; xi. 16, 41, "the glorious (or *goodly*) land"; Ezek. xx. 6, 15, "a land that I had espied for them, flowing with milk and honey, which is the glory of all lands." God's choice of it as peculiarly His own was its special glory (Ps. cxxxii. 13, xlviii. 2; Jer. iii. 19 marg. "a good land, a land of brooks of water (wadies often now dry, but a few perennial), of fountains (*ayun* now) and depths that spring out of valleys and hills (the deep blue pools, the sources of streams), a land of wheat, barley, vines, figtrees, pomegranates, oil olive, honey (*dibs*, the syrup prepared from the grape lees, a common food now) . . . wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; whose stones are iron, and out of whose hills thou mayest dig brass" (Deut. viii. 7–9). "The land of the Amorite" (Amos ii. 10). "The land of Israel" in the larger sense (1 Sam. xiii. 19); in the narrower sense of the northern kingdom it occurs 2 Chron. xxx. 25. After the return from Babylon "Judæa" was applied to the whole country S. and N., and E. beyond Jordan (Matt. xix. 1). "The land of promise" (Heb. xi. 9). "Judæa" in the Roman sense was part of the province "Syria," which comprised the seaboard from the bay of Issus to Egypt, and meant the country from Idumæa on the S. to the territories of the free cities on the N. and W., Scythopolis, Sebaste, Joppa, Azotus, etc. The land E. of Jordan between it and the desert, except the territory of the free cities Pella, Gadara, Philadelphia, was "Peræa."

From Dan (Banias) in the far N. to Beersheba on the S. is 139 English miles, two degrees or 120 geographical miles. The breadth at Gaza from the Mediterranean to the Dead Sea is 48 geographical miles; at the Litâny, from the coast to Jordan is 20 miles; the average is 34 geographical or 40 English miles. About the size of Wales. The length of country under dominion in Solomon's days was probably 170 miles, the breadth 90, the area 12 or 13,000 square miles. The population, anciently from three to six millions, is now under one million. The Jordan valley with its deep depression separates it from the Moab and Gilead highlands. Lebanon, Antilebanon, and the Litâny ravine at their feet form the northern bound. On the S. the dry desert of Paran and "the river of Egypt" bound it. On the western verge of Asia, and severed from the main body of Asia by the desert between P. and the regions of Mesopotamia and Arabia, it looks on the other side to the Mediterranean and western world, which it was destined by Providence so powerfully to affect; oriental and reflective, yet free from the stagnant and retrogressive tendencies of Asia, it bore the precious spiritual treasure of which it was the repository to the energetic and progressive W. It consists mainly of undulating highlands, bordered E. and W. by a broad belt of deep sunk lowland. The three main features, plains, hills, and torrent beds, are specified (Num. xiii. 29; Josh. xi. 16, xii. 8). Mount Carmel, rising to the height of above 1700 ft., crosses the maritime plain half way up the coast with a long ridge from the central chain, and juts out into the Mediterranean as a bold headland. The plain of Jezreel or Esdraelon on its northern side, separating the Ephraim mountains from those of Galilee, and stretching across from the Mediterranean to the Jordan valley, was the great battlefield of P. Galilee is the northern portion, Samaria the middle, Judæa the southern. The long purple wall of Gilead and Moab's hills on the eastern side is everywhere to be seen. The bright light and transparent air enable one from the top of Tabor, Gerizim, or Bethel at once to see Moab on the E. and the Mediterranean on the W. On a line E. of the axis of the country and running N. and S. lie certain elevations: Hebron 3029 ft. above the sea; Jerusalem, 2610; Olivet, 2724; Neby Samwil on the N., 2650; Bethel, 2400; Ebal and Gerizim, 2700; Little Hermon and Tabor, N. of the Esdraelon plain, 1900. The watershed sends off the drainage of the country in streams running W. to the Mediterranean and E. to the Jordan, except at the Esdraelon plain and the far N. where the drainage is to the Litâny. Had the Jews been military in character, they would easily have prevented their conquerors from advancing up the precipitous defiles from the E., the only entrances to the central highlands of Judah, Benjamin, and Ephraim, from the Jordan valley; as Engedi (2 Chron. xx. 1, 2, 16) and Adummim, the route between Jericho and Jerusalem by which Pompey advanced when he took the capital. The slope from the western valleys is more gradual, as the level of the plain is higher, and the distance up the hills longer, than from the eastern Jordan depression; still the passes would be formidable for any army with baggage to pass. From Jaffa up to Jerusalem there are two roads: the one to the right by Ramleh and the *wady Aly*; the other the historic one by Lydda and the Bethhorons, or the wady Suleiman, and Gibeon. By this Joshua drove the Canaanites to the plains; the Philistines went up to Michmash, and fled back past Ajalon. The rival empires, Egypt and Babylon-Assyria, could march against one another only along the maritime western plain of P. and the Lebanon plain leading towards and from the Euphrates. Thus Rameses II. marched against the Chitti or Hittites in northern Syria, and PHARAOH NECHO [see] fought at MEGIDDO [see] in the Esdraelon plain, the battlefield of P.; they did not meddle with the central highlands. "The S. country" being near the desert, destitute of trees, and away from the mountain streams, is drier than the N., where springs abound. The region below Hebron between the hills and the desert is called the *Negeb* (the later *Daroma*) from its *dryness*. Hence Caleb's daughter, having her portion in it, begged from him springs, *i.e.* land having springs (Jud. i. 15). The "upper and lower springs" spring from the hard formation in the N.W. corner of the Negeb (Josh. xv. 19); here too Nabal lived, so reluctant to give "his water" (1 Sam. xxv. 11). The verdure and blaze of scarlet flowers which cover the highlands of Judah and Benjamin in spring, whilst streams pour down the ravines, give place to dreary barrenness in the summer. Rounded low hills, with coarse grey stone, clumps of oak bushes, and the remains of ancient terraces running round them, meet one on each side, or else the terraces are reconstructed and bear olives and figs, and vineyards are surrounded by rough walls with watchtowers. Large oak roots are all that attest the former existence of trees along the road between Bethlehem and Hebron. Corn or *dourra* fills many of the valleys, and the stalks left till the ensuing

seedtime give a dry neglected look to the scene. More vegetation appears in the W. and N.W. The *wady es Sumt* is named from its acacias. Olives, terebinths, pines, and laurels here and ten miles to the N. at Kirjath Jearim (city of forests) give a wooded aspect to the scenery. The tract, nine miles wide and 35 long, between the centre and the sudden descent to the Dead Sea, is desolate at all seasons, a series of hills without vegetation, water, and almost life, with no ruins save Masada and one or two watch-towers. [On the CAVES, see.]

No provision is made in the S. for preserving the water of the heavy winter and spring rains, as in Malta and Bermuda. The valley of Urtâs, S. of Bethlehem, abounding in springs, and the pools of Solomon, are exceptions to the general dryness of the S. The ruins on every hill, the remains of ancient terraces which kept the soil up from being washed into the valleys, and the forests that once were in many parts of Judæa until invasions and bad government cleared them away, and which preserved the moistness in the wadies, confirm the truth of the Bible account of the large population once maintained in Judah and Benjamin. The springs and vegetation as one advances N. towards mount Ephraim especially strike the eye. [See FOUNTAINS, EN HAKKORE, GIHON, ENGEDI, HAROD, ENGANNIM, ENDOR, JEZREEL.] Such springs as *Ain Jalud* or *Ras el Mukatta*, welling forth as a considerable stream from the limestone, or *Tel el Kady* forming a deep clear pool issuing from a woody mound, or *Banias* where a river issues roaring from its cave, or *Jenin* bubbling from the level ground, are sights striking by their rarity. Mount Ephraim (*jebel Nablûs*) contains some of the most productive land in P. Fine streams, with oleanders and other flowering trees on their banks, run through the valleys which are often well cultivated. N.W. of Nablûs is the large, rich, corn abounding, and partly wooded district towards Carmel, which reaches to where the mountains slope down to Sharon plain under mount Carmel. Extensive woods there are none, and the olives which are found everywhere but little improve the landscape. This absence of woods elsewhere makes their presence on Carmel's sides, and parklike slopes, the more striking. N. of Esdraelon the Galilee hills abound in timber, the land round Tabor is clad in dark oak, forming a contrast to *jebel ed Duhy* (Little Hermon) and Nazareth's white hills. Oaks, terebinths, maples, arbutus, sumach, etc., cover the ravines and slopes of the numerous swelling hills, and supply the timber carried to Tyre for export as fuel to the seacoast towns.

The hills throughout P. are crowned with remains of fenced cities, scarcely a town existed in the valleys. Inaccessibility was their object, for security; also the treacherous nature of the alluvial sand made the lower position unsafe in times of torrent floods from the hills, whereas the rock afforded a firm foundation (Matt. vii. 24-27). Unlike ordinary conquests, the Israelite conquerors took the hills, but the conquered Canaanites kept the plains where their chariots could manœuvre (Jud. i. 19-35). Appropriately a highland colouring tinges their literature (Ps. lxxii. 3, 16; Isa. ii. 2; Ezek. xxxvi. 1, 8; 1 Kings xx. 28). The hills were the sites also of the forbidden "high places." The panoramic views from many hills, trodden by patriarchs, prophets, and heroes, as Olivet, Bethel, Gerizim, Carmel, Tabor, etc., are remarkable for their wide extent, comprising so many places of historic interest at once, owing to the clearness of the air.

The seacoast lowland between the hills and sea stretches from El Arish (river of Egypt) to Carmel. The lower half, Philistia, is wider; the upper, or Sharon, narrower. This region from the sea looks a low undulating strip of white sand. Attached to the plain is the shephelah or region of lower hills intermediate between the plain and the mountains of Judah. Low calcareous hills, covered with villages and ruins, and largely planted with olives, rise above broad arable valleys. Olive, sycamore, and palm encircle Gaza and Ashdod in the plain along the shore. The soil is fertile brown loam, almost without a stone. Brick made of the loam and stubble being the material of the houses, these have been washed away by rains, so that the ancient villages have left few traces. The plain is one vast cornfield, produced without manure, save that supplied by the deposits washed down by the streams from the hills, without irrigation, and with only the simplest agriculture. Sharon is ten miles wide from the sea to the mountain base; there are no intermediate hills, as the shephelah in Philistia. Its undulations are crossed by perennial streams from the central hills, which instead of spreading into marshes, as now, might be utilized for irrigation. The ancient irrigatory system, with passes cut through the solid wall of cliff near the sea for drainage, is choked up. The rich soil varies from red to black, and on the borders of the marshes and streams are rank meadows where herds still feed, as in David's days (1 Chron. xxvii. 29). The white sand is encroaching on the coast. In the N. between Jaffa and Cæsarea sand dunes are reported to exist, three miles wide, 300 ft. high.

The Jews, though this region with its towns was assigned to them (Josh. xv. 45-47, xiii. 3-6, xvi. 3 Gezer, xvii. 11 Dor), never permanently occupied it. The Philistines kept their five cities independent of, and sometimes supreme over, Israel (1 Sam. v., xxi. 10, xxvii. 2; 1 Kings ii. 39; 2 Kings viii. 2, 3). The Canaanites held Dor (Jud. i. 27) and Gezer until Pharaoh took it and gave it to his daughter, Solomon's wife (1 Kings ix. 16). Lod (Lydda) and Ono were in Benjamin's possession towards the end of the monarchy and after the return from Babylon (Neh. xi. 34, 2 Chron. xxviii. 18). Gaza and Askelon had regular ports (*majumas*, Kenrick, Phœn. 27-29). Ashdod was strong enough to withstand the whole Egyptian force for 29 years. Under Rome Cæsarea (now a ruin washed by the sea) and Antipatris in this region were leading cities of the province. Joppa, between Philistia and Sharon, is still the seaport for travellers from the W. to Jerusalem, and was Israel's only harbour. They had no word for harbour, so unversed in commerce were they; yet their sacred poets show their appreciation of the phenomena of the sea (Ps. civ. 25, 26; cvii. 23-30). Bedouin marauders and Turkish misrule have closed the old coast route between N. and S., and left the fertile soil to be comparatively uncultivated.

The Jordan valley is the peculiar feature of P. Syria is divided, from Antioch in the N. to Akaba on the eastern extremity of the Red Sea, by a deep valley parallel to the Mediterranean and separating the central highlands from the eastern ones. The range of Lebanon and Hermon crosses this valley between its northern portion, the valley of the Orontes, and its main portion the valley of Jordan (the Arabah of the Hebrews, the Aulôn of the Greeks, and the Ghor of the Arabs). Again, the high ground S. of the Dead Sea crosses between the valley of the Jordan and the wady el Arabah running to the Red Sea. The Jordan valley divides Galilee, Ephraim, and Judah from Bashan, Gilead, and Moab respectively. The bottom of Jordan valley is actually more than 2600 ft. below the level of the Mediterranean, and must have once been far deeper, being now covered with sediment accumulated by the Jordan. The steepness of the descent from Olivet is great, but not unparalleled; the peculiarity which is unique is that the descent is into the bowels of the earth; one standing at the Dead Sea shore is almost as far below the ocean surface as the miner in the lowest depths of any mine. The climate of the Jordan valley is tropical and enervating, and the men of Jericho a feeble race. "The region round about Jordan" was used of the vicinity of Jericho (Matt. iii. 5).

The Jordan is perennial, but most of the so called "rivers" are mere winter torrents (*nachal*), dry during fully half the year (Job vi. 15-17). The land of promise must have been a delightful exchange for the dreary desert, especially as the Israelites entered it at passover (Josh. v. 10, 11), *i.e.* springtime, when the country is lovely with verdure and flowers. There is a remarkable variety of climate and natural aspect, due to the differences of level between the different parts, and also to the vicinity of snowy Hermon and Lebanon on the N. and of the parched desert of the S., and lastly to the proximity of the ever fresh and changing sea. The Jordan valley, in its light fertile soil and torrid atmosphere where breezes never penetrate, somewhat resembles the valley of the Nile (Gen. xiii. 10). The contrast between highland and lowland is marked by the phraseology "going up" to Judah, Jerusalem, Hebron; "going down" to Jericho, Gaza, Egypt. "The mountain of Judah,"

"of Ephraim," "of Naphtali," designate the three great groups of highlands. In these the characteristic names occur, Gibeah, Geba, Gibeon (*hill*), Ramah, Ramathaim (*brow*), Mizpeh, Zophim (*watchtower, watchers*). The lower hills and southern part of the seacoast plain is the "shephelah"; the northern part Sharon; the Jordan valley Ha-Arabah; the *ravines, torrent beds,* and *small valleys* (*emek, nachal, gai*) of the highlands are never confounded. The variations in temperature, from the heat of midday and the dryness of summer to the rain, snow, and frosts of winter, are often alluded to (Ps. xix. 6, xxxii. 4, cxlvii. 16–18; Isa. iv. 6, xxv. 5; Gen. xviii. 1; 1 Sam. xi. 9; Neh. vii. 3; Jer. xxxvi. 30). The Bible by its endless variety of such allusions, familiar to the people of the W. and suggested by P. which stands between E. and W., partaking of the characteristics of both, suits itself to the men of every land.

Antiquities. In contrast to Egypt, Assyria, and Greece, P. does not contain an edifice older than the Roman occupation. There are but few remains left illustrating Israelite art. The coins, rude and insignificant, the oldest being possibly of the Maccabean era, are the solitary exception. The enclosure round Abraham's tomb at Hebron we know not the date of. Solomon's work still remains in some places. Wilson's arch [see JERUSALEM] is probably Solomonic, and the part of the sanctuary wall on E. side. The "beveling," thought to be Jewish, is really common throughout Asia Minor; it is found at Persepolis, Cnidus, and Athens. The prohibition (1) of making graven images or likenesses of living creatures, and (2) of building any other temple than that at Jerusalem, restricted art. Solomon's temple was built under Hiram's guidance. The synagogues of the Maccabean times were built in the Greek style of architecture. Tent life left its permanent impression on Israel (2 Sam. xx. 1; 1 Kings xii. 16; 2 Chron. x. 16; 2 Kings xiv. 12; Jer. xxx. 18; Zech. xii. 7; Ps. lxxviii. 55, lxxxiv. 1; Isa. xvi. 5).

Geology. P. is a much disturbed mountainous tract of limestone, of the secondary or jurassic and cretaceous period. It is an offshoot from Lebanon, much raised above the sea, with partial interruptions from tertiary and basaltic deposits. The crevasse of the Jordan is possibly volcanic in origin, an upheaval tilting the limestone so as to leave a vast split in the strata, but stopping without intruding volcanic rocks into the fissure. The basins of the sea of Galilee and the Dead Sea resemble craters. Others attribute the chasm to the ocean's gradual action in immense periods. The hills range mainly N. and S. The limestone consists of two groups of strata. The upper is a solid stone varying from white to reddish brown, with few fossils, and abounding in caverns; the strata sometimes level for terraces, oftener violently disarranged, and twisted into various forms, as on the road from Jerusalem to Jericho. This limestone is often topped with flint-abounding chalk, as on the western side of the Dead Sea, where it has many salt and sulphurous springs. Dolomite or magnesian limestone, a semi-crystalline rock, white or brown with glistening surface, blends with the mass of limestone, near Jerusalem. The lower limestone group has two series of beds: the upper darkish, cavernous, and ferruginous; the lower dark grey, solid, abounding in the fossil *cidaris*, an extinct echinus, the spines of which are the "olives" of the convents. This is the substratum of the whole country E. and W. of Jordan. The ravine from Olivet to Jericho affords an opportunity of examining the strata through which it cuts. After the limestone had assumed its present outline, lava burst from beneath and overflowed the stratified beds, as basalt or trap, long before historic times. These volcanic rocks are found in the cis-Jordanic country, only N. of the Samaria mountains, *e.g.* S.W. of Esdraelon plain and N. of Tabor. The two centres of eruption were: (1) The older about *Kurn Hattin*, the traditional mount of beatitudes, whence the lava flowed forming the cliffs at the back of Tiberias; the disintegration of the basalt formed the fertile black soil of the plain of Gennesaret. (2) The more recent, near Safed, where three craters have become the lakes *el Jish, Taiteba,* and *Delâta*. The earthquake in Uzziah's time (Zech. xiv. 5), which injured the temple and brought down a mass of rock from Olivet (Josephus, Ant. ix. 10, § 4), shows that volcanic action has continued in historic times. From the 13th to the 17th centuries A.D. earthquakes were unknown in Syria and Judæa, but the Archipelago and southern Italy suffered greatly. Since then their activity has been resumed, destroying Aleppo in 1616 and 1822, Antioch in 1737, and Tiberias and Safed in 1837. See Amos iv. 11; comp. Matt. xxvii. 51, Ps. xlvi. 1, 2. The hot salt and fetid springs at Tiberias, Callirrhoe (wady Zerka Maïn, E. of the Dead Sea), and other places along the Jordan valley, and round the lakes, as Ain Tabighah N.E. of lake Tiberias, the rock salt, nitre, and sulphur of the Dead Sea, evidence volcanic agency. The Tiberias hot springs flowed more abundantly and increased in temperature during the earthquake of 1837. W. of the lower Jordan and Dead Sea no volcanic formations appear. The igneous rocks first appear *in situ* near the water level at wady Hemârah, a little N. of wady Zerka Maïn N.E. of the Dead Sea. Here and E. of the upper Jordan the most remarkable igneous rocks are found; the limestone lies underneath. The *Lejah*, anciently ARGOB [see] or Trachonitis, has scarcely anything exactly like it on the earth. Traces of two terraces appear in the Jordan valley. The upper is the broader and older; the second, 50 to 150 ft. lower, reaching to the channel of the Jordan, was excavated by the river before it fell to its present level, when it filled the space between the eastern and western faces of the upper terrace. The inner side of both terraces is furrowed by the descending rains into conical hillocks. The lower terrace has much vegetation, oleanders, etc. The tertiary beds, marls, and conglomerates prevail round the margin of the Dead Sea; at its S.E. corner sandstone begins and stretches N. to wady Zerka Maïn.

The alluvial soil of Philistia is formed of washings from the highlands by winter rains. It is loamy sand, red or black, formed of sandstone disintegrated by the waves and cast on the shore, or, as Josephus (Ant. xv. 9, § 6) states, brought from Egypt by the S.S.W. wind. It chokes the streams in places, and forms marshes which might be utilised for promoting fertility. The plain of Gennesaret is richer land, owing to the streams flowing all the year round, and to the decay of volcanic rocks on the surrounding heights. Esdraelon plain is watered by the finest springs of P., and has a volcanic soil. Asphalte or bitumen is only met with in the valley of the Jordan, and in fragments floating on the water or at the shore of the Dead Sea. Bituminous limestone probably exists in thick strata near neby Musa; thence bitumen escapes from its lower beds into the Dead Sea, and there accumulates till, becoming accidentally detached, it rises to the surface. Sulphur is found on the W., S., and S.E. shore of the Dead Sea, a sulphurous crust spreading over the beach. Nitre is rare. Rock salt abounds. The Khasm Usdum, a mound at the S. of the Dead Sea, is five miles and a half long by two and a half broad, and several hundred feet high; the lower part rock salt, the upper sulphate of lime and salt with alumina.

Botany. P. is the southern and eastern limit of the Asia Minor flora, one of the richest in the earth, and contains many trees and herbs as the pine, oak, elder, bramble, dogrose, hawthorn, which do not grow farther S. and E. owing to the dryness and heat of the regions beyond hilly Judæa. Persian forms appear on the eastern frontier, Arabian and Egyptian on the southern. Arabian and Indian tropical plants of about 100 different kinds are the remarkable anomaly in the torrid depression of the Jordan and Dead Sea. The general characteristics, owing to the geographical position and mountains of Asia Minor and Syria, are Mediterranean European, not Asiatic. P. was once covered with forests which still remain on the mountains, but in the lower grounds have disappeared or given place to brushwood. Herbaceous plants deck the hills and lowlands from Christmas to June, afterwards the heat withers all. The mountains, unlike our own, have no alpine or arctic plants, mosses, lichens, or ferns. Volney objected to the sacred history on the ground of Judæa's present barrenness, whereas Scripture represents it as flowing with milk and honey; but this is strong testimony for its truth, for the barrenness is the *fulfilment* of Scripture prophecies. Besides our English fruits, the apple, vine, pear, apricot, plum, mulberry, and fig, there are dates, pomegranates,

oranges, limes, banana, almond, prickly pear, and pistachio nut, etc.; but no gooseberry, strawberry, raspberry, currant, cherry. Besides our cereals and vegetables there are cotton, millet, rice, sugar cane, maize, melons, cummin, sweet potato, tobacco, yam, etc.

Three principal regions are distinguishable: (1) the western half of Syria and P., resembling the flora of Spain; (2) the desert and eastern half, resembling the flora of western India and Persia; (3) the middle and upper mountain regions, the flora of which resembles that of northern Europe. The transjordanic region stretching to Mesopotamia is botanically unexplored. (1.) In *western Syria and P.* the commonest tree is the *Quercus pseudo-coccifera* [see OAK], then the pistacia, the carob tree (*Ceratonia siliqua*) [see HUSKS], the oriental plane, the sycamore fig, *Arbutus Andrachne*, *Zizyphus spina Christi* (Christ's thorn), tamarisk, the blossoming oleander along the banks of streams and lakes, gum cistus, the caper plant. The vine is cultivated in all directions; the enormous bunches of grapes at Eshcol are still famous; those near Hebron are so long as to reach the ground when hung on a stick resting between two men's shoulders. [See OLIVE and FIG thereon.] Of more than 2000 plants in this botanical division, 500 are British wild flowers. Leguminosæ abound in all situations. Of the Compositæ, centauries and thistles. The hills of Galilee and Samaria are perfumed with the Labiatæ, marjoram, thyme, lavender, sage, etc. Of Cruciferæ, the giant mustard and rose of Jericho. Of Umbelliferæ, the fennels. Of the Caryophylleæ, pinks and saponaria. Of Borragineæ, the beautiful echiums, anchusas, and onosmas. Of Scrophularineæ, veronica and vebascum. The *grasses* seldom form a sward as in humid and colder countries; the pasture in the East is afforded by herbs and herbaceous shrubs. The *Arundo donax*, *Saccharum Ægyptiacum*, and *Erianthus Ravennæ* are gigantic in size, and bear silky flower plumes of great beauty. Of Liliaceæ there is a beautiful variety, tulips, fritillaries, and squills. The Violaceæ and Rosaceæ (except the *Poterium spinosum*) and Lobeliaceæ are scarce, the Geraniaceæ beautiful and abundant, also the Campanulaceæ, Euphorbiaceæ, and Convolvuli. Ferns are scarce, owing to the dryness of the climate. The *papyrus* is the most remarkable of all. Once it grew along the Nile, but now it grows nowhere in Africa N. of the tropics. Syria is its only habitat besides, except one spot in Sicily. It forms tufts of triangled smooth stems, six to ten ft. high, crowned by a top of pendulous threads; it abounds by the lake of Tiberias. The Cucurbitaceæ abound, including gourds, pumpkins, the colocynth apple which yields the drug, and the squirting cucumber. The landscape in spring is one mass of beauty with adonis, the *Ranunculus Asiaticus*, phloxes, mallows, scabiosa, orchis, narcissus, iris, gladiolus, crocuses, colchicum, star of Bethlehem, etc.

(2.) The difference of the flora of *eastern Syria and Palestine* from the western appears strikingly in going down from Olivet to the Dead Sea. In the valleys W. and S. of Jerusalem there are dwarf oaks, pistacia, smilax, arbutus rose, bramble, and *Cratægus Aronia*; the last alone is on Olivet. Not one of these appears eastward. Towards the Dead Sea salsolas, Capparideæ, rues, tamarisks, etc., appear. In the sunken valley of the Jordan the *Zizyphus spina Christi*, the *Balanites Ægyptiaca* yielding the zuk oil, the *Ochradenus baccatus*, the *Acacia Furnesiana* with fragrant yellow flowers, the misletoe *Loranthus acaciæ* with flaming scarlet flowers, the *Alhagi Maurorum*, the prickly *Solanum Sodomæum* with yellow fruit called the Dead Sea apple. On the Jordan banks the *Populus Euphratica*, found all over central Asia but not W. of Jordan. In the saline grounds *Atriplex halimus*, statices (sea pinks), salicornias. Other tropical plants are *Zygophyllum coccineum*, *Astragali*, *Cassias*, and *Nitraria*. In Engedi valley alone *Sida nautica* and *Asiatica*, *Calotropis procera*, *Amberboa*, *Batatas littoralis*, *Aerva Javanica*, *Pluchea Dioscoridis*, and *Salvadora Persica* [see MUSTARD], found as far S. as Abyssinia and E. as India, but not W. or N. of the Dead Sea. In reascending from the N.W. shore on reaching the level of the Mediterranean the *Poterium spinosum*, anchusa, pink, of the Mediterranean coast, are seen, but no trees till the longitude of Jerusalem is reached.

(3.) *Middle and upper mountains region.* Above the height of 5000 feet the *Quercus cerris* of S. Europe, the *Q. Ehrenbergii* or *Castaneæfolia*, *Q. Toza*, *Q. Libani*, *Q. mannifera* are found, junipers, and cedars. The dry climate and sterile limestone, and the warm age that succeeded the glacial (the moraines of the cedar valley attesting the former existence of glaciers), account for the flora of Lebanon being unlike to that of the Alps of Europe, India, and N. America. The most boreal forms are restricted to clefts of rocks or the neighbourhood of snow, above 9000 feet, viz. *Drabas*, *Arenaria*, one *Potentilla*, a *Festuca*, an *Arabis*, and the *Oxyria reniformis*, the only arctic type surviving the glacial period. The prevalent forms up to the summit are astragali, *Acantholimon statices*, and the small white *Nocea*.

Zoology. P. epitomizes the natural features of all regions, mountain and desert, temperate and tropical, seacoast and interior, pastoral, arable, and volcanic; nowhere are the typical fauna of so many regions and zones brought together. This was divinely ordered that the Bible might be *the book of mankind*, not of Israel alone. The bear of Lebanon (*Ursus Syriacus*) and the gazelle of the desert, the wolf of the N. and the leopard (*Leopardus varius* in the central mountains) of the tropics; the falcons, linnets, and buntings of England, and the P. sun bird (*Cinnyris osea*), the grackle of the glen (*Amydrus Tristramii*), "the glossy starling" in the Kedron gorge (whose music rolls like that of the organ bird of Australia, a purely *African* type), the jay of P., and the P. nightingale (*Ixos xanthopygos*), the sweetest songster of the country. Of 322 species of birds noted by Tristram, 79 are common to the British isles, 260 are in European lists, 31 of eastern Africa, 7 of eastern Asia, 4 of northern Asia, 4 of Russia, 27 peculiar to P. He obtained a specimen of ostrich (*Struthio camelus*) from the Belka E. of the Dead Sea. Jackals and foxes abound, the hyæna and wolf are not numerous. [See LION thereon.] Of the pachyderms, the wild boar (*Sus scrofa*) on Tabor and Little Hermon, also the Syrian hyrax. [See CONEY.] A kind of squirrel (*Sciurus Syriacus*) on Lebanon, the Syrian and the Egyptian hare, the jerboa (*Dipus Ægyptius*), the porcupine, the short-tailed field mouse, and rats, etc., represent the Rodentia. The gazelle is the antelope of P. The fallow deer is not uncommon. The Persian ibex Canon Tristram found S. of Hebron. [See UNICORN as to the wild ox, urus, or bison.] The buffalo is used for draught and ploughing. The ox is small. The sheep is the broad tailed. Of reptiles: the *stellio* lizard, which the Turks kill as they think it mimics them saying prayers; the chameleon; the gecko (*Tarentola*); the Greek tortoise. Of serpents and snakes, the *Naia*, *Coluber*, and *Cerastes Hasselquistii*, etc. Large frogs. Of fish in the sea of Galilee the binny, a kind of barbel, is commonest. The fish there resemble those of the Nile. The land molluscs are very numerous, in the N. the genus Clausilia and opaque bulimi. In the S. and hills of Judah the genus Helix like that of Egypt and the African Sahara. In the valley of Jordan the bulimus. No mollusc can exist in the Dead Sea owing to its bitter saltness. The butterflies of southern Europe are represented in Sharon; the Apollo of the Alps is represented on Olivet by the *Parnassius Apollinis*. The Thais and Glorious Vanessa abound.

Climate. January (temperature average 49° Fahr., greatest cold 28°) is the coldest month; July and August the hottest (average 78°; greatest heat in shade, 92°; in sun, 143°). The mean annual temperature is 65°. The temperature and seasons resemble California. A sea breeze from the N.W. from 10 a.m. to 10 p.m. mitigates the four months' midsummer heat. The khamsin or sirocco blows in February, March, and April. When it comes from the E. it darkens the air and fills everything with fine dust. Snow often falls in January and February (Ps. lxviii. 14, Isa. lv. 10, 2 Sam. xxiii. 20); but plants do not need shelter from the frost. The mean fall of rain at Jerusalem is 61·6 in.; whereas the London mean is only 25. Rain comes most from S. or S.W. (Luke xii. 54) It begins in October or early in November, and continues to the end of February or middle of March, rarely to the end of April. Not a continuous rain, but a succession of showers or storms with intervals of fine weather for a few weeks in December and January. A drought of three months before harvest is fatal to the

crops (Amos iv. 7). None falls from April to October or November. Thus but two seasons are specified, "winter and summer," "cold and heat," "seedtime and harvest." But heavy saturating dews fall in summer, and thick fogs often prevail at night. In Jericho and the *Ghor*, sunk so deep below the sea level, the heat is much greater, owing to the absence of breeze, the enclosure by heights, the sandy soil, and the earth's internal heat; the harvest is a month in advance of that of the highland. The seacoast lowland has the heat mitigated by sea breeze, but it is hotter than the uplands.

The Bible nomenclature of places still exists almost unchanged. Israel accepted it from the Canaanites; as is proved by the correspondence between it as recorded in Joshua and the nomenclature in the lists and conquests of Thothmes III. Thus the modern *fellaheen* seem to be the mixed descendants of the old Canaanites.

Pallu. Exod. vi. 14; Num. xxvi. 5, 8; 1 Chron. v. 3; PHALLU, Gen. xlvi. 9.

Palmerworm: *gazam.* [See LOCUST.] Joel i. 4, ii. 25; Amos iv. 9.

Palmtree: *tamar.* The *Phœnix dactylifera*, the date palm; for which Palestine was famous, as appears from the many names derived from it. Grows best at "fountains" (Exod. xv. 27, Num. xxxiii. 9 ELIM [see], Deut. ii. 8 ELATH [see]. JERICHO [see] was "the city of palm-trees" (Deut. xxxiv. 3; Jud. i. 16, iii. 13; 2 Chron. xxviii. 15). [See HAZEZON TAMAR or ENGEDI.] BAAL

PALM, AND TEMPLE WITH PALM PILLARS.

TAMAR (Jud. xx. 33). TAMAR the last town of Judæa, by the Dead Sea (Ezek. xlvii. 19); Robinson makes its site *El-Milh* between Hebron and wady Musa. For TADMOR (2 Chron. viii. 4) in 1 Kings ix. 18 the best reading is *Tamar*, "the palm city," Roman "Palmyra," on an oasis of the Syrian desert, in the caravan route between Damascus and the Euphrates. BETHANY means "house of dates"; thence the multitude took the *palm branches* to honour Christ (John xii. 13), and from Olivet the people under Nehemiah (viii. 15) took *palms*, the tree named in instituting the feast of tabernacles (Lev. xxiii. 40). Phœnicia (Acts xi. 19) takes its name from the palm; comp. Phenice in Crete, xxvii. 12. From the uprightness and beauty of the palm the name Tamar was applied to women (S. of Sol. vii. 7; Gen. xxxviii. 6; 2 Sam. xiii. 1, xiv. 27). The walls, doors, bases and posts of the temples of Solomon and Ezekiel (Ezek. xl. 16, 22, 26, 31, 34, 37, xli. 18–20, 25, 26; 1 Kings vi. 29, 32, 35, vii. 36) were decorated with palmtrees in relief. Rigid motionless uprightness is the point of comparison to the heathen idols in Jer. x. 4, 5. "The righteous shall flourish like the palmtree" (Ps. xcii. 12); full of the "oil" of grace ever "fresh" (ver. 10), looking calmly down on the world below and bearing its precious fruit for generations. The psalm refers to the church in holy convocation on the sabbath (title). The tabernacle is alluded to, the meeting place between God and His people; the oil-fed candlestick had the form of a tree with flowers and fruits. The palm denotes the saint's spiritual beauty, ever fresh joy, and fruitfulness; his orderly upright aspect, perpetual verdure, rising from earth towards heaven. Also the elastic fibre sending it upward, however loaded with weights and agitated by winds, symbolises the believer sitting already in heavenly places, in spite of earthly burdens (Col. iii. 1, 2; Eph. ii. 6; Phil. iii. 20, iv. 6; Acts xx. 23, 24). Rough to the touch, encased below in dry bark, but fruitful and green above; so the saint despised below, beautiful above, straitened with many trials here, but there bearing fruit before God unto everlasting life (2 Cor. iv. 8–18). The "great multitude of all nations before the Lamb with palms in their hands" are antitypical to that which escorted Christ at His triumphal entry (Rev. vii. 9, etc.). The palm symbolises their joyful triumph after having come out of "the great tribulation." The palm was carried with willows and thick trees (rabbinically called *lulab*) in the hand at the feast of tabernacles, the thanksgiving for the ingathered fruits, and the commemoration of Israel's 40 years' sojourn in tabernacles in the wilderness. The earthly feast shall be renewed in commemoration of Israel's wilderness-like dispersion and sojourn among the nations (Zech. xiv. 16). The final and heavenly antitype is Rev. vii. 9, etc.

The palm is dicœcious, *i.e.* the male stamens and female pistils are on different trees. Fertilisation, or impregnating the female plant with the pollen of the male, is effected by insects or artificially. In S. of Sol. vii. 8 the "daughters of Jerusalem," no longer content with admiring, resolve, in spite of the height of the fruit at the utmost top of the palm, and the difficulty of climbing the stem, bare for a great height, to "take hold of the boughs" with their crown of fruit (Ps. xxxiv. 8). The palm grows from 30 to 80 feet, does not bear fruit for the first six or seven years, but will bear for a hundred (Ps. xcii. 14). Slowly, but steadily and enduringly, the average crop is 100 lbs. a year. The Arabs are said to have 360 designations for the palm and to enumerate 360 uses of it. The abortive fruit and date stones ground the camels eat. Of the leaves they make couches, baskets, bags, mats, brushes, fly flaps; from the trunk cages and fences; from the fibre of the leaves, thread for cordage; from the sap collected by cutting the head off, and scooping a hollow in the stem, a spirituous liquor. The pilgrims to Palestine used to bring home palms, whence they were called "palmers." Vespasian's coin bore the palm and Zion as a woman sitting sadly beneath, and the legend "Judæa captive" [see p. 405]. Once the prevalent fruit tree, it now is nowhere in Palestine except in the Philistine plain.

BUNCH OF DATES.

Palsy. Paralysis affecting part of the body. The "grievously tormented" (Matt. viii. 6) refers to the convulsions, foamings, and heavy breathings of the sufferer, giving the appearance of torment, whether himself conscious of pain or not.

Palti. Num. xiii. 9.

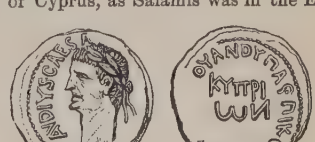
Paltiel. Num. xxxiv. 26.

Paltite. 2 Sam. xxiii. 26. In 1 Chron. xi. 27 "Pelonite," xxvii. 10.

Pamphylia. Southern province of Asia Minor, bounded on the N. by Pisidia, from which it was separated by the Taurus range, W. by Lycia, E. by Cilicia, S. by the Levant. In Paul's time it with Lycia formed a province under the emperor Claudius. His "peril of robbers" was in crossing Taurus, the Pisidians being notorious for robbery. He visited P. at his first missionary tour, sailing from Paphos in Cyprus to Perga in P. on the river Cestrus, where Mark forsook him (Acts xiii. 13, xv. 38). They stayed only a short time then, but on their return from the interior "they preached the word" (xiv. 24, 25). Then they "went down (sea being lower than land) to Attalia," the chief seaport of P. The minute accuracy of the geographical order, confirming genuineness, is observable, when, in coasting westward, he is said to "sail over the sea of *Cilicia and P.*" Also xiii. 13, 14, "from Perga to Antioch in Pisidia," and xiv. 24, "after Pisidia . . . to P.," in returning to the coast from inland.

Pannag. Grotius identifies with *Phœnice* or Canaan (Ezek. xxvii. 17). "Judah and Israel supplied thy market with wheat" LXX. transl. "cassia," Syriac transl. "millet." *Pannaga* in Sanskrit is an aromatic plant (comp. Gen. xliii. 11).

Paphos. A town in the western end of Cyprus, as Salamis was in the E.



COIN OF CYPRUS.

Paul passed through the isle from Salamis to P. (Acts xiii. 6–13.) Here Barnabas and Saul were instrumental in converting Sergius Paulus the proconsul, in spite of ELYMAS' [see] opposition. Saul is here called Paul

when "filled with the Holy Ghost" he inflicted blindness from "the hand of the Lord" upon the sorcerer, and thenceforth became more prominent than Barnabas. Here Aphrodite or Venus was said to have risen from the foam of the sea. The harbour and town were at new P., her temple at old P.

Parable. Heb. *mashal*, Gr. *parabole*, a placing side by side or comparing earthly truths, expressed, with heavenly truths to be understood [see FABLE]. The basis of parable is that man is made in the image of God, and that there is a law of continuity of the human with the Divine. The force of parable lies in the real analogies impressed by the Creator on His creatures, the physical typifying the higher moral world. "Both kingdoms develop themselves according to the same laws; Jesus' parables are not mere illustrations, but internal analogies, nature becoming a witness for the spiritual world; whatever is found in the earthly exists also in the heavenly kingdom." (Lisco.) The parables, earthly in form heavenly in spirit, answer to the parabolic character of His own manifestation. Jesus' purpose in using parables is *judicial*, as well as *didactic*, to discriminate between the careless and the sincere. In His earlier teaching, as the sermon on the mount, He taught plainly and generally without parables; but when His teaching was rejected or misunderstood, He in the latter half of His ministry judicially punished the unbelieving by parabolic veiling of the truth (Matt. xiii. 11–16), "therefore speak I to them in parables, because they seeing see not . . . but blessed are your eyes, for they see," etc. Also ver. 34, 35. The disciples' question (ver. 10), "why speakest Thou unto them in parables?" shows that this is the first *formal* beginning of His parabolic teaching. The parables found earlier are scattered, and so plain as to be rather *illustrations* than judicial veilings of the truth (vii. 24–27, ix. 16, xii. 25; Mark iii. 23; Luke vi. 39). Not that a merciful aspect is excluded even for the heretofore carnal hearers. The change of mode would awaken attention, and judgment thus end in mercy, when the message of reconciliation addressed to them first after Jesus' resurrection (Acts iii. 26) would remind them of parables not understood at the time. The Holy Spirit would "bring all things to their remembrance" (John xiv. 26). When explained, the parables would be the clearest illustration of truth. The parable, which was to the carnal a veiling, to the receptive was a revealing of the truth, not immediate but progressive (Prov. iv. 18). They were a penalty or a blessing according to the hearer's state: a darkening to those who loved darkness; enshrining the truth (concerning Messiah's spiritual kingdom so different from Jewish expectations) from the jeer of the scoffer, and leaving something to stimulate the careless afterwards to think over. On the other hand, enlightening the diligent seeker, who asks what means this parable? and is led so to "understand all parables" (Mark iv. 13; Matt. xv. 17, xvi. 9, 11), and at last to need no longer this mode but to have all truth revealed plainly (John xvi. 25). The truths, when afterwards explained first by Jesus, then by His Spirit (xiv. 26), would be more definitely and indelibly engraven on their memories. About 50 out of a larger number are preserved in the Gospels (Mark iv. 33). Each of the three synoptical Gospels preserves some parable peculiar to itself; John never uses the word parable but "proverb" or rather brief "allegory," *parabolic saying* (*paroimia*). Parabolic sayings, like the *paroimia* in John (x. 1, 6–18, xvi. 25, xv. 1–8), occur also in Matt. xv. 15; Luke iv. 23, vi. 39; Mark iii. 23, "parable" in the sense "figure" or *type*, Heb. ix. 9, xi. 19 Gr. *Fable* introduces brutes and transgresses the order of things natural, introducing improbabilities resting on fancy. Parable does not, and has a loftier significance; it rests on *the imagination*, introducing only things probable. The allegory personifies directly ideas or attributes. The thing signifying and the thing signified are united together, the properties and relations of one being transferred to the other; instead of being kept distinct side by side, as in the parable; it is a prolonged metaphor or extended simile; it never names the object itself; it may be about other than religious truths, but the parable only about religious truth. The parable is longer carried out than the proverb, and not merely by accident and occasionally, but necessarily, figurative and having a similitude. The parable is often an expanded proverb, and the proverb a condensed parable. The parable expresses some particular fact, which the *simile* does not. In the fable the end is earthly virtues, skill, prudence, etc., which have their representatives in irrational creation; if men be introduced, they are represented from their mere animal aspect.

The rabbins of Christ's time and previously often employed parable, as Hillel, Shammai, the Gemara, Midrash (Lightfoot, Hor. Heb., Matt. xiii. 3); the commonness of their use was His *first* reason for employing them, He consecrated parables to their highest end. A *second* reason was, the untutored masses relish what is presented in the concrete and under imagery, rather than in the abstract. Even the disciples, through Jewish prejudices, were too weak in faith impartially to hear gospel truths if presented in naked simplicity; the parables secured their assent unawares. The Pharisees, hating the truth, became judicially hardened by that vehicle which might have taught them it in a guise least unpalatable. As in the prophecies, so in parables, there was light enough to guide the humble, darkness enough to confound the wilfully blind (John ix. 39, Ps. xviii. 26). A *third* reason was, gospel doctrines could not be understood fully before the historical facts on which they rested had been accomplished, viz. Jesus' death and resurrection. Parables were repositories of truths not then understood, even when plainly told (Luke xviii. 34), but afterwards comprehended in their manifold significance, when the Spirit brought all Jesus' words to their remembrance. The veil was so transparent as to allow the spiritual easily to see the truth underneath; the unspiritual saw only the sacred drapery of the parable in which He wrapped the pearl so as not to cast it before swine. "Apples of gold in pictures (frames) of silver."

The seven in Matt. xiii. represent the various relations of the kingdom of God. The first, the relations of different classes with regard to God's word. The second, the position of mankind relatively to Satan's kingdom. The third and fourth, the greatness of the gospel kingdom contrasted with its insignificant beginning. The fifth and sixth, the inestimable value of the kingdom. The seventh, the mingled state of the church on earth continuing to the end. The first four parables have a mutual connection (ver. 3, 24, 31, 33), and were spoken to the multitude on the shore; then ver. 34 marks a break. On His way to the house He explains the parable of the sower to the disciples; then, *in* the house, the tares (ver. 36); the three last parables (ver. 44–52), mutually connected by the thrice repeated "again," probably in private. The seven form a connected totality. The mustard and leaven are repeated in a different connection (Luke xiii. 18–21). *Seven* denotes completeness; they form a perfect prophetic series: the sower, the seedtime; the tares, the secret growth of corruptions; the mustard and leaven, the propagation of the gospel among princes and in the whole world; the treasure, the hidden state of the church (Ps. lxxxiii. 3); the pearl, the kingdom prized above all else; the net, the church's mixed state in the last age and the final separation of bad from good.

The *second* group of parables are less theocratic, and more peculiarly represent Christ's sympathy with all men, and their consequent duties toward Him and their fellow men. The two debtors (Luke vii. 41), the merciless servant (Matt. xviii.), the good Samaritan (Luke x. 30), the friend at midnight (xi. 5), the rich fool (xii. 16), the figtree (xiii. 6), the great supper (xiv. 16), the lost sheep, piece of silver, son (Luke xv., Matt. xviii. 12), the unjust steward (Luke xvi. 1), Lazarus, etc. (ver. 19), unjust judge (xviii. 2), Pharisee and publican (ver. 9), all in LUKE [see], agreeable to his Gospel's aspect of Christ. *Thirdly*, toward the close of His ministry, the theocratic parables are resumed, dwelling on the final consummation of the kingdom of God. The pound (Luke xix. 12), two sons (Matt. xxi. 28), the vineyard (ver. 33), marriage (xxii. 2); the ten virgins, talents, sheep and goats (xxv.). Matthew, being evangelist of the kingdom, has the largest number of the first and third group. Mark, the Gospel of Jesus' *acts*, has (of the three) fewest of the parables, but alone has the parable of the corn's silent growth (iv. 26). John, who soars highest, has no parable strictly so called, having reached

that close communion with the Lord wherein parables have no place. For a different reason, viz. incapacity to frame them, the apocryphal Gospels have none.

Interpretation. Jesus' explanation of two parables, the sower and the tares, gives a key for interpreting other parables. There is one leading thought round which as centre the subordinate parts must group themselves. As the accessories, the birds, thorns, heat, etc., had each a meaning, so we must in other parables try to find the spiritual significancy even of details. The mistakes some have made are no reason why we should not from Scripture seek an explanation of accessories. The fulfilment may be more than single, applying to the church and to the individual at once, both experimental and prophetic. But (1) The analogies must be real, not imaginary, and subordinate to the main lesson of the parable. (2) The parable in its mere outward form must be well understood, *e.g.* the relation of love between the Eastern shepherd and sheep (2 Sam. xii. 3, an O. T. parable, as the vineyard Isa. v. also) to catch the point of the parable of the lost sheep. (3) The context also introducing the parable, as Luke xv. 1, 2 is the starting point of the three parables, the lost sheep, etc.; so xvi. 14–18 (comp. John viii. 9) introduces and gives the key to the parable of the rich man and Lazarus. (4) Traits which, if literally interpreted, would contradict Scripture, are colouring; *e.g.* the number of the wise virgins and the foolish being equal; comp. Matt. vii. 13, 14. But there may be a true interpretation of a trait, which, if misinterpreted, contradicts Scripture, *e.g.* the hired labourers all alike getting the penny, not that there are no degrees of *rewards* (2 John 8) but the gracious gift of *salvation* is the same to all; the key is Matt. xix. 27–30, xx. 16. So the selling the debtor's wife and children (Matt. xviii. 25) is mere colouring from Eastern usage, for God does not consign wife and children to hell for the husband's and father's sins.

Paradise. [See EDEN.] From Sanskrit *paradesa*, "a foreign ornamental garden" attached to a mansion (Neh. ii. 8, Eccles. ii. 5 "gardens," S. of Sol. iv. 13 "orchard," *pardees*). An earthly paradise can never make up for losing a heavenly paradise (Rev. ii. 7; xxii. 1, 2, 14). Comp. the Holy Land turned from a garden of Eden into a wilderness, with Israel's wilderness made like Eden the garden of Jehovah (Num. xxiv. 6, Joel ii. 3, Isa. li. 3, Ezek. xxxvi. 35; contrast xxviii. 13). Paradise is the blessed resting place with Jesus to which the penitent thief's soul was received until the resurrection of the body (Luke xxiii. 43). Paul in a trance was caught up *even to* the third heaven, *into* paradise (2 Cor. xii. 2, 4). In Eden Adam and Eve lived solitary, exhibiting the perfection of the *individual*. The heavenly home shall be not merely a garden, but a *city*, the perfect communion of saints (Heb. xii. 22, Rev. xxi., xxii.). Earthly cities, Nineveh, Babylon, and Thebes, rested on mere force; Athens and Corinth on intellect, art, and refinement, divorced from morality; Tyre on gain; even Jerusalem on religious privileges more than on love, truth, righteousness, and holiness of heart before God. But the coming city shall combine all that was excellent of the first Eden, with the perfect polity that rests on Christ the chief corner stone, in which symmetry, grace, power, and the beauty of holiness shall shine for ever.

Parah. A city allotted to Benjamin (Josh. xviii. 23). Now *Farah*, the wady Farah being an offshoot of the wady Suweinit.

Paran, EL PARAN. The Et Tih (*the wanderings*) desert, N. of the wilderness of Sinai. Israel passed from the latter into P. on their way N. towards KADESH [see] (Num. x. 12, xiii. 26). P. comprises one third of the peninsula which lies between Egypt and Canaan, the eastern half of the limestone plateau which forms the centre of the peninsula. Bounded on the N. by southern Canaan; on the W. by the brook or river of Egypt, parting it from Shur wilderness, the other half of the plateau; on the S. by the great sand belt sweeping across the peninsula in a concave northward line from gulf to gulf, and forming the demarcation between it and Sinai; on the E. by the northern part of the Elanitic gulf, and the Arabah dividing it from the Edom mountains. The Zin (not Sin) wilderness, Canaan's (Num. xxxiv. 3) immediate boundary, was its N.E. extremity, whence Kadesh is spoken of as in Zin wilderness or in P. (xiii. 26, xx. 1.) In 1 Sam. xxv. 1, 2 the southern parts of Canaan are called P. The beautiful wady Feiran is probably distinct (Speaker's Comm., Num. x. 12). *Phara*, a Roman station between the heads of the two gulfs, takes its name from P. P. is a dreary waste of chalk covered with coarse gravel, black flint, and drifting sand, crossed by watercourses and low horizontal hills. Not so wild looking as the Arabah, nor yet relieved by such fertile valleys as lie amidst the granite mountains of Sinai. Vegetation would probably cover the level plains, which have red clay soil in parts, but for the reckless destruction of trees for charcoal, so that the winter rains run at once to waste. Ishmael's dwelling (Gen. xxi. 21, 14; comp. xiv. 6). "Mount Paran" in Deut. xxxiii. 2 is the range forming the northern boundary of the desert of Sinai. In chap. i. 1 P. is either mount Paran or a city mentioned by Eusebius and Jerome near the mountain. The P. of Hadad the Edomite (1 Kings xi. 18) lay to N.W. or the Egyptian side of Horeb, between Midian and Egypt.

Capt. Burton has found extensive mineral districts in Midian, the northern being little worked, the southern with many traces of ancient labour, shafting and tunneling. Silver and copper abound in northern, gold in southern, and turquoise in northern, southern, and central Midian. How strikingly accurate are Scripture details! We should never have guessed that a nomad people like the Midianites would have wrought mines; but research confirms fully the truth of Scripture, which represents them as having ornaments and tablets of gold, and chains for their camels' necks. The spoils from Midian (Num. xxxi. 50–53) included gold (of which was offered to Jehovah 16750 shekels!), silver, brass, iron, tin, and lead. The gold taken by Gideon from them was so enormous as to suffice for making a golden ephod (Jud. viii. 24–27).

The Haj route from Egypt by Elath to Mecca still runs through the P. desert. Hadad would take that road to Egypt, "taking men with them out of P." as guides through the desert. Seir (Edom and Teman), Sinai, and P. are comparatively adjacent, and therefore are associated together in God's giving the law (Hab. iii. 3), as in Deut. xxxiii. 2.

Parbar. 1 Chron. xxvi. 16, 18. A place or outbuilding with "chambers" for laying up temple goods (Keil), on the W. or hinder side of the temple enclosure, the same side as the causeway and gate of Shallecheth, on the S. side of the latter. The Parvarim in 2 Kings xxiii. 11, "suburbs," were probably on the E. side, where "the horses of the sun" would be kept in full view of the rising sun, not in the deep valley on the W. where P. was. A portico or porch (Gesenius). The rabbins transl. it "the outside place." Josephus mentions a "*suburb*" in the valley separating the W. wall of the temple from the city opposite, *i.e.* the S. end of the Tyropœon valley, which lies between the wailing place and the modern Zion.

Parmashta. Esth. ix. 9.

Parmenas. Sixth of the seven ordained Acts vi. 5. [See DEACON.

Parnach. Num. xxxiv. 25.

Parosh. Ezra ii. 3; Neh. vii. 8, viii. 3, x. 25, iii. 25, x. 14.

Parshandatha. Esth. ix. 7. Persian *frashnadata*, "given by prayer."

Parthians. Acts ii. 9; *i.e.* Jews settled in Parthia. Parthia proper lay S. of Hyrcania, E. of Media; but in the apostles' time the Parthian empire stretched from India to the Tigris and from the Kharesm desert

PARTHIAN COFFIN.

to the southern ocean. Arsaces (256 B.C.), revolting from the Seleucid successors of Alexander the Great, founded it. Rising out of the ruins of the Persian empire it was the only power that Rome dreaded, the Roman Crassus having been defeated by P. at Carrhæ (Haran). Seleucia was a chief city, also Hecatompylon. Ecbatana was their kings' summer residence. Mithridates I. ruled from the Indian Koosh to the Euphrates. Horsemen and bowmen were their chief force, expert in terribly injuring any enemy who durst follow them in flight. In A.D. 226 the last Arsacid yielded the kingdom to the Persians revolting under Artaxerxes.

They were Scythic Tatars of the Turanian race. The arch at Tackt-i-

Bostan shows they were not unskilful in art.

Partridge: *kore.* 1 Sam. xxvi. 20, "a partridge in the mountains." Jer. xvii. 11, "the partridge sitteth on eggs and hatcheth them not" ("sitteth on eggs which it has not laid," Henderson), typifying the profitlessness of unlawful gain (Ps. xxxix. 6, xlix. 16, 17, lv. 23) in the end. Breeding in the desert mountain regions it makes its rude nest, a hole scratched in the earth and lined with dried leaves, and deposits 15 eggs. Like many of the rasorial birds they lay in one another's nests, and a different bird hatches from the bird who laid the eggs. This is Jeremiah's reference, or rather to its nest being on the ground, liable to be trodden under foot or robbed by carnivorous animals, notwithstanding all the beautiful manœuvres of the parent bird to save the brood. Jehoiakim's covetous grasping acts are here glanced at. *Kore* is from Heb. "call," referring to the call of the cock bird, as German *rebhuhn* is from *rufen* "to call." *Kore* imitates the

CACCABIS SAXATILIS.

call note of the *Caccabis saxatilis*, "Greek partridge," which frequents rocky, brushwood covered, ground. The *Ammoperdix Heyii* is the partridge of the mountains, often hunted from place to place, till being fatigued it is knocked down by the sticks, *zerwattys*, of the Arabs (Shaw, Trav. i. 425); familiar to David in his camping near Adullam cave, and less apt to take wing than the *Caccabis saxatilis*. So Saul sought, by surprising David in his haunts from time to time, at last to destroy him.

Paruah. 1 Kings iv. 17.

Parvaim. Whence gold was brought for Solomon's temple (2 Chron. iii. 6). From Sanskrit *paru*, "hill," the *two hills* in Arabia mentioned by Ptolemy (vi. 7, § 11, Hitzig). Abbreviated from Sepharvaim, which stands in Syriac version and the targum of Jonathan for Sephar (*Zaphar* a seaport on the coast of Hadramaut; Gen. x. 30, Knobel). From Sanskrit *pûrva*, "eastern" (Gesenius, Thes. ii. 1125).

Pasach. 1 Chron. vii. 33.

Pasdammim. 1 Chron. xi. 13. [See EPHESDAMMIM.] The scene of frequent encounters between Israel and the Philistines.

Paseah. 1. 1 Chron. iv. 12. **2.** Ezra ii. 49, PHASEAH Neh. vii. 51.

Pashur=*prosperity everywhere* (Gesenius). **1.** Jer. xx. 1–6. A priest, Immer's son, of the 16th order (1 Chron. ix. 12), "chief governor in the house of the Lord." There were 24 in all: 16 of Eleazar's sons, eight of Ithamar's, answering (Luke xxii. 4) to the *captains* of the temple (1 Chron. xxiv. 14). Smote and put in the stocks Jeremiah for foretelling Jerusalem's desolation. On the following day Jeremiah, when brought out of the stocks, foretold that he should be not P. but MAGOR-MISSABIB [see], a terror to himself and his friends; he and all in his house, and all his friends to whom he had "prophesied lies" (v. 31, xviii. 18), should go into captivity and die in Babylon. **2.** Jer. xxi. 1, 9, xxxviii. 1, 2–6; 1 Chron. xxiv. 9, 14; Neh. xi. 12. The house was a chief one in Nehemiah's time (vii. 41, x. 3, xii. 2). He was sent by Zedekiah to consult Jeremiah on the issue of Nebuchadnezzar's threatened attack, and received a reply foreboding Judah's overthrow. Subsequently, after the respite caused by Pharaoh Hophra had ended and the Chaldees returned to the siege, P. was one who besought the king to kill Jeremiah for weakening the hands of the men of war by dispiriting prophecies, and who cast the prophet into the pit of Malchiah. **3.** Jer. xxxviii. 1.

Passover. [See FEASTS.] *Pesach* (Exod. xii. 11, etc.). The word is not in other Semitic languages, except in passages derived from the Heb. Bible; the Egyptian word *pesht* corresponds, "to extend the arms or wings over one protecting him." Also *sheor*, "leaven," answers to Egyptian *seri* "seething pot," *seru* "buttermilk," Heb. from *shaar* something *left* from the previous mass. Pass-over is not so much *passing by* as *passing so as to shield over*; as Isa. xxxi. 5, "as birds flying so will the Lord of hosts defend Jerusalem, defending also He will deliver it, *passing over* He will preserve it" (Matt. xxiii. 37, Gr. *episunagôn*, the "*epi*" expresses the hen's brooding *over* her chickens, the "*sun*" her gathering them together; Ruth ii. 12, Deut. xxxii. 11). Lowth, "leap forward to defend the house against the destroying angel, interposing His own person." Vitringa, "preserve by interposing." David interceding is the type (2 Sam. xxiv. 16); Jehovah is distinct from the destroying angel, and interposes between him and the people whilst David intercedes. So Heb. xi. 28, Exod. xii. 23. Israel's deliverance from Egyptian bondage and adoption by Jehovah was sealed by the passover, which was their consecration to Him. Exod. xii. 1–14 directs as to the passover *before* the exodus, 15–20 as to the seven days' "feast of unleavened bread" (leaven symbolising *corruption*, as setting the dough in fermentation; excluded therefore from sacrifices, Lev. ii. 11). The passover was a kind of sacrament, uniting the nation to God on the ground of God's grace to them. The slain lamb typified the "Lamb of God that taketh away the sin of the world" (John i. 29). The unleavened loaves, called "bread of affliction" (Deut. xvi. 3) as reminding them of past affliction, symbolised the new life cleansed from the leaven of the old Egyptian-like nature (1 Cor. v. 8), of which the deliverance from the external Egypt was a pledge to the believing. The *sacrifice* (for Jehovah calls it "*My sacrifice*": Exod. xxiii. 15–18, xxxiv. 25) came first; then, on the ground of that, the seven days' feast of unleavened bread to show they walked in the strength of the pure bread of a new life, in fellowship with Jehovah. Leaven was forbidden in all offerings (Lev. ii. 4, 5, vii. 12, x. 12); symbol of *hypocrisy* and misleading *doctrine* (Matt. xvi. 12, Luke xii. 1). The *seven* stamped the feast with the seal of *covenant relationship*. The first and seventh days (the beginning and the end comprehending the *whole*) were sanctified by a holy convocation and suspension of work, worship of and rest in Jehovah, who had created Israel as His own people (Isa. xliii. 1, 15–17). From the 14th to the 21st of Nisan. See also Exod. xiii. 3–10, Lev. xxiii. 4–14.

In Num. ix. 1–14 God repeats the command for the passover, in the second year after the exodus; those disqualified in the first month were to keep it in the second month. Talmudists call this "the little passover," and say it lasted but one day instead of seven, and the Hallel was not sung during the meal but only when the lamb was slain, and leaven was not put away. In xxviii. 16–25 the offering for each day is prescribed. In Deut. xvi. 1–6 directions are given as to its observance in the promised land, with allusion to the voluntary peace offerings (*chagigah*, "festivity") or else public offerings (Num. xxviii. 17–24; 2 Chron. xxx. 22–24, xxxv. 7–13). The *chagigah* might not be slain on the sabbath, though the passover lamb might. The chagigah might be boiled, but the passover lamb only roasted. This was needed as the passover had only once been kept in the wilderness (Num. ix.), and for 38 years had been intermitted. Joshua (v. 10) celebrated the passover after circumcising the people at Gilgal.

First celebration. On the 10th of Abib 1491 B.C. the head of each family selected a lamb or a kid, a male of the first year without blemish. If his family were too small to consume it, he joined his neighbour. Not less than ten, generally under 20, but it might be 100, provided each had a portion (Mishna, Pes. viii. 7) as large as an olive, formed the company (Josephus, B. J., vi. 9, § 3); Jesus' party of 13 was the usual number. On the 14th day he killed it at sunset (Deut. xvi. 6) "between the two evenings" (marg. Exod. xii. 6, Lev. xxiii. 5, Num. ix. 3–5). The rabbins defined two evenings, the first the afternoon (*proïa*) of the sun's declension before sunset, the second (*opsia*) began with the setting sun; Josephus (B. J., vi. 9, § 3) "from the ninth (three o'clock) to the 11th hour" (five o'clock). The ancient custom was to slay the passover shortly after the daily sacrifice, *i.e.*

three o'clock, with which hour Christ's death coincided. Then he took blood in a basin, and with a hyssop sprig sprinkled it (in token of cleansing from Egypt-like defilements spiritually: 1 Pet. i. 2; Heb. ix. 22, x. 22) on the lintel and two sideposts of the house door (not to be trodden under; so not on the threshold: Heb. x. 29). The lamb was roasted whole (Gen. xxii. 8, representing Jesus' *complete dedication* as a holocaust), not a bone broken (John xix. 36); the skeleton left entire, whilst the flesh was divided among the partakers, expresses the *unity* of the nation and church amidst the variety of its members; so 1 Cor. x. 17, Christ the antitype is the true centre of unity. The lintel and doorposts were the place of sprinkling as being prominent to passers by, and therefore chosen for inscriptions (Deut. vi. 9). The sanctity attached to fire was a reason for the roasting with fire; a tradition preserved in the hymns to Agni the fire god in the Rig Veda. Instead of a part only being eaten and the rest burnt, as in other sacrifices, the whole except the blood sprinkled was eaten when roast; typifying Christ's blood shed as a propitiation, but His whole manhood transfused spiritually into His church who feed on Him by faith, of which the Lord's supper is a sensible pledge. Eaten with unleavened bread (1 Cor. v. 7, 8) and bitter herbs (repentance: Zech. xii. 10). No uncircumcised male was to partake (Col. ii. 11–13). Each had his loins girt, staff in hand, shoes on his feet; and ate in haste (as we are to be pilgrims, ready to leave this world: 1 Pet. i. 13, ii. 11; Heb. xi. 13; Luke xii. 35, 36; Eph. vi. 14, 15), probably standing. Any flesh remaining was burnt, and none left till morning. No morsel was carried out of the house.

Jehovah smote the firstborn of man and beast, and so "executed judgment against all the gods of Egypt" (Exod. xii. 12, Num. xxxiii. 3, 4), for every nome and town had its sacred animal, bull, cow, goat, ram, cat, frog, beetle, etc. But the sprinkled blood was a sacramental pledge of God's passing over, *i.e.* sparing the Israelites. The feast was thenceforth to be kept in "memorial," and its significance to be explained to their children as "the sacrifice of the passover (*i.e.* the lamb, as in Exod. xii. 21, 'kill the passover,') to Jehovah" (Heb. ver. 27). In such haste did Israel go that they packed up in their outer mantle (as the Arab *haik* or *burnous*) their kneading troughs containing the dough prepared for the morrow's provision yet unleavened (ver. 34). Israel's firstborn, thus exempted from destruction, became in a special sense Jehovah's; accordingly their consecration follows in chap. xiii. This is peculiar to the Hebrews; no satisfactory reason for so singular an institution can be given but the Scripture account.

Subsequently (Lev. xxiii. 10–14) God directed an *omer* or sheaf of first-fruits (barley, first ripe, 2 Kings iv. 42), a lamb of the first year as a burnt offering, with meat offerings, on the morrow after the sabbath (*i.e.* after the day of holy convocation) to be presented before eating bread or parched corn in the promised land (Josh. v. 11). If Luke vi. 1 mean "the first sabbath after the second day of unleavened bread," the day on which the firstfruit sheaf was offered, whence they counted 50 days to pentecost, it will be an undesigned coincidence that the disciples should be walking through fields of standing corn at that season, and that the minds of the Pharisees and of Jesus should be turned to the subject of corn at that time (Blunt, Undes. Coinc. xxii.). [But see SABBATICAL YEAR.] The consecration of the firstborn in Exod. xiii. naturally connects itself with the consecration of the first-fruits, which is its type. Again these typify further "Christ the firstfruits of them that slept"; also the Spirit, the firstfruits in the believer and earnest of the coming full redemption, viz. of the body (Rom. viii. 23); also Israel, the firstfruit of the church (xi. 16, Rev. xiv. 4), and elect believers (Jas. i. 18).

"The barley was smitten, for the barley was in the ear . . . but the wheat was not smitten, for it was not grown up" (Exod. ix. 31, 32). The seasons in Judæa and Egypt were much the same. Therefore in Deut. xvi. 9 the direction is "seven weeks shalt thou number unto thee from such time as thou beginnest to put the sickle to the *corn*," viz. at the passover when the wave sheaf was offered, the ceremony from which the feast of weeks was measured. By "corn" the *barley* harvest is meant: had Moses written "wheat" it would have been impossible to reconcile him with himself; but as "corn" means here *barley*, all is clear, seven weeks still remaining till *wheat* harvest, when at pentecost or the feast of weeks the firstfruit loaves were offered (Blunt, Undesigned Coincid. i.). Moreover the passover lambs were to be slain at the sanctuary, and their blood sprinkled on the altar, instead of on the lintel and doorposts (Deut. xvi. 1–6). The Mishna (Pesachim, ix. 5) marks the distinctions between "the Egyptian passover" and "the perpetual passover." The lamb was at the first passover selected on the tenth day of the month (not so subsequently: Luke xxii. 7–9, Mark xiv. 12–16); the blood was sprinkled on the lintels and sideposts; the hyssop was used; the meal was eaten in haste; and only for a day was unleavened bread abstained from. The subsequent command to burn the fat on the altar, and that the pure alone should eat (Num. ix. 5–10, xviii. 11), and that the *males* alone should appear (Exod. xxiii. 17, Deut. xvi. 16), was unknown at the first celebration; nor was the Hallel sung as afterwards (Isa. xxx. 29); nor were there days of holy convocation; nor were the lambs slain at a consecrated place (Deut. xvi. 2–7). Devout women, as Hannah and Mary, even in late times attended (1 Sam. i. 7, Luke ii. 41, 42).

The fat was burned by the priests (Exod. xxiii. 18, xxxiv. 25, 26), and the blood sprinkled on the altar (2 Chron. xxxv. 11, xxx. 16). Joy before the Lord was to be the predominant feeling (Deut. xxvii. 7). The head of the family or any one ceremonially clean brought the lamb to the sanctuary court, and slew it, or on special occasions gave it to Levites to slay (2 Chron. xxx. 17). Numbers at Hezekiah's passover partook "otherwise than it was written," "not cleansed according to the purification of the sanctuary" (Num. ix. 5–10). Instead therefore of the father of the family slaying the lamb and handing the blood to the priest, to sprinkle on the altar, the Levites did so; also at Josiah's passover (2 Chron. xxxv. 6, 11). Hezekiah prayed for the unpurified partakers: "the good Jehovah pardon every one that prepareth his heart to seek God . . . though he be not cleansed according to the purification of the sanctuary." Hezekiah presumes that those out of Ephraim coming to the passover were sincere in seeking Jehovah the God of their fathers, though they had been unable to purify themselves in time for the passover. Sincerity of spirit in seeking the Lord is acceptable to Him, even where the strict letter of the law has been unavoidably unfulfilled (Hos. vi. 6, Mic. vi. 8, Matt. ix. 13). Hezekiah kept the passover as "the little passover" in the second month, for "they could not keep it" at the regular time, "because the priests had not sanctified themselves sufficiently, neither had the priests gathered themselves to Jerusalem." They kept other seven days beside the first seven, (1) because Hezekiah had given so many beasts that there was more than they could use during the ordinary seven days; (2) so many priests had sanctified themselves as to be able to carry on the altar services with such numerous sacrifices. Josiah's passover is the next recorded (2 Chron. xxxv.). Then Ezra's (vi.).

The Pesachim (vii. 1) say a wooden (pomegranate) spit was thrust lengthwise through the lamb; Justin Martyr says (Trypho, 40) another spit was put crosswise, to which the front feet were attached; so do the modern Samaritans in roasting the passover lamb; type of the cross. It was roasted thoroughly in an earthen beehive-shaped oven, but not touching the sides, that the roasting might be wholly by fire (Exod. xii. 9; 2 Chron. xxxv. 6–13). The modern Jews use dry thin biscuits as unleavened bread; a shoulder of lamb thoroughly roasted, instead of a whole one; a boiled egg, symbolising wholeness; sweet sauce to represent the sort of work in Egypt; a vessel of salt and water (representing the Red Sea) into which they dip their bitter herbs; a cup of wine stands all the night on the table for Elijah (Mal. iv. 5); before filling the guests' cups a fourth time an interval of dead silence follows, and the door is opened to admit him. The purging away of leaven from the house, and the not eating leavened bread, is emphatically enforced under penalty of cutting off (Exod. xii. 15–20, xiii.

7). The rabbins say that every corner was searched for leaven in the evening before the 14th Nisan. The bitter herbs (wild lettuces, endive, chicory, or nettles, all articles of Egyptian food: Pesachim ii. 6) symbolised *Israel's* past bitter affliction, and the sorrow for sin which becomes *us* in spiritually feeding on the Lamb slain for us (Luke xxii. 62). The sauce is not mentioned in the pentateuch, but in John xiii. 26, Matt. xxvi. 23. Called *haroseth* in the Mishna: of vinegar and water (Bartenora). Some say it was thickened to the consistency of mortar to commemorate Israel's brickmaking hardships in Egypt. Four cups of wine handed round in succession were drunk at the paschal meal (Mishna, Pes. x. 1, 7), which the pentateuch does not mention; usually red, mixed with water (Pes. vii. 13). (See Luke xxii. 17, 20; 1 Cor. x. 16; and LORD'S SUPPER.) The second cup was filled before the lamb was eaten, and the son (Exod. xii. 26) asked the father the meaning of the passover; he in reply recounted the deliverance, and explained Deut. xxvi. 5, which was also connected with offering the first-fruits. The third was "the cup of blessing." The fourth *the cup of the Hallel*; others make the fourth, or "cup of the Hallel," the "cup of blessing" answering to "the cup after supper" (Luke xxii. 20). Schoettgen says "cup of blessing" was applied to *any* cup drunk with thanksgiving (comp. Ps. cxvi. 13). The Hallel consisted of Ps. cxiii., cxiv., sung in the early part of the passover, before the lamb was carved and eaten; Ps. cxv.—cxviii. after the fourth cup (the greater Hallel sung at times was Ps. cxx.—cxxxviii.). So the "hymn" sung by Jesus and His apostles (Matt. xxvi. 30, Mark xiv. 26).

The ancient Israelites sat. But *reclining* was the custom in our Lord's time (Luke xxii. 14, Matt. xxvi. 20, John xxi. 20 Gr.). A marble tablet found at Cyricus shows the mode of

reclining at meals, and illustrates the language of the Syrophœnician woman, "the dogs eat of the crumbs." The inhabitants of Jerusalem accommodated at their houses as many as they could, so that our Lord's direction to His disciples as to asking for a guestchamber to keep the passover in was nothing unusual, only His Divine prescience is shown in His command (Matt. xxvi. 18, Mark xiv. 13–15). Those for whom there was no room in the city camped outside in tents, as the pilgrims at Mecca. In Nero's reign they numbered, on one occasion, 2,700,000, according to Josephus (B. J. vi. 9, §3); seditions hence arose (Matt. xxvi. 5, Luke xiii. 1). After the passover meal many of the country pilgrims returned to keep the remainder of the feast at their own homes (Deut. xvi. 7). The release of a prisoner at the passover was a Jewish and Roman custom which PILATE [see] complied with (Matt. xxvii. 15, John xviii. 39).

As to *the reconciling of the synoptical Gospels*, which identify the last supper with the passover, *and John*, who seems to make the passover a day later, probably xiii. 1, 2 means "before the passover (*i.e.* in the early part of the passover meal) Jesus gave a proof of His love for His own to the end. And *during supper"* (*ginomenou*, Vat., Sin. MSS., even if *genomenou* be read with Alex. MS. it means *when supper had begun to be*), etc. Again, ver. 29, "buy those things that we have need of against the feast," refers to the chagigah provisions for the seven days of unleavened bread. The day for sacrificing the chagigah was the 15th, then beginning, the first day of holy convocation. The lamb was slain on the 14th, and eaten after sunset, the beginning of the 15th. Also xviii. 28, the rulers "went not into the judgment hall, lest they should be defiled, but that they might eat the passover," means that they might *go on keeping* the passover, or that they might eat it even yet, though having suffered their proceedings against Christ to prevent their eating it before, or specially that they might eat the chagigah (Deut. xvi. 2, 2 Chron. xxxv. 7–9); the passover might be eaten by those not yet cleansed (2 Chron. xxx. 17), but not so the chagigah. Joseph however did not scruple to enter the prætorium and beg Jesus' body from Pilate (Mark xv. 43). Had the passover supper not been till that evening (John xviii. 28) they might have been purified in good time for it by ablution; but as the feast had begun, and they were about to eat the chagigah (or the passover lamb itself, which they ought to have eaten in the early part of the night), they could not. Lastly, John xix. 14, "the preparation of the passover," is explained by Mark xv. 42, "the preparation, the day *before the sabbath*" in the passover week, the day of holy convocation, the 15th Nisan, not "before the passover." So John xix. 31, "the preparation for the sabbath" began the ninth hour of the sixth day of the week (Josephus, Ant. xvi. 6, § 2). "That sabbath was a high day," viz. because it was the day (next after the day of holy convocation) on which the omer sheaf was offered, and from which were reckoned the 50 days to pentecost. It is no valid objection that our Lord in this view was tried and crucified on the day of holy convocation, for on the "great day of the feast" of tabernacles the rulers sent officers to apprehend Jesus (John vii. 32–45). Peter was seized during the passover (Acts xii. 3, 4). They themselves stated as their reason for not seizing Him during the passover, not its sanctity, but the fear of an uproar among the assembled multitudes (Matt. xxvi. 5). On the sabbath itself not only Joseph but the chief priests come to Pilate, probably in the prætorium (Matt. xxvii. 62). However, Caspari (Chron. and Geogr. Introd. Life of Christ) brings arguments to prove Christ did not eat the paschal lamb, but Himself suffered as the true Lamb at the paschal feast. [See JESUS CHRIST.] The last supper and the crucifixion took place the same (Jewish) day. No mention is made of a lamb in connection with Christ's last supper. Matthew (xxvii. 62) calls the day after the crucifixion "the next day that followed the day of preparation." The phrase, Caspari thinks, implies that "the preparation" was the day preceding not merely the sabbath but also the first day of the passover feast.

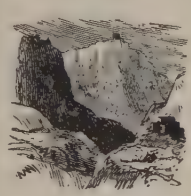
All the characteristics of sacrifice, as well as the term, are attributed to the passover. It was offered in the holy place (Deut. xvi. 5, 6); the blood was sprinkled on the altar, the fat burned (2 Chron. xxx. 16, xxxv. 11; Exod. xii. 27, xxiii. 18; Num. ix. 7; Deut. xvi. 2, 5; 1 Cor. v. 7). The passover was the yearly thank offering of the family for the nation's constitution by God through the deliverance from Egypt, the type of the church's constitution by a coming greater deliverance. It preserved the patriarchal truth that each head of a family is priest. No part of the victim was given to the Levitical priest, because the father of the family was himself priest. Thus when the nation's inherent priesthood (Exod. xix. 6) was delegated to one family, Israel's rights were vindicated by the passover priesthood of each father (Isa. lxi. 6; 1 Pet. ii. 5, 9). The fact that the blood sprinkled on the altar was at the first celebration sprinkled on the lintel and doorposts of each house attested the sacredness of each family, the spiritual priesthood of its head, and the duty of family worship. Faith moving to obedience was the instrumental mean of the original deliverance (Heb. xi. 28) and the condition of the continued life of the nation. So the passover kept in faith was a kind of sacrament, analogous to the Lord's supper as circumcision was to baptism. The laying up the lamb four days before passover may allude to the four centuries before the promise to Abram was fulfilled (Gen. xv.), typically to Christ's being marked as the Victim before the actual immolation (Mark xiv. 8, 10, 11). Christ's blood must be sprinkled on us by the hyssop of faith, else guilt and wrath remain (Isa. liii. 7; Acts viii. 32; 1 Pet. i. 18, 19). Being first in the religious year, and with its single victim, the passover stands forth preeminent.

Patara. A city on the S.W. shore of Lycia, near the left bank of the Xanthus and opposite Rhodes (Acts xxi. 1, 2). Paul coming from Rhodes at the end of his third missionary journey here found a ship going to Phœnicia, and in it completed his voyage. The seat of a bishopric subsequently. The river and har-

bour are now becoming choked with sand.

Pathros, PATHRUSIM. A district (the Pathyrite nome) of Egypt near Thebes; named from a town called by the Egyptians Ha-Hather or with the article *Pha-Hat-her*, "the abode of *Hather*" the Egyptian Venus. Originally independent of Egypt, and ruled by its own kings. In the Mosaic genealogy the P. were the inhabitants of Upper Egypt; originally in the Bible view a colony of Mizraites from Lower Egypt (Gen. x. 13, 14; 1 Chron. i. 12). Isaiah (xi. 11) foretells Israel's return from P. (Jer. xliv. 1, 15; Ezek. xxix. 14.) "P. the land of their birth" (marg. xxx. 13–18). The Thebaid was the oldest part of Egypt in civilization and art, and was anciently called "Egypt" (Aristotle): Herod. ii. 15. Tradition represented the people of Egypt as coming from Ethiopia, and the first dynasty as Thinite. "Pa-t-res" in Egyptian means *the land of the South*.

Patmos. Rev. i. 9. One of the Sporades. A small rugged island of the Icarian Sea, part of the Ægean; 20 miles S. of Samos, 24 W. of Asia Minor, 25 in circumference. The scene of John's banishment (by Domitian), where he "was in the Spirit on the Lord's day." The rocky solitude suited the sublime nature of the Revelation. On a hill in the southern half of the island is the monastery of John the Divine, and the traditional grotto of his receiving the Apocalypse. In the middle ages called *Palmosa* from its palms; now there is but one, and the island has resumed its old name Patmo or Patino. It is unvisited by Turks, without any mosque, and saddled with moderate tribute, free from piracy, slavery, and any police but their own.



Patriarchs. Heads of races, tribes, clans, and families. Abraham (Heb. vii. 4), Jacob's sons (Acts vii. 8, 9), David (Acts ii. 29). The "patriarchal system" before Moses developed itself out of family relations, before the foundation of nations and regular governments. The "patriarchal dispensation" is the covenant between God and the godly seed, Seth, Noah, Abraham, and their descendants; the freedom of intercourse with God is simple and childlike, as contrasted with the sterner aspect of the Mosaic dispensation. It is the innocence of childhood, contrasted with the developed manhood of our Christian dispensation. The distinction between the seed of the woman and that of the serpent appears in God's revealing Himself to the chosen as He did not to the world; hence their history is typical (Gal. iv. 21–31; Heb. vii. 1–7; Matt. xxiv. 37–39; Luke xvii. 28–32; Rom. ix. 10–13). Yet God is revealed as God not merely of a tribe, but of all the earth (Gen. xviii. 25). *All nations* were to be blessed in Abraham. The Gentile Pharaoh and Abimelech have revelations. God is called "almighty" (Gen. xvii. 1, xxviii. 3, xxxv. 11). Melchizedek, of Canaanite Salem, is His king priest, and He punishes Canaanite Sodom and Gomorrah. Authority is grounded on paternal right, its natural ground and source, even as God is the common Father of both patriarch and children. The birthright is the privilege of the first-born, but requiring the father's confirmation. Marriage is sacred (Gen. xxxiv. 7, 13, 31, xxxviii. 24). Intermarriage with idolaters is treason to God and the chosen seed (xxvi. 34, 35; xxvii. 46; xxviii. 1, 6–9). The patriarchs severally typify Him in whom all their several graces meet, without blemish.

Patrobas. A Christian at Rome (Rom. xvi. 14) whom St. Paul salutes. A name borne by a member of Cæsar's household. (Suetonius, Galba 20; Martial Ep. ii. 32, § 3; comp. Phil. i. 13, iv. 22.)

Pau, PAI (Gen. xxxvi. 39; 1 Chron. i. 50). Capital of Hadar, king of Edom.

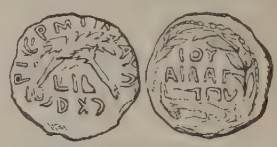
Paul. [See ACTS.] The leading facts of his life which appear in that history, subsidiary to its design of sketching the great epochs in the commencement and development of Christ's kingdom, are: his conversion (ix.), his labours at Antioch (xi.), his first missionary journey (xiii., xiv.), the visit to Jerusalem at the council on circumcision (xv.), introduction of the gospel to Europe at Philippi (xvi.), visit to Athens (xvii.), to Corinth (xviii.), stay at Ephesus (xix.), parting address to the Ephesian elders at Miletus (xx.), apprehension at Jerusalem, imprisonment at Cæsarea, and voyage to Rome (xxi.—xxvii.). Though of purest Hebrew blood (Phil. iii. 5), "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, (bearing the name of the eminent man of that tribe, king Saul,) an Hebrew of the Hebrews," yet his birthplace was the Gentile Tarsus. (Acts xxi. 39, "I am a Jew of Tarsus in Cilicia, a citizen of no mean city.") His father, as himself, was a Pharisee (xxiii. 6). Tarsus was celebrated as a school of Greek literature (Strabo, Geogr. i. 14). Here he acquired that knowledge of Gr. authors and philosophy which qualified him for dealing with learned Gentiles and appealing to their own writers (Acts xvii. 18–28, Aratus; 1 Cor. xv. 33, Menander; Tit. i. 12, Epimenides). Here too he learned the Cilician trade of making tents of the goats' hair cloth called "cilicium" (Acts xviii. 3); not that his father was in straitened circumstances, but Jewish custom required each child, however wealthy the parents might be, to learn a trade. He possessed the Roman citizenship from birth (xxii. 28), and hence, when he commenced ministering among Gentiles, he preferred to be known by his Roman name Paul rather than by his Heb. name Saul. His main education (probably after passing his first 12 years at Tarsus, xxvi. 4, 5, "among his own nation." Alex., Vat., Sin. MSS. read "and" before "at Jerusalem") was at Jerusalem "at the feet of GAMALIEL [see], taught according to the perfect manner of the law of the fathers" (xxii. 3). Thus the three elements of the world's culture met in him: Roman citizenship, Grecian culture, Hebrew religion. Gamaliel had counselled toleration (v. 34–39); but his teaching of strict pharisaic legalism produced in Saul's ardent spirit persecuting zeal against opponents, "concerning zeal persecuting the church" (Phil. iii. 6). Among the synagogue disputants with Stephen were men "of Cilicia" (Acts vi. 9), probably including Saul; at all events it was at his feet, whilst he was yet "a young man," that the witnesses, stoning the martyr, laid down their clothes (vi. 9, vii. 58; Deut. xvii. 7). "Saul was consenting unto his death" (Acts vi., vii.); but we can hardly doubt that his better feelings must have had some misgiving in witnessing Stephen's countenance beaming as an angel's, and in hearing his loving prayer for his murderers. But stern bigotry stifled all such doubts by increased zeal; "he made havock of (*elumaineto*, 'ravaged as a wild beast') the church, entering into the houses (severally, or *worship rooms*), and haling men and women committed them to prison" (viii. 3). But God's grace arrested Paul in his career of blind fanaticism; "I was had mercy upon, because I did it ignorantly in unbelief" (1 Tim. i. 12–16). His ignorance was culpable, for he *might* have known if he had sought aright; but it was less guilty than sinning against light and knowledge. There is a wide difference between mistaken zeal for the law and wilful striving against God's Spirit. His ignorance gave him no claim on, but put him within the range of, God's mercy (Luke xxiii. 34; Acts iii. 17; Rom. x. 2). The positive ground of mercy is solely God's compassion (Tit. iii. 5).

We have three accounts of his conversion, one by Luke (Acts ix.), the others by himself (xxii., xxvi.), mutually supplementing one another. Following the adherents of "the (Christian) way" "unto strange cities," and "breathing out threatenings and slaughter," he was on his journey to Damascus with authoritative letters from the highpriest empowering him to arrest and bring to Jerusalem all such, trusting doubtless that the heathen governor would not interpose in their behalf. At midday a light shone upon him and his company, exceeding the brightness of the sun; he and all with him *fell* to the earth (xxvi. 14; in ix. 7 "*stood* speechless," viz. they soon rose, and when he at length rose they were *standing speechless* with wonder), "hearing" the *sound* of a "voice," but not *understanding* (comp. 1 Cor. xiv. 2 marg.) the *articulate speech* which Paul heard (Acts xxii. 9, "they *heard not* the voice of Him that spake") in Hebrew (xxvi. 14), "Saul, Saul, why persecutest thou Me?" (in the person of My brethren, Matt. xxv. 40). "It is hard for thee to kick

against the goads" (not in Acts ix. 5 Sin., Vat., Alex. MSS., but only in xxvi. 14), which, as in the case of oxen being driven, only makes the goad pierce the deeeper (Matt. xxi. 44, Prov. viii. 36). Saul trembling (as the jailer afterwards before him, Acts xvi. 30, 31) said, "Lord, what wilt Thou have me to do?" the usual question at first awakening (Luke iii. 10), but here with the additional sense of *unreserved surrender of himself to the Lord's guidance* (Isa. vi. 1–8). The Lord might act directly, but He chooses to employ ministerial instruments; such was Ananias whom He sent to Saul, after he had been three days without sight and neither eating nor drinking, in the house of Judas (probably a Christian to whose house he had himself led, rather than to his former co-religionists). Ananias, whom he would have seized for prison and death, is the instrument of giving him light and life. God had prepared Ananias for his visitor by announcing the one sure mark of his conversion, "behold he prayeth" (Rom. viii. 15). Ananias had heard of him as a notorious persecutor, but obeyed the Lord's direction. In Acts xxvi. 16–18 Paul condenses in one account, and connects with Christ's first appearing, subsequent revelations of Jesus to him as to the *purpose* of his call; "to make thee a minister and witness of these things . . . delivering thee from the Gentiles, unto whom now I send thee." Like Jonah, the outcast runaway, when penitent, was made the messenger of repentance to guilty Nineveh.

The time of his call was just when the gospel was being opened to the Gentiles by Peter (x.). An apostle, severed from legalism and determined unbelief by an extraordinary revulsion, was better fitted for carrying forward the work among unbelieving Gentiles, which had been begun by the apostle of the circumcision. He who was the most learned and at the same time humblest (Eph. iii. 8, 1 Cor. xv. 9) of the apostles was the one whose pen was most used in the N. T. Scriptures. He "saw" the Lord in actual person (Acts ix. 17, xxii. 14, xxiii. 11, xxvi. 16; 1 Cor. xv. 8, ix. 1), which was a necessary qualification for apostleship, so as to be witness of the resurrection. The light that flashed on his eyes was the sign of the spiritual light that broke in upon his soul; and Jesus' words to him (Acts xxvi. 18), "to open their eyes and to turn them from darkness to light" (which commission was symbolised in the opening of his own eyes through Ananias, ix. 17, 18), are by undesigned coincidence reproduced naturally in his epistles (Col. i. 12–14; 2 Cor. iv. 4; Eph. i. 18, contrast iv. 18, vi. 12). He calls himself "the one untimely born" in the family of the apostles (1 Cor. xv. 8). Such a child, though born alive, is yet not of proper size and scarcely worthy of the name of *man*; so Paul calls himself "least of the apostles, not meet to be called an apostle" (comp. 1 Pet. i. 3). He says, God's "choice" (Acts ix. 15, xxii. 14), "separating me (in contrast to his having been once a Pharisee, from *pharash, i.e.* a separatist, but now 'separated' unto something infinitely higher) from my mother's womb (therefore without any merit of mine), and calling me by His grace (which carried into effect His 'good pleasure,' *eudokia*), revealed His Son in me, that I might preach Him among the heathen," independent of Mosaic ceremonialism (Gal. i. 11–20). Ananias, being "a devout man according to *the law*, having a good report of all the Jews there," was the suitable instrument of giving him bodily and spiritual sight in his transition stage. His language accords, "the God of our fathers (comp. Paul's own, 2 Tim. i. 3, Gal. i. 14) hath chosen thee . . . that thou shouldest see that Just (*righteous*, a *legal* term) One."

Saul directly on his conversion "preached Christ in the synagogues that He is the Son of God," to the astonishment of his hearers (Acts ix. 20, 21); then followed his retirement to Arabia for a considerable part of the whole "three years" between his conversion and his visit to Jerusalem. From Arabia he returned to Damascus, where with his increased spiritual "strength" he confounded the Jews. Then on their watching to kill him he was "let down by the wall in a basket," under ARETAS [see] (2 Cor. xi. 32, Gal. i. 15–18). His three years of direction by the Lord alone answer to the about three years' intercourse of Jesus with His twelve apostles. This *first visit to Jerusalem* is that mentioned Acts ix. 26, at which occurred the vision (xxii. 17, 18). His "increase in strength" (ix. 22) was obtained in communion with the Lord in Arabia near the scene of giving the law, a fit scene for the revelation of gospel grace which supersedes it (Gal. iv. 25). Ananias his first instructer, esteemed for his legal piety, was not likely to have taught him the gospel's independence of the Mosaic law. Paul received it by *special revelation* (1 Cor. xi. 23, xv. 3; 1 Thess. iv. 15). The "many days" (Acts ix. 23) answer to "three years" (Gal. i. 18), as in 1 Kings ii. 38, 39. In Arabia he had that retirement after the first fervour of conversion which great characters need, preparatory to their life work for God, as Moses in Midian (Acts vii. 20, 22). His familiarity with mount Sinai in Arabia, the scene of the giving of the law, appears in Gal. iv. 24, 25, Heb. xii. 18; here he was completely severed from his former legalism. Thence he returned to Damascus; then he went to Jerusalem to see Peter. He saw only Peter and James, being introduced by Barnabas not to seek their sanction but to inform them of Jesus' independent revelation to him (Acts ix. 26–29; Gal. i. 18, 19). His Grecian education adapted him for successfully, like Stephen, disputing against the Grecians. He had a vision later than that of Acts xxii. 17, 18, viz. in 2 Cor. xii. 1, etc., six years after his conversion, A.D. 43. Thus Paul was an independent witness of the gospel. When he compared his gospel with that of the apostles there was found perfect harmony (Gal. ii. 2–9). After staying only 15 days at Jerusalem, wherein there was not time for his deriving his gospel commission from Peter with whom he abode, having had a vision that he should depart to the Gentiles (Acts xxii. 18, 19), and being plotted against by Hellenistic Jews (ix. 29), he withdrew to the seaport Cæsarea (ver. 30), thence by sea to Tarsus in Cilicia (Gal. i. 21), and thence to Syria. His journey by sea, not land, accounts for his being "unknown by face unto the churches of Judæa" (ver. 22), so that he could not have derived his gospel from them. He puts "Syria" before "Cilicia," as it was a geographical phrase, the more important being put first. Meantime at Antioch the gospel was preached to Gentile "Greeks" (*Hellenas* in Alex. MS., not "Grecians," Acts xi. 20) by men of Cyprus and Cyrene scattered abroad at the persecution of Stephen; Barnabas went down then from Jerusalem, and glad in seeing this special grace of God [see CHRISTIANS], "exhorted them that with purpose of heart they would cleave unto the Lord." Desiring a helper he fetched Saul from Tarsus to Antioch, and for a whole year they laboured together, and in leaving for *Jerusalem* (Paul's *second visit there*, not mentioned in Galatians, being for a special object and for but "few days," xi. 30, xii. 25) brought with them a token of brotherly love, a contribution for the brethren in Judæa during the famine which was foretold by Agabus



CLAUDIUS AND AGRIPPA I.

and came on under Claudius Cæsar (xi. 22–30: A.D. 44).

Returning from Jerusalem to Antioch, after having fulfilled their ministry, they took with them John Mark as subordinate helper (xii. 25). Here (xiii.) whilst their minds were dwelling on the extraordinary accession of Gentile converts, "as they ministered to the Lord and fasted, the Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them," viz. to labours among the Gentiles, such as was the specimen already given at Antioch, in which these two had taken such an efficient part. Very striking is the patient humility with which Paul waited for the Lord's time, as he had already received his call to be "a chosen vessel to bear His name before *the Gentiles*." In going forth on his *first missionary journey* he was subordinate to Barnabas; but after preaching the word in Cyprus, where in the Lord's name he had smitten with blindness Elymas the sorcerer (even as he had tried to blind spiritually the governor), and when Sergius Paulus who had sent for Barnabas and Saul believed, he thenceforth under the name Paul takes the lead. Peter's smiting Simon Magus (Acts viii.), who sought spiritual powers for gain, corresponds. The unity of God's dealings with His people is the true explanation of the parallelism between the histories of Paul and Peter, just as profound re-

semblances of form and typical structure exist between species and genera of both plants and animals which in many respects are widely divergent. Peter heals the man lame from birth at the temple gate, Paul the man impotent in feet from birth at Lystra; both fixed their eyes upon the men. As Peter at midnight was miraculously delivered from Herod's prison, so Paul at Philippi was loosed from his chains with an earthquake. As Peter raised Dorcas, so Paul Eutychus. Peter's striking Ananias and Sapphira dead answers to Paul's striking Elymas blind. As Peter's shadow healed the sick, so Paul's handkerchiefs. As Peter confirmed with the laying on of hands the Samaritans, and the Holy Ghost came on them, so Paul the Ephesian disciples of John Baptist (Acts xix.). Luke marks the transition point between Saul's past ministrations to Jews and his new ministry among Gentiles, which was henceforth to be his special work, by his Gentile designation, borne from infancy but now first regularly applied to him, Paul. At Perga in Pamphylia MARK [see] forsook him and Barnabas.

In Antioch in Pisidia, as in Cyprus, they began their preaching in the synagogue on the sabbath. In Paul's remarkable address we have a specimen of his mode of dealing with "the Jews . . . men of Israel . . . and religious proselytes . . . ye that fear God." He bases all on the covenant God made with "our fathers," brings out God's "raising up of David to be king, a man after His own heart," shows that it was "of his seed" that "God according to promise raised *unto Israel* a Saviour Jesus," applies the message of salvation *to them*, proves that the rulers in condemning Him in spite of themselves fulfilled the prophecies read every sabbath concerning Him; for instance the promise of the second psalm, "Thou art My Son, this day have I begotten Thee," God fulfilled in raising Jesus. These are "the sure mercies" (*the holy* or *gracious* promises, *osia* Gr., *chasid* Heb.) of the covenant made with David; hence (Ps. xvi. 10) he anticipates "Thou wilt not suffer Thy Holy (Gracious: *chasid*, 'in God's favour': John i. 14, 16, *osion*) One to see corruption," which cannot apply to David (for he saw corruption) and can only apply to Christ. He winds up with the characteristically Pauline doctrine of the epistles to Romans and Galatians: "by Him all that believe *are justified* from all things from which ye could not be justified by the law of Moses." On the other hand a work of wonder and destruction is foretold by the prophets against all "despisers." After the congregation was broken up many Jews and proselytes followed Paul and Barnabas, and heard more of "the grace of God." But when almost the whole city came together the next sabbath to hear the word of God, *envy of the admission of Gentiles* to gospel privileges without being first proselytized to Judaism incited the Jews to blaspheme and to contradict Paul. This caused Paul to wax bolder and say, It was necessary to speak the word first to you, but seeing ye judge yourselves unworthy (it is not *God* who counted them "unworthy": Matt. xx. 19, xxii. 8) of everlasting life, lo, we turn to the Gentiles. This too accords with the prophets (Isa. xlii. 6, xlix. 6). The Gentiles rejoiced, and many believed; but the Jews influenced their proselyte women of the higher class, and chief men, to drive Paul and Barnabas away.

The apostles proceeded to Iconium cheered by the joy with which the Holy Ghost filled the disciples. There "long time abode they speaking boldly in the Lord, which gave testimony unto the word of His grace and granted signs and wonders to be done by their hands" (Acts xiv. 3). But persecution drove them thence, and they fled to LYSTRA [see] and Derbe of Lycaonia. Again as at Cyprus Paul's ministry resembles Peter's, the cure of the impotent man in Lystra corresponding to Peter's cure of the same disease at the Beautiful gate of the temple (iii.); indeed the parallelism probably led three very old MSS., C, D, E, to insert from iii. 8, in xiv. 10, "I say unto thee in the name of the Lord Jesus Christ," etc. His mode of address is happily suited to the heathen of Lystra in turning them from their purpose of sacrificing to him and Barnabas as MERCURY [see] (for Paul was the chief *speaker*) and Jupiter respectively. Instead of appealing to the Scriptures, he appeals to what they knew, the witness of God in His gifts of "rain and fruitful seasons"; he urges them to "turn from these vanities (*dead* idols) to serve the *living* God who made all things," in undesigned coincidence with Pauline language (1 Thess. i. 9, 10). His address to the heathen Athenians corresponds (Acts xvii. 24–29); there he says "God winked at the times of ignorance, but now commandeth all to repent," as here, "who in times past suffered all nations to walk in their own ways," and Rom. iii. 25, "on account of the prætermission (passing by without judicial cognisance) of the past sins in the forbearance of God." With characteristic fickleness the mob stoned him whom just before they idolized. But he arose and went into the city, and next day to Derbe and to Lystra again, and to Iconium and Antioch, ordaining elders in

TETRADRACHM OF ANTIOCH IN SYRIA.

every church, and confirming the disciples by telling them "that we must through much tribulation enter into the kingdom of God." From Pisidia they came to Perga and Attalia; thence to Antioch, where they reported at what may be called *the first missionary meeting or convention* "all that God had done with them, opening the door of faith unto the Gentiles"; and so ended Paul's first missionary tour.

Next (Acts xiv. 28, xv.), during Paul's stay at Antioch, men from Judæa came teaching that the Gentile converts must be circumcised. He and Barnabas strenuously opposed them, and were selected to go to Jerusalem and lay the question before the apostles and elders. Paul had also a Divine "revelation" (Gal. ii. 2) that he should go, besides his public commission. On their way they announced in Phenice and Samaria the conversion of the Gentiles, "causing great joy unto all the brethren." At Jerusalem "they declared all things that God had done with them," the *facts and miracles* of their mission among the Gentiles *in general* to the Christian *multitude* there; "but privately" to the apostles the *details* of his *doctrine*, in order to compare it with their teaching, to let them see that he was not "running in vain," in not requiring circumcision of Gentile converts. Certain Pharisees however rose up, insisting on it, but Paul would not yield "for an hour" (Gal. ii.); the council followed, in which Peter silenced arguments by the logic of *facts;* God having given the Holy Ghost to the Gentiles, who believed through him, even as He did to the believing Jews. Why then should the burdensome legal yoke be imposed on them, which God had not made a necessary preliminary to their salvation? Barnabas and Paul confirmed by their experience the fact of God's work among the Gentiles. St. James wound up by showing that Amos' *prophecy* (ix. 11, 12) of the call of the Gentiles, consequent on the building again of David's tabernacle, accords with the *facts* just stated. The decree followed, binding the Gentiles only to abstinence from idol pollutions, fornication, and, in deference to the Jews' feelings, from things strangled and blood. So Judas Barsabas and Silas, chosen men of their own company, were sent with Paul and Barnabas to carry the decree to Antioch, the apostles having previously "given Paul the right hand of fellowship" as a colleague in the apostleship, and having recognised that the apostleship of the uncircumcision was committed to Paul as that of the circumcision to Peter. The realization of the brotherly bond uniting the whole church (circumcision no longer separating the Jew from the Gentile) was further to be kept up by alms for the poor brethren (Gal. ii.). The non-reference in Galatians to the decree is (1) because Paul's *design* in that epistle was to show Paul's own independent apostolic authority, which did not rest upon their decision; (2) he argues on *principle* not authority; (3) the decree did not go the length of his position, it merely did not impose Mosaic ordinances, but he here maintains the Mosaic institution itself is at an end; (4) the Galatians Judaized, not because they thought it *necessary to Christianity*, but necessary to *higher perfection* (iii. 3, iv. 21). The decree would

not disprove their view. Paul confutes them more directly, "Christ is become of *no effect* unto you whosoever are justified by the law" (v. 4, 11). If Paul had proselytized Gentiles as the Jews always received proselytes, viz. with circumcision, persecution would have ceased. But the truth was at stake, and he must not yield (Gal. vi. 13).

The Judaizers soon followed Paul to Antioch, whither Peter had already come. Unable to deny that Gentiles are admissible to the Christian covenant without circumcision, they denied that they were so to *social intercourse* with Jews; pleading the authority of James, they induced Peter, in spite of his own avowed principles (Acts xv. 7–11) and his practice (xi. 2–17), through fear of man (Prov. xxix. 25), to separate himself from those Gentiles with whom he had heretofore eaten; this too at Antioch, the stronghold of catholicity and starting point of Paul's missions to Gentiles. He betrayed his old character, ever the first to recognise and the first to draw back from great truths (Matt. xiv. 30). The rest of the Jews there "dissembled" with Peter, and "Barnabas was carried away with their dissimulation"; then Paul "before them all withstood to the face" (comp. 1 Tim. v. 20) and charged Peter, "seeing that thou a Jew habitually from conviction livest as a Gentile, eating of every food and with every one, how is it that now thou by example virtually compellest the Gentiles to Judaize?" In 2 Pet. iii. 15 we see how thoroughly their misunderstanding was cleared up, Peter praising the epistles of Paul which condemned him.

At his *second missionary tour* BARNABAS, desiring to take MARK [see] against Paul's judgment, parted company with him. Their "sharp contention" shows they were not always infallible or impeccable. Silas or Silvanus became Paul's companion through Syria and Cilicia where he confirmed the churches. His circumcising Timothy at Derbe (Acts xvi. 1–3, "whom he would have to go forth with him"), on the ground of his mother being a Jewess, was that by becoming, when principle was not at stake, "to the Jews a Jew, he might gain the Jews." Titus on the contrary, being a Greek, he would not circumcise "because of false brethren" (Gal. ii. 3, 4) who, had he yielded, would have perverted the case into a proof that he deemed circumcision necessary. To insist on Jewish usages for Gentile converts would have been to make them essential to Christianity; to violate them abruptly, before that the destruction of the temple and Jewish polity made them to cease, would have been against Christian charity (1 Cor. ix. 22; Rom. xiv. 1–7, 13–33). Paul, Silas, and Timothy went through Phrygia and Galatia. Bodily infirmity detained him in Galatia (iv. 13 transl. "on account of an infirmity," the "thorn in the flesh" 2 Cor. xii. 7–10), and was overruled to his preaching the gospel there. The impulsive Galatians "received him as an angel of God, as Christ Jesus," at first, but with Celtic fickleness heeded other teachers who with Judaizing doctrine supplanted the apostle in their affections (ver. 12–20). "Where is your former *felicitation* of yourselves on having the *blessing* of my ministry?" Ye once "would have plucked out your eyes and have given them to me" (Matt. v. 29). Sensitiveness may have led him to overrate his bodily defect; at all events it did not prevent his enduring hardships which few could bear (2 Cor. x. 10, xi. 23–33). His "eyes" may have been permanently weakened by the blinding vision (Acts xxii. 11), hence the "*large* letters" (Gr.) he wrote (Gal. vi. 11).

Paul intended to visit western Asia, but was "forbidden by the Holy Ghost." From the border of Mysia he essayed to go N.E. into Bithynia, "but the Spirit of Jesus (Sin., Vat., Alex. MSS.) suffered them not" (Acts xvi. 6, 7, 10). Passing by Mysia they came to Troas, and here the "man of Macedonia appeared, saying, Come over into Macedonia and help us." At this point Luke the historian intimates his presence by the "we"; "the beloved physician" probably ministered to Paul's "infirmity" in Galatia. The party from Troas sailed by Samothrace to Neapolis, then proceeded to Philippi. The conversion of LYDIA [see] was the first *in Europe*, though she was an *Asiatic*. Then followed Paul's casting out the spirit of divination from the damsel, and her master's violence to Paul because of their loss of gains, under the old plea against saints that they "trouble" the commonwealth (1 Kings xviii. 17); his imprisonment after scourging (referred to 1 Thess. ii. 2); his feet fastened in the stocks; the midnight cheerful hymns (Eph. v. 20; Job xxxv. 10; Ps. xlii. 8); the earthquake loosing their bonds (so Acts xii. 6–10, v. 19); the intended suicide; the jailer's trembling question, the answer, and his joy in believing, and his fruits of faith, love, washing Paul's stripes (John xiii. 14, Matt. xxv. 36), and entertaining him. The apostle's self respect appears in declining to allow the magistrates to thrust him out privily, after having beaten and imprisoned a Roman citizen uncondemned, for Cicero (in Verrem, 66) informs us it was counted "a daring misdemeanour to bind, a wicked crime to scourge, a Roman citizen." Upon their beseeching request he went out, and after a visit to the brethren in Lydia's house he left Philippi (Luke and perhaps Timothy staying behind for a time) for Thessalonica by way of Amphipolis and Apollonia. The fervent attachment of the Philippian church was evinced by their sending supplies for his temporal wants twice shortly after he left them, "in the beginning of the gospel," to Thessalonica (Phil. iv. 15, 16), and a third time by Epaphroditus shortly before writing the epistle (iv. 10, 18; 2 Cor. xi. 9). Few Jews were at Philippi to excite distrust of Paul. There was no synagogue, but a mere oratory or prayer place (*proseucha*) by the river side. Only there no opposition was offered by the Jews. His sufferings there strengthened the union between him and them, as they too suffered for the gospel's sake (1 Thess. ii. 2).

At Thessalonica (Acts xvii.) for three sabbaths Paul, "as his manner was," reasoned in the synagogue out of the Scriptures, showing that the Messiah to fulfil them must suffer and rise again, and that Jesus is that Messiah. A multitude of Gentile proselytes and chief women, with some Jews, joined him. In consequence the unbelieving Jews incited the rabble ("fellows of the baser sort," lit. *loungers in the market place, 'agoraious'*: ver. 5, in harmony with 1 Thess. ii. 14) to assault the house of Jason, Paul's host. Failing to find Paul they dragged Jason and certain brethren before the rulers, crying "these that have turned the world upside down are come hither also" (South quaintly remarks, Considering how the world then stood, with idolatry at the head and truth under foot, turning it upside down was the only way perhaps to restore it to its right position); "these do contrary to Cæsar's decrees, saying that there is another *King*, one Jesus." It is an undesigned coincidence that Jesus' coming *kingdom* is the prominent thought in the epistles to the Thessalonians (1 Thess. ii. 12, 2 Thess. i. 10). They perverted the doctrine of Christ's coming to reign with His saints into treason against Cæsar; so in Jesus' case (John xviii. 33–37, xix. 12). He writes to them as mostly Gentiles (1 Thess. i. 9, 10); he had wrought night and day, not to be chargeable unto them (1 Thess. ii. 9, 10; 2 Thess. iii. 8), and had guarded against the abuse of the doctrine of Christ's coming (1 Thess. iv. 11, 12; 2 Thess. ii. 1–3, iii. 5–13). The magistrates contented themselves with taking security of Jason, and the brethren sent away Paul and Silas to Berea by night.

Here too they entered the Jews' synagogue. The BEREANS [see] are praised as "more noble" than the Thessalonians generally, for (1) their ready reception of the preached word, and (2) their searching the Scriptures daily whether it accorded with them. Accordingly many believed, Jews as well as Greeks, men and honourable women. But the Thessalonian Jews followed him, and the brethren sent away Paul by sea, Silas and Timothy staying behind. Some brethren escorted

COIN OF ATHENS.

Paul to Athens, then returned with a message from him to Silas and Timothy to join him "with all speed." He had intended to defer preaching till he had them by his side, but "his spirit was stirred within him when he saw the city wholly given to idolatry," so he began at once disputing in the synagogue with the

Jews and proselytes, and in the market daily with them that met him. Among the latter were Epicurean and Stoic philosophers. To the Epicureans, the ancient materialists, who denied a future life and made the supreme good consist in a calm enjoyment of the present, Paul offered "the peace which passeth understanding," through Him who through self denying agony and death secures life eternal to us. To the Stoics, the ancient pantheists and fatalists, who made man independent on any being but self, he preached self renunciation and reliance on the personal Jesus, and the resurrection through Him. Some said, "what will this babbler (Gr. *spermologos*, 'seed picker,' as a bird; so *market loungers*, ready to pick up droppings from loads of ware; so one *babbling* what he has picked up from others) say?" Others said, as was the charge against Socrates who similarly used to reason in the market with those he met, "he seemeth a setter forth of strange gods" (viz. God and Jesus, Acts xvii. 24, 31) "because he preached unto them Jesus and the resurrection." Curiosity and love of novelty were noted characteristics of Athenians. So they took him to Mars' hill, arranged with benches

MARS' HILL, ATHENS.

and steps of stone in the open air. They had charged him with setting forth strange gods: he begins by gently retorting, "I perceive in every point of view you are religious to a fault" (*deisidaimonestorous*, not such censure as "too superstitious" would convey). Taking their "altar to an *unknown* god" (for such altars were erected in times of plague, when the *known* gods failed to help) as his text, "what (Sin., Vat., Alex. MSS. for *whom*) ye worship confessing your ignorance of, *that* (the divinity) I declare unto you." "Whom," "Him," would contradict 1 Cor. x. 20, John iv. 22. God *may be known*, He is the Creator, Preserver, and Governor of all things, has made all men of one blood, assigning them their times and habitations, that they should feel after *Him* (*pseelapheeseian*; as thoughtful heathen will do, but it is only *groping* in the dark till revelation comes; contrast 1 John i. 1), though He is really near every one of us (Rom. x. 8, 9), having our being in Him, as your own poet sings, "we are His offspring." God has overlooked the times of ignorance (*huperidon*; looking on to Christ's sacrifice which vindicates God's righteousness in *passing by* the intermediate transgressions: Rom. iii. 25), but now commands all everywhere to repent, since He will judge all by that Man whom He hath ordained as the Saviour and Judge, raising Him from the dead as the pledge of assurance. At the mention of the resurrection some mocked, others deferred (comp. Acts xxiv. 25) the further hearing of the subject. A few believed, including the Areopagite Dionysius and Damaris, a woman.

Next he came to Corinth, the commercial and stirring capital of Greece,

COIN OF CORINTH

and so more alive to his serious message than the dilettanti philosophers and quidnuncs of Athens. His tentmaking here brought him into close connection with Jews just expelled by Claudius from Rome, Aquila and Priscilla. When Silas and Timothy came from Macedon, Paul was earnestly occupied with the word (so Sin., Vat., Alex. MSS. Acts xviii. 5 for "the spirit"), the crisis of their acceptance or else rejection of his message having come. Timothy he had sent from Athens to Thessalonica (1 Thess. iii. 1, 2), Silas elsewhere. Their arrival at Corinth suggested his writing the first epistle to Thessalonians. It and 2 Thessalonians were the only epistles he wrote on this missionary journey, both from Corinth. The epistles to Galatians, Romans, and Corinthians belong to his next journey. The epistles to Philemon, Colossians, Ephesians, and Philippians belong to his first captivity at Rome. His versatility appears in his being able to write 1 Thessalonians when earnestly occupied with the Corinthians; and in his writing 1 and 2 Corinthians *between* the kindred epistles to the Galatians and Romans; if Galatians was written at Ephesus on his first arrival, and not subsequently at Corinth [see GALATIANS]. He attested all his genuine letters with his autograph at the close, to enable the churches to distinguish them from spurious ones (2 Thess. ii. 2, iii. 17).

When the Jews opposed and blasphemed Paul shook his raiment (Neh. v. 13, Acts xiii. 51), and said, "your blood be upon your own heads (Ezek. xxxiii. 4), henceforth I will go unto the Gentiles." So he withdrew to the house of a Gentile next the synagogue, Justus. Crispus the ruler of the synagogue believed, and was baptized by Paul himself (1 Cor. i. 14); many Corinthians too were baptized. Paul's fear of the Jews' consequent wrath was dispelled by the Lord in a vision: "be not afraid, but speak and hold not thy peace, for I am with thee and no man shall set on thee to hurt thee, for I have much people in this city." He therefore continued at Corinth a year and a half, teaching. The Jews with one accord set on and brought him before GALLIO'S [see] judgment seat, saying, this fellow persuadeth men to worship God contrary to the law. But Paul experienced God's faithfulness to His promise that none should beat him, for Gallio without waiting for Paul to plead drave his enemies from the judgment seat and winked at the beating the Greeks gave Sosthenes, the Jews' ringleader and ruler of the synagogue. Paul's compassion to his enemy in distress probably won Sosthenes, for we find him associated with Paul in 1 Cor. i. 1.

Paul left Corinth to keep the feast (probably pentecost) at Jerusalem (Acts xx. 16). At Cenchreæ he cut off his hair in fulfilment of a vow, made probably in some sickness (Gal. iv. 13) like the nazarite vow, and ending with a sacrifice at Jerusalem to which he therefore hastened. Staying at Ephesus a very brief time, and going forward by Cæsarea, he saluted the church at Jerusalem. Thence he went to Antioch, the place of his starting originally with Silas (Acts xv. 35, 40).

Third missionary tour. Acts xviii. 23—xxi. 17. His aim at this period was to vindicate Christians' freedom from the law, yet unity through the higher bond of *love*. Hence he gives prominence to the collections of the Gentile churches for the relief of the poor brethren at Jerusalem (Gal. ii. 10). The epistles of this time, Galatians, Corinthians, and Romans, mainly discuss the relations of the believer to the Jewish law. From Antioch Paul went over all Galatia and Phrygia in order, strengthening all the disciples (Acts xviii. 23) and ordering the collection (1 Cor. xvi. 1). Then on reaching Ephesus he wrote epistle to GALATIANS [see], else later at Corinth. Ephesus Paul reached from the upper regions (Phrygia: Acts xix. 1). Being the metropolis of Asia and the meeting ground of oriental, Jew, Greek, and Roman, Paul stayed at Ephesus two or three years (xix. 10, xx. 31), so that he founded in it a mother church for the whole Asian region. Here he met the 12 disciples who had been, like Apollos (xviii. 25, 26), baptized only unto John's baptism. On his asking "did ye receive the Holy Ghost when ye became believers?" they answered, "we did not so much as hear whether the Holy Spirit is (given)." Paul taught them the further truths, baptism into the Lord Jesus and the outpouring of the Holy Spirit; and in laying hands on them after baptism the Holy Ghost came on them, just as upon the Samaritans when Peter and John laid hands on them (viii. 15, 17). The first three months Paul spake boldly in the synagogue at Ephesus; then, on many hardening themselves in unbelief, he separated the disciples from the synagogue and disputed daily in the school of Tyrannus (whether a "private synagogue," *beth midrash*, where he might assemble the believing Jews privately and receive inquiring Gentiles, or more probably the school of a Gentile sophist). This continued for two years, so that all both Jews and Greeks had the opportunity of hearing the word of the Lord Jesus. God wrought *special* miracles by

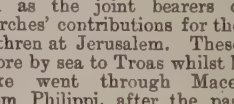
Paul, so that handkerchiefs and aprons from his body were used to heal the sick and cast out demons. So "the shadow of Peter" (v. 15), the hem of Christ's garment (Matt. ix. 20, 21). So far from confirming the virtue of "relics," his case disproves them; they were "special" and extraordinary instances; all miracles having generally ceased, *a fortiori*, what even then were rarest must have now ceased also. Sorcery abounded at Ephesus; seven sons of Sceva, a Jew, exorcists, having presumed to call over the demon-possessed the name of the Lord Jesus preached by Paul, as a magic formula, two of them (Acts xix. 16, "prevailed against *both*" in Sin., Vat., Alex. MSS.) were wounded and driven out of the house by the man, the demon saying, "Jesus I know and Paul I know, but who are ye?" (Matt. xii. 27.) Such fear fell on those who, along with Christianity, secretly practised magic arts that they confessed openly their sin and brought their costly books of incantations (the notorious Ephesia grammata) and burnt them publicly, at the sacrifice of their estimated value, 50,000 drachms, £1770. "So mightily grew the word of God." During the first half of his stay at Ephesus he paid a second short visit to Corinth, alluded to in 2 Cor. i. 15, 16, ii. 1, xii. 14, 21, xiii. 1, 2. [See CORINTHIANS, FIRST EPISTLE.] After this visit he wrote a letter alluded to in 1 Cor. v. 9, iv. 18. He purposed in spirit going through Macedon and Achaia (Corinth) to Jerusalem, then to Rome; meanwhile he sent Timothy and Erastus to Macedon, but stayed himself in Ephesus for a season.

His first epistle to the Corinthians was written whilst still at Ephesus (1 Cor. xvi. 8), about the passover time (ver. 7, 8), shortly before the outbreak that drove him away at pentecost time (Acts xix. 23–41), when he had already encountered beast-like "adversaries" (1 Cor. xv. 32), a premonitory symptom of the final tumult (1 Cor. xvi. 9, 2 Cor. i. 8, Rom. xvi. 4); not *after* it, for *immediately* after it he left Ephesus for Macedon. How large his heart was, to be able to enter so warmly into the minute interests of the Corinthian churches in the midst of his engrossing ministry amidst threatening storms at Ephesus. In 1 Cor. iv. 9–13 he sketches the hardships of his apostolic life. His *tact* in dealing with the questions submitted to him by the Corinthians, and those also omitted by them, but known otherwise, as well as his singleness of aim for Christ, shine conspicuously in this epistle. [See DEMETRIUS on the outbreak; also EPHESUS, ASIARCHS, ALEXANDER, DIANA.] Demetrius' hypocritical zeal for Diana whilst his "wealth" (*euporia* only here "easy means"; equivalent to the ominous 666 [see ANTICHRIST]: 1 Kings x. 14, 2 Chron. ix. 13, Rev. xiii. 18) was his real concern, the wild and blind excitement of the mob, "the more part not knowing wherefore they were come together," the unreasoning religious party cry "great is Diana of the Ephesians," the tact and good sense of the secretary of state ("the town clerk") in calming the mob whilst incidentally testifying to Paul's temperance in assailing the idol of the town, vividly appear in the narrative. It can have been no light impression that Paul's preaching made, and no small danger he daily incurred.

From Macedonia (probably Philippi) he wrote 2 CORINTHIANS [see]. He had a door of preaching opened to him in Troas (2 Cor. ii. 12); but his anxiety to meet Titus, who had disappointed him in not coming to Troas, urged him forward to Macedon. Having there met, and heard from him the tidings which he so eagerly longed for, viz. the good effect of his first epistle on the Corinthians, he wrote his second epistle, in which he glances at those Judaizing emissaries (especially one) who had tried to disparage his apostolical authority (2 Cor. xii. 11, 12; iii. 1; xi. 4, 12–15) and malign his personal motives (i. 12; xii. 17, 18); scoffing at his want of courage as evinced by his delay in coming, and at his threats as impotent (i. 17, 23), and at his weak personal appearance and simple speech (x. 10). His sensitive, affectionate tenderness appears in the anguish with which he wrote the first epistle, using the authority which some had denied, and threatening soon to enforce it in person (ii. 2–4, 13; vii. 5, 8); also in his shrinking from going as soon as he had intended (rather he would wait to see the effect of his letter: i. 15, 16; ii. 1), that his visit might be a happy instead of a sorrowful one; and in his triumphant joy at the news of their better state of mind (ii. 13, 14). His list of hardships in xi. 23–28 shows how much more he endured than the book of Acts records: "of the Jews 'five times I received 40 stripes save one; thrice was I beaten with rods (whereas elsewhere only *one* scourging is recorded, that at Philippi); once was I stoned (Acts xiv. 19); thrice I suffered shipwreck; a night and a day I have been in the deep." *Not one* of these sea perils is recorded in Acts; that of chap. xxvii. was subsequent. The "perils of rivers" (Gr. for "waters") would be in fording them in floods, bridges in mountain roads traversed by torrents being rare. The "perils of robbers": the Pisidians (xiii. 14), Pamphylians, and Cilicians of the mountains separating the table land of Asia from the coast were notorious for robbery (Strabo, xii. 6, 7). The "thorn in the flesh (2 Cor. xii. 7), a messenger of Satan (comp. Job ii. 7, Luke xiii. 16) to buffet me, lest I should be exalted above measure through the abundance of the revelations," was probably some painful, tedious, bodily malady, which shamed him before those to whom he ministered (Gal. iv. 13–15); it followed the revelation wherein he was caught up to the third heaven [see PARADISE] (perhaps at his second visit to Jerusalem: Acts xxii. 17). "Thorn" implies bodily *pain*; "buffet," *shame* (1 Pet. ii. 20); after hearing and seeing the joys of holy angels, he is buffeted by an emissary of the evil one. But he was enabled to glory in infirmities, when his thrice offered prayer for the thorn's removal was answered by Christ's promise of His all sufficient grace and strength having its perfect manifestation in man's weakness. God needs our weakness as the arena for displaying His power, not our strength, which is His rival. Notwithstanding the continued infirmity, Paul was enabled to sustain manifold wearing hardships.

Travelling through Macedon, probably as far as to Illyricum (Rom. xv. 19), he at least visited Greece and stayed three months (Acts xx. 2, 3). From Corinth he wrote the epistle to the ROMANS [see]. He had longed to see the church which already existed at Rome, and whose faith was celebrated throughout the world, also to impart some spiritual gift to them (Rom. i. 8, 11–13). Hitherto he had been hindered coming to them; he intends to come, and go on from Rome to Spain (xv. 16, 24, 28), and so to preach to the Gentiles of the remote West to whom, as to Rome itself, he feels himself a debtor as to the gospel, being the apostle of the uncircumcision, a spiritual priest, offering up the Gentile converts as a sacrifice acceptable unto God (i. 14, 15, 16). He must now first go to Jerusalem, to take the offerings of the Macedonian and Achaian Christians for the relief of the poor saints there. Meantime he writes, begging their prayers that he may be delivered from the unbelieving in Judæa (xv. 25–32). The awful unrighteousness of the world, whose capital was Rome, suggested his subject, the righteousness of God, condemning Jew and Gentile alike (i., ii.), but capable of being appropriated by faith in Jesus whom God set forth as a propitiation through faith in His blood.

Before leaving Corinth Luke joined him, as the "us" implies (Acts xx. 1–5). He had intended to sail direct to Syria (xx. 3, xix. 2; 1 Cor. xvi. 3–7), but to avoid a Jewish plot against him he went through Macedon. Several were appointed with him as the joint bearers of the churches' contributions for the poor brethren at Jerusalem. These went before by sea to Troas whilst he and Luke went through Macedonia. From Philippi, after the passover, in five days Paul and Luke reached



MACEDONIAN COIN.

Troas, and stayed seven days. At the meeting there "to break bread" (*i.e.* to keep the lovefeast with which the eucharist was joined) on the first day of the week Paul preached earnestly till midnight, and the youth EUTYCHUS [see] in deep sleep fell from the third loft, and was taken up dead, but was restored by Paul. Preachers ought to be considerate of their hearers, avoiding undue length and lateness! Hearers should avoid carelessness, inattention, and drowsiness! Paul on returning proceeded

to "break bread and eat" the love-feast meal (*geusamenos*, "having made a meal"), which closed the meeting. Paul made the journey from Troas to Assos by land on foot alone, whilst the rest went before in ship. At Assos he went on board with them, and by Mitylene, Chios, Samos, and Trogyllium, came to Miletus. Instead of calling to see the chief church of Asia, at Ephesus, which might have made him too late for the pentecost at Jerusalem, he invited their elders to him at Miletus and gave the striking address recorded in Acts xx. 18–35. He reminds them of his manner of ministry among them with many tears, and amidst temptations owing to the Jews' plots, his keeping back nothing profitable, but without reserve teaching both publicly and from house to house the gospel testimony, repentance toward God and faith toward our Lord Jesus. "Now," says he, "I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city that bonds and afflictions abide me; but none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." This accords with his epistles (2 Cor. iv. 1, 16; 2 Tim. iv. 7; Phil. ii. 17). His inspired knowledge (for the words "I know" can hardly be a mere surmise, as Alford thinks from the use of the word in Acts xxvi. 27, Rom. xv. 29, Phil. i. 19, 20) that they *all* should not see his face again was what most affected them. He visited Miletus and no doubt Ephesus again (1 Tim. i. 3; 2 Tim. i. 18, iv. 20). His being "pure from the blood of all" he rests on his "not having shunned to declare *all* the counsel of God"; a warning to ministers against having an esoteric teaching for the few, not imparted to the multitude, and against onesidedness in teaching. The safeguard lies in taking heed (1) to themselves, (2) to all the flock; none is to be neglected, for the Holy Ghost makes overseers for the purpose of feeding the church of God (Vat., Sin. MSS., but Alex. MS. "of the Lord") bought with His own blood. (1) The best MS. evidence favours the reading "God"; (2) being the more difficult it is less likely to be an interpolation than the easier reading, "Lord"; (3) "the church of *God*" is a common expression in Paul's epistles, "church of the Lord" never. His prophecy of "grievous wolves not sparing the flock," and of "men arising of their own selves, speaking perverse things, drawing away disciples," is the germ expanded further in 1 Tim. iv., 2 Tim. ii. 17–19, iii., 2 Thess. ii.; the antichrist in 1 John ii. 22, 23, iv. 1–3, Rev. xi.—xix. His warning for three years every one, night and day, with tears, accords with his character in the epistles (Phil. iii. 18, 2 Tim. i. 3). So his appeal to their consciousness of his having coveted nothing of theirs, and of his setting them the example of manual labour to support others as well as himself, remembering "it is more blessed to give than to receive" (1 Cor. iv. 12, ix. 12; 2 Cor. vii. 2, xi. 9, xii. 14, 17; 1 Thess. ii. 9; 2 Thess. iii. 8). It was an affecting parting, when after prayer together on bended knee they wept sore, and fell on Paul's neck and kissed him, and accompanied him to the ship.

By Cos, Rhodes, Patara, and past Cyprus, Paul sailed to Tyre, where the ship unladed her cargo. Finding disciples there, by a kind of freemasonry of Christianity, he stayed seven days, and was warned by them through the Spirit not to go to Jerusalem. The parting scene would form an exquisite picture. All with wives and children escorted them till they were out of the city; then he and they kneeled down on the shore and prayed. By Ptolemais Paul reached Cæsarea, and there abode with Philip the evangelist, whose four prophesying daughters probably repeated the warning. Lastly Agabus from Judæa (comp. Acts xi. 28), symbolically binding his hands and feet with Paul's girdle, foretold so should the Jews bind Paul and deliver him to the Gentiles. All then, both his fellow travellers and the Christians of the place, besought him not to go forward. His resolution was unshaken; "what mean ye to weep and break my heart? I am ready not to be bound only, but also to die at Jerusalem for the Lord Jesus" (Phil. i. 21–23). So Jesus Himself (Luke ix. 51, 57, 61, 62; Isa. l. 7). At last all recognised it as of God's ordering, "the will of the Lord be done"; the way of realizing his desire to visit the church at Rome, not what man would have chosen but what proved ultimately best, being God's appointment (Phil. i. 12, 13).

After tarrying "many days" in Cæsarea, not to be too long at Jerusalem before the feast, as a prudent precaution, Paul went to Jerusalem (his *fifth* and probably last *visit*), where MNASON [see] lodged him. In compliance with the counsel of James and the elders, in order to silence the false charges against him of teaching the JEWS to forsake the law and not to circumcise their children, he next day put himself under the vow with four nazarites, signifying to the temple priests their intention to fulfil the days of purification, he defraying the charge of their offerings, which was accounted a meritorious act. The process required seven days for completion; towards their close Jews of Asia stirred up the people against him in the temple, saying he had brought Greeks into it, meaning Trophimus, whom they had seen with Paul but not in the temple. They dragged Paul out of the temple, and would have killed him with blows, but "the chief captain" commanding the garrison rescued him, and chained him to two soldiers. His speaking Greek undeceived Lysias, who had guessed him to be the notorious Egyptian insurrection leader of that time (Josephus, Ant. xx. 8, § 6; B. J. ii. 13, § 5). Being permitted to speak from the stair, Paul delivered his "defence" to the people with admirable tact in Hebrew, the language of their fathers, and selecting such points as vindicated his faithfulness to the God of their fathers: *e.g.* his rearing under Gamaliel; his Christian instructer Ananias' devoutness according to the law, and good report of all the Jews; his vision in the temple at Jerusalem, where his own desire was to stay, witnessing for Christ where he had most bitterly persecuted His followers, but the Lord said, "I will send thee far hence unto the *Gentiles*" (Eph. iii. 7, 8). The name was enough; the mob was infuriated at the wall of Jewish exclusive privileges being broken down. "Away with such a fellow from the earth," etc. (1 Thess. ii. 16.) Lysias supposing Paul must have perpetrated some heinous crime would have scourged him, but Paul's Roman citizenship saved him. Lysias would not give up a Roman citizen to a Jewish court, yet in courtesy he convened their *council* the following day (Acts xxii. 30, xxiii.), to give them the opportunity of hearing and answering his defence, as he had given the same opportunity to the *mob*.

Paul, fixing his eyes intently as was his wont (probably from having never recovered the blinding at his conversion: xiii. 9; Gal. iv. 13, 15, vi. 11; 2 Cor. xii. 7, 9; which may account for his not recognising the highpriest), proceeded to say that he had lived a conscientious loyal life before God (*pepoliteumai*) as a Jew up to that day (2 Tim. i. 3). ANANIAS [see] commanded the bystanders to smite him on the mouth. Paul said, "God shall smite thee, thou whited sepulchre," etc. So Jesus, Matt. xxiii. 27, Luke xi. 44; but His calm majesty when smitten contrasts with Paul's natural indignation at hypocrisy and injustice in the seat of judgment (John xviii. 22, 23). Paul apologized for his strong language on the ground of his not knowing, from imperfect sight or otherwise, that it was the highpriest who gave the order. Adroitly Paul enlisted on the side of the truth, against Sadduceanism, a large portion of his audience by saying, "I am a Pharisee . . . of the hope of the resurrection I am called in question." Contrast Jesus' dealing with the Sadducees, "ye do err greatly, not knowing the Scriptures." The Lord in vision cheered him that night, as at Corinth (Acts xviii. 9), promising he should testify for Him as at Jerusalem so at Rome. More than 40 Jews next day plotted not to eat or drink till they killed Paul, when the chief priests should induce Lysias to bring him again before the council. By his sister's son Paul heard and communicated the plot to Lysias. The chief captain sent Paul under escort of 200 soldiers, 70 horsemen, and 200 body guard to Antipatris by night, thence with the 70 horsemen alone to Cæsarea, with an explanatory letter to Felix the governor, in which, in fear of consequences, he suppresses his command to *scourge* Paul, and on the contrary represents his reason for rescuing him "having understood that he was a

Roman," though he did not know *that* till afterwards. FELIX [see] kept Paul in Herod's judgment hall till his accusers came; thus Providence overruled his Roman imprisonment to be his safeguard against Jewish plots.

After five days (Acts xxiv.) Ananias the highpriest came from Jerusalem, and through a hired orator accused Paul of being a mover of sedition and ringleader of the Nazarenes, who sought to profane the temple. Tertullus begun his address (which is *Latin* in its characteristics, according to the usage before Roman magistrates) with a studied exordium of gross flattery: "seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy *providence*" (as if Felix were a god, "the providence of Cæsar" is found on coins), the reverse being notoriously the case, Felix often receiving plunder from the bands of robbers that pillaged and plundered in Samaria, "exercising the authority of a king with the disposition of a slave in all cruelty and lust" (Tacitus, Ann. xii. 54, Hist. v. 9). The only colour for Tertullus' compliment was, Felix had put down some rebels and assassins (Josephus, Ant. xx. 8, § 4), himself being worse than they. Paul replied with courtesy to Felix without sacrifice of truth: "forasmuch as I know that thou hast been of many years (seven) a judge unto this nation (so, well acquainted with Jewish usages), I do the more cheerfully answer for myself." An alleged offence so recent as "twelve days" ago one so versed in Jewish affairs would easily adjudicate upon. Paul admitted he came to the temple, but it was "for to worship"; the Jews may call it "heresy," but it is "the God of his fathers he worships, believing the law and the prophets, and that there shall be a resurrection of just and unjust," and "exercising himself to have always a conscience void of offence toward God and men." So in his epistles: 1 Cor. iv. 4; 2 Cor. i. 12, iv. 2; Heb. xiii. 18. His coming to Jerusalem to bring alms to his nation, and his purification in the temple, proved his loyalty to the faith of Israel. Felix, though "knowing accurately about the (Christian) way," put them off till Lysias should come; his real motive being hope of a bribe, which Paul's mention of his bringing "alms and offerings" suggested. Hence he gave Paul's acquaintances free access to him, as they might provide him with money for a bribe.

Felix gave Paul another hearing before DRUSILLA [see] his wife, a Jewess. But as Paul reasoned of "righteousness, temperance, and judgment to come" before one unrighteous, lustful, and who durst not face his own conscience (contrast Acts xxiv. 16), much less the judgment to come, Felix "trembled" and sent Paul away for the present. Tacitus (Ann. xii. 54) says Felix thought he might do all crimes with impunity; so it was a sharp thrust that reached the conscience of such a reprobate. A "convenient season" Felix never sought for his soul; interviews with Paul to get a bribe he did seek, but Paul was proof against his temptations. So Felix left Paul a prisoner for two years at Cæsarea.

Porcius FESTUS [see], succeeding (A.D. 60), was solicited to bring him to Jerusalem, the Jews plotting to kill him in the way, but refused. At the hearing that followed in Cæsarea, on Festus' proposing (in compliment to the Jews) that he should be tried at Jerusalem, Paul appealed to Cæsar, a Roman citizen by the Valerian law having the right to appeal from a magistrate to the people or tribunes, and subsequently to the emperor. In order that Festus might have some definite report of the charges against Paul to send with him to Rome, he gave Paul a hearing before HEROD AGRIPPA and BERENICE [see], who came with characteristic pomp (Acts xxv., transl. ver. 19 "questions of their own *religious system*," for Festus would not to Agrippa a Jew call his creed a "superstition," *deisidaimonia*; xxvi.). Paul a third time narrates his conversion, dwelling before Herod Agrippa, as one well versed in Jewish questions, on "the hope of the promise made of God unto the fathers" (ver. 6, 7), viz. Messiah, and on His resurrection, which Paul attested as an eye witness, not only not prejudiced in His favour but once bitterly hating Him. To the Herodian family, tinged with Sadduceeism, the resurrection seemed "incredible"; but why should it be so, seeing that God has actually raised Jesus? The doctrines in the epistles appear here in germ: "the inheritance to the sanctified" (Eph. i. 11, Col. i. 12); Christ "the first" who rose, a pledge of the saints' resurrection (1 Cor. xv. 20, Col. i. 18); the "Light to the people (Israel) and to the Gentiles" (Luke ii. 32, whose Gospel Paul in part suggested). With the charge of being "beside himself" with zeal comp. 2 Cor. v. 13, xi. 16, 17, 1 Cor. i. 23, ii. 14. Festus attributed to Paul "much learning," judging from his acquaintance with O. T., and probably from his having had many parchments in prison; comp. subsequently 2 Tim. iv. 13. How graceful a turn he gives to his wish that his hearers were "altogether such as he was, *except these bonds*," which bound him to the soldier in charge of him, and which he looked at, on his outstretched arms (Acts xxvi. 1, 29).

[On his voyage to Rome see EUROCLYDON.] Julius a centurion was his kind and courteous escort. Luke accompanied him. The description of the voyage is proved by experienced Mediterranean seamen to be minutely accurate and true. ARISTARCHUS [see] also was with him. At Sidon Paul, with Julius' leave, visited his friends and refreshed himself. At Myra in Lycia, whither N. winds off Cilicia and Pamphylia would carry them, they went on board an Alexandrian ship bound for Italy, and slowly coasted against the wind till over against CNIDUS they ran S. under the lee of CRETE [see], passing Salmone headland and so to FAIR HEAVENS [see, and MELITA for the rest]. After a three months' stay in Malta, Paul sailed in the Castor and Pollux, an Alexandrian ship, to

ST. PAUL'S BAY, MALTA.

Syracuse, where he stayed three days. Thence in a circuitous course to Rhegium, next day to Puteoli, where brethren entertained him seven days; and so to Rome, the brethren meeting him at APPII FORUM [see] (43 miles from Rome) and the Three Taverns (ten miles) on the way; so that Paul thanked God and took courage, cheered by the communion of saints. Julius gave Paul up to the captain of the guard (*præfectus prætorio*, the Prætorian camp outside the Viminal gate), who allowed him to dwell by himself, chained to a soldier. His first care was to invite the Jews to a conference, where from morning till evening he expounded and testified the kingdom of God embodied in Jesus, out of the law and the prophets, declaring "for the hope of Israel I am bound with this chain." Some believed, some disbelieved; whereupon Paul (at the close of N. T. history) quoted Isa. vi. 9, 10 as *the Holy Ghost's* testimony against them, which *Jesus* at the beginning also quoted (Matt. xiii. 14, 15), and John (xii. 39–41) concerning *Jesus* (Isa. vi. 1, 9). So that Father, Son, and Spirit spake the words. The Jews' not hearing of Paul before was because, *before* his appeal, the Judæan Jews did not anticipate his going to Rome, and *after* it there was no time to communicate concerning him before he arrived. Now he turns to the Gentiles who would more readily hear. For two whole years he received all inquirers and taught concerning the Lord Jesus without impediment. His epistles to EPHESIANS, COLOSSIANS, PHILEMON, and (towards the close of the two years) PHILIPPIANS [see], were written at this time.

[See TIMOTHY, TITUS, (epistles) on his subsequent release and second imprisonment at Rome.] Their style is that of an old man; the church organization appears more settled, the symptoms of apostasy more marked. These pastoral epistles evidently were long after the others. Eusebius (Chron. 2083) places his death in the 13th of Nero; Jerome (Script. Eccl.) in the 14th, *i.e.* four or five years after the first imprisonment. In the interval he realized his purpose of visiting Spain (Rom. xv. 28). Clemens Rom. (Ep. 1 Cor. 5) says "before his martyrdom Paul went to *the extreme W.*" Muratori Fragment says "*Spain*" (Routh, Reliq. Sacr.). He visited Ephesus, and was some time there again (1 Tim. i. 3, iv. 13; 2 Tim. i. 18). Also Crete, where he left Titus to organize churches (i. 5); he intended (iii. 12) to winter at Nicopolis. Also Miletus and Corinth (2 Tim. iv. 20); Troas (ver. 13), where he left his cloak and

books (some think his mantle, which he desired to wear as a Roman citizen at Rome; the mantle superseded the toga as the badge of a Roman. But it is a simpler and more touching view that his worn out frame needed the warm cloak against the winter in his dungeon). In 2 Tim. ii. 19, iv. 6, he appears as in bonds, expecting daily execution, ready, and triumphantly looking for the crown of righteousness, for he is no longer, as at the first imprisonment, treated with respect, but as a felon; the Christians having incurred odium on the false charge of the Neronian conflagration. Luke alone is with him. so he wishes Timothy to come without delay and bring Mark (2 Tim. i, 15. iv. 16, 9-12). He has already been once before the authorities, forsaken by all, but strengthened by the Lord's presence so as to preach fully to all the Gentiles present. Clemens Rom. says, "Paul was martyred under *the rulers* (*hegoumenôn*) after going to the extreme West." Alford traces Paul's last journey thus: to Crete (Tit. i. 5), Miletus (2 Tim. iv. 20), Colosse (fulfilling his intention, Philem. 22), Ephesus (chap. i. 3, 2 Tim. i. 18), from which neighbourhood he wrote his epistle to Titus; to Troas, Macedon, Corinth (2 Tim. iv. 20), Nicopolis (Tit. iii. 12) *in Epirus*, where he intended to winter; in this city, being a Roman colony, Paul would be free from tumultuary violence, yet be open to direct attack from adversaries in the metropolis. Known at Rome as leader of the Christians, he was probably arrested as implicated in causing the fire which Nero attributed to them; the duumvirs of Nicopolis sent him to Rome. Imprisoned as a common malefactor (2 Tim. ii. 9), he was deserted by his Asiatic friends except Onesiphorus (2 Tim. i. 16). Demas, Crescens, and Titus left him; Tychicus he had sent to Ephesus; Luke alone stayed with him (2 Tim. iv. 10-12). Then he wrote second epistle to Timothy, whilst Timothy was at Ephesus (2 Tim. i. 18, ii. 17; comp. chap. i. 20), begging him to come before winter, and expecting death as at hand (2 Tim. iv. 6, 13, 21). Tychicus was not, as some suppose, the bearer of the second epistle (ver. 12, 16, 17), the absence of "to thee" is against it; explain "I need one profitable for the ministry, I had one in Tychicus (Eph. vi. 21), but (Gr. for 'and,' ver. 12) he is gone." His defence was not before the emperor Nero himself, for the latter was in Greece, but before his representative, Helius Cæsareanus, Claudius' freedman, prefect of Rome and Italy (Dion Cassius, lxiii. 12, said the only difference between him and Cæsar was, Cæsar aped the minstrels, and the freedman aped the Cæsar). If Timothy was not at Ephesus at the time of Paul's writing second epistle to Timothy, Tychicus may have been its bearer, for then the "to thee" would not be needed. [See TIMOTHY, SECOND EPISTLE.] Dionysius of Corinth (A.D. 170, in Eusebius H.E. ii. 25) is the first who says Peter and Paul were martyred about the same time. But Peter laboured among the *Jews* (Gal. ii. 9); Rome was a *Gentile* church (Rom. i. 13). Peter was at Babylon (1 Pet. i. 1, v. 13). Paul's silence negatives Peter's founding, or long labouring in, the Roman church. Caius the Roman presbyter (A.D. 200) says Paul was martyred on the Ostian way. To avoid the sympathy which his influence had excited (so that he had partisans even in the palace: Phil. i. 13, iv. 22) was probably the reason of his execution outside the city by a military escort, with the *sword* (Orosius Hist. vii. 7, Tacitus Hist. iv. 11), probably in A.D. 67 or 68, Nero's last year. His Roman citizenship exempted him from torture and crucifixion, Peter's mode of death. The Basilica of Paul built by Constantine stands on the road to Ostia.

The apocryphal "Clementines" at the end of the second century contain a curious attack on his authority ("the inimical man") and exaltation of Peter and James. It is a rising of the old judaical leaven, impatient of the gospel anti-legalism of Paul.

Dates. Paul left Cæsarea in the autumn of A.D. 60, for that is the date of Festus' accession. In the spring of 61 he reached Rome, stayed two whole years to the spring of 63; his death was in 67 (Eusebius), or 68 (Jerome). He was two years at Cæsarea, which dating back gives A.D. 58 as the date of his last visit to Jerusalem at pentecost. Previously he wintered at Corinth (Acts xx. 2, 3). He left Ephesus for Corinth therefore at the end of 57, and his three years' stay brings us back to 54 for its commencement. Previously he was some time at Antioch (xviii. 23); a hasty visit to Jerusalem; his second missionary tour, including one year and a half at Corinth; a stay at Antioch; *third visit to Jerusalem*, generally fixed at A.D. 50 or 51; the "long" stay at Antioch (xiv. 28); first missionary tour; stay at Antioch (xii. 25, xiii. 1). The *second visit to Jerusalem* synchronises with Herod Agrippa's death, A.D. 44. Dating "14 years" (Gal. ii. 1) back from 50 or 51 (his third visit to Jerusalem) brings to 37 or 38 for *his conversion*, after which he spent three years in Arabia and Damascus down to his first visit to Jerusalem, A.D. 40 or 41. Between this and the second visit (44 or 45) probably he spent two or three years at Tarsus (Acts ix. 30) and one year at Antioch (xi. 26). At Stephen's martyrdom Paul was "a young man," perhaps A.D. 33. If he was 30 at conversion he would be at death upwards of 60, and through hardships older in constitution than years. Allowing the interval between the first and second imprisonments to be four years, he was now four years older than when he called himself "Paul the aged" (Philem. 9). Ardent, tenderly sensitive, courteous, fearless, enduring, full of tact and versatility, intellectual and refined, above all, single in aim, exercising himself always to have a conscience void of offence toward God and man, at the same time becoming all things to all men that by all means he might win some, he not only preached but lived Christ as the source and end of his whole being. In short, his spirit is fully expressed in Gal. ii. 20, Phil. i. 21–23, ii. 17, iii. 7–14.

Pavilion. Ps. xxvii. 5, *sok*; xviii. 11, xxxi. 20, a spiritual pavilion, viz. Jehovah's favour and protection; explained in the parallel, "the secret of Thy presence"; none have access to an eastern king's pavilion in the "inner court" save those he admits (Esth. iv. 11). Thus to be "kept secretly" in Jehovah's pavilion is to be in His most intimate confidence, and so perfectly secure, to be of His "hidden ones" (Ps. lxxxiii. 3; 1 Kings xx. 16; 2 Sam. xxii. 12). *Sukkah, sukkoth.* In Jer. xliii. 10 *shaphrûr*, "Nebuchadnezzar shall spread his royal pavilion (lit. rich *ornamental* tapestry hanging from above round the throne) over these stones."

Peacocks: *tukkiim.* 1 Kings x. 22, 2 Chron. ix. 21; in Job xxxix. 13 for "peacocks" transl. "OSTRICH hen, [see]. Akin to Tamil *togei* "peacock," Sanskrit *sikhin* "crested"; from its singular crown of upright divergent shafts, each tipped with a disc;

THIBET PEACOCK.

Pavo cristatus (Linnæus). Its ocellated train is not the tail, which is short, but the feathers of the loins, rump, and tail coverts, which it can at will erect into a circular spread disc. The peacock was unknown to the Assyrians, judging from the monuments; also to the Egyptians; but is mentioned in Aristophanes (Birds, 484), 426 B.C. Probably Solomon first brought it by his Tarshish ships to the West from the East.

Pearl: *gabish.* Job xxviii. 18. Lit. *ice*; *what is frozen*, as in Ezek. xiii. 11, 13; xxxviii. 22 with "stones." So transl. "crystal." In ver. 17, *zekukith* transl. "glass" for "crystal." The orientals anciently valued the rock crystal for its beauty and pure lustre. In the N. T. *margaritæ* mean "pearls" (Matt. xiii. 45, 46; 1 Tim. ii. 9; Rev. xvii. 4, xviii. 12, 16, xxi. 21). In Matt. vii. 16, "neither cast your pearls before swine," the pearls resemble peas or acorns, their natural food; so the swine, finding them not so, turn against the giver and rend him. *Saving counsels* offered to the swinish sensualist only provoke his filthiness and profanity (Prov. xxiii. 9, ix. 8). The godly love even the sharp rebuke which heals their souls (xv. 31; Ps. cxli. 5; Job xiii. 23; Isa. xxxix. 8, Hezekiah; the Virgin, John ii. 4, 5; Gal. ii. 14, 2 Pet. iii. 16, Peter). He that is filthy must be filthy still. Pearls are accidental concretions within certain molluscs, especially the *Avicula margaritifera*, found in the Indian ocean and Persian gulf and Pacific. Some foreign substance, introduced naturally or artificially, as a sandgrain, an egg, a parasite, or minute shell, forms the nucleus round which the surface of the mantle deposits nacreous or

AVICULA MARGARITIFERA.

calcareous matter in thin layers, which hardening forms a shelly coat on the inner side of the valves. A pearl is an abnormal shell, reversed, *i.e.* the lustrous nacreous coat is external.

Pedahel. Num. xxxiv. 28.

Pedahzur. Num. i. 10.

Pedaiah. **1.** 2 Kings xxiii. 36. **2.** Brother of Salathiel or Shealtiel; father of Zerubbabel who is called "son of Shealtiel" as being heir and successor of Shealtiel *his uncle*, issue failing in the direct line (1 Chron. iii. 17–19, Hag. i. 1, Matt. i. 12). **3.** Neh. iii. 25. **4.** Neh. viii. 4. **5.** Neh. xi. 7. **6.** Neh. viii. 19, x. 14, xiii. 13. **7.** 1 Chron. xxvii. 20.

Peep. Not "look" curiously, but "chirp" as young birds (Isa. viii. 19, x. 14). Necromancers made a *faint cry* come from the ground as of departed spirits. From the Latin *pipio* The same Heb. is transl. "chatter" (xxxviii. 14).

Pekah. [See HOSHEA.] Son of Remaliah. Captain and aide de camp (*shalish*) of Pekahiah, king of Israel, whom he murdered, as also his aides de camp Argob and Ariyeh. Became king by the help of 50 Gileadites of the king's body guard; perhaps P. was a Gileadite himself; energy for good or evil characterized the hardy highlanders of Gilead, as Jephthah and Elijah. To strengthen his kingdom which had suffered much by civil wars and foreign exactions (2 Kings xv. 19, 20, 25–31), and to gain spoil, he joined alliance with Rezin of Damascus against Jotham of Judah (ver. 37, 38). Jotham's pious and vigorous reign (2 Chron. xxvii.) deferred the blow; but when the weak and worthless AHAZ [see, and ODED, IMMANUEL] succeeded P. attacked Jerusalem (2 Kings xvi., 2 Chron. xxvii.). He slew 120,000 Jews in one day at the first campaign. But his plot with Rezin to set aside the line of David, and raise "the son of Tabeal" (probably a Syrian favoured by a party in Jerusalem: Isa. viii. 6, 9, 12) to the throne of Judah, was ultimately frustrated according to God's purpose and word (Isa. vii. 1–16), for "Immanuel" must succeed as Son and Heir of David, which Pekah's plot was incompatible with. The project of the two allies was probably to unite the three kingdoms, Syria, Israel, and Judah, against Assyria. Egypt favoured the plan (ver. 18, 2 Kings xvii. 4). Ahaz' leaning to Assyria made them determine to depose him for a nominee of their own. But Ahaz at their second inroad applied to Tiglath Pileser, who slew Rezin and carried away the people of Gilead (including the whole territory of Reuben, Gad, and half Manasseh: 1 Chron. v. 26), Galilee, and Naphtali (2 Kings xv. 29). In P.'s weakened state Hoshea (his "friend"; Josephus, Ant. ix. 13, § 1) conspired against and slew him, and after an interregnum of eight years reigned. Thus was fulfilled Isa. vii. 16. P. reigned from 757 to 737 B.C. In the Assyrian inscription MENAHEM [see] is mentioned as the king of Israel whom Tiglath Pileser subdued; possibly a mistake of the engraver, confusing P. with the king whom Pul reduced to be tributary.

Pekahiah. Menahem's son and successor, slain by Pekah. Reigned 759–757 B.C.

Pekod=*visitation*. Jer. l. 21. Symbolical name for Babylon as doomed to be *visited with judgment*. In Ezek. xxiii. 23 simply a *prefecture*. Maurer transl. as descriptive epithets subjoined to "all the Chaldæans," *Pèkod (pakid), Shoa, Koa*, "prefects, rich, princely." Otherwise, if a symbolical name here also, Pekod is "inflicter of," "visiting with judgment," viz. upon Judah, "Aholibah."

Pelaiah. **1.** 1 Chron. iii. 24. **2.** Neh. viii. 7, x. 10.

Pelatiah. **1.** 1 Chron. iii. 21. **2.** 1 Chron. iv. 42. **3.** Neh. x. 22. **4.** One of the 25 princes; ringleader of the scorners "devising mischief." Like Ananias (Acts v. 5) stricken dead; an earnest of the destruction of the rest, as Ezekiel foretold (Ezek. xi. 1–13). The prophet fell on his face thereupon saying, "Ah! Lord God! wilt Thou make a full end of the remnant of Israel?" The people regarded P. as a mainstay of the city. His name suggested *hope*, from *palat* "to escape," or *Jah pilleet*, "God delivers." Is that hope to be disappointed? asks Ezekiel; is his death a token that all, even the remnant, shall be destroyed?

Peleg=*division*. Eber's son, Joktan's brother (Gen. x. 25, xi. 16). "In his days the earth was divided." His name marks an epoch in the world's history: (1) God's intimation of His will that the *earth was to be divided* in an orderly distribution of the various families of mankind, which order the Hamitic Babel builders tried to contravene (xi. 4), in order to concentrate their power; also the Hamite Canaanites in "spreading abroad" broke the bounds assigned by God, seizing the sacred possession of Shem where Jehovah was to be blessed as "the Lord God of Shem" (ix. 26, 18–20). (2) The division of Eber's family; the younger branch, the Joktanids, migrating into S. Arabia, the elder Peleg remaining in Mesopotamia.

Pelet. **1.** 1 Chron. ii. 47. **2.** Son of Azmaveth (a person, or a place): 1 Chron. xii. 3.

Peleth. **1.** Num. xvi. 1. **2.** 1 Chron. ii. 33.

Pelethites. [See CHERETHITES.] The two together formed David's body guard. As Ittai of Gath, so other refugees from Philistine tribes probably joined David. The Egyptian monuments mention *Shayretana* (= Cherethim, or Cretans) and *Pelesatu* (=Philistines), whom Rameses III. conquered. The *Shayretana* supplied mercenaries to the Egyptian kings of the 19th and 20th dynasties. Cherethites may be from *charath* "to cut off," viz. from one's country; P. from *palath* "he fled," "fugitives," political refugees. "Philistine" is from *phalash* "to emigrate." Gesenius less probably explains "executioners and runners."

Pelican; *kaath*. Two species exist in the Levant, *Pelican onocratalus* and *P. crispus*. Often found on the upper Jordan. The Heb. name is an imitation of its harsh *asslike* braying note, as *onocratalus* ex-

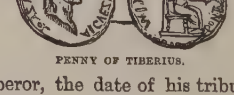
presses; or from a root "to throw up," from its bringing fishes back to its mouth from its large pouch beneath the beak. The origin of the fable of its feeding its young with its blood sprang from its pressing its under mandible against its breast to help it to disgorge its pouch's contents for its young, and from the *red* nail on the end of the upper mandible coming in contact with the breast. "Pelican of the wilderness" alludes to its seeking uninhabited places as breeding places. Being a water bird, it could not live in a place destitute of water. But *midbar* means simply *an open unenclosed land*, as distinguished from a settled agricultural region. Its posture with bill resting on its breast suggests the idea of melancholy solitude (Ps. cii. 6, Isa. xxxiv. 11, where *kaath* is "pelican" not "cormorant"). After filling its pouch with fish and molluscs, it retires miles away inland to consume the contents of its pouch.

Pelonite. 1 Chron. xi. 27, xxvii. 10. [See PALTITE, HELEZ.] A designation from the place of birth or residence. For "Ahijah the Pelonite" (1 Chron. xi. 36) 2 Sam. xxiii. 34 has "Eliam the son of Ahithophel the Shilonite," the Chronicles reading is probably a corruption of text.

Peniel, PENUEL=*face of God*. Name given by Jacob to the place where he saw God face to face and wrestled with Him (Gen. xxxii. 30; comp. xxxiii. 10, Jud. viii. 5, 8, 1 Kings xii. 25).

Peninnah. One of Elkanah's two wives; bare children when HANNAH [see] was childless (1 Sam. i. 2, 6, 7). As Hannah's "adversary," P. "provoked her with provocation for to make her fret." As Elkanah from year to year gave Hannah a double portion at the sacrificial meal, "so did P. provoke her so that she wept and did not eat." Elkanah's love to Hannah drew out P.'s renewed provocations.

Penny. [See DRAM, DRACHM.] The Greek silver coin, (Latin *denarius*, whence the French *denier*,) bearing the head of the reigning Roman



PENNY OF TIBERIUS.

emperor, the date of his tribunitian power or consulate, or the number of times he was saluted emperor (Matt. xxii. 19–21). A labourer's day's wages (xx. 2, 13). The good

Samaritan's gift of twopence for the entertainment of the man at the inn would suffice for two days. In Rev. vi. 6 "a measure ('chœnix,' two or three pints) of wheat for a penny," implies *comparative scarcity* when a man's whole day's wages would only buy a day's provisions, instead of, as ordinarily, buying 16 to 20 measures.

Pentateuch. [See MOSES, LAW, GENESIS, EXODUS, LEVITICUS, NUMBERS, DEUTERONOMY.] A term meaning "five volumes" (*teuchos* in Alexandrian Greek meaning a book); applied to the first five books of the Bible, in Tertullian and Origen. "The book of the law" in Deut. xxviii. 61, xxix. 21, xxx. 10, xxxi. 26; "the book of the law of Moses," Josh. xxiii. 6, Neh. viii. 1; in Ezra vii. 6, "the law of Moses," "the book of Moses" (vi. 18). The Jews now call it *Torah* "the law," lit. *the directory*. In Luke xxiv. 27 "Moses" stands for his book. The division into five books is probably due to the LXX., for the names of the five books, Genesis, Exodus, etc., are Gr. not Heb. The Jews name each book from its first word; the pentateuch forms one roll, divided, not into books, but into larger and smaller sections *Parshiyoth* and *Sedarim*. They divide its precepts into 248 *positive* and 365 *negative*, 248 being the number of parts the rabbins assign the body, 365 the days of the year. As a mnemonic they carry a square cloth with *fringes* (*tsitzith* = 600 in Heb.) consisting of eight threads and five knots, 613 in all. The five of the pentateuch answer to the five books of the psalter, and the five megilloth of the hagiographa (S. of Sol., Ruth, Lamentations, Ecclesiastes, and Esther).

MOSES' AUTHORSHIP. After the battle with Amalek (Exod. xvii. 14) "Jehovah said unto Moses, Write this for a memorial in the book," implying there was a regular account kept in a well known book. Also Exod. xxiv. 4, "Moses wrote all the words of Jehovah"; (xxxiv. 27) "Jehovah said unto Moses, Write thou these words" distinguished from ver. 28, "He (Jehovah) wrote upon the tables the words of the covenant, the ten commandments" (ver. 1). In Num. xxxiii. 2 "Moses wrote their goings out according to their journeys by the commandment of Jehovah." In Deut. xvii. 18, 19, the king is required to "write him a copy of this law in a book out of that which is before the priests, the Levites"; and Deut. xxxi. 9–11, "Moses wrote this law and delivered it unto the priests, the son of Levi," who should "at the end of every seven years read this law before all Israel in their hearing"; and ver. 24, "Moses made an end of writing the words of this law in a book," viz. the whole pentateuch ("the law," Matt. xxii. 40, Gal. iv. 21), "and commanded the Levites . . . put it in the side of the ark that it may be a witness against thee," as it proved under Josiah. The two tables of the decalogue were IN the ark (1 Kings viii. 9); the book of the law, the pentateuch, was laid up in the holy of holies, close by the ark, probably in a chest (2 Kings xxii. 8, 13, 19). The book of the law thus written by Moses and handed to the priests ends at Deut. xxxi. 23; the rest of the book of Deuteronomy is an appendix added after Moses' death by another hand, excepting the song and blessing, Moses' own composition.

Moses speaks of "this law" and "the book of this law" as some definite volume which he had written for his people (Deut. xxviii. 61, xxix. 19, 20, 29). He uses the third person of himself, as John does in the N. T. He probably dictated much of it to Joshua or some scribe, who subsequently added the account of Moses' death and a few explanatory insertions. The recension by Ezra (and the great synagogue, Buxtorf "Tiberias," i. 10, Tertullian De Cultu Fem. 3, Jerome ad Helvid.) may have introduced the further explanations which *appear* post Mosaic. Moses probably uses patriarchal documents, as *e.g.* genealogies for Genesis; these came down through Shem and Abraham to Joseph and Israel in Egypt.

That writing existed ages before Moses is proved by the tomb of Chnumhotep at Benihassan, of the twelfth

TOMB AT BENIHASSAN.

dynasty, representing a scribe presenting to the governor a roll of papyrus covered with inscriptions, dated the sixth year of Osirtasin II., long before the exodus. The papyrus found by M. Prisse in the hieratic character is considered the oldest of existing MSS. and is attributed to a prince of the fifth dynasty; weighed down with age, he invokes Osiris to enable him to give mankind the fruits of his long experience. It contains two treatises, the first, of 12 pages, the end of a work of which the former part is lost, the second by a prince, son of the king next before Assa, in whose reign the work was composed. The Gr. alphabet borrows its names of letters and order from the Semitic; those names have a meaning in Semitic, none in Gr. Tradition made Cadmus (=the Eastern) introduce them into Greece from Phœnicia (Herodot. v. 58). Joshua took a Hittite city, Kirjath Sepher, "the city of the book" (Josh. xv. 15), and changed the name to Debir, of kindred meaning. Pertaour, a scribe under Rameses the Great, in an Iliad-like poem engraved on the walls of Karnak mentions Chirapsar, of the Kheta or Hittites, a writer of books. From the terms for "write," "book," "ink," being in *all* Semitic dialects, it follows they must have been known to the earliest Shemites before they branched off into various tribes and nations. Moses, Israel's wise leader, would therefore be sure to commit to writing their laws, their wonderful antecedents and ancestry, and the Divine promises from the beginning connected with them, and their fulfilment in Egypt, in the exodus, and in the wilderness, in order to evoke their national spirit. Israel would certainly have a written history at a time when the Hittites among whom Israel settled were writers.

Moreover, from Joshua downwards the O. T. books abound in references to the laws, history, and words of Moses, as such, universally accepted. They are ordered to be read continually (Josh. i. 7, 8); "all the law which Moses My servant commanded . . . this book of the law" (viii. 31, 34; xxiii. 6). In Josh. i. 3–8 and 13–18 the words of Deut. xi. 24, 25, xxxi. 6–12, and iii. 18–20 Num. xxxii. 20–28, are quoted. Israel's constitution in church and state accords with that established by Moses. The priesthood is in Aaron's family (Josh. xiv. 1). "Eleazar," Aaron's son, succeeds to his father's exalted position and with Joshua divides the land (xxi. 1), as Num. xxxiv. 17 ordained; the Levites discharge their duties, scattered among the tribes and having 48 cities, as Jehovah by Moses commanded (xxxv. 7). So the tabernacle made by Moses is set up at Shiloh (Josh. xviii. 1). The sacrifices (viii. 31, xxii. 23, 27, 29) are those enjoined (Lev. i., ii., iii.). The altar built (Josh. viii. 30, 31; Exod. xx. 25) is "as Moses commanded . . . in the book of the law of Moses." Comp. also as to the ark, Josh. iii. 3, 6, 8, vii. 6; circumcision, v. 2; passover, ver. 10: with the pentateuch. There is the same general assembly or congregation and princes (ix. 18–21, xx. 6, 9, xxii. 30; Exod. xvi. 22); the same elders of Israel (Josh. vii. 6, Deut. xxxi. 9); elders of the city (xxv. 8, Josh. xx. 4); judges and officers (viii. 33, Deut. xvi. 18); heads of thousands (Josh. xxii. 21, Num. i. 16). Bodies taken down from hanging (Josh. viii. 29, x. 27; Deut. xxi. 23). No league with Canaan (Josh. ix., Exod. xxiii. 32). Cities of refuge (Josh. xx., Num. xxxv. 11–15, Deut. iv. 41–43, xix. 2–7). Inheritance to Zelophehad's daughters (Josh. xvii. 3, Num. xxvii., xxxvi.).

So in Judges Moses' laws are referred to (ii. 1–3, 11, 12, 20; vi. 8–10, xx. 2, 6, 13; Deut. xiii. 6, 12–14, xxii. 21). The same law and worship appear in Judges as in pentateuch. Judah takes the lead (Jud. i. 2, xx. 18; Gen. xlix. 8, Num. ii. 3, x. 14). The judge's office is as Moses defined it (Deut. xvii. 9). Gideon recognises the theocracy, as Moses ordained (Jud. viii. 22, 23; Exod. xix. 5, 6; Deut. xvii. 14, 20, xxxiii. 5). The tabernacle is at Shiloh (Jud. xviii. 31); Israel goes up to the house of God and consults the highpriest with Urim and Thummim (xx. 23 26–28; Exod. xxviii. 30, Num. xxvii. 21, Deut. xii. 5). The ephod is the priest's garment (Jud. viii. 27, xvii. 5, xviii. 14–17). The Levites scattered through Israel are the recognised

ministers (xvii. 7–13, xix. 1, 2). Circumcision is Israel's distinguishing badge (xiv. 3, xv. 18). Historical references to the pentateuch abound (i. 16, 20, 23; ii. 1, 10; vi. 13), especially xi. 15–27 epitomizes Num. xx., xxi., Deut. ii. 1–8, 26–34; comp. the language Jud. ii. 1–23 with Exod. xxxiv. 13, Lev. xxvi., Deut. xxviii., vii. 2, 8, xii. 3; Jud. v. 4, 5 with Deut. xxxiii. 2, xxxii. 16, 17.

In the two books of Samuel the law and pentateuch are the basis. Eli, highpriest, is sprung from Aaron through Ithamar (1 Chron. xxiv. 3, 2 Sam. viii. 17, 1 Kings ii. 27). The transfer from Eli's descendants back to Eleazar's line fulfils Num. xxv. 10–13. The tabernacle is still at Shiloh, 1 Sam. ii. 14, iv. 3; the rabbins say it had now become "a low stone wall-structure with the tent drawn over the top," attached to it was a warder's house where Samuel slept. The lamp in it accords with Exod. xxvii. 20, 21, Lev. xxiv. 2, 3; but (1 Sam. iii. 3) let go out, either from laxity or because the law was not understood to enjoin perpetual burning day and night. The ark in the tabernacle still symbolises God's presence (1 Sam. iv. 3, 4, 18, 21, 22; v. 3–7; vi. 19). Jehovah of hosts dwells between the cherubim. The altar, incense, ephod are mentioned; also the burnt offering (*'olah*), the whole burnt offering (*kalil*), peace offerings (*shelamim*): 1 Sam. x. 8, xi. 15, xiii. 9; Exod. xxiv. 5. The bloody sacrifice (*zebach*) and unbloody offering (*minchah*): 1 Sam. ii. 19, iii. 14, xxvi. 19. The victims, the bullock, lamb, heifer, and ram, are those ordained in Leviticus (i. 24, 25; vii. 9, xvi. 2; xv. 22). The priest's perquisites, etc., in Lev. vi. 6, 7, Deut. xviii. 1, etc., Num. xviii. 8–19, 25, 32, are alluded to in 1 Sam. ii. 12, 13. The Levites alone should handle the sacred vessels and ark (vi. 15, 19). The historical facts of the pentateuch are alluded to: Jacob's descent to Egypt, Israel's deliverance by Moses and Aaron (xii. 8); the Egyptian plagues (iv. 8, viii. 8); the Kenites' kindness (xv. 6). Language of the pentateuch is quoted (ii. 22, Exod. xxxviii. 8). The request for a king (1 Sam. viii. 5, 6) accords with Moses' words (Deut. xvii. 14); also xvi. 19 with 1 Sam. viii. 3. The sacrificing in other places besides at the tabernacle was allowed because the ark was in captivity, and even when restored it was not yet in its permanent seat, mount Zion, God's one chosen place (vii. 17, x. 8, xvi. 2–5). Though Samuel, a Levite not a priest (1 Chron. vi. 22–28), is said to sacrifice, it is in the sense that as prophet and judge-prince he blessed it (1 Sam. ix. 13). Whoever might slay it, the priest alone sprinkled the blood on the altar. So Joshua (viii. 30, 31), Saul (1 Sam. xiii. 9, 10), David (2 Sam. xxiv. 25), Solomon (1 Kings iii. 4), and the people (ver. 2) sacrificed through the priest.

Samuel as reformer brought all ordinances of church and state into conformity with the pentateuch. The pentateuch and Mosaic ordinances underlie Samuel's work; but, whilst generally observing them, he so far deviates as no forger would do. The conformity is unstudied and unobtrusive, as that of one looking back to ordinances existing and recorded long before.

David's psalms allude to and even quote the pentateuch language (Ps. i. 3, comp. Gen. xxxix. 3, 23; Ps. iv. 5, Deut. xxxiii. 19; Ps. iv. 6, Num. vi. 26; Ps. viii. 6–8, Gen. i. 26, 28; Ps. ix. 12, Gen. ix. 5, xv. 5, Exod. xxii. 25, xxiii. 8, Lev. xxv. 36, Deut. xvi. 19; Ps. xvi. 4, 5, 6, Exod. xxiii. 13, Deut. xxxii. 9; Ps. xvii. 8, Deut. xxxii. 10; Ps. xxiv. 1, Deut. x. 14, Exod. xix. 5, xxvi. 6, xxx. 19, 20; Ps. xxx. title, Deut. xx. 5; Ps. xxxix. 12, Lev. xxv. 23; Ps. lxviii. 1, 4, 7, 8, 17, Num. x. 35, Deut. xxxiii. 26, Exod. xiii. 21, xix. 16, Deut. xxxiii. 2; Ps. lxxxvi. 8, 14, 15, Exod. xv. 11, xxxiv. 6, Num. x. 10; Ps. ciii. 17, 18, Exod. xx. 6, Deut. vii. 9; Ps. cx. 4, Gen. xiv. 18; Ps. cxxxiii. 2, Exod. xxx. 25, 30. When dying he charges Solomon, "keep the charge, as it is written in the law of Moses" (1 Kings ii. 3). The pentateuch must have preceded the kingdom, for it supposes no such form of government.

Solomon's Proverbs similarly rest on the pentateuch (iii. 9, 18; Exod. xxii. 29, Gen. ii. 9. Prov. x. 18; Num. xiii. 32, xiv. 36. Prov. xi. 1, xx. 10, 23; Lev. xix. 35, 36, Deut. xxv. 13. Prov. xi. 13 marg.; Lev. xix. 16, "not go up and down as a talebearer"). Solomon's temple is an exact doubling of the proportions of the tabernacle. No one would have built a house with the proportions of a tent, except to retain the relation of the temple to its predecessor the tabernacle (1 Kings vi. 1, etc.). The pentateuch must have preceded the division between Israel and Judah, because it was acknowledged in both. Jehoshaphat in Judah used "the book of the law of Jehovah," as the textbook for reaching the people (2 Chron. xvii. 9). In 2 Kings xi. 12 "the testimony" is put in the hands of Joash at his coronation. Uzziah burning incense contrary to the law incurs leprosy (2 Chron. xxvi. 16–21, Num. xvi. 1, etc.). Hezekiah kept the commandments which Jehovah commanded Moses (2 Kings xviii. 4, 6). He destroyed the relic, the brazen serpent which remained from Moses' time, because of its superstitious abuse. Jeroboam in northern Israel set up golden calves on Aaron's model, with words from Exod. xxxii. 28, "behold thy gods, O Israel, which brought thee up out of Egypt" (1 Kings xii. 28). Bethel was chosen as where God appeared to Jacob. The feast in the eighth month was in imitation of that of tabernacles in the seventh month (ver. 32, 33), to prevent the people going up to sacrifice at Jerusalem (ver. 27); the Levites remaining faithful to the temple, Jeroboam made priests of the lowest people. In 1 and 2 Kings references to the pentateuch occur (1 Kings xxi. 3; Lev. xxv. 23, Num. xxxvi. 8. 1 Kings xxi. 10; Num. xxxv. 30, xxii. 17, xxvii. 17. 2 Kings iii. 20; Exod. xxix. 38, etc. 2 Kings iv. 1; Lev. xxv. 39. 2 Kings vi. 18; Gen. xix. 11. 2 Kings vii. 3; Lev. xiii. 46).

In Isa. v. 24, xxix. 12, xxx. 9, Hos. iv. 6, ii. 15, vi. 7 marg., xii. 3, 4, xi. 1, viii. 1, 12, Amos ii. 4, references to the law as a historic record and book, and to its facts, occur (Gen. xxv. 26, xxviii. 11, xxxii. 24. Amos ii. 10; Gen. xv. 16. Amos iii. 1, 14; Exod. xxvii. 2, xxx. 10, Lev. iv. 7. Amos ii. 11, 12; Num. vi. 1–21. Amos iv. 4, 5; Num. xxviii. 3, 4, Deut. xiv. 28, Lev. ii. 11, vii. 12, 13, xxii. 18–21, Deut. xii. 6). Plainly Amos' "law" was the same as ours. Mic. vii. 14 alludes to Gen. iii. 14, and Mic. vii. 20 to the promises to Abraham and Jacob; vi. 4, 5, to the exodus under Moses, Aaron, and Miriam, and to Balak's attempt through Balaam to curse Israel.

Under Josiah the passover is held "according to the word of the Lord by the hand of Moses" (2 Chron. xxxv. 1, 6; 2 Kings xxiii.) on the 14th day of the first month. The sacrifices accord with the pentateuch; priests, "the sons of Aaron," and Levites kill the passover and sprinkle the blood. The passover is traced back to Samuel's days, there being no such passover from that time to JOSIAH [see]. The strange fact that the finding of the book of the law by HILKIAH [see] in the temple so moved Josiah's conscience, whereas the pentateuch had all along been the statute book of the nation, is accounted for by the prevalent neglect of it during the ungodly and idolatrous preceding reigns, especially Manasseh's long and awfully wicked one. Moses had ordered the book of the law (not merely Deuteronomy) to be put in the side of the ark for preservation (Deut. xxxi. 26). The autograph from Moses was the "book" found, "the law of Jehovah *by the hand of* Moses" (2 Chron. xxxiv. 14). Seven hundred years had elapsed, not nearly as long as many MSS. have been preserved to us; we have papyri older than Moses, more than 3000 years ago. The curses in the book read to the king are in Lev. xxvi., Deut. xxvii., xxviii.; comp. ver. 36 with 2 Kings xxii. 13, where *the king* is specially mentioned as about to be punished. When the ark was removed (2 Chron. xxxv. 3) during Manasseh's sacrilegious reign the temple copy or autograph of the law was hid somewhere, probably built into the wall, and discovered in repairing the temple. Josiah, as yet young, and having been kept in ignorance of the law by the idolatrous Amon his father, was still only a babe in knowledge of spiritual truth. The immediate recognition of its authority by Hilkiah the high-priest, the scribes, priests, Levites, elders, and Huldah the prophetess (2 Kings xxii. 8–14, xxiii. 1–4), when found, marks that, however kings, priests, and people had forgotten and wandered from it, they recognised it as the long established statute book of the nation.

So entirely is Jeremiah, who began prophesying the 13th year of Josiah, imbued with the language of Deuteronomy that rationalists guess him to be its author. The part of Jer. ii. 1—viii. 17 is admitted to have been written before the finding of the law by Josiah. In ii. 8, viii. 8, he alludes to the law as the established statute

book. For allusions comp. ii. 6 with Deut. viii. 15, Num. xiv. 7, 8, xxxv. 33, 34, Lev. xviii. 25–28; also Jer. ii. 28, "circumcise . . . take away the foreskins of your heart," with Deut. xxxii. 37, 38, iv. 4, x. 16, xxx. 6, a figure nowhere else found in Scripture; Jer. v. 15 with Deut. xxviii. 31, 49.

In Ezek. xxii. 7–12 there are 29 quotations from the Heb. words of Exodus, Leviticus, Deuteronomy. In ver. 26 four references: Lev. x. 10, xxii. 2, etc., xx. 25, Exod. xxxi. 13. So in Ezek. xvi., xviii., xx., a recapitulation of God's loving and long suffering dealings with Israel as recorded in the pentateuch. Ezra on the return from Babylon read the book of the law of Moses at the feast of tabernacles (as enjoined Deut. xxxi. 10–13) "before the men and women who could understand (Heb.), and the ears of all were attentive to the book of the law" (Neh. viii. 3). Their accepting it *even at the cost of putting away their wives* (Ezra x.) is the strongest proof of its universal recognition for ages by the nation. For the younger people, who had almost lost Heb., and spoke Aramaic, Syriac, or Chaldee, he and the Levites read or gave after the Heb. law a Chaldee paraphrase which they understood (ver. 8). He arranged the older books of O. T., and probably with Malachi fixed the canon, and transcribed the Hebrew or Samaritan character into the modern Chaldee square letters.

The ancient Jews and Christian fathers knew of THE SAMARITAN PENTATEUCH [see.] It was first brought to light in modern times (A.D. 1616) by Pietro della Valle, who obtained a MS. of it from the Samaritans of Damascus. The agreement of this with our Jewish pentateuch [see BIBLE, OLD TESTAMENT] is a sure proof that our pentateuch is the same as Israel used, for no collusion could have taken place between such deadly rivals as Jews and Samaritans. Manasseh brother of JADDUA the highpriest [see], having married Sanballat's daughter (Neh. xiii. 28), was expelled and became the first highpriest on mount GERIZIM [see] in concert with others, priests and Levites, who would not put away their heathen wives (Josephus, Ant. xi. 8, § 2, 4). Probably he and they brought to Samaria the Samaritan pentateuch from Jerusalem. As it testifies against their heathen marriages and schismatical worship, the Samaritans would never have accepted it if they had not believed in its genuineness and Divine authority. It certainly could not have been imposed on them at a later time than Ezra; so from at least that date it is an independent witness of the integrity of the five books of Moses. This testimony may be much older, for probably the Samaritan pentateuch was carried by the priest sent by Esarhaddon in Manasseh's reign (680 B.C.) to teach Jehovah's worship to the Cuthite colonists planted in Samaria (2 Kings xvii. 24, 28; Ezra 2–10). The LXX. Gr. transl. shows that the Egyptian Jews accepted the pentateuch. Antiochus Epiphanes directed his fury against the books of the law (1 Macc. i.). The Chaldee paraphrase of Onkelos in our Lord's time agrees with *our* pentateuch.

New Testament attestation. Our Lord and His apostles in N. T. refer to the pentateuch as of Divine authority and Mosaic authorship (Matt. xix. 4, 6, 7, 8, iv. 4, 7, 10, xv. 1–9; Mark x. 5, 8, xii. 26; Luke xvi. 29, 31, xx. 28, 37, xxiv. 27, 44, 45; John i. 17, v. 45, 46, viii. 5; Acts iii. 22, viii. 37, xxvi. 22). The two dispensations, separated by 1500 years, having each its attesting miracles and prophecies since fulfilled and shedding mutual light on one another, could not possibly be impostures. The very craving of the Jews after "a sign" indicates the notoriety and reality of the miracles formerly wrought among them (John vi. 13).

The author of the pentateuch must have been intimately acquainted with the learning, laws, manners, and religion of Egypt (Spencer, De Leg. Heb.; Hengstenberg, Egypt and Books of Moses). The plagues were an intensification of the ordinary plagues of the country, coming and going miraculously at God's command by Moses (Bryant, Plag. Egypt.). The making of bricks (generally found to have *chopped straw*) by captives is represented on the Egyptian monuments (Exod. i. 14, v. 7, 8, 18; Brugsch, Hist. d'Egypt., 106). Moses' ark of papyrus suits Egypt alone (Exod. ii. 3); Isis was borne upon a boat of papyrus (Plutarch de Is. et Osiri; Herodot. ii. 37, 96). Bitumen was much used, it was a chief ingredient in embalming. The cherubim over

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the mercy seat resemble Egyptian sculptures. The distinction clean and unclean was Egyptian, also the hereditary priesthood as the Aaronic. The Egyptian priesthood shaved their whole bodies and bathed continually (Herodot. ii. 37), and wore linen (the sole ancient priesthood that wore only linen except the Levites: Num. viii. 7, Exod. xl. 12–15, xxviii. 39–42). Aaron's anointing in his priestly robes resembles that of the king on Egyptian monuments with royal robes, cap, and crown. The scapegoat answers to the victim on the head of which the Egyptians heaped curses and sold it to foreigners or threw it into the river (Herodot. ii. 39). Answering to the Urim and Thummim on the highpriest's breastplate was the sapphire image of truth which the Egyptian chief priest wore as judge. The temples and tombs have hieroglyphics inscribed on their doorposts, in correspondence to Deut. xi. 20. Pillars with inscriptions on the plaster were an Egyptian usage; so Deut. xxvii. 2, 3. So the bastinado on the criminal, made to lie down, is illustrated in the Benihassan sculptures (Deut. xxv. 2). The unmuzzled ox treading out the corn (ver. 4). The offerings for the dead forbidden (xxvi. 14) were such as were usual in Egypt, a table being placed in the tombs bearing cakes, etc.

Frequent memorials of Israel's wilderness wanderings remained after their settlement in Canaan. The tabernacle in all its parts was fitted for carrying. The phrases "*tents* of the Lord," applied to precincts of the temple; the cry of revolt, "to your *tents* O Israel"; "without the *camp*," for *the city*, long after the expression was literally applicable, are relics of their nomad life in the desert. So Ps. lxxx. 1: "Thou that dwellest between the cherubim, shine forth! Before Ephraim, Benjamin, and Manasseh, stir up Thy strength, and come," represents Israel's three warrior tribes on march surrounding the ark, with the pillar of fire shining high above it. The elders of the synagogue succeeded to the elders or chiefs of the tribes. The ark itself was of acacia (*shittim*) wood of the Sinaitic peninsula, not of cedar, the usual wood for sacred purposes in Palestine. The coverings were of goats' hair, ramskin dyed red in Arab fashion, and sealskins [see BADGER] from the adjoining Red Sea, and fine Egyptian linen. So the detailed permission to eat the various game of the wilderness, wild goat, roe, deer, ibex, antelope, and chamois, applies not to Canaan; it could only have been enacted in Israel's desert life previously. The laws and the lawgiver's language look forward to life in Canaan (Exod. xii. 25–27, xiii. 1–5, xxiii. 20–23, xxxiv. 11; Lev. xiv. 34, xviii. 3, 24, xix. 23, xx. 22, xxiii. 10, xxv. 2; Num. xv. 2, 18, xxxiv. 2, xxxv. 2–34; Deut. iv. 1, vi. 10, vii. 1, ix. 1, etc.). The objection from the author's knowledge of Canaan's geography against its Mosaic authorship is answered by Moses' knowledge of the patriarchs' wanderings in Canaan. Further, the Egyptians knew Palestine well from the reign of Thothmes I. Moses in his 40 years in Midian and the Sinai wilderness was sure to hear much about Palestine, and probably visited it and sent agents to learn the character of the country, cities, and people.

The prophecies, as Deut. xii. 10, "when ye go over Jordan . . . and He giveth you rest . . . round about," are just such as would not have been written after the event. For neither at the close of Joshua's career (xxiii. 1), nor under the judges and Samuel (to whom some rationalists assign the pentateuch), nor in any reign before Solomon, was there a fulfilment which adequately came up to the language. No forger would put into Moses' mouth words promising seemingly "rest" immediately after entering Canaan, whereas it was not realized for 500 years after.

The language is archaic, suiting the time of Moses. Archaisms are found in the pentateuch not elsewhere occurring. The third person pronoun has (unpointed) no variety of gender, the one form הוּא serves both for masculine and feminine. So *na'ar* is both *boy* and *girl* in pentateuch, elsewhere only "boy," *na'arah* is "girl." *Eel* stands for the later *eelleh*, "these." The infinitive of

verbs ending in *h* ends in *o* instead of *oth* (Gen. xxxi. 28, xlviii. 11; Exod. xviii. 18). The third person plural ends in *-un* instead of *u*. Words peculiar to pentateuch are *abib*, "an ear of corn"; *amtachath*, "a sack"; *bathar*, "divide"; *bether*, "piece"; *gozal*, "young bird"; *zebed*, "present"; *zabad*, "to present"; *hermeesh*, "a sickle"; *mene*, "basket"; *haiquum*, "substance"; *keseb* for *kebes*, "lamb"; *masveh*, "veil"; *'ar* for *'ir*, "city"; *seeer*, "blood relation." Moses mainly moulded his people's language for ages, so that the same Heb. was intelligible in Malachi's time, 1000 years subsequently; just as the Mecca people still speak the Koran language written 1200 years ago. Joshua the warrior had not the qualifications, still less had Samuel the knowledge of Egypt and Sinai, to write the pentateuch.

The theory of a patchwork of pieces of an Elohist and several Jehovist authors constituting our homogeneous pentateuch which has commanded the admiration of all ages, and which is marked by unity, is too monstrous to be seriously entertained. In Deut. xvii. 18, 19, "when he (the king) sitteth upon the throne of his kingdom, he shall write him a copy of this law in a book out of that which is before the priests the Levites, and he shall read therein all his life," *i.e. he shall have a copy written for him*, viz. of the *whole* pentateuch. It was as necessary for him to know Exodus, Leviticus, and Numbers, being that law and history on which Deuteronomy is the recapitulatory comment and supplement, as it was to know Deuteronomy. At the feast of tabernacles every seven years a reading took place, not of the whole pentateuch, but of lessons selected out of it and representing the whole law which Israel should obey (Neh. viii. 18). Latterly only certain parts of Deuteronomy have been read on the first day alone. In Deut. xxvii. 3 Moses charges Israel "thou shalt write upon (great stones plastered) all the words of this law," viz. not the historical, didactic, ethnological, and non-legislative parts, but *the legal enactments of the pentateuch* (the Jews reckoned 613, see above). In Egypt the hieroglyphics are generally graven in stone, the "plaster" being added afterwards to protect the inscription from the weather (Josh. viii. 32). The closing words of Num. xxxvi. 13, also of Lev. xxvii. 34, xxv. 1, xxvi. 46, and the solemn warning against adding to or taking from Moses' commands (Deut. iv. 2, xii. 32), are incompatible with a variety of authors, and imply that Moses alone is the writer of the pentateuch as a whole.

A future life not ignored, but suggested. Though Moses did not employ a future state as a *sanction* of his law, yet he believed it, as the history proves. The pentateuch contains enough to suggest it to a serious mind. All other ancient legislators make a future state of reward and punishment the basis of the sanctions of their law; Moses rests his on rewards and punishments to follow visibly in this life, which proves the reality of the special Divine providence which miraculously administered the law. Its one aim was *obedience to Jehovah* (Deut. xxviii. 58). Many particulars were impolitic in a mere human point of view: *e.g.* their peculiar food, ritual, and customs, excluding strangers and impeding commerce; the prohibition of cavalry (xvii. 16); the assembling of the males thrice a year to the sanctuary, leaving the frontier unguarded, the sole security being God's promise that "no man should desire their land" at those sacred seasons (Exod. xxxiv. 24); the command to leave their lands untilled the seventh year, with the penalty that the land should enjoy its sabbath during their captivity if they did not allow it rest whilst dwelling upon it, and with the promise that God would command His blessing in the sixth year, so that the land should bring forth fruit for three years (Lev. xxv. 21, xxvi. 32–35). Nor could human sagacity foresee, as Moses did, that not the hostile nations *around* them, but one *from far, from the ends of the earth*, the Romans (led by Vespasian and Hadrian, who both came from commanding Roman legions in *Britain*) *whose language they understood not*, whereas they understood most of the dialects around Palestine, should be their final conquerors. Their dispersion in all lands, yet unity and distinctness, and preservation in spite of bitter persecutions for almost 1800 years, all fulfil Deut. xxviii. 64–68; whereas in former captivities they were conveyed to *one* place, as in Goshen in Egypt, and in Babylon, so that their restoration as one nation was easy. "A few millions, so often subjugated, stand the test of 3000 revolving years, and the fiery ordeal of 15 centuries of persecution; we alone have been spared by the indiscriminating hand of time, like a column standing amidst the wreck of worlds." (Transactions of the Parisian Sanhedrim, p. 68.) But Moses does not ignore spiritual sanctions to his law, whilst giving chief prominence to the temporal. The epistle to the Hebrews (xi.) distinctly asserts the patriarchs "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed they were strangers and pilgrims on the earth . . . they desire a better country, that is an heavenly, wherefore God is not ashamed to be called their God, for He hath prepared for them a city" (ver. 13–16). Man's creation in God's image, God *directly* breathing into him a "living soul" (Gen. i. 26, 27, ii. 7–17); his being threatened with double death if he ate the forbidden fruit, and made capable of living for ever by eating of the tree of life, and after the fall promised a Deliverer, the sacrifices pointing to One who by His death should recover man's forfeited life: all imply the hope of future immortality. So Abel's premature death, the result of his piety, requires his being rewarded in a future life; otherwise God's justice would be compromised (Heb. xi. 4). So other facts: Enoch's translation, Abraham's offering Isaac, symbolising Messiah to the patriarch who "desired to see His day, and saw it and was glad" (John viii. 56, Gen. xxii.); "Moses' choosing to suffer affliction with God's people, rather than enjoy sin's pleasures for a season, and his esteeming Christ's reproach greater riches than Egypt's treasures, because he had respect to the recompence of reward" (Heb. xi. 24–27); God's declaration after Abraham, Isaac, and Jacob were dead, "I AM the God of Abraham, Isaac, and Jacob" (Exod. iii. 6), requiring a future eternal recompence in body and soul to make good God's promise of special favour, so inadequately realized whilst they were in their mortal bodies (Matt. xxii. 29); and Balaam's prayer (Num. xxiii. 10).

Order. The development of God's grace to man is the golden thread running through the whole, and binding the parts in one organic unity. Chronological sequence regulates the parts in the main, as accords with its historical character; so Genesis rightly begins, Deuteronomy closes, the whole. Grace runs through Seth's line to Noah; thence to Abraham, whose family become heirs of the promise for the world. Israel's birth and deliverance as a nation occupy Exodus. Leviticus follows as the code for the religious life and worship of the elect people. Numbers takes up the history again, and with renewed legislation leaves Israel at the borders of the promised land. Deuteronomy recapitulates and applies the whole. Blunt (Undesigned Coinc.) notices the *incompleteness* of the pentateuch as a history, and consequently the importance of observing the glimpses given by its passing *hints*. Thus Joseph's "anguish of soul when he besought" the brothers, unnoticed in the direct story, but incidentally coming out in their confession of guilt (Gen. xlii. 21); the overcoming of Jacob's reluctance to give up Benjamin, briefly told in the direct account as though taking no long time, but incidentally shown to have taken as long time as would have sufficed for a journey to Egypt and back (xliii. 10); the hints in Jacob's deathbed prophecy of his *strong feeling* as to Reuben's misconduct, not noticed in the history (xxxv. 22, comp. xlix. 4); so as to Simeon and Levi (ver. 6). The allusion to Anah (xxxvi. 24). The introduction of Joshua as one well known in Israel, though not mentioned before (Exod. xvii. 9). The *sending back* of Zipporah by Moses (xviii. 2), noticed at Jethro's taking them to Moses but not previously. The phrases "before the Lord," "from the presence of the Lord," marking the spot whither sacrifices were brought and where Jehovah signified His presence, probably where the cherubim were, E. of Eden (Gen. iv. 16). The minuteness of details in the pentateuch marks truth, also the touches of

nature: *e.g.* "the mixed multitude," half castes or Egyptians, are the first to sigh for Egypt's cucumbers, etc. (Num. xi. 4.) Aaron's cowardly self exculpation, "there *came out* this calf," as if the fire was in fault (Exod. xxxii. 24). The special cases incidentally arising and requiring to be provided for in the working of a new system; *e.g.* the man found gathering sticks on the sabbath (could an impostor have devised such a trifle?); the request of Zelophehad's daughters for the inheritance, there being no male heir (Num. xv. 32, xxxvi. 2): matters inconsiderable in themselves, but giving occasion to important laws. The simplicity and dignity throughout, without parade of language, in describing even miracles (contrast Josephus Ant. ii. 16 and iii. 1 with Exod. xiv. and xvi.). Moses' *candour*; as when he tells of his own want of eloquence unfitting him to be a leader (Exod. iv. 10, 30); his want of faith which excluded him from the promised land, omitted by Josephus (Num. xx. 12); his brother Aaron's idolatry (Exod. xxxii. 21); the profaneness of Nadab and Abihu his nephews (Lev. x.); his sister's jealousy and punishment (Num. xii.); his tribe Levi's spy being faithless as the other nine; his disinterestedness, seeking no dignity for his sons, and appointing Joshua his successor, no relation of his; his prophecies fulfilled in Messiah (Deut. xviii.) and in the fall of Jerusalem (xxviii.). The key afforded in the pentateuch to widely scattered traditions of pagans, as the golden age, the garden of the Hesperides, the fruit tree guarded by the dragon, the deluge destroying all but two righteous persons (Ovid, Met. i. 327), the rainbow a sign set in the cloud (Homer, Il. xi. 27, 28), the seventh day sacred (Hesiod, Erga kai Hem., 770). The onerous nature of the law, restraining their actions at every turn (Deut. xxii. 6, 9, 8, 10; Lev. xvii. 13, xix. 23, 27, 9, 19, xxv. 13), implies there must have been extraordinary powers in the legislator to command acceptance for such enactments. The main facts were so public, singular, and important, affecting the interests of every order, that no man could have gained credence for a false account of them. The pentateuch was published and received during, or immediately after, the events, and is quoted by every Jewish writer and sect from Joshua downwards. A whole nation so civilized could not have been deceived as to a series of facts so public and important. The details of the tabernacle given so minutely are utterly unfit to convey an idea of magnificence, nay are wearisome, if it were not that they are just what Moses would give, if really the author, and if he detailed the particulars for instructing the artists at the time, and according to the Divine model given him (Exod. xxv. 8, 9, 40; xxxix. 42, 43). The genealogies of the pentateuch must have existed at the first distribution of land, for the property was unalienable from the family and tribe. So also the geographical enumerations (Num. xxxiii., xxxiv., xxxv.) have that particularity which is inconsistent with imposture. The author exposes the weak and obscure origin of Israel (Deut. xxvi. 5); their ungrateful apostasy from Jehovah's pure worship, to the calf (Exod. xxxii.); their cowardice on the spies' return (Num. xiii., xiv.; Deut. ix., xxxi.). No people would have submitted to the jubilee law (Lev. xxv. 4, 5, xxvi. 34, 35) except both legislator and people were convinced that God had dictated it, and by a peculiar providence would facilitate its execution. Miraculous interpositions such as the pentateuch details alone would produce this conviction. The law was coeval with the witnesses of the miracles; the Jews have always received it as written by the legislator at the time of the facts, and as the sole repository of their religion, laws, and history. No period can be assigned when it could have been introduced, without the greatest opposition, if it were a forgery. None can be pointed out whose interest it was to frame such a forgery. The minute particularity of time, place, person, and circumstance marks an eye witness. The natural and undesigned coincidences between Moses' address in Deuteronomy and the direct narrative in the previous books, as regards the common facts and the miracles, point to Moses as the author. (Graves, Pent., vi.)

Pentecost=*fiftieth.* [See FEASTS.] Exod. xxiii. 16, xxxiv. 22; Num. xxviii. 26–31; Deut. xvi. 9–14; Lev. xxiii. 15–22. The first sheaf offered at the passover and the two leavened loaves at pentecost marked the beginning and ending of the grain harvest, and sanctified the interval between as the whole harvest or pentecostal season. The lesson to Israel was, "Jehovah maketh peace in thy borders, He filleth thee with the finest of the wheat" (Ps. cxlvii. 14). Pentecost commemorated the giving of the law on Sinai (Exod. xii. 2, xix.), the 50th day after the exodus, 50th from "the morrow after the sabbath" (*i.e.* the first day of holy convocation, 15th Nisan); the day after was fitter for cutting the sheaf, the 16th day. It was also the birthday of the Christian church (Acts ii. 1, xx. 16; 1 Cor. xvi. 8) through the Holy Spirit, who writes Christ's new law on the heart. It was the last Jewish feast Paul observed, and the first which, as Whitsunday, Christians kept. "The feast of weeks" (a week of weeks between passover and pentecost), "the day of firstfruits." The sixth day of Sivan, lasting only one day; but the Jews in foreign countries have added a second day. Each of the two loaves was the tenth of an ephah (about three quarts and a half) of finest wheat flour. Waved before Jehovah with a peace offering of the two lambs of the first year, and given to the priests. Seven lambs of the first year were sacrificed, one bullock and two rams as a burnt offering with meat and drink offering, and a kid sin offering. Each brought a freewill offering. The Levite, stranger, fatherless, and widow were invited. As the passover was a family gathering, pentecost was a social feast. The people were reminded of their Egyptian bondage and of their duty to obey the law. The concourse at pentecost was very great (Acts ii.; Josephus Ant. xiv. 13, § 14, xvii. 10, § 2; B. J. ii. 3, § 1). In Exod. xxiii. 16, 19, "the first (*i.e.* chief) of the firstfruits" are the two wave loaves of pentecost (Lev. xxiii. 17). The omer offering at passover was the prelude to the greater harvest offering at pentecost, before which no other firstfruits could be offered. The interval between pentecost and tabernacles was the time for offering firstfruits. The Jews called pentecost "the concluding assembly of the passover" (*atzereth*). If the last supper was on the legal day, the 14th Nisan, and the sabbath of Jesus' lying in the grave was the day of the omer, the pentecost of Acts ii., 50 days after, must have been on the Jewish Saturday sabbath. Others make the 13th that of the supper; 14th the crucifixion, the passover day; 15th the day of Jesus' sleep, the Saturday sabbath, the holy convocation; our Sunday, first day, the omer day; 50th day from that would be pentecost, on our Lord's day. The tongues symbolised Christianity proclaimed by preaching; the antithesis to Babel's confusion of tongues and gathering of peoples under one ambitious will. Jerusalem, the mount of the Lord, is the centre of God's spiritual kingdom of peace and righteousness; Babel, the centre of Satan's kingdom and of human rebellion, ignores God the true bond of union, and so is the city of confusion, in the low dead level of Shinar. As Babel's sin disunited, so by the Spirit of God given on pentecost believers are one, "keeping the unity of the Spirit in the bond of peace" (Eph. iv. 1–16).

Penuel. [See PENIEL.] Between Jabbok and Succoth (Gen. xxxii. 22, 30, 31; xxxiii. 17). GIDEON [see] after Succoth mounted to P. (Jud. viii. 5–8.) It then had a tower. Jeroboam fortified P. (1 Kings xii. 25.) The men of P., like those of Succoth, as living on the great army route between Canaan and the East, would not help Gideon through fear of Midian's vengeance. P. was a frontier fortress built "by the way of them that dwelt in tents" (*i.e.*, *their usual route* along the course of the Jabbok, where they would have a level way and grass and water, down to the Damieh ford of the Jordan, and so into Canaan). Hence arose Jeroboam's need of rebuilding the tower which Gideon had broken down long before, and which lay due E. from his capital. Four miles above "Canaan's ford" are two conical hills called "hills of gold" (*Dhahab*) from the yellow sandstone; one is on one side, the other on the other side, of the stream. The western one is larger and has more ruins; the ruins on the eastern one are remarkable, a platform running along its precipitous side, strengthened by

a wall 20 ft. high and very solid. The work is cyclopean and of the oldest times; and there are no ruins along the Jabbok course for 50 miles save these. The strange aspect of the place harmonizes with the name given after Jacob's wrestling with the angel of Jehovah, "the Face of God."

Peor. The mountain top to which Balak brought Balaam, for his last conjurations, from the lower Pisgah on its S. (Num. xxiii. 28.) A little to the N.E. of the Dead Sea. Beth-peor adjoined the ravine (*gai*) connected with Israel's camp and Moses' burial place (Deut. iii. 29, iv. 46, xxxiv. 6). The ravine of Bethpeor was that which runs down from near Heshbon eastward past Beth-ram; at its upper end are a town's ruins, *Naur* or *Taur*. "*The* Peor" faced Jeshimon. [On Peor, contracted for BAAL-PEOR, see.] Num. xxv. 18, xxxi. 16; Josh. xxii. 17.

Perazim. Isa. xxviii. 21, "Jehovah shall rise up as in mount P.," viz. as He *broke forth* as waters do, and made a *breach* (=*P.*) on David's foes at BAAL PERAZIM [see] by the valley of Rephaim (2 Sam. v. 20). So utter and sudden was the rout that the Philistines left their idols behind, and David burned them (1 Chron. xiv. 11). "Mount" thus connected with "Baal" implies it was an idolatrous high place. Isaiah's reference to it as type of Jehovah's most sudden and overwhelming judgments shows how much heavier a blow it was than would appear from the incidental notice of it in 1 Samuel and 1 Chronicles. Josephus (Ant. vii. 4, § 1) says not only the Philistines but "all Syria and Phœnicia, and many other warlike nations beside," made the attack on David.

Perdition. Not annihilation. For in the case of the lost not only *the* worm but "*their* worm dieth not and the fire is not quenched"; *i.e.* both the instrument of punishment, and the object of it, the lost man, die not. Thrice repeated by Christ with awful emphasis (Mark ix. 44, 46, 48). [See HELL.] Matt. x. 28, xiii. 50, iii. 12; 2 Thess. i. 9; John iii. 36, v. 29; Isa. lxvi. 24 [on "*son of perdition*" see ANTICHRIST]; applied only to him and Judas, marking the like character and destiny of both (John xvii. 12, Acts i. 20, Ps. lxix., 2 Thess. ii., Rev. xvii. 10, 11); his course is short, from the moment of his manifestation doomed to perdition.

Peresh. 1 Chron. vii. 16.

Perez. [See PHAREZ.] An important family of Judah, of whom one was "chief of all the captains of the host for the first month" (1 Chron. xxvii. 3); 468 returned from Babylon; some settled in Jerusalem (Neh. xi. 4–6).

Perez-Uzza or UZZAH = *Uzzah's breaking*. [See PERAZIM.] 1 Chron. xiii. 11, xv. 13; 2 Sam. vi. 8. So David named Nachon's or Chidon's threshing floor, because Jehovah made a *breach* or *breaking forth* on Uzzah for his presumptuous rashness in stretching forth his hand to support the shaken ark. Now *Khirbet el Uz* or *Auz*, two miles from Kirjath Jearim, on the hill above Chesla (Chesalon), a short way before *Kuryet es Sarideh*, "the blessed city," *i.e.* the abode of Obed Edom whom God "blessed." Uzzah was a Kohathite Levite (Josephus, Ant. vi. 1, § 4). The ark was taken to his father Abinadab's house, as subsequently to Obed Edom's, just because he was a Levite. Probably the Amminadab of 1 Chron. xv. 10, of Kohath's family (vi. 18); Num. iv. 5, 15, shows the Kohathites were to *bear* but not to *touch* the ark, which was the office of Aaron's family. So *ministers* claiming the *sacerdotal priest's* office usurp Christ's office at their peril.

Perga. On the river Cestrus, then navigable up to the city; in PAMPHYLIA [see]. The scene of John Mark's deserting Paul. Its inhabitants retreat during the unhealthy summer heats up to the cool hollows (the *Yailahs*) in the Pisidian hills. Paul came in May when the passes would be cleared of snow, and would join a Pamphylian company on their way to the Pisidian heights (Acts xiii. 13), and would return with them on his way from Antioch in Pisidia (xiv. 24, 25). He and Barnabas preached here.

Pergamos. A city of Mysia, three miles N. of the river Caicus. Eumenes II. (197–159 B.C.) built a beautiful city round an impregnable castle on "the pine-coned rock." Attalus II. bequeathed his kingdom to Rome 133 B.C. The library was its great boast; founded by Eumenes and destroyed by Caliph Omar. The prepared sheepskins were called *pergamena charta*, whence our "parchment" is derived. The Nicephorium, or thank offering grove for victory over Antiochus, had an assemblage of temples of idols, Zeus, Athene, Apollo, Æsculapius, Dionysus, Aphrodite. Æsculapius the healing god (Tacitus, Ann. iii. 63) was the prominent Pergamean idol (Martial); the Pergamenes on coins are called "the principal temple-care-takers (*neokoroi*) of Asia," and their ritual is made by Pausanias a standard. The grove of Æsculapius was recognised by the Roman senate under Tiberius as having right of sanctuary. The serpent (Satan's image) was sacred to him, charms and incantations were among medical agencies then, and Æsculapius was called "saviour." How appropriately the address to the P. church says, "I know thy works, and where thou dwellest, even where Satan's seat (*throne*) is," etc. Here ANTIPAS [see], Jesus' "faithful martyr," was slain (Rev. ii. 12–16). "Thou hast them that hold the doctrine of Balaam who taught Balak to cast a stumblingblock before . . . Israel, to *eat things sacrificed unto idols* and to commit fornication"; this naturally would happen in such an idol-devoted city. The Nicolaitanes persuaded some to escape obloquy by yielding in the test of faithfulness, the eating of idol meats; even further, on the plea of Christian "liberty," to join in fornication which was a regular concomitant of certain idols' worship. Jesus will compensate with "the hidden manna" (in contrast to the *occult* arts of Æsculapius) the Pergamene Christian who rejects the world's dainties

RUINS OF CHRISTIAN CHURCH NEAR PERGAMOS.

for Christ. Like the incorruptible manna preserved in the sanctuary, the spiritual feast Jesus offers, an incorruptible life of body and soul, is everlasting. The "white stone" is the glistering diamond, the Urim (*light*) in the highpriest's breastplate; "none" but the highpriest "knew the name" on it, probably Jehovah. As Phinehas was rewarded for his zeal against idol compliances and fornication (to which Balaam seduced Israel), with "an everlasting priesthood," so the heavenly priesthood is the reward of those zealous against N. T. Balaamites. Now *Bergamo*.

Perida, children of. Returned from Babylon with Zerubbabel (Neh. vii. 57, Ezra ii. 55 PERUDA).

Perizzite. One of the ten doomed tribes of Canaan (Gen. xv. 19–21). Six including P. are enumerated Exod. iii. 8, 17. The Canaanite and P. are joined in Gen. xiii. 7. From Josh. xi. 3, xvii. 15, they seem to have occupied the woods and mountains. Bochart (Phaleg. iv. 36) makes them an agrarian race living in villages only, the name signifying rustics, *pagani*. Bezek was their stronghold, and Adoni-bezek their chief (Jud. i. 4, 5), in the S. of Palestine, also on the western sides of mount Carmel (Josh. xvii. 15–18). Reduced to bond service by Solomon (1 Kings ix. 20, 2 Chron. vii. 7). The Heb. *perazoth*, "unwalled country villages" or "towns," were inhabited by peasants engaged in agriculture like the Arab *fellahs* (Deut. iii. 5, 1 Sam. vi. 18, Ezek. xxxviii. 11, Zech. ii. 4).

Persia. Ezek. xxvii. 10, xxxviii. 5. "P. proper" was originally a small territory (Herodot. ix. 22). On the N. and N.E. lay Media, on the S. the Persian gulf, Elam on the W., on the E. Carmania. Now Fars, Farsistan. Rugged, with pleasant valleys and plains in the mid region and mountains in the N. The S. toward the sea is a hot sandy plain, in places covered with salt. Persepolis (in the beautiful valley of the Bendamir), under Darius Hystaspes, took the place of Pasargadæ the ancient capital; of its palace "Chehl Minar," "forty columns," still exist. Alexander in a drunken fit, to please a courtesan, burned the palace. Pasargadæ, 40 miles to the N., was noted for *Cyrus' tomb* (Arrian) with the inscription, "I am Cyrus the Achæmenian." [See CYRUS.]

The Persians came originally from the E., from the vicinity of the Sutlej (before the first contact of the Assyrians with Aryan tribes E. of mount

Zagros, 880 B.C.), down the Oxus, then S. of the Caspian Sea to India.

PERSIAN NOBLE.

There were ten castes or tribes: three noble, three agricultural, four nomadic; of the last were the "Dehavites" or *Dahi* (Ezra iv. 9). The Pasargadæ were the noble tribes, in which the chief house was that of the Achæmenidæ. Darius on the rock of Behistun inscribed: "from antiquity our race have been kings. There are eight of our race who have been kings before me, I am the ninth." [See ELAM on its relation to Persia.]

The Persian *empire* stretched at one time from India to Egypt and Thrace, including all western Asia between the Black Sea, the Caucasus, the Caspian, the Jaxartes upon the N., the Arabian desert, Persian gulf, and Indian ocean on the S. Darius in the inscription on his tomb at *Nakhsh-i-rustam* enumerates thirty countries besides P. subject to him, Media, Susiana, Parthia, Aria, Bactria, Sogdiana, Chorasmia, Zarangia, Arachosia, Sattagydia, Gandaria, India, Scythia, Babylonia, Assyria, Arabia, Egypt, Armenia, Cappadocia, Saparda, Ionia, the Ægean isles, the country of the Scodræ (European), Ionia, the Tacabri, Budians, Cushites, Mardians, and Colchians.

The organisation of the Persian kingdom and court as they appear in Ezra, Nehemiah, and Esther, accords with independent secular historians. The king, a despot, had a council, "seven princes of Persia and Media which see his face and sit the first in the kingdom" (Esth. i. 14, Ezra vii. 14). So Herodotus (iii. 70–79) and Behistun inscription mention *seven* chiefs who organised the revolt against Smerdis (the Behistun rock W. of Media has one inscription in three languages, Persian, Babylonian, and Scythic, read by Grotefend). "The law of the Persians and Medes which alters not" (Esth. i. 19) also controlled him in some measure. In Scripture we read of 127 provinces

PERSIAN SOLDIERS.

(Esth. i. 1) with satraps (iii. 12, viii. 9; Xerxes in boasting enlarged the list; 60 are the nations in his armament according to Herodotus) maintained from the palace (Ezra iv. 14), having charge of the revenue, paid partly in money partly in kind (vii. 21, 22). Mounted posts (peculiar to P. and described by Xenophon, Cyr. viii. 6, 17, and Herodotus, viii. 98), with camels (Strabo xv. 2, § 10) and horses pressed into service without pay (*angareuein*: Matt. v. 41, Mark xv. 21), conveyed the king's orders (Esth. iii. 10, 12, 13; viii. 10, 14), authenticated by the royal signet (so Herod. iii. 128). A favourite minister usually had the government mainly delegated to him by the king (Esth. iii. 1–10, viii. 8, x. 2, 3). Services were recorded (ii. 23, vi. 2, 3) and the actors received reward as "royal benefactors" (Herod. iii. 140); state archives were the source of Ctesias' history of P. (Diod. Sic. iii. 2.) The king lived at Susa (Esth. i. 2, Neh. i. 1) or Babylon (Ezra vii. 9, Neh. xiii. 6). In accordance with Esth. i. 6, as to "pillars of marble" with "pavement of red, blue, white, and black," and "hangings of white, green, and blue of fine linen and purple to the pillars," the remains exhibit four groups of *marble pillars* on a pavement of *blue* limestone, constructed for curtains to hang between the columns as suiting the climate. (Loftus' Chaldæa and Susiana.) One queen consort was elevated above the many wives and concubines who approached the king "in their turn." To intrude on the king's privacy was to incur the penalty of death (comp. Herodotus, iii. 69–84 with Esth. ii. 12, 15, iv. 11–16, v.).

Parsa is the native name, the modern *Parsee*; supposed to mean "tigers." Originally simple in habits, upon overthrowing the Medes they adopted their luxury. They had a dual worship, Oromasdes or Ormuzd, "the great giver of life," the supreme good god; Mithra, the sun, and Homa, the moon, were under him. Ahriman, "the death dealing" being, opposed to Oromasdes. Magianism, the worship of the elements, especially *fire*, the Scythic religion, infected the Persian religion when the Persians entered their new country. Zoroaster (the Gr. form of Zerdusht), professing to be Ormuzd's prophet, was the great reformer of their religious system, the contemporary of Daniel (Warburton iv. 180, but according to Markham 1500 B.C., before the separation of the two Aryan races, the Indians and Persians) and acquainted with the Jewish Scriptures, as appears from his account of creation (Hyde ix., x., xxii., xxxi., Shahristani Relig. Pers.), and from his inserting passages from David's writings and prophecies of Messiah. He condemns the notion of two independent eternal principles, good and evil, and makes the supreme God Creator of both (and that under Him the angel of light and the angel of darkness are in perpetual conflict) as Isaiah teaches, and in connection with the prophecy of Cyrus the Jews' deliverer from Babylon: "thus saith Jehovah to His anointed, Cyrus . . . I will go before thee, I will break in pieces the gates of brass . . . I form the light and create the darkness; I make peace and create evil." Zoroaster taught that God created the good angel alone, and that the evil followed by the defect of good. He closely imitates the Mosaic revelation. As Moses heard God speaking in the midst of the fire, so Zoroaster pretends. As the Divine glory rested on the mercy seat, so Zoroaster made the sacred fire in the Persian temples to symbolise the Divine presence. Zoroaster pretended that fire from heaven consumed sacrifices, as often had been the case in Israel's sacrifices; his priests were of one tribe as Israel's. In his work traces appear of Adam and Eve's history, creation, the deluge, David's psalms. He praises Solomon and delivers his doctrines as those of Abraham, to whose pure creed he sought to bring back the Magian religion. In Lucian's (De Longævis) day his religion was that of most Persians, Parthians, Bactrians, Aryans, Sacans, Medes, and Chowaresmians. His Zendavesta has six periods of creation, ending with man as in Genesis. Avesta is the name for Deity. Zend is akin to *Khandas*, "metre," from the same root as *scandere*, scald "a poet," "scan." Mazdao, his name of Ormuzd, "I am that I am," answers to JEHOVAH in Exod. iii. He expected a zoziosh or saviour. Fire, originally made the symbol of God, became, as Roman Catholic symbols, at length idolized. The Parsees observe the nirang: rubbing the urine of a cow, she goat, or ox over the face and hands, the second thing a Parsee does in getting up in the morning. The women after childbirth undergo it and have actually to drink a little of it! The Parsees pray 16 times a day. They have an awe of light. They are the only orientals who do not smoke. The priests and people now do not understand one word of the Zendavesta. (Müller.) The Persian language was akin to the Indian Sanskrit.

History. Achæmenes led the emigrating Persians into their final settlement, 700 B.C. Teispes, Cambyses I. (*Kabujiya* in the monuments), Cyrus I., Cambyses II., and Cyrus the Great reigned successively. After 80 years' subjection to the Medes the Persians revolted and became supreme, 558 B.C. Cyrus the Great conquered Babylon and restored the Jews (Isa. xliv. 28, xlv. 1–4; Ezra i. 2–4). His son Cambyses III. conquered Egypt (Ahasuerus, Ezra iv. 6), but failed in Ethiopia. Then the Magian priest Gomates, pretending to be Smerdis, Cyrus' son, whom Cambyses had secretly murdered, gained the throne (522 B.C.), and Cambyses III. committed suicide. He forbad the Jews building the temple (Ezra iv. 7–22, Artaxerxes). By destroying the Persian temples and abolishing the Oromasdian chants and ceremonies, and setting up fire altars, Pseudo Smerdis alienated the Persians. Darius, son of Hystaspes, of the blood royal, revolted, and slew him after his seven months' reign. He reverted to Cyrus' policy, by grant enabling the Jews to complete the temple in his sixth year (Ezra vi. 1–15). Xerxes (Ahasuerus) his son

held the feast in his third year at Shushan for "the princes of the provinces," preparatory to invading Greece. His marriage with Esther in his seventh year immediately followed his flight from Greece, when he gave himself up to the pleasures of the seraglio. His son Artaxerxes Longimanus befriended Ezra (vii. 1, 11–28) and Nehemiah (ii. 1–9) in their patriotic restoration of the Jews' national polity and walls. [See DANIEL, CYRUS, MEDES, PARTHIA, AHASUERUS, ARTAXERXES.] "Darius the Persian" or Codomanus (Neh. xii. 22) was conquered by Alexander the Great (Dan. viii. 3–7).

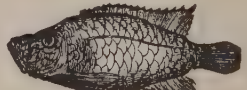
Persis. A Christian woman, saluted and praised by Paul (Rom. xvi. 12) as having "laboured much in the Lord"; comp. Priscilla's ministrations as to Apollos (Acts xviii. 26).

Peter. [See JESUS CHRIST.] Of Bethsaida on the sea of Galilee. The *Gr.* for *Heb.* Cephas, "stone" or "rock." Simon his original name means "hearer"; by it he is designated in Christ's early ministry and between Christ's death and resurrection. Afterwards he is called by his title of honour, "Peter." Son of Jonas (Matt. xvi. 17; John i. 43, xxi. 16); tradition makes Johanna his mother's name. Brought up to his father's business as a fisherman on the lake of Galilee. He and his brother Andrew were partners with Zebedee's sons, John and James, who had "hired servants," which implies a social status and culture not the lowest. He lived first at Bethsaida, then in Capernaum, in a house either his own or his mother in law's, large enough to receive Christ and his fellow apostles and some of the multitude who thronged about Him. In "leaving all to follow Christ," he implies he made a large sacrifice (Mark x. 28). The rough life of hardship to which fishing inured him on the stormy lake formed a good training of his character to prompt energy, boldness, and endurance. The Jews obliged their young to attend the common schools. In Acts iv. 13, where Luke writes the Jewish council regarded him and John as "unlearned and ignorant," the meaning is not absolutely so, but in respect to *professional* rabbinical training "laics," "ignorant" of the deeper sense which the scribes imagined they found in Scripture. Aramaic, half Heb. half Syriac, was the language of the Jews at that time. The Galileans spoke this debased Heb. with provincialisms of pronunciation and diction. So at the denial P. betrayed himself by his "speech" (Matt. xxvi. 73, Luke xxii. 59). Yet he conversed fluently with Cornelius seemingly without an interpreter, and in Gr. His Gr. style in his epistles is correct; but Clement of Alexandria, Irenæus, and Tertullian allege he employed an interpreter for them. He was married and led about his wife in his apostolic journeys (1 Cor. ix. 5). The oblique coincidence, establishing his being a married man, between Matt. viii. 14, "P.'s *wife's* mother . . . sick of a fever," and 1 Cor. ix. 5, "have we not power to lead about a sister, a *wife*, as well as *Cephas*?" is also a delicate confirmation of the truth of the miraculous cure, as no forger would be likely to exhibit such a minute and therefore undesigned correspondence of details. Alford transl. 1 Pet. v. 13 "*she* in Babylon" (comp. iii. 7); but why she should be called "elected together with you in Babylon," as if there were no Christian woman in Babylon besides, is inexplicable. P. and John being closely associated, P. addresses the church in John's province, Asia, "your co-elect sister church in Babylon saluteth you"; so 2 John 13 in reply. Clemens Alex. gives the name of P.'s wife as Perpetua. Tradition makes him old at the time of his death.

His first call was by Andrew his brother, who had been pointed by their former master John the Baptist to Jesus, "behold the Lamb of God" (John i. 36). That was the word that made the first Christian; so it has been ever since. "We have found (implying they both had been *looking for*) the Messias," said Andrew, and brought him to Jesus. "Thou art Simon son of Jona (so Alex. MS. but Vat. and Sin. 'John'), thou shalt be called Cephas" (ver. 41, 42). As "Simon" he was but an *hearer*; as Peter or Cephas he became an apostle and so *a* foundation stone of the church, by union to *the* one only Foundation Rock (Eph. ii. 20, 1 Cor. iii. 11). Left to nature, Simon, though bold and stubborn, was impulsive and fickle, but joined to Christ he became at last unshaken and firm. After the first call the disciples returned to their occupation. The call to close discipleship is recorded Luke v. 1–11. The miraculous draught of fishes overwhelmed Simon with awe at Jesus' presence; He who at creation said, "let the waters bring forth abundantly" (Gen. i. 20), now said, "let down your nets for a draught." Simon, when the net which they had spread in vain all night now brake with the multitude of fishes, exclaimed, "depart from me, for I am a sinful man, O Lord!" He forgot Hos. ix. 12 end; our sin is just the reason why we should beg Christ to *come*, not *depart*. "Fear not, henceforth thou shalt *catch to save alive* (*zōgrōn*) men," was Jesus' explanation of the typical meaning of the miracle. The call, Matt. iv. 18–22 and Mark i. 16–20, is the same as Luke v., which supplements them. P. and Andrew were first called; then Christ entered P.'s boat, then wrought the miracle, then called James and John; Jesus next healed of fever Simon's mother in law.

His call to the apostleship is recorded Matt. x. 2–4. Simon stands foremost in the list, and for the rest of Christ's ministry is mostly called "Peter." His forward energy fitted him to be spokesman of the apostles. So in John vi. 66–69, when others went back (2 Tim. iv. 10), to Jesus' testing question, "will ye also go away?" Simon replied, "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe and are sure that Thou art that Christ, the Son of the living God." Comp. his words, Acts iv. 12. He repeated this testimony at Cæsarea Philippi (Matt. xvi. 16). Then Jesus said: "blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee (John i. 13, Eph. ii. 8) but My Father in heaven, and . . . thou art P., and upon this rock I will build My church, and the gates of hades shall not prevail against it." P. by his believing confession identified himself with Christ the true Rock (1 Cor. iii. 11, Isa. xxviii. 16, Eph. ii. 20), and so received the name; just as Joshua bears the name meaning *Jehovah Saviour*, because typifying His person and offices. P. conversely, by shrinking from a crucified Saviour and dissuading Him from the cross, "be it far from Thee," identified Himself with Satan who tempted Jesus to take the world kingdom without the cross (Matt. iv. 8–10), and is therefore called "Satan," "get thee behind Me, Satan," etc. Instead of a rock P. became a stumblingblock ("offence," *scandalon*). "I will give unto thee the keys of the kingdom of heaven," viz. to *open* the door of faith to the Jews first, then to Cornelius and the Gentiles (Acts x. 11–48). Others and Paul further opened the door (xiv. 27, xi. 20–26). The papal error regards P. as the rock, *in himself officially*, and as transmitting an infallible authority to the popes, as if his successors (comp. Isa. xxii. 22). The "binding" and "loosing" power is given as much to the whole church, laymen and ministers, as to P. (Matt. xviii. 18, John xx. 23.) P. exercised the power of the keys only in preaching, as on pentecost (Acts ii.). He never exercised authority over the other apostles. At Jerusalem James exercised the chief authority (Acts xv. 19, xxi. 18; Gal. i. 19, ii. 9). P. "withstood him to the face, because he was to be blamed," "not walking uprightly in the truth of the gospel," but in "dissimulation" (ii. 10–14).

[On the miraculous payment of the temple tribute of the half shekel (two drachms) each, see JESUS CHRIST.] Matthew alone (xvii. 24–27) records it, as appropriate to the aspect of Jesus as theocratic king, prominent in the first Gospel. P. too hastily had answered for his Master as though He were under obligation to pay the temple tribute; P. forgot his own confession (xvi. 16). Nevertheless the Lord, in order not to "offend," *i.e.* give a handle of reproach, as if He despised the temple and law, caused P. the fisherman again to resume his occupation and brought a



PETER'S FISH.

fish (Ps. viii. 8, Jon. i. 17) with a *stater*, *i.e.* shekel, in its mouth, the exact sum required, *four drachms*, for both. Jesus said, "for ME and thee," not *for us*; for *His* payment was on an altogether different footing from P.'s (comp. John xx. 17). P. needed a "ransom for his soul" and could not pay it; but Jesus needed none; nay, came to pay it

Himself (xx. 28), first putting Himself under the same yoke with us (Gal. iv. 4, 5).

P., James, and John were the favoured three alone present at the raising of Jairus' daughter, the transfiguration, and the agony in Gethsemane. His exaltations were generally, through his self sufficiency giving place to weakness, accompanied with humiliations, as in Matt. xvi. In the transfiguration he talks at random, "not knowing what to say . . . sore afraid," according to the unfavourable account given of himself in Mark (ix. 6). Immediately after faith enabling him to leave the ship and walk on the water to go to Jesus (Matt. xiv. 29), he became afraid because of the boisterous wind, and would have sunk but for Jesus, who at the same time rebuked his "doubts" and "little faith" (Ps. xciv. 18). His true boast, "behold we have forsaken all and followed Thee," called forth Jesus' promise, "in the regeneration, when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel," and Jesus' warning, illustrated by the parable of the labourers in reproof of the hireling spirit, "the last shall be first and the first last . . . many be called . . . few chosen" (Matt. xix. 27—xx. 16). P., Andrew, James, and John heard the solemn discourse on the second advent (Matt. xxiv.). At the last supper P. shrank with a mixture of humility and self will from Jesus' stooping to wash his feet. Jesus replied, "if I wash thee not, thou hast no part with Me" (John xiii.). With characteristic warmth P. passed to the opposite extreme, "Lord, not my feet only, but also my hands and my head." Jesus answered, "he that is *bathed* (*all over*, viz. regenerated once for all, *leloumenos*) needeth not save to wash (*nipsasthai*, a part) his feet, but is clean every whit." Simon in anxious affection asked, "Lord, whither goest Thou?" when Jesus said, "whither I go, ye cannot come." Jesus promised P. should follow Him afterwards, though not now. Then followed his protestations of faithfulness unto death, thrice repeated as well as the thrice repeated warnings (Matt. xxvi. 33-35; Mark xiv. 29-31, 72; Luke xxii. 33, 34; John xiii. 36-38). Satan would "sift" (Amos ix. 9) all the disciples, but P. especially; and therefore for him especially Jesus interceded. Mark mentions the *twice* cockcrowing and P.'s protesting the more vehemently. Love, and a feeling of relief when assured he was not the traitor, prompted his protestations. Animal courage P. showed no small amount of, in cutting off Malchus' ear in the face of a Roman band; moral courage he was deficient in. Transpose the first and second denials in John; then the *first* took place at the fire (Matt. xxvi. 69; Mark xiv. 66, 67; Luke xxii. 56; John xviii. 25), caused by the fixed recognition of the maid who admitted P. (Luke xxii. 56); the *second* took place at the door leading out of the court, whither he had withdrawn in fear (Matt. xxvi. 71; Mark xiv. 68, 69; Luke xxii. 58; John xviii. 17); the *third* took place in the court an hour after (Luke xxii. 59), before several witnesses who argued from his Galilean accent and speech, near enough for Jesus to cast that look on P. which pierced his heart so that he went out and wept bitterly. The maid in the porch knew him, for John had spoken unto her that kept the door to let in P. (John xviii. 16.)

On the resurrection morning P. and John ran to the tomb; John outran P. (being the younger man; John xxi. 18 implies P. was then past his prime, also the many years by which John outlived P. imply the same), but P. was first to enter. John did not venture to enter till P. set the example; fear and reverence held him back, as in Matt. xiv. 26, but P. was especially bold and fearless. To him Jesus sends through Mary Magdalene a special message of His resurrection to assure him of forgiveness (Mark xvi. 7). To P. first of the apostles Jesus appeared (Luke xxiv. 34, 1 Cor. xv. 5). "Simon" is resumed until at the supper (John xxi.) Jesus reinstates him as P., that being now "converted" he may "feed the lambs and sheep" and "strengthen his brethren."

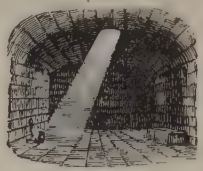
P. in the first 12 chapters of ACTS [see] is the prominent apostle. His discourses have those undesigned coincidences with his epistles which mark their genuineness. (Acts ii. 20; 2 Pet. iii. 10. Acts ii. 23, 24; 1 Pet. i. 2, 21. Acts iii. 18; 1 Pet. i. 10, 11.) As in the Gospels, so in Acts, P. is associated with John. His words before the highpriest and council (iv. 19, 20), "whether it be right in the sight of God to hearken unto you more than unto God, judge ye, for we cannot but speak the things which we have seen and heard," and again v. 29, evince him as the rock-man; and after having been beaten in spite of Gamaliel's warning, P.'s rejoicing with the other apostles at being counted worthy to suffer for Christ (v. 41) accords with his precept (1 Pet. iv. 12-16; comp. ii. 24 with Acts v. 30 end). P.'s miracle of healing (Acts iii.) was followed by one of judgment (v.) [see ANANIAS]. As he opened the gospel door to penitent believers (ii. 37, 38), so he closed it against hypocrites as Ananias, Sapphira, and Simon Magus (viii.). P. with John confirmed by laying on of hands the Samaritan converts of Philip the deacon. [See BAPTISM, LAYING ON HANDS.] In so far as the bishops represent the apostles, they rightly follow the precedent of P. and John in confirming after an interval those previously baptized and believing through the instrumentality of lower ministers as Philip. The ordinary graces of the Holy Spirit continue, and are received through the prayer of faith; though the extraordinary, conferred by the apostles, have ceased. Three years later Paul visited Jerusalem in order to see P. (Gal. i. 17, 18; *historeesai* means "to become *personally acquainted with as one important to know*"; Acts ix. 26). P. was prominent among the twelve, though James as bishop had chief authority *there*. It was important that Paul should communicate to the leading mover in the church his own independent gospel revelation; next P. took a visitation tour through the various churches, and raised Æneas from his bed of sickness and Tabitha from the dead (ver. 32). A special revelation, abolishing distinctions of clean and unclean, prepared him for ministering and CORNELIUS [see] for seeking the gospel (chap. x.). P. was the first privileged to open the gospel to the Gentiles, as he had before to the Jews, besides confirming the Samaritans. P. justified his act both by the revelation and by God's sealing the Gentile converts with the Holy Ghost. "Forasmuch then as God gave them the like gift as He did unto us who believed on the Lord Jesus Christ (the true test of churchmanship), what was I that I could withstand God?" (xi. 17, 18.) The Jews' spite at the admission of the Gentiles moved HEROD [see] Agrippa I. to kill James and imprison P. for death. But the church's unceasing prayer was stronger than his purpose; God brought P. to the house of Mark's mother whilst they were in the act of praying for him (Isa. lxv. 24). It was not P. but his persecutor who died, smitten of God.

From this point P. becomes "apostle of the circumcision," giving place, in respect to prominence, to Paul, "apostle of the uncircumcision." P. the apostle of the circumcision appropriately, as representing God's ancient church, opens the gates to the Gentiles. It was calculated also to open his own mind, naturally prejudiced on the side of Jewish exclusiveness. It also showed God's sovereignty that He chose an instrument least of all likely to admit Gentiles if left to himself. Paul, though the apostle of the Gentiles, confirmed the Hebrews; P., though the apostle of the Jews, admits the Gentiles (see the "*first*" in Acts iii. 26, implying others): thus perfect unity reigned amidst the diversity of the agencies. At the council of Jerusalem (chap. xv.) P. led the discussion, citing the case of Cornelius' party as deciding the question, for "God which knoweth the hearts bare them witness, giving them the Holy Ghost even as He did unto us, and put no difference between us and them, purifying their hearts by faith," "but we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they"; comp. his epistles in undesigned coincidence (1 Pet. i. 22, 2 Pet. i. 9). James gave the decision. P. neither presided, nor summoned, nor dismissed the council, nor took the votes, nor pronounced the decision; he claimed none of the powers which Rome claims for the pope. [On his vacillation as to not eating with Gentiles, and Paul's withstanding him at Antioch (Gal. ii.), see PAUL.] The Jerusalem decree only recognised Gentiles as *fellow Christians* on light conditions, it did not admit them necessarily to *social intercourse* Though P. and Paul rightly inferred the latter, yet their recognition of

the ceremonial law (Acts xviii. 18–21, xx. 16, xxi. 18–24) palliates P.'s conduct, if it were not for its inconsistency (through fear of the Judaizers) which is the point of Paul's reproof. His "dissimulation" consisted in his pretending to consider it unlawful to eat with Gentile Christians, whereas his previous eating with them showed his conviction of the perfect equality of Jew and Gentile. P.'s humility and love are beautifully illustrated in his submitting to the reproach of a junior, and seemingly adopting Paul's view, and in calling him "our beloved brother," and confirming the doctrine of "God's longsuffering being for salvation," from Paul's epistles: Rom. ii. 4 (2 Pet. iii. 15, 16).

P. apparently visited Corinth before the first epistle to the Corinthians was written, for it mentions a party there who said "I am of Cephas" (i. 12). Clemens Romanus (1 Cor. 4) implies the same. Dionysius of Corinth asserts it, A.D. 180. Babylon, a chief seat of the dispersed Jews, was his head quarters when he wrote 1 Pet. v. 13, not *Rome* as some have argued. [See BABYLON, MYSTICAL.] The mixture of Hebrew and Nabathæan spoken there was akin to his Galilean dialect. The well known progress that Christianity made in that quarter, as shown by the great Christian schools at Edessa and Nisibis, was probably due to P. originally. Mark (Col. iv. 10), Paul's helper at Rome, whence he went to Colosse, was with P. when he wrote 1 Pet. v. 13. From Colosse Mark probably went on to P. at Babylon. Paul wished Timothy to bring him again to Rome during his second imprisonment (2 Tim. iv. 11). Silvanus, also Paul's companion, was the bearer of P.'s epistle (1 Pet. v. 12).

All the authority of Acts and epistle to the Romans and 1 and 2 Peter is against P. having been at Rome previous to Paul's first imprisonment, or during its two years' duration (otherwise he would have mentioned P. in the epistles written from Rome, Ephesians, Colossians, Philemon, and Philippians), or during his second imprisonment when he wrote 2 Timothy. Eusebius' statement (Chronicon, iii.) that P. went to Rome A.D. 42 and stayed twenty years is impossible, as those Scriptures never mention him. Jerome (Script. Eccl., i.) makes P. bishop of Antioch, then to have preached in Pontus (from 1 Pet. i. 1), then to have gone to Rome to refute Simon Magus (from Justin's story of a statue found at Rome to Semosanctus, the Sabine Hercules, which was confounded with Simon Magus), and to have been bishop there for 25 years (!) and to have been crucified with head downward, declaring himself unworthy to be crucified as his Lord, and buried in the Vatican near the triumphal way. John (xxi. 18, 19) attests his crucifixion. Dionysius of Corinth (in Euseb. H. E. ii. 25) says Paul and P. both planted the Roman and Corinthian churches, and endured martyrdom in Italy at the same time. So Tertullian (c. Marcion, iv. 5; Præscr. Hæret., xxxvi. 38). Caius Rom. Presb. (in Euseb. H. E. ii. 25) says memorials of their martyrdom were still to be seen on the road to Ostia, and that P.'s tomb was in the Vatican. He *may* have been at the very end of life at Rome after Paul's death, and been imprisoned in the Mamertine dungeon, crucified on the Janiculum on



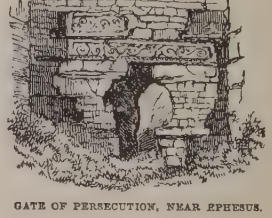
MAMERTINE PRISON.

the height St. Pietro in Montorio, and buried where the altar in St. Peter's now is. But all is conjecture. Ambrose (Ep. xxxiii.) says that at his fellow Christians' solicitation he was fleeing from Rome at early dawn, when he met the Lord, and at His feet asked "Lord, whither goest Thou?" His reply "I go to be crucified afresh" turned P. back to a joyful martyrdom. The church "Domine Quo Vadis?" commemorates the *legend*. The whole tradition of P. and Paul's association in death is probably due to their connection in life as the main founders of the Christian church. Clemens Alex. says P. encouraged his wife to martyrdom, saying "remember, dear, our Lord." Clemens Alex. (Strom. iii. 448) says that P.'s and Philip's wives helped them in ministering to women at their homes, and by them the doctrine of the Lord penetrated, without scandal, into the privacy of women's apartments. [See MARK on P.'s share in that Gospel.]

Peter, Epistles of. FIRST EPISTLE.

Genuineness. Attested by 2 Pet. iii. 1. Polycarp (in Euseb. iv. 14); who in writing to the Philippians (chap. ii.) quotes 1 Pet. i. 13, 21, iii. 9; in chap. v., 1 Pet. ii. 11. Eusebius (H. E. iii. 39) says of Papias that he too quotes 1 Pet. Irenæus (Hær. iv. 9, § 2) expressly mentions it; in iv. 16, § 5, chap. ii. 16. Clemens Alex. (Strom. i. 3, 544) quotes 1 Pet. ii. 11, 12, 15, 16; and p. 562, chap. i. 21, 22; and in iv. 584, chap. iii. 14–17; and p. 585, chap. iv. 12–14. Origen (in Euseb. H. E. vi. 25) mentions it; in Homily vii. on Josh. (vol. ii. 63), *both* epistles; and in Comm. on Psalms and John chap. iii. 18–21. Tertullian (Scorp. xii.) quotes 1 Pet. ii. 20, 21; and in xiv. 1 Pet. ii. 13, 17. Eusebius calls 1 Peter one of "the universally acknowledged epistles." The Peshito Syriac has it. Muratori's Fragm. of Canon omits it. The Paulicians alone rejected it. The internal evidence for it is strong. The author calls himself the apostle Peter (i. 1), "a witness of Christ's sufferings," and "an elder" (v. 1). The energetic style accords with Peter's character. Erasmus remarks this epistle is full of apostolical dignity and authority, worthy of the leader among the apostles.

Persons addressed. 1 Pet. i. 1: "to the elect strangers (*pilgrims* spiritually) *of the dispersion*," viz. *Jewish* Christians primarily. Chap. i. 14, ii. 9, 10, iv. 3, prove that *Gentile* Christians, as grafted into the Christian Jewish stock and so becoming of the true Israel, are secondarily addressed. Thus the apostle of the circumcision seconded the apostle of the uncircumcision in uniting Jew and Gentile in the one Christ. Peter enumerates the provinces in the order from N.E. to S. and W. Pontus was the country of the Christian Jew Aquila. Paul twice visited Galatia, founding and confirming churches. Crescens, his companion, went there just before Paul's last imprisonment (2 Tim. iv. 10). Men of Cappadocia, as well as of "Pontus" and "Asia" (including Mysia, Lydia, Caria, Phrygia, Pisidia, and Lycaonia), were among Peter's hearers on pentecost; these brought home to their native lands the first tidings of the gospel. In Lycaonia were the churches of Iconium, founded by Paul and Barnabas; of Lystra, Timothy's birthplace, where Paul was stoned; and of Derbe, the birthplace of Gaius or Caius. In Pisidia was Antioch, where Paul preached (Acts xiii.) so effectively, but from which he was driven out by the Jews. In Caria was Miletus, where Paul convened the Ephesian elders. In Phrygia Paul preached when visiting twice the neighbouring Galatia. The churches of Laodicea were Hierapolis and Colosse (having as members Philemon and Onesimus, and leaders Archippus and Epaphras). In Lydia was the Philadelphian church favourably noticed Rev. iii. 7; that of Sardis the capital; Thyatira; and Ephesus, founded by Paul, laboured in by Aquila, Priscilla, Apollos, and Paul for three years, censured for leaving its first love (Rev. ii. 4). Smyrna received unqualified praise. In Mysia was Pergamos. Troas was the scene of Paul's preaching, raising Eutychus, and staying with Carpus long subsequently. Into Bithynia when Paul "assayed to go" the Spirit suffered him not; afterwards the Spirit imparted to Bithynia the gospel, as 1 Pet. i. 1 implies, probably through Peter. These churches were in much the same state (v. 1, 2 "feed") as when Paul addressed the Ephesian elders at Miletus (Acts xx. 17, 28, "feed"). Presbyter bishops ruled, Peter exercising a



GATE OF PERSECUTION, NEAR EPHESUS.

general superintendence. The persecutions to which they were exposed were annoyances and reproach for Christ's sake, because of their not joining heathen neighbours in riotous

living; so they needed warning lest they should fall. Ambition and lucre seeking are the evil tendencies against which Peter warns the presbyters (1 Pet. v. 2, 3), evil thoughts and words, and a lack of mutual sympathy among the members.

Object. By the heavenly prospect before them, and by Christ the example, Peter consoles the partially persecuted, and prepares them for a severer ordeal coming. He exhorts all, husbands, wives, servants, elders, and people, by discharging relative duties to give the foe no handle for reproaching Christianity, rather to attract them to it; so Peter seeks to establish them in "the true grace of God wherein they stand"; but Alex., Vat., and Sin. MSS. read "stand ye," imperatively (v. 12). "Grace" is the keynote of Paul's doctrine which Peter confirms (Eph. ii. 5, 8; Rom. v. 2). He "exhorts and testifies" in this epistle on the ground of *the gospel truths already well known to his readers by St. Paul's teaching in those churches.* He does not state the details of gospel grace, but takes them for granted (i. 8, 18, iii. 15; 2 Pet. iii. 1).

Divisions. (I.) Inscription (1 Pet. i. 2). (II.) Stirs up believers' pure feeling, as born again of God, by the motive of *hope* to which God has regenerated us (ver. 3–12), to bring forth *faith's* holy fruits, seeing that Christ redeemed us from sin at so costly a price (13–21). Purified by the Spirit unto *love* of the brethren, as begotten of God's abiding word, spiritual priest-kings, to whom alone Christ is precious (ver. 22—ii. 10). As Paul is the apostle of *faith*, and John of *love*, so Peter of *hope*. After Christ's example in suffering, maintain a good "conversation" (conduct) in every relation (ii. 11—iii. 14), and a good "profession" of faith, having in view Christ's once offered sacrifice and His future coming to judgment (iii. 15—iv. 11); showing *patience in adversity*, as looking for future glorification with Christ (1) in general as Christians (iv. 12-19), (2) each in his own relation (v. 1-11). "Beloved" separates the second part from the first (ii. 11), and the third from the second (iv. 12). (III.) The conclusion.

Time and place of writing. It was before the *systematic* persecution of Christians in Nero's later years. The acquaintance evidenced with Paul's epistles written previous to or during his first imprisonment at Rome (ending A.D. 63) shows it was *after* them. Comp. 1 Pet. ii. 13 with Rom. xiii.; 1 Pet. ii. 18, Eph. vi. 5; 1 Pet. i. 2, Eph. i. 4–7; 1 Pet. i. 3, Eph. i. 3; 1 Pet. i. 14, Rom. xii. 2; 1 Pet. ii. 6–10, Rom. ix. 32, 33; 1 Pet. ii. 13, Rom. xiii. 1–4; 1 Pet. ii. 16, Gal. v. 13; 1 Pet. ii. 18, Eph. vi. 5; 1 Pet. iii. 1, Eph. v. 22; 1 Pet. iii. 9, Rom. xii. 17; 1 Pet. iv. 9, Rom. xii. 13, Phil. ii. 14, Heb. xiii. 2; 1 Pet. iv. 10, Rom. xii. 6–8; 1 Pet. v. 1, Rom. viii. 18; 1 Pet. v. 5, Eph. v. 21, Phil. ii. 3–8; 1 Pet. v. 8, 1 Thess. v. 6; 1 Pet. v. 14, 1 Cor. xvi. 20. In 1 Pet. v. 13 Mark is mentioned as at Babylon; this must have been after Col. iv. 10 (A.D. 61-63), when Mark was with Paul at Rome but intending to go to Asia. It was either when he went to Colosse that he proceeded to Peter, thence to Ephesus, whence (2 Tim. iv. 11) Paul tells Timothy to bring him to Rome (A.D. 67 or 68); or after Paul's second imprisonment and death Peter testified to the same churches, those of Asia Minor, following up Paul's teachings. This is more likely, for Peter would hardly trench on Paul's field of labour during Paul's life. The Gentile as well as the Hebrew Christians would after Paul's removal naturally look to Peter and the spiritual fathers of the Jerusalem church for counsel wherewith to meet Judaizing Christians and heretics; false teachers may have appealed from Paul to James and Peter. Therefore Peter confirms Paul and shows there is no difference between their teachings. Origen's and Eusebius' statement that Peter visited the Asiatic churches in person seems probable.

Place. Peter wrote from Babylon (1 Pet. v. 13). He would never use a mystical name for Rome, found only in prophecy, in a matter of fact letter amidst ordinary salutations. The apostle of the circumcision would naturally be at Chaldæan Babylon where was "a great multitude of Jews" (Josephus, Ant. xv. 2, § 2; 3, § 1). Cosmas Indicopleustes (sixth century) understood the Babylon to be *outside* the Roman empire. The order in which Peter enumerates the countries, from N.E. to S. and W., is such as one writing from Babylon would adopt. Silvanus, Paul's companion, subsequently Peter's, carried the epistle.

Style. Fervour and practical exhortation characterize this epistle, as was to be expected from the warm hearted writer. The logical reasoning of Paul is not here; but Paul's gospel, as communicated to Peter by Paul (Gal. i. 18, ii. 2), is evidently before Peter's mind. Characteristic of Peter are the phrases "baptism . . . the answer of a good conscience toward God" (iii. 21); "consciousness of God" (ii. 19 Gr.), *i.e.* conscientiousness, a motive for enduring sufferings; "living hope" (i. 3); "an inheritance incorruptible, undefiled, and that fadeth not away" (i. 4); "kiss of charity" (v. 14). Christ is viewed more in His present exaltation and coming manifestation in glory than in His past suffering. *Glory* and *hope* are prominent. Future bliss being near, believers are but "strangers" and "sojourners" here. Chastened fervour, deep humility, and ardent love breathe throughout. Exuberant feeling causes the same thought to be often repeated. He naturally quotes the epistle of James as having most weight with the Jewish party to whom especially he ministered. He thus confirms James's inspired writings: comp. 1 Pet. i. 6, 7, Jas. i. 2, 3; 1 Pet. i. 24, Jas. i. 10; 1 Pet. ii. 1, Jas. i. 21; 1 Pet. iv. 8, Jas. v. 20, Prov. x. 12; 1 Pet. v. 5, Jas. iv. 6, Prov. iii. 34. O. T. quotations are the common ground of both. Susceptibility to outward impressions, liveliness of feeling, and dexterity in handling subjects, disposed him to repeat others' thoughts.

His speeches in the independent history, Acts, accord with his language in his epistles, an undesigned coincidence and mark of truth: 1 Pet. ii. 7, "the stone . . . disallowed," Acts iv. 11; 1 Pet. i. 12, "preached . . . with the Holy Ghost," Acts v. 32; 1 Pet. ii. 24, "bare our sins . . . on the tree," Acts v. 30, x. 39; 1 Pet. v. 1, "witness of the sufferings of Christ," Acts ii. 32, iii. 15; 1 Pet. i. 10, "the prophets . . . of the grace," Acts iii. 18, x. 43; 1 Pet. i. 21, "God raised Him from the dead," Acts iii. 15, x. 40; 1 Pet. iv. 5, "Him . . . ready to judge," Acts x. 42; 1 Pet. ii. 24, "that we being dead to sins," Acts iii. 19, 26. Also he alludes often to Christ's language, John xxi. 15–19: "Shepherd of souls," 1 Pet. ii. 25; "feed the flock of God . . . the chief Shepherd," 1 Pet. v. 2, 4; "whom ye *love*," 1 Pet. i. 8, ii. 7; also 2 Pet. i. 14, "shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me." He who in loving impatience cast himself into the sea to meet the Lord is also the man who most earnestly testifies to the hope of His return; he before whom a martyr's death is in assured expectation is the man who in greatest variety of aspects sets forth the duty, as well as the consolation, of suffering for Christ. As a rock of the church he grounds his readers against the storm of tribulation on the true Rock of ages. (Wiesinger.)

SECOND EPISTLE. *Authenticity and genuineness.* "Simon Peter a servant and an apostle of Jesus Christ" stands at its heading. He reminds us at the close of his life that he is the Peter who was originally "Simon" before his call. In 2 Pet. i. 16-18 he mentions his presence at the transfiguration, and Christ's prophecy of his death; and iii. 15 his brotherhood to his beloved Paul. In 2 Pet. iii. 1 he identifies himself as author of the former epistle. The second epistle includes in its address the same persons as the first epistle. He presumes their acquaintance with Paul's epistles, by that time acknowledged as Scripture; iii. 15, "the longsuffering of God," alluding to Rom. ii. 4. *A late date* is implied, just before Peter's death, when Paul's epistles (including Romans) had become generally circulated and accepted as Scripture. The church in the fourth century had, beside the testimony which we have of its acceptance though with *doubts* by earlier Christians, other external evidence which, under God's guiding Spirit, decided them in accepting it. If Peter were not the author the epistle would be false, as it expressly claims to be his; then the canon of the council of Laodicea, A.D. 360 (if the 59th article be genuine) and that of Hippo and Carthage (A.D. 393 and 397) would never have accepted it. Its whole tone disproves imposture. The writer writes not of himself, but "moved by the Holy Ghost" (i. 21). Shame and suffering were all that was to be gained by a forgery in the first age. There was no temptation then to "pious frauds," as in after ages. A wide gulf separates its N.T. style from the earliest and best of

the post apostolic period. "God has allowed a fosse to be drawn by human weakness around the sacred canon, to protect it from all invasion" (Daillé). Hermas (Simil. vi. 4, chap. ii. 13, and Shep. iii. 7, iv. 3, chap. ii. 15, 20) quotes its *words*. Clemens Rom. (ad Cor. vii., ix., x.) alludes to its references to *Noah's preaching* and *Lot's deliverance* (comp. chap. ii. 5–7, 9). Irenæus (A.D. 178) and Justin Martyr allude to chap. iii. 8. Hippolytus (de Anti-christo) refers to chap. i. 21. But the first writer who expressly *names* it as "Scripture" is Origen, third century (Hom. on Josh., 4th Hom. on Lev., and 13th on Num.), quoting chap. i. 4, ii. 16. In Euseb. H. E. vi. 24 he mentions that some doubted the second epistle. Tertullian, Clemens Alex., Cyprian, the Peshito Syriac (the *later* Syriac has it), and Muratori's Fragm. Canon do not mention it. Firmilian of Cappadocia (Ep. ad Cyprian) says Peter's *epistles* warn us to avoid heretics; this warning is in the *second* epistle, not the first. Now Cappadocia (1 Pet. i. 1; 2 Pet. iii. 1) is among the countries addressed; so it is from Cappadocia we get the earliest testimony. Internally it professes Peter is its writer; Christians of the very country to whose custody it was committed confirm this. [See CANON, and NEW TESTAMENT.] Though not of "the universally confessed" (*homologoumena*) Scriptures, but of "the disputed" (*antilegomena*), 2 Peter is altogether distinct from "the spurious" (*notha*); of these there was no dispute, they were *universally rejected*, as the Shepherd of Hermas, the Revelation of Peter, the Epistle of Barnabas. Cyril of Jerusalem (A.D. 348) enumerates *seven* catholic epistles including 2 Peter. So Gregory of Nazianzum (A.D. 389) and Epiphanius (A.D. 367). The oldest Gr. MSS. (fourth century) contain "the disputed Scriptures." Jerome (de Viris Illustr.) *guessed* from a *presumed* difference of style that Peter, being unable to write Greek, employed a different Greek translator of his Hebrew dictation in the second epistle from the translator of first epistle. So Mark's Gospel was derived from Peter. Silvanus, the bearer, Paul's companion, may have been employed in the composition, and Peter with him probably read carefully Paul's epistles, whence arise correspondences of style and thought: as 1 Pet. i. 3 with Eph. i. 3; 1 Pet. ii. 18 with Eph. vi. 5; 1 Pet. iii. 1 with Eph. v. 22; 1 Pet. v. 5 with Eph. v. 21.

Style and thoughts. Both epistles contain similar sentiments. Peter looks for the Lord's sudden coming and the end of the world (2 Pet. iii. 8–10; 1 Pet. iv. 5). The prophets' inspiration (1 Pet. i. 10–12; 2 Pet. i. 19, 21, iii. 2). New birth by the Divine Word a motive to abstinence from worldly lusts (1 Pet. i. 22, ii. 2, 2 Pet. i. 4; also 1 Pet. ii. 9 marg., 2 Pet. i. 3, the rare word "virtue," 1 Pet. iv. 17, 2 Pet. ii. 3). The distinctness of style in the two epistles accords with their distinctness of design. Christ's *sufferings* are prominent in 1 Peter, its design being to encourage Christians under sufferings; His *glory* in the second epistle, its design being to communicate fuller "knowledge" of Him, as the antidote to the false teaching against which Peter forewarns his readers. So His title as Redeemer, "Christ," is in 1 Peter, "the Lord" in 2 Peter. *Hope* characterizes 1 Peter, *full knowledge* 2 Peter. In 2 Peter, where he designs to warn against false teachers, he puts forward his *apostolic authority* more than in 1 Peter. So contrast Paul in Phil. i. 1, 1 Thess. i. 1, 2 Thess. i. 1, with 1 Cor. i. 1, Gal. i. 1. Verbal coincidences, marking identity of authorship, occur (1 Pet. i. 19 end, 2 Pet. iii. 14 end, 1 Pet. iii. 1, 5, 2 Pet. ii. 16: "own," *idia*, iii. 17). The Greek article omitted 1 Pet. ii. 13, 2 Pet. i. 21, ii. 4, 5, 7. "Tabernacle," *i.e.* the body, and "decease" (2 Pet. i. 13, 15) are the very words in Luke's narrative of the transfiguration (ix. 31, 33), an undesigned coincidence confirming genuineness. The deluge and Noah, the "eighth," saved are referred to in both epistles. The first epistle often *quotes* O. T., the second epistle often (without quoting) *refers to* it (2 Pet. i. 21, ii. 5–8, 15, iii. 5, 6, 10, 13). So "putting away" (*apothesis*) occurs in both (1 Pet. iii. 21; 2 Pet. i. 14). "Pass the time" (*anastrapheete*), 1 Pet. i. 17, 2 Pet. ii. 18; 1 Pet. iv. 3 "walked in" (*peporeumenois*), 2 Pet. ii. 10, iii. 3. "Called you," 1 Pet. i. 15, ii. 9, v. 10; 2 Pet. i. 3.

Besides, the verbal coincidences with Peter's speeches in Acts are more in 2 Peter than in 1 Peter; as (*lachousi*) "obtained," 2 Pet. i. 1, with Acts i. 17; 2 Pet. i. 6, "godliness," Acts iii. 12 (*eusebeia*, transl. "godliness"); 2 Pet. ii. 9, Acts x. 2, 7, *eusebès* in both, "godly"; 2 Pet. ii. 9, "punished," Acts iv. 21 (the only places where *kolazomai* is used); 2 Pet. iii. 10, Acts ii. 20, "day of the Lord," peculiar to these two passages and 1 Thess. v. 2.

Jude 17, 18 attest its genuineness and inspiration by adopting its words, as received by the churches to whom he wrote: "remember the words . . . of the *apostles* of our Lord Jesus, how they told you *there should be mockers in the last time who should walk after their own ungodly lusts*" (2 Pet. iii. 3). Eleven passages of Jude rest on 2 Pet. (Jude 2 on 2 Pet. i. 2; Jude 4 on 2 Pet. ii. 1; Jude 6 on 2 Pet. ii. 4; Jude 7 on 2 Pet. ii. 6; Jude 8 on 2 Pet. ii. 10; Jude 9 on 2 Pet. ii. 11; Jude 11 on 2 Pet. ii. 15; Jude 12 on 2 Pet. ii. 17; Jude 16 on 2 Pet. ii. 18; Jude 18 on 2 Pet. ii. 1 and iii. 3.) Jude the fuller in these passages is more likely to be later than 2 Peter, which is briefer; not *vice versâ*. Moreover Peter *predicts* a state of morals which Jude describes as *actually existing*. The dignity and energy of style accord with the character of Peter.

The date. Probably A.D. 68 or 69, just before Jerusalem's destruction, the typical forerunner of the world's end foretold in 2 Pet. iii. The past "wrote" (aorist, iii. 15) implies Paul's ministry had ceased, and his epistles now become universally recognised as Scripture; just before Peter's own death. Having no salutations, and being directed to no church or group of churches, it took longer time in being accepted as canonical. This epistle, little known to Gentile converts, being primarily for Jewish Christians who gradually died out, was likely to have been lost to general reception, but for strong external credentials which it must have had, to have secured its recognition. It cannot have been written at Rome, otherwise it would have secured early acceptance. The distant scene of its composition and of its circulation additionally account for its tardy but at last universal acceptance. The definite address of 1 Peter secured its being the earlier recognised.

Object. Twofold (2 Pet. iii. 17, 18): to guard against "the error" of false teachers, and to exhort to growth in "knowledge of our Lord and Saviour." The inspired testimony of apostles and prophets is the ground of this knowledge (i. 12–21). The danger arose of old, and will again arise, from false teachers; as Paul also in the same region testified (2 Pet. iii. 15, 16). "The full knowledge of our Lord and Saviour," whereby we know the Father, partake of the Divine nature, escape the world's pollutions, and enter Christ's kingdom, is our safeguard. Christ is presented in the aspect of present "power" and future "kingship." "Lord" occurs in 2 Peter instead of "God" in 1 Peter. This contradicts all *theories* of those who "deny" His "lordship," and "coming again," both which Peter as apostle and eye witness attests; also it counteracts their *evil example*, blaspheming the truth, despising governments, slaves to covetousness and fleshly filthiness whilst boasting of Christian freedom, and apostates from the truth. The antidote is the knowledge of Christ as "the way of righteousness." "The preacher of righteousness," Noah, and "righteous Lot," exemplify the escape of the righteous from the doom of the unrighteous. Balaam illustrates the doom of "unrighteousness," such as characterizes the false teachers. Thus the epistle is one united whole, the end corresponding to the commencement (iii. 14, 18, comp. i. 2; "grace" and "peace" being connected with "the knowledge" of our Saviour; iii. 17 with i. 4, 10, 12; iii. 18 with the fuller i. 5–8; ii. 21, iii. 13, "righteousness," with i. 1; iii. 1 with i. 13; iii. 2 with i. 19).

Carpocratian and gnostic heresies were as yet only in germ (2 Pet. ii. 1, 2), another proof of its date in apostolic times, not developed as in the post apostolic age. The neglect of the warnings in 1 Peter to circumspectness of walk led to the evils in germ spoken of in 2 Peter as existing already and about to break forth in worse evils. Compare the abuse of "freedom," 1 Pet. ii. 16, with 2 Pet. ii. 19; "pride," 1 Pet. v. 5, 6, with 2 Pet. ii. 18.

Pethahiah. **1.** 1 Chron. xxiv. 16. **2.** Ezra x. 23, Neh. ix. 5. **3.** Sprung from Zerah of Judah. "At the king's (Artaxerxes) hand (one of his council) in all matters concerning the people" (Neh. xi. 24, Ezra vii. 1–20).

Pethor. A town of Mesopotamia. Balaam's abode (Num. xxii. 5, Deut. xxiii. 4). Head quarters of the Magi, who congregated in particular spots (Strabo xvi. 1). From *pathar* "to open" or "reveal." *Phathusœ* (Zosim. iii. 14), S. of Circesium, and *Bethauna* (Ptolemy, v. 18, § 6), corruptions of P., answer to Anah, meaning the same in Arabic (Anatha, Ammian. Marcell. xxiv. 1, 6); on an island in the river Euphrates, and partly also extending both sides of the river; for ages the seat of an ancient heathen worship; a good centre for influencing the Arabs on the E. and the Aramaic tribes W. of the river.

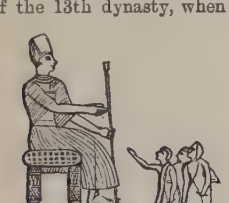
Peulthai. *Peullethai* (Heb.). 1 Chron. xxvi. 5.

Phalec, PELEG [see]. Luke iii. 35.

Phalti. Son of Laish of Gallim. MICHAL'S [see, and DAVID] attached second husband, severed from her. Saul had wrested her from David and given her to P. to attach him to his house (1 Sam. xxv. 44; 2 Sam. iii. 15, 16). PHALTIEL also.

Pharaoh. [See EGYPT, EXODUS for the list of the Pharaohs.] The official title of the Egyptian kings. The vocalization and diacritic points show the Hebrews read "Par-aoh," not Pa-raoh. It is not from Ra "the sun," for the king is called Si-ra, "son of Ra," therefore he would not also be called "*The* Ra," though *as an honorary epithet* Merneptah Hotephima is so called, "the good *sun* of the land." But the *regular title* P. means "the great house" or "the great double house," the title which to Egyptians and foreigners represented his person. The Mosaic authorship of the pentateuch is strikingly confirmed by the Egyptian words, titles, and names occurring in the Heb. transcription. No Palestinian Hebrew after the exodus would have known Egyptian as the writer evidently did. His giving Egyptian words without a Heb. explanation of the meaning can only be accounted for by his knowing that his readers were as familiar with Egyptian as he was himself; this could only apply to the Israelites of the exodus.

Abraham's P. was probably of the 12th dynasty, when foreigners from western Asia were received and promoted. Joseph was under an early P. of the 13th dynasty, when as yet



EGYPTIAN KING ON THRONE.

P. ruled over *all* Egypt, or probably under Amenemha III., sixth king of the 12th, who first regulated by dykes, locks, and reservoirs the Nile's inundation, and made the lake Mœris to receive the overflow. The 12th dynasty moreover was specially connected with On or Heliopolis. The Hyksos or shepherd kings, who ruled only Lower Egypt whilst native kings ruled Upper Egypt, began with the fourth of the 13th dynasty, and ended with Apophis or Apopi, the last of the 17th. Aahmes or Amosis, the first of the 18th, expelled them. He was the "new king who knew not Joseph." Finding Joseph's people Israel settled in fertile Goshen, commanding the entrance to Egypt from the N.E., and favoured by the Hyksos, he adopted harsh repressive measures to prevent the possibility of their joining invaders like the Hyksos; he imposed bond service on Israel in building forts and stores. Moses as adopted son of the king's sister apparently accompanied Amenhotep I. in his expedition against Ethiopia, and showed himself "mighty in words and deeds" (Acts vii.). Under Thothmes I. Moses was in Midian. Thothmes II. was the P. of the exodus, drowned in the Red Sea. Thothmes III. broke the confederacy of the allied kings of all the regions between Euphrates and the Mediterranean, just 17 years before Israel's invasion of Canaan, thus providentially preparing the way for an easy conquest of Canaan; this accounts for the terror of Midian and Moab at Israel's approach (Num. xxii. 3, 4), and the "sorrow and trembling which took hold on the inhabitants of Palestina and Canaan" (Exod. xv. 14–16). [See BITHIAH and EGYPT on the influence which the Jewess wife (Tei) of Amenhotep III. exercised in modifying Egyptian idolatry.]

[See JOSIAH, NEBUCHADNEZZAR, JERUSALEM, EGYPT, on Pharaoh Necho II. and Pharaoh Hophra.] Herodotus (ii. 159) illustrates Necho's conquests in Syria and Palestine between 610 and 604 B.C.: "Necho made war by land upon the Syrians, and defeated them in a pitched battle at Magdolus" (Megiddo). Berosus (in Josephus, Ap. i. 19) too says that towards the close of Nabopolassar's reign, *i.e.* before 605 B.C., Egypt, Syria, and Phœnicia revolted; so he sent his son Nebuchadnezzar to recover those countries. The sacred history harmonizes the two accounts. Necho designed to acquire all Syria as far as Carchemish on the Euphrates (2 Chron. xxxv. 20–24). Josiah opposed his design and fell at Megiddo. So Necho for a time ruled all Syria, "from the Euphrates to the river of Egypt," deposed Jehoahaz for Eliakim = Jehoiakim, and levied tribute (2 Kings xxiv. 7, xxiii. 31–35). Nebuchadnezzar defeated Necho at Carchemish, 606 B.C. (Jer. xlvi. 2), and recovered all that region, so that Necho "came not again any more out of his land." Necho was sixth king of the 26th (Saitic) dynasty, son of Psammetichus I., and grandson of Necho I. Celebrated for a canal he proposed to cut connecting the Nile and Red Sea. Brugsch (Eg. i. 252) makes his reign from 611 to 595 B.C.

PHARAOH HOPHRA succeeded Psammetichus II., Necho's successor. Herodotus writes *Apries*. Began reigning 589 B.C., and reigned 19 years. *Haifra-het* (Rawlinson Herodot. ii. 210, 323). He took Gaza of the Philistines (Jer. xlvii. 1), and made himself master of Philistia and most of Phœnicia; attacked Sidon, and fought by sea with Tyre; and "so firmly did he think himself established in his kingdom that he believed not even a god could cast him down" (Herodot. ii. 161–169). So Ezekiel in harmony with the secular historian describes him as a great crocodile in his rivers, saying, "my river is mine own, and I have made it for myself" (xxix. 3). But his troops sent against Cyrene having been routed, the Egyptians, according to Herodotus, revolted and set up Amasis as king; then strangled Hophra, and raised Amasis to the throne. Ezekiel (xxix.—xxxii.) foretold the conquest of P. and invasion of Egypt by Nebuchadnezzar. Hophra in 590 or 589 B.C. had caused the Chaldæans to raise the siege of Jerusalem, but it was only for a time (Jer. xxxvii. 5–7). Jerusalem, under Zedekiah, fell before Nebuchadnezzar, 588 B.C. Jeremiah in Egypt subsequently foretold "Jehovah's giving Hophra into the hand of them that sought his life" (xliv. 30, xlvi. 25, 26). The civil war between Amasis and Apries would give an opportunity for the invader Nebuchadnezzar (in the 23rd year of his reign: Josephus Ant. x. 11) to interfere and elevate Amasis on condition of his becoming tributary to Babylon. Or else the invasion of Nebuchadnezzar gave an opportunity for the revolt which ended in Hophra's death and Amasis' elevation. Berosus alone records Nebuchadnezzar's invasion, but similarly we find Assyrian monuments recording conquests of Egypt either unnoticed by our historians extant or mentioned only by inferior authorities. National vanity would prevent the Egyptian priests from telling Herodotus of Egypt's loss of territory in Syria (which Josephus records) and of Nebuchadnezzar's share in raising Amasis to the throne instead of Hophra. The language of Jer. xliv. 30 is exact to the truth: "I will give P. Hophra into the hands of his enemies, and of them that seek his life," viz. *Amasis and his party*; Nebuchadnezzar is not mentioned till the end of the verse. In Ezek. xxx. 21, "I have broken the arm of P. king of Egypt . . . it shall not be bound up"; Ezekiel's prophecy (xxx. 13), "there shall be no more a prince of . . . Egypt," implies there should be no more a prince *independent* and ruling the *whole* land. Cambyses made Egypt a province of the Persian empire; since the second Persian conquest, 2000 years ago, there has been no *native* prince.

Pharez, PHARES, PEREZ = *breach*, because he broke forth from the womb before his twin brother Zarah who had first put out his hand. Son of Judah and Tamar his daughter in law (Matt. i. 3, Luke iii. 33, Gen.

xxxviii. 29). His house retained the primogeniture; it was famous for being prolific, so as to pass into a proverb (Ruth iv. 12, 18–22). After the deaths of Er and Onan childless, P. took the rank of Judah's son, next after Shelah. His sons Hezron and Hamul became heads of two new chief houses. Hezron was forefather of David and Messiah. Caleb's house too was incorporated into Hezron's. Under David "the chief of all the captains of the host for the first month was of the children of P." (1 Chron. xxvii. 2, 3), famed for valour (xi. 11 [see JASHOBEAM], 2 Sam. xxiii. 8). Hezron married a second time Machir's daughter; so one line of P.'s descendants reckoned as sons of Manasseh. P.'s house was the greatest of the houses of Judah; 468 valiant men of the children of P. alone of Judah dwelt in Jerusalem (Neh. xi. 3–6, 1 Chron. ix. 3–6) after the return from Babylon.

Pharisees. From *perishin* Aramaic, *perushim*, "separated." To which Paul alludes, Rom. i. 1, Gal. i. 15, "separated unto the gospel of God"; once "separated" unto legal self righteousness. In contrast to "mingling" with Grecian and other heathen customs, which Antiochus Epiphanes partially effected, breaking down the barrier of God's law which separated Israel from heathendom, however refined. The P. were successors of the Assideans or *Chasidim*, *i.e.* godly men "voluntarily devoted unto the law." On the return from Babylon the Jews became more exclusive than ever. In Antiochus' time this narrowness became intensified in opposition to the rationalistic compromises of many. The Sadducees succeeded to the latter, the P. to the former (1 Macc. i. 13–15, 41–49, 62, 63; ii. 42; vii. 13–17; 2 Macc. xiv. 6, 3, 38). They "resolved fully not to eat any unclean thing, choosing rather to die that they might not be defiled and profane the holy covenant," in opposition to the Hellenizing faction. So the beginning of the P. was patriotism and faithfulness to the covenant. Jesus, the meek and loving One, so wholly free from harsh judgments, denounces with unusual severity their hypocrisy as a class. (Matt. xv. 7, 8; xxiii. 5, 13–33), their ostentatious phylacteries and hems, their real love of preeminence; their pretended long prayers, whilst covetously defrauding the widow. They by their "traditions" made God's word of none effect; opposed bitterly the Lord Jesus, compassed His death, provoking Him to some hasty words (*apostomatizein*) which they might catch at and accuse Him; and hired Judas to betray Him; "strained out gnats, whilst swallowing camels" (image from filtrating wine); painfully punctilious about legal trifles and casuistries, whilst reckless of truth, righteousness, and the fear of God; cleansing the exterior man whilst full of iniquity within, like "whited sepulchres" (Mark vii. 6–13; Luke xi. 42–44, 53, 54, xvi. 14, 15); lading men with grievous burdens, whilst themselves not touching them with one of their fingers. [See CORBAN.] Paul's remembrance of his former bondage as a rigid Pharisee produced that reaction in his mind, upon his embracing the gospel, that led to his uncompromising maintenance, under the Spirit of God, of Christian liberty and justification by faith only, in opposition to the yoke of ceremonialism and the righteousness which is of the law (Gal. iv. and v.).

The Mishna or "second law," the first portion of the Talmud, is a digest of Jewish traditions and ritual, put in writing by rabbi Jehudah the Holy in the second century. The Gemara is a "supplement," or commentary on it; it is twofold, that of Jerusalem not later than the first half of the fourth century, and that of Babylon A.D. 500. The Mishna has six divisions (on *seeds*, *feasts*, *women's marriage*, etc., *damages* and *compacts*, *holy things*, *clean and unclean*), and an introduction on *blessings*. Hillel and Shammai were leaders of two schools of the P., differing on slight points; the Mishna refers to both (living before Christ) and to Hillel's grandson, Paul's teacher, Gamaliel.

An undesigned coincidence confirming genuineness is the fact that throughout the Gospels hostility to Christianity shows itself mainly from the P.; but throughout Acts from the Sadducees. Doubtless because after Christ's resurrection *the resurrection of the dead* was a leading doctrine of Christians, which it was not before (Mark ix. 10; Acts i. 22, ii. 32, iv. 10, v. 31, x. 40). The P. therefore regarded Christians in this as their allies against the Sadducees, and so the less opposed Christianity (John xi. 57, xviii. 3; Acts iv. 1, v. 17, xxiii. 6–9). The Mishna lays down the fundamental principle of the P. "Moses received the *oral* law from Sinai, and delivered it to Joshua, and Joshua to the elders, and these to the prophets, and these to the men of the great synagogue" (Pirke Aboth, i.). The absence of directions for prayer, and of mention of a future life, in the pentateuch probably gave a pretext for the figment of a traditional oral law. The great synagogue said, "make a fence for the law," *i.e.* carry the prohibitions beyond the written law to protect men from temptations to sin; so Exod. xxiii. 19 was by oral law made further to mean that no flesh was to be mixed with milk for food. The oral law defined the time before which in the evening a Jew must repeat the Shema, *i.e.* "*Hear* O Israel, the Lord our God is one Lord, and thou shalt love the Lord," etc. (Deut. vi. 4–9.) So it defines the kind of wick and oil to be used for lighting the lamps which every Jew must burn on the sabbath eve. An egg laid on a festival may be eaten according to the school of Shammai, but not according to that of Hillel; for Jehovah says in Exod. xvi. 5, "on the sixth day they shall prepare that which they bring in," therefore one must not prepare for the sabbath on a feast day nor for a feast day on the sabbath. An egg laid on a feast following the sabbath was "prepared" the day before, and so involves a breach of the sabbath (!); and though *all* feasts do not immediately follow the sabbath yet "as a fence to the law" an egg laid on *any* feast must not be eaten. Contrast Mic. vi. 8.

A member of the society of P. was called *chabêr*; those not members were called "the people of the land"; comp. John vii. 49, "this people who knoweth not the law are cursed"; also the Pharisee standing and praying with himself, self righteous and despising the publican (Luke xviii. 9–14). Isaiah (lxv. 5) foretells their characteristic formalism, pride of sanctimony, and hypocritical exclusiveness (Jude 18). Their scrupulous tithing (Matt. xxiii. 23, Luke xviii. 12) was based on the Mishna, "he who undertakes to be trustworthy (a pharisaic phrase) tithes whatever he eats, sells, buys, and does not eat and drink with the people of the land." The produce (tithes) reserved for the Levites and priests was "holy," and for any one else to eat it was deadly sin. So the Pharisee took all pains to know that his purchases had been duly tithed, and therefore shrank from "eating with" (Matt. ix. 11) those whose food might not be so. The treatise *Cholin* in the Mishna lays down a regulation as to "clean and unclean" (Lev. xx. 25, xxii. 4–7; Num. xix. 20) which severs the Jews socially from other peoples; "anything slaughtered by a heathen is unfit to be eaten, like the carcase of an animal that died of itself, and pollutes him who carries it." An orthodox Jew still may not eat meat of any animal unless killed by a Jewish butcher; the latter searches for a blemish, and attaches to the approved a leaden seal stamped *cashar*, "lawful." (Disraeli, Genius of Judaism.) The Mishna abounds in precepts illustrating Col. ii. 21, "touch not, taste not, handle not" (contrast Matt. xv. 11). Also it (vi. 480) has a separate treatise on washing of hands (*Yadaim*). Transl. Mark vii. 3, "except they wash their hands with the fist" (*pugmê*); the Mishna ordaining to pour water over the closed hands raised so that it should flow down to the elbows, and then over the arms so as to flow over the fingers. Jesus, to confute the notion of its having moral value, did not wash before eating (Luke xi. 37–40).

Josephus (Ant. xviii. 1, § 3, xiii. 10, § 5) says the P. lived frugally, like the Stoics, and hence had so much weight with *the multitude* that if they said aught against the king or the high-priest it was immediately believed, whereas the Sadducees could gain only the rich. The defect in the P. which Christ stigmatized by the parable of the two debtors was not immorality but want of love, from unconsciousness of forgiveness or of the need of it. Christ recognises Simon's superiority to the woman in the relative amounts of sin needing forgiveness, but shows both were on a level in inability to cancel their sin as a debt. Had he realized this, he would not have thought Jesus no prophet for suffering her to touch Him with her kisses of adoring love

for His forgiveness of her, realized by her (Luke vii. 36–50, xv. 2). Tradition set aside moral duties, as a child's to his parents by "Corban"; a debtor's to his creditors by the Mishna treatise, *Avodah Zarah* (i. 1) which forbad payment to a heathen three days before any heathen festival; a man's duty of humanity to his fellow man by the *Avodah Zarah* (ii. 1) which forbids a Hebrew midwife assisting a heathen mother in childbirth (contrast Lev. xix. 18, Luke x. 27–29). Juvenal (xiv. 102–104) alleges a Jew would not show the road or a spring to a traveller of a different creed.

Josephus (B. J. ii. 8, § 14; iii. 8, § 5; Ant. xviii. 1, § 3) says: "the P. say that the soul of good men only passes over into another body, while the soul of bad men is chastised by eternal punishment." Comp. Matt. xiv. 2, John ix. 2, "who did sin, this man or his parents, that he was born blind?" comp. ver. 34, "thou wast altogether born in sins." The rabbins believed in the pre-existence of souls. The Jews' question merely took for granted that *some* sin had caused the blindness, without defining whose sin, "this man" or (as *that* is out of the question) "his parents." Paul regarded the P. as holding *our* view of the resurrection of the dead (Acts xxiii. 6–8). The phrase "the world to come" (Mark x. 30, Luke xviii. 30; comp. Isa. lxv. 17–22, xxvi. 19) often occurs in the Mishna (Avoth, ii. 7, iv. 16): "this world may be likened to a courtyard in comparison of the world to come, therefore prepare thyself in the antechamber that thou mayest enter into the dining room"; "those born are doomed to die, the dead to live, and the quick to be judged," etc. (iii. 16.) But the actions to be so judged were in reference to the ceremonial points as much as the moral duties. The Essenes apparently recognised Providence as overruling everything (Matt. vi. 25–34, x. 29, 30). The Sadducees, the wealthy aristocrats, originally in political and practical dealings with the Syrians relied more on worldly prudence, the P. more insisted on considerations of legal righteousness, leaving events to God. The P. were notorious for proselytizing zeal (Matt. xxiii. 15), and seem to have been the first who regularly organized missions for conversions (comp. Josephus, Ant. xx. 2, § 3). The synagogues in the various cities of the world, as well as of Judæa, were thus by the proselytizing spirit of the P. imbued with a thirst for inquiry, and were prepared for the gospel ministered by the apostles, and especially Paul, a Hebrew in race, a Pharisee by training, a Greek in language, and a Roman citizen in birth and privilege. In many respects their doctrine was right, so that Christ desires conformity to their precepts as from "Moses' seat," but not to their practice (Matt. xxiii. 2, 3). But whilst pressing the letter of the law they ignored the spirit (Matt. v. 21, 22, 27, 38, 31, 32). Among even the P. some accepted the truth, Nicodemus and Joseph of Arimathea, and John xii. 42 and Acts xv. 5.

Pharpar=*swift*, or else *crooked*. One of the chief rivers of Syria, eight miles from Damascus (2 Kings v. 12); the *Awaj*, as the Abana is the *Barada*. The ridge *jebel Aswad* separates P. from Damascus. P. rising on the S.E. side of Hermon ends in the *bahret Hijaneh*, the most southern of the three lakes or swamps of Damascus, due E. 40 miles from its source. Smaller than the Barada, and sometimes dried up in its lower course, which the Barada never is.

Phenice. Acts xxvii. 12. Rather *Phœnix* (derived from the Gr., "palmtree"); a town and harbour S. of Crete, which as being safer to winter in the master of Paul's ship made for from Fair Havens, but owing to the tempestuous E.N.E. wind failed to reach. It looked toward the S.W. and N.W. On the S. side of the narrow part of Crete (Strabo x. 4). Situated over against Clauda (Hierocles). Now *Lutro*, but the description "looking toward S.W. and N.W." no longer applies. Either great changes have occurred in its curving shore, or transl. "looking *down* the S.W. and N.W.," *i.e.* pointing the opposite direction to these winds, viz. N.E. and S.E. (?)

Phichol=*mouth of all*, *i.e.* grand vizier, through whom all petitions came to the king. Chief captain of Abimelech king of Gerar (Gen. xxi. 22, xxvi. 26).

Philadelphia. In Lydia, on the lower slopes of Tmolus, 28 miles S.E. of Sardis; built by Attalus II., Philadelphus, king of Pergamus, who died 138 B.C. Nearly destroyed by an earthquake in Tiberius' reign (Tacitus, Ann. ii. 47). The connection of its church with the Jews causes Christ's address to have O.T. colouring and imagery (Rev. iii. 7–13). It and Smyrna alone of the seven, the most afflicted, receive unmixed praise. To Smyrna the promise is, "the synagogue of Satan" should not prevail against her faithful ones; to P., she should even win over some of "*the synagogue of Satan*" (the Jews who might have been the church of God, but by opposition had become "the synagogue of Satan") to "fall on their faces and confess God is in her of a truth" (1 Cor. xiv. 25). Her name expresses "brotherly love," in conflict with *legal bondage*. Her converts fall low before those whom once they persecuted (Ps. lxxxiv. 10; Acts xvi. 29–33). The promise, "him that overcometh I will make a pillar," *i.e. immovably firm*, stands in contrast to P. *often shaken by earthquakes*. Curiously, a portion of a stone church wall topped with arches of brick remains; the building must have been magnificent, and dates from Theodosius. The region being of disintegrated lava was favourable to the vine; and the coins bear the head of Bacchus. This church had but "little strength," *i.e.* was small in numbers and poor in resources, of small account in men's eyes. The cost of repairing the often shaken city taxed heavily the citizens. Poverty tended to humility; conscious of weakness P. leant on Christ her strength (2 Cor. xii. 9); so she "kept His word," and when tested did "not deny His name." So "He who hath the key of David, He that openeth and no man shutteth," "set before" P. an open door which no man can shut. Faithful in keeping the word of Christ's patience (*i.e.* the persevering endurance which He requires) P. was kept, *i.e.* delivered, out of the hour of temptation. "Among the Greek churches of Asia P. is still erect, a column in a scene

of ruins, a pleasing example that the paths of honour and safety may be sometimes the same." (Gibbon.) The Turks call it *Allah Shehr*, "city of God"; or rather, "beautiful (*alah*) city."

Philemon. A Christian householder who hospitably entertained the saints (Philem. 7) and befriended them with loving sympathy at Colosse, for Onesimus and Archippus were Colossians (Col. iv. 9, 17; Philem. 1, 2, 10); to whom Paul wrote the epistle. He calls P. "brother," and says "thou owest unto me even thine own self," viz. as being the instrument of thy conversion (ver. 19); probably during Paul's long stay at the neighbouring Ephesus (Acts xix. 10), when "all they which dwelt in Asia heard the word of the Lord Jesus." Col. ii. 1 shows Paul had not in person visited Colosse, though he must have passed near it in going through Phrygia on his second missionary tour (Acts xvi. 6). The character which Paul gives P. for "love and faith toward the Lord Jesus and all saints," so that "the bowels of the saints were refreshed by him," and Paul had "confidence in his obedience that he would do even more than Paul said," is not mere politic flattery to induce him to receive his slave Onesimus kindly, but is the sincere tribute of the apostle's esteem. Such Christian masters, treating their slaves as "above servants" (ver. 16), "brothers beloved both in the flesh and in the Lord," mitigated the evil of slavery and paved the way for its abolition. In the absence of a regular church building, P. opened his house for Christian worship and communion (ver. 2; comp. Rom. xvi. 5). He "feared God with all his house," like Abraham (Gen. xviii. 19), Joshua (xxiv. 15), and Cornelius (Acts x. 2). The attractive power of such a religion proved its Divine origination, and speedily, in spite of persecutions, won the world.

Philemon, Epistle to. *Authenticity of.* Origen (Hom. xix., Jer. i. 185) quotes it as Paul's. Tertullian (Marcion v. 21), "the brevity of this epistle is the cause of its escaping Marcion's falsifying hands." Eusebius (E. H. iii. 25) ranks it among "the universally acknowledged (*homologoumena*) epistles of the canon." Jerome (Procem. Philem. iv. 442)

argues against those who thought its subject beneath an apostle. Ignatius (Eph. ii., Magnes. xii.) alludes to ver. 20. Comp. Polycarp i. and vi. The catalogues, the Muratori Fragment, the list of Athanasius (Ep. xxxix.), Jerome (Ep. ii. ad Paulin.), the council of Laodicea (A.D. 364), and the third of Carthage (A.D. 397) support it. Its brevity accounts for the few quotations from it in the fathers. Paley (Hor. Paul.) shows its authenticity from the undesigned coincidences between it and the epistle to the Colossians.

Place and time of writing. The same bearer Onesimus bore it and epistle to Colossians; in the latter (iv. 7–9) Tychicus is joined with Onesimus. Both address Archippus (ver. 2, Col. iv. 17). Paul and Timothy stand in both headings. In both Paul writes as a prisoner (ver. 9, Col. iv. 18). Both were written at Rome during the early and freer portion of Paul's first imprisonment, A.D. 62; in ver. 22 he anticipates a speedy release.

Aim. This epistle is a beautiful sample of Christianity applied to every day life and home relations and mutual duty of master and servant (Ps. ci. 2–7). Onesimus of Colosse, (Col. iv. 9), Philemon's slave, had fled to Rome after defrauding his master (ver. 18). Paul there was instrumental in converting him; then persuaded him to return (ver. 12) and gave him this epistle, recommending him to Philemon's favourable reception as henceforth about to be his "for ever," no longer *unprofitable* but, realizing his name, "*profitable* to Paul and Philemon" (ver. 11, 15). Not till ver. 10, and not till its end, does the name occur. Paul skilfully makes the favourable description precede the name which had fallen into so bad repute with Philemon; "I beseech thee for my son whom I begat in my bonds, Onesimus." Trusting soon to be free Paul begs Philemon to prepare him a lodging at Colosse. Paul addresses this epistle also to Apphia, who, from its domestic subject, is supposed to have been Philemon's wife, and to Archippus, a minister of the Colossian (iv. 17) church, and supposed to be Philemon's relative and inmate of his house.

Style. Graceful delicacy and genuine politeness, combined with a natural, easy, free flow of feeling and thought, characterize this elegant epistle. Manly and straightforward, without insincere compliment, suppression, or misrepresentation of facts, it at once charms and persuades. Luther says: "it shows a lovely example of Christian love. Paul layeth himself out for poor Onesimus, and with all his means pleadeth his cause with his master, and so setteth himself as if he were Onesimus and had himself done wrong to Philemon. Yet all this doeth he, not with force as if he had a right thereto, but strippeth himself of his right and thus enforceth Philemon to forego his right also: even as Christ did for us with God the Father; for Christ also stripped Himself of His right and by love and humility enforced (?) the Father to lay aside His wrath and power and to take us to His grace for the sake of Christ, who lovingly pleadeth our cause and with all His heart layeth Himself out for us; for we are all His Onesimi." "Paul was the common friend of the parties at variance; he must conciliate a man who had good reason to be offended; he must commend the offender, yet neither deny nor aggravate the fault; he must assert Christian equality in the face of a system which hardly recognised the humanity of the slave; he could have placed the question on the ground of his own personal rights, yet must waive them to secure an act of spontaneous kindness; his success must be a triumph of love, and nothing be demanded for the sake of the justice which could have claimed everything; he limits his request to a forgiveness of the wrong and a restoration to favour, yet so guards his words as to leave scope for all the generosity which benevolence might prompt towards one whose condition admitted of so much alleviation. Paul has shown in dealing with these contrarieties a tact equal to the occasion" (Smith's Bible Dict.). The younger Pliny's intercession for a runaway (Ep. ix. 21) is decidedly inferior. [See PAUL, ONESIMUS.]

Philetus. Coupled with HYMENÆUS [see] as "erring" (missing the aim: *estochesan*), and holding that "the resurrection is past already" (2 Tim. ii. 17), as if it were merely the spiritual raising of souls from the death of sin: perverting Rom. vi. 4, Eph. ii. 6, Col. ii. 12; comp. 1 Cor. xv. 12, etc. So the Seleucians or Hermians taught (Augustine, Ep. cxix. 55 ad Januar. 4); the germs of gnosticism, which fully developed itself in the second century.

Philip the Apostle. Of Bethsaida, the city of Andrew and Peter (by dwelling, *apo*; but of Capernaum by birth, *ek*: Greswell): John i. 44, 45. Associated with Andrew; both, alone of the apostles, have Gr. names. Jesus Himself called P. When "wishing (Gr.) to go forth into Galilee, He findeth P. and saith (with His deeply significant call), Follow Me." The first instance of Jesus calling a disciple: it was on the morrow after the naming of Peter, and the next but one after Andrew's and the other disciple's visit, the fourth day after John the Baptist's witness concerning Christ (ver. 19, 35, 40). The Lord probably knew P. before, as the latter knew Him as "son of Joseph" (expressing the *ordinary* belief), ver. 45. Converted himself, P. sought to convert others; "P. findeth Nathanael and saith . . . We have found Him (implying his sharing with Andrew, *whose words he repeats*, in the hope of Messiah, ver. 41) of whom Moses in the law did write, Jesus of Nazareth." Sincere in aim, defective in knowledge; for it was Christ who found him, not he Christ (Isa. lxv. 1); and Jesus was Son of God, not of Joseph His reputed father, husband of Mary. To Nathanael's objection, "can there any good thing come out of Nazareth?" P. replied with the best argument, experimental proof, "come and see" (Ps. lxvi. 16, xxxiv. 8). Probably they had before communed together of the Divine promise of Messiah.

P. stands at the head of the second group of the twelve (Matt. x. 3, Mark iii. 18, Luke vi. 14); coupled with his friend and convert Nathanael, BARTHOLOMEW [see]. Clemens Alex. (Strom. ii. 25) identifies him with the disciple who said, "suffer me first to go and [wait until my father dies, and] bury my father" (Matt. viii. 21); but Jesus said, "let the dead (in sin) bury their (literal) dead: follow thou Me" (the same words as at his first call), "go thou and preach the kingdom of God" (1 Kings xix. 20; Lev. x. 3, 6; Ezek. xxiv. 16–18). To P. Jesus put the question concerning the crowd faint with hunger, "whence shall we buy bread that these may eat? to prove P. (so Deut. viii. 2, Matt. iv. 4) for Jesus Himself knew what He would do" (John vi. 5–9). P. failed, on being tested, through unbelief; "two hundred pennyworth of bread is not sufficient for them that every one of them may take a little" (Num. xi. 21, 22). P. was probably the one whose duty was to provide for the daily sustenance of the twelve; or rather Luke's (ix. 10) notice that the desert where Jesus fed the multitude "was *belonging to Bethsaida*" gives us the key to the query being put to P.; *he belonged to Bethsaida* (John i. 44): who then was so likely as P. to know where bread was to be got? An undesigned coincidence and mark of genuineness. Andrew here (John vi. 8) as in John i. appears in connection with P.

In John xii. 20–22 Greek proselytes coming to Jerusalem for the passover, attracted by P.'s Gr. name, and his residence in Galilee bordering on the Gentiles, applied to him of the twelve, saying, We would see Jesus. Instead of going direct to Jesus, he first tells his fellow townsman Andrew (a mark of humility and discreet reverence), who had been the first to come to Jesus; then both together tell Jesus. The Lord then spoke of His Father as about to honour any who would serve Jesus, and cried: "Father, glorify Thy name; a voice came, I have both glorified it, and will glorify it again"; "He that seeth Me seeth Him that sent Me" (ver. 28, 45). This saying sank deep into P.'s mind; hence when Jesus said, "if ye had known Me ye should have known the Father, henceforth ye know and have seen Him," P. in childlike simplicity asked, "Lord, show us the Father, and it sufficeth us" (John xiv. 8–11). As he had led Nathanael and the Greeks to "see" Jesus, so now Jesus reveals to P. himself what, long as he had been with Jesus, he had not seen, namely, "he that hath seen Me hath seen the Father . . . I am in the Father, and the Father in Me" (Heb. i. 3; Col. i. 15, "the image of the invisible God"; John i. 18). He was probably of the fishing party with his friend and convert Nathanael (John xxi. 2). He was in the upper room with the praying disciples after the ascension (Acts i. 13).

Philip the Evangelist. Acts vi. One of the seven *Grecian* (as the Gr. names of all the seven imply) superintendents of the distribution of alms, appointed in consequence of the complaints of partiality to the Hebrew Christian widows, made by the Grecians or Hellenist Christians. [See DEACON.] P. stands in the list next Stephen, they two being prominent and the only ones noticed subsequently. He like the rest was chosen by the multitude of disciples as "full of the Holy Ghost and wisdom." P. was among those scattered by the great persecution against the church at Jerusalem (viii.). P., breaking through Jewish anti-Samaritan prejudice, was the first to follow Jesus' steps (John iv.) and His command (Acts i. 8) to preach the gospel as a witness in Samaria; so he was virtually a forerunner of Paul "the apostle of the Gentiles" in his field of labour, as Stephen was in his doctrine. Jesus had declared "the fields (in Samaria) are white already to (the spiritual) harvest." P. (by an undesigned coincidence marking genuineness) finds it so. "The people with one accord gave heed unto those things which P. spake (ver. 6) . . . they believed P. preaching the things concerning the kingdom of God and the name of Jesus Christ . . . were baptized, both men and women" (ver. 12). The Samaritans were looking for Messiah (John iv. 25), which paved the way; still more the two days of Jesus' presence and the conversions which He made. John, who had called for fire from heaven to consume them, now joins with Peter in confirming them (Acts viii. 14–17). Even Simon Magus believed and was baptized, and continued with P. wondering at the miracles and signs which were done. By the direction of the angel of the Lord P. went down from Jerusalem to GAZA [see] by the less frequented way, which was the usual one for chariots. In one an Ethiopian eunuch or chamberlain of Candace, a "proselyte of righteousness" (not as Cornelius, for whose admission to Christian fellowship a special revelation was needed, a "proselyte of the gate"), was returning from worship at Jerusalem. By the Spirit's intimation P. joined him as he read aloud Isa. liii., and asked "understandest thou what thou readest?" a question always needed in reading Scripture. The eunuch replied, "how can I, except some man guide me?" (the minister's office secondarily, but the Holy Spirit's mainly: John xvi. 13). Jesus, P. explains, is the Lamb led to the slaughter. "In His humiliation His judgment (*i.e.* legal trial) was taken away," the virtual sense of Isa. liii. 8, "He was taken away by oppression (so in Ps. cvii. 39) and by judgment" (not as A. V. "from prison," for He was never *incarcerated*), *i.e.* by an oppressive judicial sentence; He was treated as one so mean that a fair trial was denied Him (Matt. xxvi. 59, Mark xiv. 55–59). "Who shall declare His generation?" *i.e.*, who can declare the wickedness of His generation? P. so preached of the fulfilment of prophecy in Jesus that the eunuch believed and was baptized in a stream on the way. Sin., Vat., Alex. MSS. omit ver. 37, the confession of Jesus required before baptism, an early Christian usage (1 Pet. iii. 21 end). The Spirit then caught away P., as Elijah of old. At Azotus (Ashdod) and the cities along the Philistine sea coast he preached all the way to Cæsarea. Here Paul was entertained by him 19 years subsequently. His title now was "evangelist" besides being "of the seven." His four daughters had the gift of prophecy or inspired teaching (Acts xxi. 8, 9). Here P., who had preached to the schismatic Samaritans, the dark African, and the hostile Philistine, would hail the apostle of the Gentiles who was carrying out to its world wide consequences the work initiated by the evangelist deacon. Here too Luke during his residence would hear from his own lips the details which he records concerning P.

Philippi. A city of Macedon, in a plain between the Pangæus and Hæmus ranges, nine miles from the sea. Paul from the port Neapolis (*Kavalla*) on the coast (Acts xvi. 11) reached P. by an ancient paved road over the steep range Symbolum (which runs from the W. end of Hæmus to the S. end of Pangæus) in his second missionary journey, A.D. 51. The walls are traced along the stream; at 350 ft. from it is the site of the gate through which Paul went to the place of prayer by the river's (Gangites) side, where the dyer LYDIA [see] was converted, the firstfruits of the gospel in Europe. Dyed goods were imported from Thyatira to the parent city P., and were dispersed by pack animals among the mountaineers of Hæmus and Pangæus. The Satræ tribe had the oracle of Dionysus, the Thracian prophet god. The "damsel with the spirit of divination" may have belonged to this shrine, or else to Apollo's (as the spirit is called "*Pythoness*," Gr.), and been hired by the Philippians to divine for hire to the country folk coming to the market. She met Paul several days on his way to the place of prayer, and used to cry out on each occasion "these servants of the most high God announce to us the way of salvation." Paul cast out the spirit; and her owners brought him and Silas before the magistrates, the duumvirs, who inflicted summary chastisement, never imagining they were Romans. Paul keenly felt this wrong (Acts xvi. 37), and took care subsequently that his Roman privilege should not be set at nought (xxii. 25; 1 Thess. ii. 2). P. was founded by Philip of Macedon,

COIN OF PHILIP OF MACEDON.

in the vicinity of the famed gold mines, on the site "the springs" (Kremides). Augustus founded the Roman "colony" to commemorate his victory over Brutus and Cassius Acts xvi. 12), 42 B.C., close to the ancient site, on the main road from Europe to Asia by Brundusium, Dyrrachium, across Epirus to Thessalonica, and so forward by P. P. was "the first (*i.e.* farthest from Rome and *first* which Paul met in entering Macedon) city of the district" called *Macedonia Prima*, as lying farthest eastward, not as A. V. "the *chief* city." Thessalonica was *chief* city of the province, and Amphipolis of the district "Macedonia Prima." A "colony" (accurately so named by Luke as distinguished from the Gr. *apoikia*) was Rome reproduced in miniature in the provinces (Aul. Gellius, xvi. 13); its inhabitants had Roman citizenship, the right of voting in the Roman tribes, their own senate and magistrates, the Roman law and language. That the Roman "colonia," not the Gr. *apoikia*, is used, marks the accuracy of Acts xvi. 12.

Paul visited P. again on his way from Ephesus into Macedon (Acts xx. 1), and a third time on his return from Greece (Corinth) to Syria by way of Macedon (ver. 3. 6). The community of trials for Christ's sake strengthened the bond which united him and the Philippian Christians (Phil. i. 28–30). They alone supplied his wants *twice* in Thessalonica soon after he left them (Phil. iv. 15, 16); a *third* time, through Epaphroditus, just before this epistle (Phil. iv. 10, 18; 2 Cor. xi. 9).

Few Jews were in P. to sow distrust between him and them. No synagogue, but merely an oratory (proseucha), was there. The check to his zeal in being forbidden by the Spirit to enter Asia, Bithynia, and Mysia, and the miraculous call to Macedon, and his success in P. and the love of the converts, all endeared it to him. Yet the Philippians needed to be forewarned of the Judaizing influence which might assail their church at any time as it had crept into the Galatian churches (Phil. iii. 2). The epistle (iv. 2, 3), in undesigned coincidence with the history (Acts xvi. 13, 14), implies that females were among the prominent church members. Its people were poor, but most liberal (2 Cor. viii. 1, 2); persecuted, but faithful: only there was a tendency to dissension which Paul reproves (Phil. i. 27; ii. 1–4, 12, 14; iv. 2).

In A.D. 107 the city was visited by Ignatius, who passed through on his way to martyrdom at Rome. Immediately after Polycarp wrote to the Philippians, sending *at their request* a copy of all the letters of Ignatius which the church of Smyrna had; so they still retained the same sympathy with sufferers for Christ as in Paul's days. Their religion was practical and emotional, not speculative; hence but little doctrine and quotation of the O. T. occur in the epistle of Paul to them. The gold mines furnished the means of their early liberality, but were a temptation to covetousness, against which Polycarp warns them. Their graces were doubtless not a little helped by the epistle and the oral teaching of the great apostle.

Philippians, Epistle to the. *Internal evidence.* The style, thought, and doctrine agree with Paul's. The incidental allusions confirm his authorship. Paley (Hor. Paul. vii.) instances the mention of the object of Epaphroditus' journey to Rome, his sickness; the Philippian contribution to Paul's wants (Phil. i. 7, ii. 25-30, iv. 10-18); Timothy's having been long with Paul at Philippi (Phil. i. 1, ii. 19); Paul's being for long a prisoner at Rome (Phil. i. 12-14, ii. 17-28); his willingness to die for Christ (Phil. i. 23, comp. 2 Cor. v. 8); the Philippians having seen his maltreatment at Philippi (Phil. i. 29, 30; ii. 1, 2).

External evidence. Polycarp (ad Philipp. 3 and 11, A.D. 107); so that Christians who heard Paul's epistle read for the first time may have spoken with Polycarp. Marcion in Tertullian (A.D. 140) acknowledges its authenticity. So the Muratorian Fragment; Irenæus (adv. Hær. iv. 18, § 4); Clemens Alex. (Pædagog. 1, i. 107); the epistle to the churches of Lyons and Vienne (A.D. 177) in Eusebius (H. E., v. 2); Tertullian (Resurr. Carnis, xxiii.); Origen (Celsus, i., iii. 122); Cyprian (Testim. against the Jews, iii. 39).

Object. To thank them for contributions sent by Epaphroditus, who in returning takes back the epistle. Also to express Christian sympathy, and to exhort to imitation of Christ in humility and lowly love, instead of existing dissensions, as between Euodias and Syntyche (iv. 2), and to warn against Judaizers. In this epistle alone are no positive censures; no doctrinal error or schism had as yet sprung up.

Divisions. I. Address: his state as a prisoner, theirs, his sending Epaphroditus to them (i., ii.). Epaphroditus probably was a presbyter of the Philippian church, who cheered Paul in his imprisonment by bringing the Philippian token of love and liberality. By the fatigues of the journey that "brother, companion in labour, and fellow soldier" brought on himself dangerous sickness (ii. 25-30). But now being well he "longed" to return to his Philippian flock and relieve them of their anxiety about him. So Paul takes the opportunity of sending an epistle by him. II. Caution against Judaizers, contrasting his own former legalism with his present following Christ as his all (chap. iii.). III. Admonitions to individuals and to the church, thanks for seasonable aid, concluding benedictions (chap. iv.).

Paul writes from Rome in his first imprisonment (Acts xxviii. 16, 20, 30, 31). Comp. Phil. iv. 22, "Cæsar's household"; i. 13, "the PALACE" [see] (*prætorium, i.e. the barrack of the Prætorian body guard* attached to "the palace" of Nero). He was in custody of the Prætorian prefect, in "bonds" (i. 12-14). It was towards the *close* of the first imprisonment, for (1) he expects his cause to be immediately decided (ii. 23). (2) Enough time had elapsed for the Philippians to hear of his imprisonment, to send Epaphroditus, and to hear of his arrival and sickness, and send word to Rome of their distress (ii. 26). (3) Epistles to the Colossians, Ephesians, and Philemon had already been written from Rome; for Luke is no longer with him (ii. 20), otherwise he would salute them as having formerly laboured among them; but in Col. iv. 14 he was with Paul (Philem. 24). In Eph. vi. 19, 20 he is free to preach; but here in i. 13-18 he dwells on his "bonds"; not Paul himself but *others* preach and make his imprisonment known; instead of anticipating release (Philem. 22) he knows not but that death is near. (4) A long time has elapsed since his imprisonment began, for his "bonds" known far and wide have furthered the gospel (chap. i. 13). (5) His imprisonment is more rigorous (comp. Acts xxviii. 16, 30, 31 with Phil. i. 29, 30, ii. 27). In the second year of it (A.D. 62) Burrhus, the Prætorian prefect ("captain of the guard"), died. Nero, having divorced Octavia and married Poppæa, a Jewish proselytess (who then caused Octavia to be murdered), promoted Tigellinus, the promoter of the marriage, a wicked monster, to the Prætorian prefecture. Paul was then removed from his hired house into the Prætorium or barrack of the Prætorian guards attached to the palace, for stricter custody. Hence he writes, doubtful of the issue (ii. 17, iii. 11). From the smaller Prætorian body guard at the palace the guards, who had been chained to his hand before, would carry the report of his "bonds" and strange story to the general Prætorian camp which Tiberius established N. of the city, outside the walls.

Date. He arrived at Rome February A.D. 61. The "two whole years in his own hired house" (Acts xxviii. 30) ended February A.D. 63. This epistle would be immediately after, spring or summer A.D. 63. God averted the danger. Tigellinus thought Paul beneath his notice. Nero's favourite, Pallas, brother of Felix, died, and so another source of danger passed away. A late date is also implied in the mention (Phil. i. 1) of "bishop presbyters and deacons"; the church had already assumed the order laid down in the pastoral epistles to Timothy and Titus.

Style. Abrupt and fervent, passing from one theme to another in strong feeling (ii. 18, 19-24, 25-30; iii. 1-15). Nowhere else does he use such warm expressions. He lays aside the official tone, and his title "apostle," to make them feel he regards them as friends and equals. Like his midnight song of praise in the Philippian prison, this epistle from his Roman confinement has a joyous tone throughout. At iv. 1 he seems at a loss for words to express all the warmth of his love for them: "my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved."

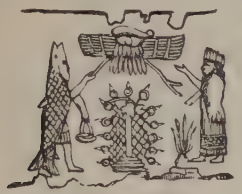
Philistia. [See PALESTINE, which is the same word, and originally meant *the land of the* PHILISTINES: Ps. lx. 8, lxxxvii. 4, cviii. 9.] [See CAPHTORIM: Amos ix. 7, "the Philistines from Caphtor"; Jer. xlvii. 4, Deut. ii. 23, Gen. x. 14 "CASLUHIM [see], out of whom came Philistim."] Both came from Mizraim, *i.e.* Egypt. As in Amos and Jeremiah the Philistines are traced to Caphtor, probably the Casluhim and Caphtorim were tribes which intermingled, the Caphtorim having strengthened the Casluchian colony by immigration; so the Philistines may be said to have come from either (Bochart). P. is derived from the Ethiopic *falasa* "to emigrate," Heb. *palash*, "wander." (In the W. of Abyssinia are the *Falashas, i.e. emigrants*, probably Israelites from *Palestine*.) Successive emigrations of the same race took place into P., first the Casluhim, then the Caphtorim, from both of which came the Philistines, who seemingly were in subjection in CAPHTOR [see, the northern delta of Egypt], whence "Jehovah brought them up" (Amos ix. 7). The objection to the Mizraite origin of the Philistines from their language is answered by the supposition that the Philistine or Caphtorim invaders adopted the language of the Avim whom they conquered (Deut. ii. 23). Their uncircumcision was due to their having left Egypt at a date anterior to the Egyptians' adoption (Herodot. ii. 36) of circumcision (comp. Jer. ix. 25, 26).

The *Cherethites* were probably Caphtorim, the modern Copts. *Keratiya*, in the Philistine country, at the edge of the Negeb or "south country," and now called "castle of the Fenish," *i.e.* Philistines, is akin to the name Cherethites; so "Philistines" is akin to "Pelethites."

Their immigration to the neighbourhood of Gerar in the south country was before Abraham's time, for he deals with them as a pastoral tribe there (Gen. xxi. 32, 34; xxvi. 1, 8). This agrees with the statement (Deut. ii. 23) that the Avim dwelt in *Hazerim, i.e.* in nomad encampments. By the time of the exodus the Philistines had become formidable (Exod. xiii. 17, xv. 14). At Israel's invasion of Canaan they had advanced N. and possessed fully the seacoast plain from the river of Egypt (*el Arish*) to Ekron in the N. (Josh. xv. 4, 47), a confederacy of the five cities (originally Canaanite) Gaza (the leading one), Ashdod, Ashkelon, Gath, and Ekron (always put last). Each city had its prince (called *seren* or *sar*: Josh. xiii. 3 "lords"): Amos i. 7, 8. The opprobrious name given to the shepherd kings, Philition (Herodot. ii. 12) seems akin to Philistine.

Their plain was famed for its fertility in corn, vines, and olives (Jud. xv. 5), so that it was the refuge from times of famine (2 Kings viii. 2; comp. Gen. xxvi. 12). It suited war chariots, whilst the low hills of the shephelah afforded sites for fortresses. P. is an undulating plain, 32 miles long, and from nine to 16 broad, from 30 to 300 ft. above the sea. To the E. lie low spurs culminating in hog's backs running N. and S., and rising in places 1200 ft. above the sea. To the E. of these the descent is steep, about 500 ft., to valleys E. of which the hill country begins. The sand is gaining on the land, so that one meets often a deep hollow in the sand, and a figtree or apple tree growing at the bottom, or even a house and patch of

ground below the sand level. It was the commercial thoroughfare between Phœnicia and Syria on the N. and Egypt and Arabia in the S. Ashdod and Gaza were the keys of Egypt, and the latter was the depôt of Arabian produce (Plut., Alex. 25). The term "Canaan" (*merchant*) applied to the Philistine land (Zeph. ii. 5) proves its commercial character. They sold Israelites as slaves to Edom and Greece, for which God threatens retribution in kind, and destruction (Amos i. 6–8; Joel iii. 3–8). They were skilled as smiths in Saul's days; at the beginning of his reign they had so subjugated Israel as to forbid them to have any smith [see JONATHAN, DAVID, ISRAEL, MICHMASH]: 1 Sam. xiii. 19–22. Their images, golden mice, emerods, and armour imply excellence in the arts (1 Sam. vi. 11, xvii. 5, 6). They carried their idols with them in war (2 Sam. v. 21), and published their triumphs in the house of their gods; these were DAGON (Jud. xvi. 23) [see],



SHRINE OF DAGON.

Ashtaroth (1 Sam. xxxi. 9, 10), Baalzebub (2 Kings i. 2–6), and Derceto (Diod. Sic. ii. 4). Their god Dagon was half man and half fish; Derceto was the female deity, with the face of a woman and body of a fish; our mermaid is derived from them. They had priests and diviners (1 Sam. vi. 2), "soothsayers" (Isa. ii. 6). Their wealth in money was great (Jud. xvi. 5, 18). They had advanced military posts or garrisons in Israel's land (1 Sam. x. 5, xiii. 3, 17), whence they sent forth spoilers, so that travellers durst not go by the highways (Jud. v. 6), and the Israelites hid from the Philistines in caves, or else fled beyond Jordan (1 Sam. xiii. 6, 7).

Though the Philistine land was allotted to Israel, it was never permanently occupied (Josh. xiii. 2, xv. 2, 12, 45–47; Jud. i. 18, iii. 5, 31, xiii.—xvi.). Neither Shamgar nor Samson delivered Israel permanently from the Philistines. The Israelites so lost heart that they in fear of the Philistines bound Samson (xv. 12). The effort to deliver the nation from the Philistines was continued unsuccessfully under Eli (1 Sam. iv.), successfully under Samuel (vii. 9–14); Saul (Israel's desire for a king was that he might lead them in war: viii. 20), xiii., xiv., xvii.; David (after the disaster at Gilboa: xxxi.), 2 Sam. v. 17–25, when they dared to penetrate even to the valley of Rephaim, S.W. of Jerusalem, and to Bethlehem (1 Chron. xi. 16–18, xiv. 8–16), taking their images, and persuing them to Gazer, then taking Gath and so wresting the supremacy from the Philistines [see METHEG-AMMAH] (1 Chron. xviii. 1; 2 Sam. viii. 1), so that encounters with the Philistines henceforth were in their own land (xxi. 15–22). Solomon had them tributary (1 Kings iv. 21, 24, comp. ii. 39). The Egyptian Pharaoh took Gezer at the head of the P. plain, and gave it as his daughter's marriage portion to Solomon (1 Kings ix. 16, 17); and Solomon fortified it and Bethhoron, to command the passes from the P. plain to the central region. At Israel's disruption Rehoboam fortified Gath, etc., against the Philistines (2 Chron. xi. 8). But the Philistines laid hold of Gibbethon commanding the defile leading from Sharon up to Samaria; Israel had a long struggle for its recovery (1 Kings xv. 27, xvi. 15). The tribute had ceased, only some paid presents to Jehoshaphat (2 Chron. xvii. 11). Under Jehoram they invaded Judah (xxi. 16, 17). Uzziah inflicted a decisive blow on them, dismantling their cities Gath, Ashdod, and Jabneh, and building commanding forts in their land (2 Chron. xxvi. 6, Amos vi. 2). But under the weak Ahaz the Philistines recovered, and invaded the cities of the low country and S. of Judah, taking Bethshemesh, Ajalon, Gederoth, Shocho, Timnah, and Gimzo: Isa. ix. 12, "the Syrians before (*i.e.* from the E., which quarter they faced in marking the points of the compass) and the Philistines behind," *i.e.* from the W. (2 Chron. xxviii. 18.) Isaiah (xiv. 29–32) warns P., "rejoice not because the rod of him (Uzziah) that smote thee is broken; for out of the serpent's (as the Philistines regarded Uzziah) root shall come forth a cockatrice," *i.e.* a more deadly *adder*, viz. Hezekiah (2 Kings xviii. 8), "and the firstborn of the poor (*i.e.* the most abject poor, Hebraism; the Jews heretofore exposed to P.'s invasions and oppression) shall feed in safety." Hezekiah had Egypt for his ally in resisting Assyria, possibly also in subduing the Philistines. Hence Sargon's annals (Bunsen, Eg. iv. 603) term Gaza and Ashkelon "Egyptian cities." His general Tartan took Ashdod, as key of Egypt (Isa. xx. 1–5). The Assyrians fortified it so strongly that it stood a 29 years' siege under Psammetichus (Herodot. ii. 157). Sennacherib took Ashkelon, and gave part of Hezekiah's land as a reward to Ashdod, Gaza, and Ekron for their submission (Rawlinson i. 477). After the Babylonish captivity (Ezek. xxv. 15–17) the Philistines vented their "old hatred" on the Jews, for which God as He foretold "executed vengeance on them with furious rebukes, and destroyed the remnant," viz. by Psammetichus, Necho (Jer. xxv. 20), and Nebuchadnezzar who overran their cities on his way to Egypt (xlvii.), and finally by Alexander the Great, as foretold (Zech. ix. 5, 6, "the king shall perish from Gaza"; Alexander bound Betis the satrap to his chariot by thongs thrust through his feet, and dragged round the city; the conqueror slew 10,000, and sold the rest as slaves: Zeph. ii. 4, 5).

At Medinet Haboo there are sculptures representing Philistine prisoners and warriors and ships attacked by Egyptians (Rosellini). They used sometimes to burn their prisoners alive (Jud. xv. 6, Ps. lxxviii. 63). Their speech differed from the Jews' language (Neh. xiii. 23, 24). [See PHŒNICIA.]

Philologus. Rom. xvi. 15. Saluted by Paul. Mentioned in the columbarium "of the freedmen of Livia Augusta" at Rome. Probably of the imperial household, as a Julia (an imperial name) is connected with him. He was the centre of a knot of Christians.

Philosophy. The Greek manifold gropings after truth (Acts xvii. 27) and the failure of even the Divine law of Moses to appease conscience and give peace were the appointed preparation for the Christian scheme, which secures both to the believer. Holiness toward God, righteousness toward man, and the control of the passions, rest on love, not merely to an abstract dogma, but to the person of Him who first loved us and bought us at the cost of His own blood. Though "foolishness to the Greek, Christ crucified is the wisdom of God" (1 Cor. i. and ii.). Nothing but Divine interposition could have given a nation, cradled amidst the superstitions of Egypt and surrounded in maturity by the Canaanite idolaters, and in no way noted for learning and culture, a pure monotheistic religion, bringing man into holy fellowship with the personal loving God and Father. Moses' ritual trained them for the spiritual religion which was its end. What Greek philosophy in vain tried to effect through the intellect, to know God, one's self, and our duty to God, man, and ourselves, and to do from the *heart* what we know, God by His Spirit revealing His Son Jesus Christ in the heart thoroughly effects by the motive of love (2 Cor. x. 4, 5; Col. ii. 3).

After Nebuchadnezzar's capture of Jerusalem, Thales travelled into Egypt and introduced philosophy thence into his native land, Greece. His theory that water was the first principle of all things, and that God was the Spirit who formed all things out of water, is evidently derived from primitive tradition (Gen. i. 2), "the Spirit of God moved upon the face of the waters." Thales brought also from Egypt the doctrine of the immortality of the soul. Brucker (Hist. Philos.) infers from the unconnected dogma-like form of the utterances of the seven sages of Greece that their wisdom was the fruit of tradition rather than independent reasonings. It is striking that the higher we trace the religions of the old world the more pure and uncorrupted they are found. The nearer we approach to the sources of Eastern tradition the more conspicuous appears the radiance of the heavenly light of original revelation; we find no mortals yet exalted to divinities, no images in their temples, no impure or cruel rites (Juvenal, Sat. xiii. 46; Rom. i. 21); in the great pyramid on idolatrous symbol appears.

Phinehas. An Egyptian name in the time of Rameses II. **1.** Eleazar's son; Aaron's grandson (Exod. vi.

25). His mother was of Putiel's daughters. By his zeal in avenging the Lord's cause on the Simeonite prince Zimri, and Cosbi his Midianite paramour, P. turned away Jehovah's wrath, making an atonement for Israel, and was given Jehovah's covenant of peace, an everlasting priesthood (Num. xxv.; Ps. cvi. 30, 31). P., with the holy instruments and trumpets to blow, accompanied the expedition which avenged Jehovah and Israel on Midian (Num. xxxi. 6, etc.). P., as ambassador with ten princes, was delegated by Israel to remonstrate with the two and a half tribes as to the altar the latter built at Jordan; these satisfied the delegates and Israel as to their intentions. Thus was P. a mediator of Israel's brotherly unity, as before he had vindicated Israel's purity (Josh. xxii. 13–34). Lastly P. stood before the ark inquiring of Jehovah for Israel, "shall I go yet again . . ; against Benjamin *my brother?*" (Jud. xx. 23, 28.) The same zeal for the purity yet *brotherhood* of Israel characterized him now in old age as in his youth. His zeal, *i.e.* the *faith* that prompted it, "was counted unto him for righteousness unto all generations for evermore" (comp. Gen. xv. 6, Rom. iv. 3). P. had an allotment in mount Ephraim; here on a hill bearing his name his father Eleazar was buried (Josh. xxiv. 33). The closing verses, concerning Joshua's death, etc., are ascribed to P. (Baba bathra, in Fabricius, 893.) Eli of Ithamar's line interrupted the succession of the line of P.; Zadok resumed it under Solomon. The tomb of P. is shown at *Awertah*, four miles S.E. of *Nablûs*, in the centre of the village, within an area overshadowed by an old vine.

2. Second son of ELI [see], killed with HOPHNI [see], in battle with the Philistines (1 Sam. i. 3); according to the prophecy: ii. 34; iv. 4, 11, 17, 19; xiv. 3. **3.** A Levite (Ezra viii. 33).

Phlegon. A Christian whom Paul salutes (Rom. xvi. 14).

Phœbe. The first and one of the foremost of the list of Christians in the last chapter of Romans (xvi. 1, 2). "A servant (Gr. 'deaconess') of the church at Cenchrea" (the eastern port of Corinth; where Paul had his head shorn for a vow: Acts xviii. 18). Pliny's letter to Trajan (A.D. 110) shows that deaconesses existed in the Eastern churches. Their duty was to minister to their own sex (1 Tim. iii. 11 transl. "deaconesses" lit. "women"). P. was just going to Rome; Paul therefore commends her to their reception as "in the Lord," *i.e.* a genuine disciple: as becometh saints to receive saints; and to assist her in whatever she needed their help; for "she had been a succourer (by her money and her efforts) of many and of Paul himself." The female *presbytery of widows* above sixty is distinct from the deaconesses (1 Tim. v. 9–13). P. was the bearer of this epistle, written from the neighbouring Corinth in the spring of A.D. 58.

Phœnice, Phœnicia. The Gr. name, "the land of the palm." Kenrick supposes the term to express the *sunburnt colour* of the people. The native name was *Canaan*, "lowland," in contrast to Aram "the highland," Syria. The woman in Matt. xv. 22 said to be "of Canaan" in Mark vii. 26 is called "Syrophœnician." P. proper was the narrow plain stretching from six miles S. of Tyre to two miles N. of Sidon, 28 miles in all, and from one to two miles broad, a small land to have wielded so mighty an influence. Sidon in the N. is 20 miles from Tyre in the S.; Zarephath lay between. P. in the larger sense extended from the same southern

OPEN TEMPLE IN PHŒNICIA.

boundary 120 miles northward to Antaradus and the island Aradus [ARVAD, see], 20 miles broad. Berytus, now Beyrût (Ezek. xlvii. 16; 2 Sam. viii. 8 BEROTHAH, Berothai), was 15 geographical miles N. of Sidon. Farther N. was Byblus (GEBAL, Ezek. xxvii. 9). Next is Tripolis. Next Arad or Arvad (Gen. x. 18; Ezek. xxvii. 8). The soil is fertile except between the river Bostremus and Beyrût. Tyre and Sidon were havens sufficient in water depth for the requirements of ancient ships; and Lebanon adjoining supplied timber abundant for shipbuilding. The Phœnicians were the great merchants, sailors, and colonists of the ancient world.

The language is Semitic (from Shem), and was acquired by the Hamitic settlers in Canaan from the original Semitic occupants; it probably has a Hamitic element too (these Semitics were akin by common Noachic descent to the Hamites, hence the languages too are akin). Carthage was a Phœnician colony; Plautus in the Pœnulus (v. 1) preserves a Carthaginian passage; Phœnician is close akin to Heb. which Abram found spoken in Canaan already (comp. Abimelech "father of a king," Melchizedek "king of righteousness," Kirjath Sepher "city of the book"). Thus Tyre is Heb. *tzor*, "rock"; Sidon *tzidon*, "fishing"; Carthage *carthada*, "new town"; Byrsa *botzrah*, "citadel," Bozrah Isa. lxiii. 1. Dido, as David, "beloved"; Hasdrubal "his help is Baal"; Hannibal "grace of Baal"; Hamilcar the god "Milcar's gift." The oldest Phœnician inscribed coins are from Tarsus. Abram originally spoke the language of Ur of the Chaldees, Aramaic, as did Laban (Gen. xi. 31, xxxi. 47); but soon his descendants, as Jacob, spoke the Canaanite or Phœnician Heb. as their own tongue, comp. Deut. xxvi. 5.

Accho (Acre), a capital harbour, assigned to Asher, was not occupied by that tribe (Jud. i. 31); but remained in the Canaanites' possession. So Israel depended on P. for any small commerce the former had with the W. Under Solomon P. is noted for nautical skill, extensive

SHIP OF THE TIME OF SOLOMON

commerce, mechanical and ornamental art (1 Kings v. 6): "none can skill to hew timber like unto the Sidonians"; "cunning to work in gold, silver, brass, iron, purple, blue, and crimson," and "grave gravings" (2 Chron. ii. 7). Hiram cast all the temple vessels and the two pillars Boaz and Jachin for Solomon, and the laver or molten sea (1 Kings vii. 21–23). Homer (Il. vi. 289, xxiii. 743; Od. iv. 614, xv. 417) and Herodotus (i. 1, iv. 148) confirm Scripture as to their nautical skill, embroidered robes, and silver bowls. Dius (in Josephus, Apion i. 17, 18) and Menander (18), their own historians, attest their skill in hewing wood and making metal pillars. No artistic excellence, but mechanical processes of art and ornamentation, appear in their extant gems, cylinders, metal bowls plain and embossed (Layard, Nin. and Bab. 155, 186, 192, 606). Solomon allowed the Phœnicians to build ships in Ezion Geber on condition of their instructing his sailors. Together the Phœnicians and Jews voyaged to Ophir, and once in three years farther (1 Kings x. 11, 22; ix. 26, 27, 28; 1 Chron. xiv. 1; 2 Chron. viii. 18, ix. 10). The Phœnicians after the severance of the ten tribes no longer kept the covenant with Judah. They even sold Jews as slaves to their enemies the Edomites, in violation of "the brotherly covenant" once uniting Hiram and David (Joel iii. 4–8; Amos i. 9, 10; Isa. xxiii.; Ezek. xxviii.). Israel supplied P. with wheat, honey, oil, and balm (Ezek. xxvii. 17; 1 Kings v. 9, 11; Ezra iii. 7; Acts xii. 20): "wheat of Minnith" (an Ammonite city) [see "PANNAG"]. Palestine's being the granary of P. explains why the latter alone of the surrounding nations maintained lasting peace with Israel; and this notwithstanding Elijah's slaughter of the Phœnician Baal's prophets and priests, and Jehu's slaughter of Baal's worshippers. Another reason was their policy of avoiding land wars. The polytheism of P. their next neighbour had a corrupting influence on Israel. It seemed narrow minded to be so exclusive as to maintain that Jehovah of Israel alone was to be worshipped. Hence arose compromises, as Solomon's sacrificing to his wives' deities, Ashtoreth of Sidon, etc., and the people's halting between Jehovah and Baal under Ahab. The northern kingdom near P. was more corrupted than Judah; but Judah copied her bad example (2 Kings xvii. 19, Jer. iii. 8). The burning of sons to Baal (Jer. xix. 5, xxxii. 35) originated in the idea of human life forfeited by sin needing

expiation by human life; substitution was the primitive way revealed; fire, the symbol of the sun god, purified in consuming, so was the mode of vicarious sacrifice. But whilst God requires a faith ready for such an awful sacrifice (Gen. xxii.), He forbids the human sacrifice, and substitutes animals, with whom in his material nature and animal life man is so closely akin. The Carthaginians, when besieged by Agathocles, burnt 200 boys of the aristocracy to Saturn, and after victory the most beautiful captives (Diod. xx. 14, 65). The men and women "consecrated" to lust in connection with the temples of Astarte deified, as religion, shameless licentiousness (2 Kings xxiii. 7; Deut. xxiii. 17, 18; 1 Kings xiv. 24, xv. 12, xxii. 46; Hos. iv. 14; Job xxxvi. 14 marg.).

Letters. Tradition says Cadmus (= "the Eastern" or "of ancient time") introduced into Greece the 16 earliest Greek letters. The names of the four Gr. letters Alpha, Beta, Gamma, Delta, are without meaning in Greek; but the Heb. Aleph, Beth, Gimel, Daleth, mean respectively *ox, house, camel, door*; so, in the main, the rest. The original Greek and Phœnician letters resembled one another, though not so the modern Hebrew and later Greek. The Hebrew or Phœnician originally are rude pictures of the objects signified by the names: aleph, of an ox head; gimel, of a camel's back; daleth, of a tent door; vau, of a hook or peg; lamed, of an ox goad; ayin, of an eye; quoph, of the back of the head; reish or rosh, of a head; tau, of a cross. The *a* termination of the Greek letters is the Aramaic *status emphaticus*; the definite article *ha* instead of being prefixed was *subjoined* to the noun; so in Gen. xxxi. 47 the Aramæan (Syrian) Laban adds *a* to *sahaduth* "testimony," *Jegar Sahadutha*; nine out of the 16 Cadmeian letters are in the Aramaic *status emphaticus, i.e.* end in *a*. This proves that when the Greeks received originally the letters from the East the names by which they learned them were Aramaic. [See WRITING.]

The Phœnicians traded for tin so far W. as the Scilly islands or Cassiterides (Strabo iii. 5, § 11) and the coasts of Cornwall. Their "traveller's stories" were proverbial, "a Phœnician figment." Also their fraudulence in bargains, "Syrians against Phœnicians," *i.e.* fraud matching fraud; comp. "*Punica fides.*" A sarcophagus of king Ashmunazer with Phœnician inscription describing him "possessor of Dor, Joppa, and ample cornlands at the root of Dan," is in the Louvre, brought by the Duc de Luynes.

PHŒNICIAN SARCOPHAGUS.

Phrygia. The W. part of the centre of Asia Minor; varying in its definition at different times, and contributing parts to several Roman provinces (Acts ii. 10). Paul passed through P. in his second (xvi. 6) and third (xviii. 23) missionary journeys. An ethnological not political division. The Taurus range separated P. from Pisidia on the S.; Caria, Lydia, Mysia, Bithynia were on its W. and N.; Galatia, Cappadocia, and Lycaonia on the E. It is a table land. The P. meant in Scripture is the southern portion (called "greater P.") of the region above, and contained Laodicea, Hierapolis, Colosse, and Iconium. It was peopled by an Indo Germanic race from Armenia, who formed the oldest population of Asia Minor.

Phurah. [See GIDEON.] His servant and armour bearer, who accompanied him at midnight to the Midianite camp (Jud. vii. 10, 11; 1 Sam. xiv. 1).

Phut. Third among Ham's sons (Gen. x. 6; 1 Chron. i. 8). The Coptic for Libya is *Phaiat*. Jerome (Tradit. Heb.) mentions a river of Mauritania and the adjoining region as called P. It is generally connected with Egypt and Ethiopia; in Genesis the order is, from the S. advancing northwards, Cush (Ethiopia), Mizraim, P. (a dependency of Egypt), Canaan (Jer. xlvi. 9; Ezek. xxx. 5; Nah. iii. 9; Isa. lxvi. 9 where Phut should be read for Pul). But in Ezek. xxvii. 10, xxxviii. 5, P. is associated with Persia, Lud, and Ethiopia; however this is no proof of *geographical* connection, it is merely an enumeration of regions whence mercenaries came. The people of P. dwelt close to Egypt and Ethiopia, and served in Egypt's armies with shield and bow. The Egyptian monuments mention a people, "Pet," whose emblem was the *unstrung bow*, and who dwelt in what is now *Nubia*, between Egypt and Ethiopia. Herodotus (iii. 21, 22) narrates that the king of Ethiopia unstrung a bow and gave it to Cambyses' messengers, saying that when the king of Persia could pull a bow so easily he might come against the Ethiopians with an army stronger than theirs. The NAPHTUHIM [see] are distinct, living W. of the Delta; the IX. Na-petu, or nine bows. P. is To-pet or Nubia; and To-meru-pet "the island of the bow," answering to Meroe. The bow of Libya was strung, that of Ethiopia unstrung.

Phuvah. PUA, PUAH (Gen. xlvi. 13; Num. xxvi. 23; 1 Chron. vii. 1).

Phygellus. 2 Tim. i. 15, "all they which are (now) in Asia," (when they were in Rome) "turned way from me," ashamed of my chain; in contrast to Onesiphorus, "of whom are P. and Hermogenes" (comp. iv. 16). Possibly it was at Nicopolis, when he was apprehended, that those of Asia who had escorted him so far turned away. P. was one from whom such cowardly treachery was unexpected.

Phylacteries: *totaphoth.* [See EARRINGS.]

Pibeseth. Ezek. xxx. 17. A town in Lower Egypt. In hieroglyphics *Bahest, Habahest* (the abode of Bahest the goddess), Gr. *Boubastos*. On the western bank of the Pelusiac branch of the Nile. The temple of the goddess Bubastis (Bahest), of the finest red granite, (of which fine remains exist) Herodotus declared the most beautiful he knew; in the midst of the city, which being raised on mounds overlooked it on every side. The names of Rameses II. of the 19th dynasty, etc., are inscribed; also Shishak the conqueror of Rehoboam. Bast is Pesht, the goddess of fire. A lion headed figure accompanies her, the cat was sacred to her. The Gr. Artemis corresponds; at Beni-hassan is her cave temple, with the lioness, "Pesht the lady of the cave." The annual festival was very popular and licentious (Herodot. ii. 59, 60, 137). The 22nd dynasty consisted of Bubastite kings, beginning about 990 B.C. Ezekiel couples it with Aven (On or Heliopolis) as on the route of an invader from the N.E. marching against Memphis. Manetho mentions a chasm opening in the earth and swallowing up many in the time of Boethos or Bochos, first king of the second dynasty, 2470 B.C.

Pieces: OF GOLD, 2 Kings v. 5, probably *shekels* (weight); comp. 1 Kings x. 16. PIECE OF SILVER: probably *shekels* (weight); Gen. xx. 16, xxxvii. 28, xlv. 22. In Luke xv. 8, 9, the Gr. DRACHM [see], Roman denarius, PENNY [see]. The 30 pieces paid to Judas were "shekels," the price of a slave's life (Exod. xxi. 32), £3 or £4: Zech. xi. 12, 13.

Piety. 1 Tim. v. 4, "show piety at home" or "*reverential dutifulness* towards one's own house." The filial relation represents our relation to our heavenly Father.

Pihahiroth. Israel encamped "before P. between Migdol and the sea" (Exod. xiv. 2). Chabas transl. a papyrus (Anast. iii. 1, § 2), in which the scribe Penbesa describes Rameses' visit; garlands were sent from *Pehir* on a river. P. is partly Egyptian, *partly* Semitic, "the house (*Pi*) of wells, the watering place in the desert." Israel, after marching from Rameses eastward to Succoth along the old canal, and thence to Etham, were ordered by God to change their direction and go southward to P. at the W. of the Bitter Lakes, close to Migdol, on its N.W. side, Migdol being on the N.W. of Baal Zephon, all three W. of the Red Sea, and opposite Ayun Musa. Now Ajrud, a fortress with a large well of good water, at the foot of an elevation that commands the plain stretching to Suez four leagues off (Num. xxxiii. 7, 8).

Pilate: PONTIUS. Connected with the Pontian clan (gens), first remarkable in the person of Pontius Telesinus, the great Samnite general. P. is probably from *pileus*, "the cap of freedom," which manumitted slaves received; P. being perhaps descended from a freedman. Sixth Roman procurator of Judæa, appointed in Tiberius' 12th year (A.D. 25 or 26). The heathen historian Tacitus (Ann. xv. 44) writes: "Christ, whilst Tiberius was emperor, was capitally executed by the procurator Pontius Pilate." The procurator was generally a Roman knight, acting under the governor of a province as collector

of the revenue, and judge in cases arising under it. But Pontius Pilate had full military and judicial authority in Judæa, as being a small province attached to the larger Syria; he was responsible to the governor of Syria. Archelaus having been deposed (A.D. 6), Sabinus, Coponius, Ambivius, Rufus, Valerius Gratus, and Pontius Pilate successively were governors (Josephus, Ant. xviii. 2, § 2). P. removed his military head quarters from Cæsarea to Jerusalem, and the soldiers brought their standards with the emperor's image on them. The Jews crowded to Cæsarea and besought him to remove them He was about to kill the petitioners after a five days' discussion, giving a signal to concealed soldiers to surround them; but their resolve to die rather than cease resisting the idolatrous innovation caused him to yield (Josephus Ant. xviii. 3, § 1, 2; B. J. ii. 9, § 2-4). So far did the Jews' scruples influence the Roman authorities that no coin is stamped with a god or emperor before Nero (De Saulcy Numism. viii., ix.); the "penny" stamped with Cæsar's image in Matt. xxii. 20 was either a coin from Rome or another province, the shekel alone was received in the temple. P. again almost drove them to rebel (1) by hanging up in his residence, Herod's palace at Jerusalem, gilt shields with names of idols inscribed, which were finally removed by Tiberius' order (Philo, ad Caium. 38, ii. 589); (2) by appropriating the Corban revenue from redemption of vows (Mark vii. 11) to building an aqueduct. (It is an extraordinary engineering work, 30 miles long; the southern source is 15 miles from Jerusalem at wady el Arrub; Ain Kueizibha is its true source; it is carried on a parapet 12 ft. high over wady Marah el Ajjal.) He checked the riot by soldiers with concealed daggers, who killed many of the insurgents and even spectators. (3) He mingled the blood of Galileans *with their sacrifices*, probably at a feast at Jerusalem, when riots often occurred, and in the temple outer court (Luke xiii. 1-4). Probably the tower of Siloam was part of the aqueduct work, hence its fall was regarded as a *judgment*; the Corban excluded the price of blood, as Matt. xxvii. 6. It is not improbable that Barabbas' riot and murder were connected with P.'s appropriation of the Corban; this explains the eagerness of the people to release him rather than Jesus; the name may mean "son of Abba," an honorary title of rabbins, whence the elders were strongly in his favour. Livy (v. 13) mentions that prisoners used to be released at a lectisternium or propitiatory feast in honour of the gods.

That Jerusalem was not the ordinary residence of P. appears from Luke xxiii. 6, "Herod himself *also* (as well as P.) was at Jerusalem at that time." Cæsarea was the regular abode of the Roman governors (Josephus, Ant. xviii. 4, § 1; xx. 4, § 4). The passover brought P. to Jerusalem, as disturbances were most to be apprehended when the people were gathered from the country for the feast.

[See JESUS CHRIST on P.'s conflict of feelings.] He had a fear of offending the Jews, who already had grounds of accusation against him, and of giving colour to a charge of lukewarmness to Cæsar's kingship, and on the other hand a conviction of Jesus' innocence (for the Jewish council, P. knew well, would never regard as criminal an attempt to free Judæa from Roman dominion), and a mysterious awe of the Holy Sufferer and His majestic mien and words, strengthened by his wife's (Claudia Procula, a proselyte of the gate: Evang. Nicod. ii.) vision and message. Her designation of Jesus, "that just man," recalls Plato's unconscious prophecy (Republic) of "the just man" who after suffering of all kinds restores righteousness. Jesus' question, "sayest thou this *of thyself*, or did others tell it thee of Me?" implies a suspicion existed in P.'s mind of the reality of His being "King of the Jews" in some mysterious sense. When the Jews said "He ought to die for making Himself Son of God" *P. was the more afraid*; Christ's testimony (John xviii. 37) and bearing, and his wife's message, rising afresh before his mind in hearing of His claim to be "*the Son of God*" His suspicion betrays itself in the question, "*whence* art Thou?" also in his anxiety, so unlike his wonted cruelty, to release Jesus; also in his refusal to alter the inscription over the cross (John xviii., xix.). [See HEROD ANTIPAS for *his* share in the proceeding.] Jesus answered not to his question, "whence art Thou?" Silence emphasized His previous testimony (xviii. 37); but to P.'s official boast of his power to release or crucify, Jesus' answer, "Thou couldest have no power at all against Me, except it were given thee *from above*," answers also "whence art Thou?" Thy power is derived thence *whence I am*.

P. had no quæstor to conduct the trial, being only a procurator; but examined Jesus himself. A minute accuracy, confirming the genuineness of the Gospel narrative; also his having his wife with him, Cæcina's proposal to enforce the law prohibiting governors to bring their wives into the provinces having been rejected (Tacitus, Ann. iii. 33, 34). P. *sending up* (*anepempsen*, Luke xxiii. 7) Jesus to Herod is the Roman law term for referring a prisoner to the jurisdiction of the judge of his country. The tesselated pavement (*lithostroton*) and the tribunal (*bema*) were essential in judging, so that Julius Cæsar carried a tribunal with him in expeditions (Josephus, Ant. xx. 9, § 1).

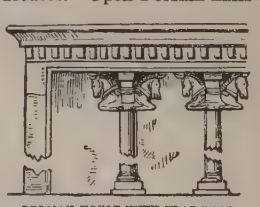
The granting of a guard for the sepulchre (Matt. xxvii. 65) is the last that Scripture records of P. Having led troops against and defeated the Samaritans, who revolted under a leader promising to show the treasures which Moses was thought to have hid in mount Gerizim, he was accused before Vitellius, chief governor of Syria, and sent to Rome to answer before Cæsar. Caligula was now on the throne, A.D. 36. Wearied with misfortunes P. killed himself (Josephus, Ant. xviii. 4, § 1, 2; Euseb. H. E., ii. 7). One tradition makes P. banished to Vienne on the Rhone, where is a pyramid 52 ft. high, called the "tomb of Pontius Pilate." Another represents him as plunging in despair into the lake at the top of mount Pilatus near Lucerne. Justin Martyr (Apol. i. 76, 84), Tertullian (Apol. 21), Eusebius (H. E. ii. 2) say that P. made an official report to Tiberius of Jesus' trial and condemnation. "Commentaries (*hupomnemata*) of P." are mentioned in a homily attributed to Chrysostom (viii. in Pasch.). The *Acta Pilati* in Gr., and two Latin epistles to the emperor, now extant, are spurious (Fabric. Apocr. i. 237, 298; iii. 111, 456).

P. is a striking instance of the danger of trifling with conscientious convictions, and not acting at once upon the principle of plain duty. Fear of man, the Jews' accusations, and the emperor's frown, and consequent loss of place and power, led him to condemn Him whom he knew to be innocent and desired to deliver. His compromises and delays were vain when once the determined Jews saw him vacillating. Fixed principle alone could have saved him from pronouncing that unrighteous sentence which brands his name for ever (Ps. lxxxii.). His sense of justice, compassion, and involuntary respect for the Holy Sufferer yielded to his selfishness, worldly policy, and cynical unbelief. P. was guilty, but less so than the highpriest who in spite of light and spiritual knowledge (John xix. 11) delivered Jesus to him.

Pildash. One of Nahor's eight sons by Milcah (Gen. xxii. 22).

Pileha. Neh. x. 24.

Pillars: *'ammud*. A chief feature in Eastern building, the flat roofs being supported by pillars. The tent fashion remained even in permanent structures. Open Persian halls have



PERSIAN HOUSE WITH FLAT ROOF.

the fronts supported by pillars and shaded by curtains fastened to the ground by pegs or to trees in the court (Esth. i. 6). The heaven is compared to a canopy supported by pillars (Ps. civ. 2, Isa. xl. 22). In Ps. lxxv. 3, "the earth . . . dissolved, I bear up the pillars of it," lit. "I have weighed," *i.e.* consolidated by exact weight, the pillars. I who at creation brought the world from chaos into beautiful order will restore it from its present disorganization. In 1 Sam. xv. 12, "Saul set him up a (not 'place' but) monument," lit. *hand*, probably a pillar (Gen. xxviii. 18, xxxv. 14). The 12 pillars ranged as boundary stones round the consecrated enclosure represented the 12 tribes, as the "altar" represented

Jehovah making covenant with them (Exod. xxiv. 4, Isa. xix. 19). In 1 Kings x. 12 *mis'ad* means "a flight of steps" with "rails" or banisters.

Matztzebah often means a *statue* or idolatrous *image* as well as pillar (Deut. vii. 5, 2 Chron. xiv. 3, Hos. iii. 4). Boaz and Jachin were the two great pillars of the temple (1 Kings vii. 21). In S. of Sol. iii. 10 the pillars support the canopy over the chariot at the four corners. Pillars with silver sockets supported the veil that enclosed the holy of holies. The *'ammud* on which king Joash stood (2 Kings xi. 14) was not a pillar but a *raised platform* at the E. gate of the inner court (comp. Ezek. xlvi. 2) for the king's use on festive occasions (2 Kings xxiii. 3), the brazen scaffold of Solomon (2 Chron. vi. 13: Keil).

Pillar is the image of solid firm uprightness, the church's support (Gal. ii. 9, 1 Tim. iii. 15). The church is "the pillar of the truth," as the continuance of the truth (historically) rests on it. The church rests on the truth *as it is in Jesus*, not the truth on the church. The truth *as it is in itself* needs no prop. The truth *as it is acknowledged in the world* needs the church as its human upholder under God. The pillar is the intermediate, the "ground" (basis) the ultimate, stay of the building (2 Tim. ii. 19). Transl. as Gr. "the firm foundation of (laid by) God (viz. *the word of truth*: ver. 15, 18, contrasted with Hymenæus' *word* eating as a canker) standeth" fast; the church being the house (ver. 20) cannot be also the foundation, which would make the house to be founded on the house! The believer shall at last be a pillar immovably firm (unlike earthquake-shaken Philadelphia) and "never more at all go out" (Gr. Rev. iii. 12), being under "the blessed necessity of goodness."

In Jud. ix. 6 Abimelech is crowned "by the oak (*elon*, not 'plain') of the pillar (or *memorial*) at Shechem," in the same spot where Joshua held the last national assembly and renewed Israel's covenant with Jehovah (xxiv. 1, 25, 26), where also probably Jacob had buried the idol trinkets of his household (Gen. xxxv. 4).

Pilled. Gen. xxx. 37, 38. PEELED: Isa. xviii. 2: stripped, plundered. Ezek. xxix. 18: Nebuchadnezzar's soldiers had their shoulders pilled, *i.e.* the skin torn off in carrying earth for the mounds at the long siege of Tyre.

Pillows. Ezek. xiii. 18-20: "women sew pillows to all armholes," rather "to all *elbows and wrists*." False prophetesses made cushions to lean on, typifying the tranquillity they foretold to their votaries. Comp. ver. 16, "which see visions of peace . . . and there is no peace." Perhaps they made their dupes rest on these pillows in fancied ecstasy after making them first *stand*, whence the expression is "of every *stature*" for *men of every age*. The male prophets "built a wall with untempered mortar" (ver. 10), the women sewed pillows; both alike promising "peace" to the impenitent.

Piltai. Neh. xii. 17.

Pine: *tidhar*, from *dahar* to revolve. Gesenius makes *the oak*, implying *duration*. The *shemen* in Neh. viii. 15 is rather *the olive* or *oil tree*, as in Isa. xli. 19.

Pinnacle. Matt. iv. 5, "*the* pinnacle of the temple," the summit of the southern portico, rising 400 cubits above the valley of Jehoshaphat (Josephus Ant. xv. 11, § 5, xx. 9, § 7). Tregelles transl. Dan. ix. 27, "upon the *wing* (*kenaph*) of abominations shall be that which causeth desolation," viz. an idol set up on a wing or pinnacle of the temple by antichrist, who covenants with the restored Jews for the last of the 70 weeks of years (John v. 43) and breaks the covenant in the midst of the week, causing the daily sacrifices to cease. The pinnacle of the temple restored may be the scene of Satan's tempting Israel by antichrist as it was of his tempting Jesus. James the Lord's brother was precipitated from the pinnacle (Euseb. H. E. ii. 23).

Pinon. Gen. xxxvi. 41. Eusebius and Jerome (Onomasticon) identify the seat of the tribe with *Punon*, an Israelite station in the wilderness, and Phœno between Petra and Zoar, the site of the Roman copper mines.

Pipe: *chalil*, "to bore." Representing *wind instruments*, as the *harp* represents *stringed* instruments. The pipe single or double, the flute; one of the simplest and oldest of musical instruments, the accompaniment of festivity (1 Kings i. 40; Luke vii. 32; Isa. v. 12), religious services (1 Sam. x. 5), and processions (Isa. xxx. 29). Also suited by its plaintive softness to mourning (Matt. ix. 23, Jer. xlviii. 36). The "shawm," of which the clarionet is an improvement, may be from *chalil* through the French *chalumeau*, German *schalmeie*.

Piram. Amorite king of Jarmuth at Joshua's invasion (Josh. x. 3). Defeated before Gibeon with the other four kings, hid in the cave of Makkedah; hanged, and buried in the cave.

Pirathon. In Ephraim "in the mount of the Amalekite" (who had an early settlement in the highlands) (Jud. xii. 15). The burial place of the judge Abdon, on a height six miles W. of Shechem (*Nablûs*), now *Fer'ata*; or *Fer'aun* (Pal. Expl. Qy. Stat.). Discovered by *Hap-Parchi*, an old traveller (Asher's Benj. of Tud. ii. 426). David's eleventh captain for the eleventh month was of P., Benaiah of Ephraim (1 Chron. xxvii. 14).

Pisgah. A ridge of the Abarim mountains W. from Heshbon. Nebo was a town on, or near, that ridge, lying on its western slope (Num. xxi. 20, xxxii. 3, 38; Deut. xxxii. 49, xxxiv. 1). From P. Israel gained their first view of the Dead Sea and Jordan valley; hence Moses too viewed the land of promise. The correct designation for the mount is not "Nebo" (which has become usual for convenience' sake) but "the mountain adjoining Nebo." In Scripture Nebo denotes only the *town* (Isa. xv. 2; Jer. xlviii. 1, 22). The uniform peakless nature of P. caused its parts to be distinguished only by the names of the adjacent villages. It always has the article "THE P." E. of Jordan, near "the field of Moab, opposite Jericho." The field of Zophim was on it [see ASHDOTH-PISGAH]: Deut. iii. 17.

P. is derived from *pasag* "to divide," a detached range of Abarim. Tristram from a point about 4500 ft. high, three miles S.W. of Heshbon and one and a half W. of Maîn, saw to the N. and E. the Gilead hills, and the vast Belka ocean of corn and grass; to the S., Hor and Seir of Arabia; to the W., the Dead Sea and Jordan valley and the familiar objects near Jerusalem; and over Jordan, Gerizim's round top, and farther the Esdraelon plain and the shoulder of Carmel; to the N. rose Tabor's outline, Gilboa and little Hermon (*jebel Dûhy*); in front rose Ajlun's dark forests, ending in mount Gilead, behind Es Salt (Ramoth Gilead). The name P. survives only on the N.W. end of the Dead Sea, in the *Ras el Feshkah* (Heb. *Rosh hap Pisgah*, "top of P."). *Jebel Sîâgah* (meaning *fragment*) probably answers to P. It is "over against Jericho," and the view corresponds. It is a *fragment* cut off by declivities on all sides, and separated from Nebo by the wady Haisa.

Pisidia. In Asia Minor, bounded on the N. by Phrygia, on the W. by Phrygia and Lycia, S. by Pamphylia, E. by Lycaonia and Cilicia. It stretched along the Taurus range. Paul passed through P. twice on his first missionary tour; in going from Perga to Iconium, and in returning (Acts xiii. 13, 14, 51, xiv. 21, 24, 25; 2 Tim. iii. 11). The wild and rugged nature of the country makes it likely that it was the scene of Paul's "perils of robbers" and "rivers" (2 Cor. xi. 26). Antioch of P. was the scene of Paul's striking sermon, Acts xiii. 16-41.

Pison. One of the four heads of Eden's river (Gen. ii. 11), compassing Havilah. [See EDEN.]

Pispah. 1 Chron. vii. 38.

Pit. (1) *Sheol*, hades [see HELL]; the covered, unseen world. (2) *Shachath*, sunk and lightly covered to entrap animals (Ps. ix. 16, xxxv. 7); typifying *hopeless doom* (Job xxxiii. 18, 24, 28, 30). (3) *Bor*, a pit or cistern once full of water, now empty, with miry clay beneath (Ps. xl. 2, Zech. ix. 11); used as dungeon wherein the captive has no water or food; so Jeremiah (Jer. xxxviii. 6, 9), Isa. li. 14; hence symbolising the *dishonoured* grave of the once *haughty* transgressor, with the idea of condign punishment in the unseen world, shadowed forth by the ignominious state of the body (Ezek. xxxi. 14, 16, xxxii. 18, 24). [See ABYSS on "the bottomless pit": Rev. ix. 1, 2, xx. 1, 2.]

Pitch: *zepheth* (from a root "to flow") in its liquid state; *chemar* (from a root "to bubble up") solid; *copher*, as used in *covering* (from a root "to cover") woodwork, to make it watertight (Gen. vi. 14); asphalte, bitumen. The town Is (*Hit*), eight days' journey from Babylon, supplied from springs the bitumen which was used as mortar in building that city (Gen. xi. 3; Herodot. i. 179). Athenæus (ii. 5) mentions a lake near Babylon abounding in bitumen, which floated on the water. Bitumen pits are still found at Hit on the western bank of Euphrates; so tenacious is it "that it is almost impossible to detach one

brick from another" (Layard, Nin. and Bab.). Asphalte is opaque, and inflammable, bubbling up liquid from subterranean fountains and hardening by exposure. Pitch or bitumen made the papyrus ark of Moses watertight (Exod. ii. 3). The Dead Sea was called *Lacus Asphaltites* from the asphalte springs at its southern end, the vale of Siddim (Gen. xiv. 3, 10). The Salt Sea after Sodom's destruction spread over this vale. At the shallow southern end of the sea are the chief deposits of salt and bitumen. The asphalte crust on the bed of the lake is cast out by earthquakes and other causes (Josephus B. J. iv. 8, §4; Tac. Hist. v. 6). The inflammable pitch (Isa. xxxiv. 9) on all the plain, ignited by the lightning, caused "the smoke of the country to go up as the smoke of a furnace" (Gen. xix. 28). *Copher* means also a "ransom" or "atonement" (Job xxxiii. 24 marg.). As the pitch covered the ark from the overwhelming waters, so the atonement covers the believer in Jesus from the blood of God's wrath. *Kippurim*, "atonement" (Exod. xxix. 36, Lev. xxiii. 27), and *kapporeth*, "mercy seat," the *covering* of the ark and the law inside it (Rom. iii. 25, x. 4), are akin.

Pitcher. Women's water jars with

WOMAN AND PITCHER.

one or two handles, carried on the shoulder (Gen. xxiv. 15–20).

Pithom. An Egyptian store city built by Israelites for their oppressor (Exod. i. 11). Identified by Brugsch with the fort of Djar, *Pachtum*. It existed early in the 18th dynasty, before Thothmes III. (the Pharaoh who perished in the Red Sea), and was probably erected by his grandfather Aahmes I. The fort subsequently was called Heroopolis. The Egyptian name is Pe Tum, "the house (temple) of Tum," the sun god of Heliopolis. Chabas transl. an Egyptian record, mentioning a "reservoir (*berekoavota*, a slightly modified *Heb.* word; confirming the Scripture that ascribes the building to *Hebrews*) at P. on the frontier of the desert." P. was on the canal dug or enlarged long before under Osirtasin of the 12th dynasty. Rameses II. subsequently fortified and enlarged it and Raamses. Lepsius says the son of Aahmes I. was RHMSS. The Rameses, two centuries subsequently, have a final "u," *Ramessu*. Brugsch thinks the Israelites started from Raamses, which he thinks to be Zoan or Tanis, and journeying towards the N.E. reached the W. of lake Sirbonit, separated from the Mediterranean by a narrow neck of land. From mount Kasios here they turned S. through the Bitter Lakes to the N. of the gulf of Suez; then to the Sinai peninsula. In the inscriptions Heracleopolis Parva near Migdol is named Piton "in the district of Succoth" (a Heb. word meaning *tents*). The place is also called Pi-Ramses "the city of Ramses." (Jewish Intelligencer, Jan. 1877.)

Pithon. 1 Chron. viii. 35, ix. 41.

Plague: *deber*, "destruction." Any sudden, severe, and dangerous disease. *Maveth*, "death," *i.e.* deadly disease; so "the black death" of the middle ages. *Nega'*, "a stroke" from God, as leprosy (Lev. xiii.). *Magyeephah*, *queteb*, "pestilence" (Ps. xci. 6), "that walketh in darkness," *i.e.* mysterious, sudden, severe, especially in the night, in the absence of the light and heat of the sun. *Rosheph*, "flame," *i.e.* burning fever; comp. Hab. iii. 5 marg.

[See EGYPT and EXODUS on the *ten plagues*.] A close connection exists between the ordinary physical visitations of Egypt and those whereby Pharaoh was constrained to let Israel go. It attests the sacred author's accurate acquaintance with the phenomena of the land which was the scene of his history. "The supernatural presents in Scripture generally no violent opposition to the natural, but rather unites in a friendly alliance with it" (Hengstenberg). A special reason why in this case the natural background of the miracles should appear was in order to show that Jehovah was God of Egypt as much as of Israel, and rules "in the midst of the earth" (Exod. viii. 22). By exhibiting Jehovah through Moses at will bringing on with unusual intensity, and withdrawing in answer to intercession at once and completely, the well known Egyptian periodical scourges which their superstition attributed to false gods, Jehovah was proved more effectually to be supreme than He could have been by inflicting some new and strange visitation. The plagues were upon Egypt's idols, the Nile water, the air, the frog, the cow, the beetle, etc., as Jehovah saith (Exod. xii. 12), "against all the gods of Egypt will I execute judgment" (xviii. 11, xv. 11; Num. xxxiii. 4).

Ten is significant of *completeness*, the full flood of God's wrath upon the God-opposed world power. The magicians initiate no plague; in producing the same plague by their enchantments (which seem real, as demoniacal powers have exerted themselves in each crisis of the kingdom of God) as Moses by God's word, they only increase the visitation upon themselves. The plagues as they progress prove: (1) Jehovah's infinite power over Egypt's deified powers of nature. The first stroke affects the very source of the nation's life, the Nile; then the soil (the dust producing the plague); then the irrigating canals breeding *flies*. (2) The difference marked between Israel and Egypt; the *cattle*, the *crops*, the *furnaces* (wherein Israel was worn with bondage) represent all the industrial resources of the nation. The stroke on the firstborn was the crowning one, *altogether* supernatural, whereas the others were intensifications of existing scourges. The firstborn, usually selected for worship, is now the object of the stroke. The difference marked all along from the third plague was most marked in that on the firstborn (Exod. xi. 7). The plague was national, the firstborn representing Egypt: Isa. xliii. 3, "I gave Egypt for thy ransom."

Plains: *abel=meadow*; comp. ABEL-MEHOLAH. *Biqu'ah*, the great plain Cœle (*hollow*) Syria between Lebanon and Antilebanon; Bikath Aven, Amos i. 5; "the valley (*Biqua'ath*) of Lebanon" (Josh. xi. 17, xii. 7), Biqua'ath Mizpeh (xi. 8); still called *el Bekaa*, 60 miles long, five broad. Also 2 Chron. xxxv. 22, Gen. xi. 2, Neh. vi. 2, Dan. iii. 1. *Hac Ciccar*, the region round about the Jordan valley (Gen. xiii. 10; xix. 17, 25–29). *Ham Mishor* (Deut. iii. 10, iv. 43), the smooth (from *yashar*, straight) downs of Moab stretching from Jordan E. of Jericho into the Arabian desert, contrasting with the rugged country W. of Jordan and with the higher lands of Bashan and Argob. The *Belka* pasture, regular in its undulations, good in its turf (2 Chron. xxvi. 10). *Ha'Arabah*, the Jordan valley and its continuation S. of the Dead Sea. *Ha shepheelah*, the undulating, rolling, low hills between the mountainous part of Judah and the coast plain of the Mediterranean (Deut. i. 7, "the vale"; 2 Chron. xxviii. 18, "the low country"); *Seville* in Spain is derived from it. *Elon* ought to be transl. "oak" or "oaks" (Gen. xii. 6, xiii. 18; Jud. iv. 11, ix. 6, 37; 1 Sam. x. 3). *Emek* the valley of Jezreel (Esdraelon), the eastern part, Megiddo the western part, of the one plain.

Plaster: *gir*, *sir*. Lev. xiv. 42, 48; Deut. xxvii. 2, 4; Josh. viii. 32. The inscription at Ebal was cut whilst the plaster was still moist. In Dan. v. 5 the accuracy of Scripture appears; the Nineveh walls were panelled with alabaster slabs, but no alabaster being procurable at *Babylon* enamel or stucco ("plaster") for receiving ornamental designs covers the bricks; on it Belshazzar's doom was written.

Pleiades: *kimah*. Amos v. 8, Job ix. 9, xxxviii. 31; lit. "the heap (Arabic *knot*) of stars." "Canst thou *bind* (is it *thou* that bindest) the sweet influences (the Pleiades rise in *joyous spring*, *ma'adanoth*; but Gesenius, transposing, *ma'anadoth*, transl. 'bands') of Pleiades?" Madler of Dorpat discovered that the whole solar system is moving forward round Alcyone, the brightest star in Pleiades. The Pleiades are "bound" together with such amazing attractive energy that they draw our whole planetary system and sun round them at the rate of 422,000 miles a day in the orbit which will take thousands of years before completion.

Pochereth, children of. Ezra ii. 57; Neh. vii. 59.

Poetry. The peculiarity of the Hebrew poetical age is that it was always historical and true, never mythical, as the early age of national lays in all other nations, as Hindostan, Greece, and Rome. The oldest portions of O. T. history, viz. the

pentateuch, have the least of the poetical and imaginative element. Elijah, the father of the prophets, was no poet; nor were the prophets poets strictly, except in so far as in their teachings they were lifted up to the poetic modes of thought and expression. The schools of the prophets diffused a religious spirit, lyric instruments were used to accompany their prophesyings; but David it was (Amos vi. 5) who moulded lyric effusions of devotion into a permanent and more perfect style. Poetry in other countries was the earliest form of composition, being most easily retained in the memory; and compositions in the early ages were diffused more by oral recitation than by reading, books being scarce and in many places unknown. But the earliest Hebrew Scriptures (the pentateuch) have less of the poetic element than the later; so entirely has the Divine Author guarded against the mythical admixture which is found in early heathen lays.

Hebrew versification. Oriental poetry embalmed its sentiments in terse, proverbial sentences, called *mashal*. I. Acrosticism or alphabetical arrangement was adopted in combining sentiments, the mutual connection of which was loose (Lam. i.). No traces of it exist before David, who doubtless originated it (Ps. xxv., xxxiv., xxxvii., cxlv.). In later alphabetical psalms there is more regularity than in David's, and less simplicity; as Ps. cxi., cxii., have every half verse marked by a letter, and Ps. cxix. has a letter appropriated to every eight verses. II. The same verse in some cases was repeated at regular intervals (Ps. xlii., cvii.). III. Parallelism is the characteristic form of Hebrew poetry. Its peculiar excellence is that, whereas poetry of other nations suffers much by translation, (for the versification depends on the recurrence of certain sounds at regular intervals,) Hebrew poetry suffers but little, for its principle is the parallel correspondence of thoughts, not sounds, *thought-rhythm* Ewald designates it; a remarkable proof that from the first the Spirit designed Holy Scripture for nations of every tongue. Rabbi Azariah anticipated Bishop Lowth in the theory of parallelism. Parallelism affords a clue to *the meaning* of many passages, the sense of a word being explained by the corresponding word in the parallel clause. The Masoretic punctuation marks the metrical arrangement by distinctive accents; the *thought* in the inspired volume is more prominent than the *form*.

The earliest instance of parallelism is in Enoch's prophecy (Jude 14) and LAMECH'S [see] parody of it (Gen. iv. 23, 24). The kinds distinguished are: (1) the *synonymous* parallelism, in which the second repeats the first with or without increase of force (Ps. xxii. 27, Isa. xv. 1), sometimes with *double* parallelism (i. 15); (2) the *antithetic*, in which the idea of the second clause is the converse of that in the first (Prov. x. 1); (3) the *synthetic* or *compound*, where there is a correspondence between different sentences, noun answering to noun, verb to verb, member to member, the sentiment in each being enforced by accessory ideas (Isa. lv. 6, 7). Also *alternate* (li. 19), "desolation and destruction, and the famine and the sword," desolation by famine and destruction by the sword. *Introverted*, where the fourth answers to the first and the third to the second (Matt. vii. 6).

Epic poetry, as having its proper sphere in a mythical, heroic age, is not found in the Hebrew Scriptures. Nor is the drama; though dramatic elements occur in Job, the Song of Solomon, and some psalms, as Ps. xxxii. where occur transitions, without introduction, from speaking *of* God to speaking *to* God; cxxxii. 8–10, 14, where the psalmist's prayer and God's answer beautifully correspond.

The whole period before David furnished no psalm to the psalter, except the 90th, by Moses, and possibly the 91st. The book of the wars of the Lord (Num. xxi. 14, 17, 27) and the book of Jasher (the upright) or the worthies of Israel (Jeshurun: Deut. xxxii. 15, comp. 2 Sam. i. 18, 1 Sam. xviii. 7) were secular. David's spiritual songs gained such a hold of the nation that worldly songs thenceforth held a low place (Isa. v. 12, Amos vi. 5). Israel's song at the Red Sea (Exod. xv.), the priests' benediction (Num v. 22–26), Moses' chant at the moving and resting of the ark (x. 35, 36), Deborah's song (Jud. v.), and Hannah's song (1 Sam. ii.) laid the foundation for the full outburst of psalmody in David's days; and are in part appropriated in some of the psalms. The national religious awakening under Samuel, with which are connected the schools of the prophets (1 Sam. x. 5–11, xix. 19–24) having a lyrical character, immediately prepared the way. David, combining creative poetical genius with a special gift of the Spirit, produced the psalms which form the chief part of the psalter, and on which the subsequent writers of psalms mainly lean. Persecution in part fitted him for his work; as was well said, "where would have been David's psalms if he had not been persecuted?"

Sacred singers. When David became king he gave psalmody a leading place in the public liturgy. A sacred choir was formed, himself at its head; then followed the three chief musicians, Asaph, Heman, and Jeduthun; then Asaph's four sons, Jeduthun's six, and Heman's 14. Each of these sons had 12 singers under him, 288 in all. Besides, there were 4000 Levite singers (1 Chron. xxv.); Asaph with his company was with the ark on Zion; Heman and Jeduthun with the tabernacle at Gibeon (1 Chron. xvi. 37–42).

Musical instruments. Stringed instruments predominated in the sacred music, psalteries and harps; cymbals were only for occasions of special joy (Ps. cl. 5). Trumpets with loud hoarse note accompanied the bringing in of the ark (1 Chron. xv. 24); also at the temple's consecration (2 Chron. v. 12); also at the restoration of temple worship under Hezekiah (2 Chron. xxix. 26, 27); also at the founding of the second temple (Ezra iii. 10). David invented, or improved, some of the instruments (1 Chron. xxiii. 5; 2 Chron. vii. 6; Neh. xii. 36).

The poetical books are Job, Psalms, Proverbs, and the Song of Solomon. Simplicity and freshness are combined with sublimity. "The Spirit of the Lord spake by" the Hebrew poet, "and His word was upon his tongue" (2 Sam. xxiii. 2). Even the music was put in charge of spiritually gifted men, and Heman was "the king's seer in the words of God" (1 Chron. xxv. 1, 5). The sacred poet represents the personal experiences of the children of God and of the whole church. Scripture poetry supplies a want not provided for by the law, *inspired* and sanctioned *devotional forms to express in public worship and in private the feelings of pious Israelites.* The Psalms draw forth from beneath the legal types their hidden essence and spirit, adapting them to the various spiritual exigencies of individual and congregational life. Nature's testimony to the unseen, God's glory and goodness, is also embodied in the inspired poetry of the Psalms. The psalter is the Israelite's book of devotion, enabling him to enter into the spirit of the services of the sanctuary, and so to feel his need of Messiah, whose coming the Psalms announce. Christ in His inner life as the God-man, and in His past, present, and future relations to the church and the world, is the ultimate theme throughout. It furnishes to *us* also *divinely sanctioned language* to express prayer and thanksgiving to God, and communion with our fellow saints.

Besides parallelism, poetic expressions distinguish Hebrew poetry from prose. David's lament over Jonathan is a beautiful specimen of another feature of Hebrew poetry, *the strophe*; three strophes being marked by the thrice recurrence of the dirge, sung by the chorus; the first dirge sung by the whole body of singers representing Israel; the second by a chorus of damsels; the third by a chorus of youths (2 Sam. i. 17, 27).

The predominant style of lyrical poetry is apparently derived from an earlier terse and sententious kind, resembling that of Proverbs. The Eastern mind embodies thought in pithy maxims; hence *mashal*, "proverb," is used for *poetry in general*. Solomon probably embodied in Proverbs pre-existing popular wise sayings, under the Spirit's guidance. Finally, Hebrew poetry is essentially national, yet catholic and speaking to the heart and spiritual sensibilities of universal man. The Hebrew poet sought not self or fame, as the heathen poets, but was inspired by God's Spirit to meet the want which his own and his nation's aspirations after God created. The selection for the psalter was made not with reference to the beauty of the pieces, but to their adaptation for public worship. Hence several odes of the highest order are not included: Moses' songs (Exod. xv., xxx.), Deborah's (Jud. v.), Hannah's (1 Sam. ii.), Heze-

kiah's (Isa. xxxviii. 9–20), Habakkuk's (Hab. iii.), and even David's dirge over Saul and Jonathan.

Poison: *chemah*, from a root "to be hot" (Deut. xxxii. 24, 33). Ps. lviii. 4, cxl. 3, "of serpents." In Job vi. 4 allusion is made to *poisoned arrows*, symbolising the *burning pains* which penetrated into Job's inmost parts ("spirit" as contrasted with *surface flesh wounds* of his body). Pliny (xi. 115) mentions that the Scythians poisoned their arrows with viper's venom mixed with human blood; a scratch of such arrows proved fatal. Also Arab pirates on the Red Sea used poisoned arrows (*toxicon* or *toxicum*, from *toxon* a bow, became the term for poison, so common was the usage). The Jews never adopted the barbarous custom. *Rosh*: Deut. xxxii. 32, xxix. 18; Ps. lxix. 21; Lam. iii. 19; Amos vi. 12. GALL [see]: Jer. viii. 14 marg.

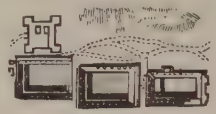
Pomegranate: *rimmon*. The tree and the fruit. In Egypt (Num. xx. 5), and in Palestine (xiii. 23, Deut. viii. 8). Rimmon, Gath-rimmon, and En-rimmon, were called from the pomegranate. The cheeks (A.V. "temples," *i.e.* the upper part of the cheek near the temples) of the bride are "like a piece of pomegranate within her locks" (S. of Sol. iv. 3).

When cut it displays seeds in rows, pellucid, like crystal, tinged with red. The church's blush of modesty is not on the surface but within, which Christ sees into (ver. 13). Her "plants are an orchard of pomegranates with pleasant fruits," not merely flowers (John xv. 8); S. of Sol. viii. 2, "spiced wine of the juice of my pomegranate." The cup of *betrothal* He gave her at the last supper, the *marriage* cup shall be at His return (Matt. xxvi. 29, Rev. xix. 7–9). "Spices" are only introduced in the Song of Solomon when he is present, not in his absence. The pomegranate was carved on the tops of the pillars in Solomon's temple (1 Kings vii. 18, 20), and on the hem of the robe of the ephod (Exod. xxviii. 33, 34). The fruit is surmounted with a crown-shaped (comp. spiritually 2 Tim. iv. 8, 1 Pet. v. 4, Jas. i. 12) calyx. The name is from *pomum granatum*, "grained apple," called "Punic" by the Romans as they received it from Carthage. The rind abounds in tannin, which the Moors used in preparing "morocco" leather; the Cordovaners of Spain learned the art from the Moors; hence our word "cordwainers." The order is the Myrtaceæ; the foliage dark green, flowers crimson; the fruit (like an orange) ripens in October.

Pommels. 2 Chron. iv. 12, 13. The ball-like tops of the temple pillars; convex projections of the capitals. "Bowls" in 1 Kings vii. 41. "Circumvolutions," the lower part of the capital, on which "lattice work" was set about, as the pomegranates were on the chains or woven work (Keil).

Pontus. N. of Asia Minor, stretching along the Euxine *sea* (*Pontus*, whence its name). Acts ii. 9, 10; xviii. 2; 1 Pet. i. 1: which passages show many Jews resided there. Pompey defeated its great king Mithridates, and so gained the W. of P. for Rome, whilst the E. continued under native chieftains. Under Nero all P. became a Roman province. Berenice, great granddaughter of Herod the Great, married Polemo II., the last petty monarch. Paul saw her afterwards with her brother Agrippa II. at Cæsarea.

Pool: *berakah*. Reservoir for water, whether supplied by springs or rain (Isa. xlii. 15). The drying up of the pools involved drought and national distress. The three pools of Solomon near Bethlehem are famous, and still supply Jerusalem with water by an aqueduct (Eccles. ii. 6). Partly hewn in the rock, partly built with masonry; all lined with cement; formed on successive levels with conduits from the upper to the lower; with flights of steps from the top to



POOLS OF SOLOMON.

the bottom of each: in the sides of Etham valley, with a dam across its opening, which forms the eastern side of the lowest pool. The upper pool is 380 ft. long, 236 broad at the E., 229 at the W., 25 deep, 160 above the middle pool. This middle pool is 423 long, 250 broad at the E., 160 at the W., 39 deep, 248 above the lower pool. The lower pool is 582 long, 207 broad at the E., 148 at the W., 50 deep. A spring above is the main source (Robinson, Res. i. 348, 474).

Poor. The considerate provisions of the law for the poor (based on principles already recognised by the patriarchs: Job xx. 19, xxiv. 3, 4, 9, 10; especially xxix. 11–16, xxxi. 17) were: (1) The right of gleaning; the corners of the field were not to be reaped, nor all the grapes to be gathered, nor the olive trees to be beaten a second time; the stranger, fatherless, and widow might gather the leavings; the forgotten sheaf was to be left for them (Lev. xix. 9, 10; Deut. xxiv. 19, 21; Ruth ii. 2). (2) They were to have their share of the produce in sabbatical years (Exod. xxiii. 11, Lev. xxv. 6). (3) They recovered their land, but not town houses, in the jubilee year (Lev. xxv. 25–30). (4) Usury, *i.e.* interest on loans to an Israelite, was forbidden; the pledged raiment was to be returned before sundown (Exod. xxii. 25–27, Deut. xxiv. 10–13); generous lending, even at the approach of jubilee release, is enjoined: (xv. 7–11) "thou shalt open thy hand wide to THY poor"; God designs that we should appropriate them as *our own*, whereas men say "*the* poor." (5) Lasting bondservice was forbidden, and manumission, with a liberal present, enjoined in the sabbatical and jubilee years (Deut. xv. 12–15; Lev. xxv. 39–42, 47–54); the children were not enslaved; an Israelite might redeem an Israelite who was in bondage to a rich foreign settler. (6) Portions from the tithes belonged to the poor after the Levites (Deut. xiv. 28, 29; xxvi. 12, 13). (7) The poor shared in the feasts at the festivals of weeks and tabernacles (Deut. xvi. 11, 14; Neh. viii. 10). (8) Wages must be paid at the day's end (Lev. xix. 13); yet partiality in judgment must not be shown to the poor (Exod. xxiii. 3, Lev. xix. 15).

In the N. T. Christ lays down the same love to the poor (Luke iii. 11, xiv. 13; Acts vi. 1; Gal. ii. 10; Jas. ii. 15; Rom. xv. 26), the motive being "Christ, who was rich, for our sake became poor that we through His poverty might be rich" (2 Cor. viii. 9). Begging was common in N. T. times, not under O. T. (Luke xvi. 20, 21, xviii. 35; Mark x. 46; John ix. 8; Acts iii. 2.) Mendicancy in the case of the able bodied is discouraged, and honest labour for one's living is encouraged by precept and example (1 Thess. iv. 11, Eph. iv. 28, 2 Thess. iii. 7–12).

The prophets especially vindicate the claims of the poor: comp. Ezek. xviii. 12, 16, 17, xxii. 29; Jer. xxii. 13, 16, v. 28; Isa. x. 2; Amos ii. 7, "pant after the dust of the earth on the head of the poor," *i.e.*, thirst after prostrating the poor by oppression, so as to lay their heads in the dust; or less simply (Pusey) "grudge to the poor debtor the dust which as a mourner he strewed on his head" (2 Sam. i. 2, Job ii. 12). In Deut. xv. 4 the creditor must not exact a debt in the year of release, "save when there shall be no poor among you," but as ver. 11 says "the poor shall never cease out of the land," transl. "no poor *with* thee," *i.e.* release the debt for the year except when *no poor person is concerned*, which may happen, "for the Lord shall greatly bless thee": you may call in a loan on the year of release, *when the borrower is not poor*. Others regard the promise, ver. 11; conditional, Israel's disobedience frustrating its fulfilment. Less costly sacrifices might be substituted by the poor (Lev. v. 7, 11).

Poplar: *libneh*, from *laban* "to be white," viz. in wood and the under side of the leaves (Gen. xxx. 37, Hos. iv. 13). Others, from LXX. and the Arabic *lubnah*, make the *libnah* the *storax* or *styrax*, *Styrax officinale*, a small tree with scented white blossoms and fragrant gum.

Poratha, or PORUDATHA. Esth. ix. 8.

Porch: *ulam*. 1 Chron. xxviii. 11, of Solomon's temple, a vestibule open in front and on the sides. The porch (*pulôn* or *proaulion*), Matt. xxvi. 71, is the passage beneath the housefront from the street to the *aule* or court inside, open to the sky. This passage or porch was closed next the street by a large folding gate with a small wicket for single persons, kept by a porter (John xviii. 16, 17). The "porches" (John v. 2) were arches or porticoes opening upon and sur-

rounding the reservoir. Solomon's porch (x. 23) was on the E. side of the temple (Josephus, Ant. xx. 9, § 7).

Porter: *shoeer*: *thuroros*. A gate-keeper (1 Chron. ix. 21), John x. 3 symbolically the Holy Spirit who opens gospel doors (Acts xiv. 27, 1 Cor. xvi. 9, 2 Cor. ii. 12, Col. iv. 3) and shuts them (Acts xvi. 6, 7): "by one Spirit we have access through Christ unto the Father" (Eph. ii. 18). He opens the door of men's hearts (Rev. iii. 20, comp. Acts xvi. 14).

Post: *ratz*, "a runner" (Esth. iii. 13, 15, viii. 14). Couriers from the earliest times (Job ix. 25) carried messages, especially royal despatches. "My days are (not as the slow caravan, but) swifter than a post." (2 Chron. xxx. 6, 10; Jer. li. 31.) Relays of messengers were kept regularly organized for the service (*post* is from *positus*, placed at fixed intervals). The Persians and Romans impressed men and horses for the service of government despatches; letters of private persons were conveyed by private hands. Louis XI. of France first (A.D. 1464) established an approximation to our modern post.

Potiphar. From Egyptian Pa-ti, "the given" or *devoted to Par* or *Phar*, "the (royal) house" or palace. "An officer (chamberlain) of Pharaoh, chief of the executioners," *i.e.* "captain of the body guard" (A.V.), who executed the king's sentences (Gen. xxxvii. 36, xxxix. 1; 2 Kings xxv. 8; Jer. xxxix. 9, lii. 12). The prison in which he confined JOSEPH [see] was an apartment arched, vaulted, and rounded (*ha-sohar*) for strength (called a "dungeon," Gen. xl. 15), in the house of the chief of the executioners (xl. 3). Joseph's feet at first "they afflicted with fetters, the iron entered into his soul" (Ps. cv. 17, 18); but Jehovah gave him favour in the sight of "the keeper of the prison," probably distinct from P. There seems little ground for thinking that P. was succeeded by another "chief of the executioners," "the keeper of the prison" was entrusted by P. with Joseph. P. scarcely believed his lustful wife's story, or he would have killed Joseph at once; but instead he put him in severe imprisonment at first, then with P.'s connivance the prison keeper put the same confidence in Joseph as P. himself had put in him when he was free. Egyptian monuments, in harmony with Scripture, represent rich men's stewards, as Joseph, carefully registering all the produce of the garden and field, and storing it up. [See JOSEPH.]

Potipherah. "Devoted to Ra" the sun god, the priest of On or Heliopolis, the grand seat of sun worship. His daughter Pharaoh gave in marriage to Joseph. The Egyptians and Hebrews were not then so exclusive as afterwards; Joseph was now naturalized with an Egyptian name, as viceroy. Asenath probably adopted Joseph's faith (Gen. xli. 45, 50, xliii. 32, xlvi. 20).

Potsherd: *heres*. "Sherd," anything *severed*. A piece of earthenware broken. Prov. xxvi. 23, "burning lips (lips professing burning love) and a wicked heart are like a potsherd (a fragment of common earthenware) silvered over with dross"; implying roughness, dryness, and brittleness. Ps. xxii. 15, "my strength is dried up like a potsherd" or earthen vessel exposed to heat; the drying up of the vital juices caused Christ's excessive thirst (John xix. 28). In Job ii. 8 not a potsherd but an instrument for scratching is meant. Isa. xlv. 9, *i.e.* whatever good one might promise himself from striving with his fellow creature of earth, to strive with one's Maker is suicidal madness (xxvii. 4).

Pottage: *nazid*, from *zid* "to boil." A dish of boiled food, of common

SEETHING POTTAGE.

materials, as lentiles (Gen. xxv. 29, 2 Kings iv. 38).

Potter's field. Matt. xxvii. 7. [See ACELDAMA, and below, POTTERY.]

Pottery. Early known in Egypt. Israel in bondservice there wrought at it (Ps. lxxxi. 6, so the Heb. in 1 Sam. ii. 14); but transl. for "pots" *the burden baskets* for carrying clay, bricks, etc., such as are depicted in the sepulchral vaults at Thebes (Exod. v. 6–12, 2 Chron. xvi. 6). The potter trod the clay into a paste (Isa. xli. 25), then put it on a wheel, by which he sat and shaped it. The wheel or horizontal lathe was a wooden disc, placed on another larger one, and turned by hand or worked by a treadle (Jer. xviii. 3); on the

POTTERS.

upper he moulded the clay into shape (Isa. xlv. 9); the vessel was then smoothed, glazed, and burnt. Tiles with painting and writing on them were common (Ezek. iv. 1). There was a royal establishment of potters at Jerusalem under the sons of Shelah (1 Chron. iv. 23), carrying on the trade for the king's revenue. The pottery found in Palestine is divisible into Phœnician, Græco-Phœnician, Roman, Christian, and Arabic; on handles of jars occur inscriptions: "to king Zepha," "king Shat" and Melek (Pal. Expl., Our Work in Pal.). Emblem of man's brittle frailty, and of God's potter-like power to shape our ends as He pleases (Ps. ii. 9; Isa. xxix. 16, xxx. 14; Jer. xix. 11; Lam. iv. 2).

As Isa. xl. 3 and Mal. iii. 1 are thrown together in Mark i. 2, 3; also Isa. lxii. 11 and Zech. ix. 9 in Matt. xxi. 4, 5; and Isa. viii. 14, xxviii. 16 in Rom. ix. 33; so Jer. xviii. 3–6, xix., and Zech. xi. 12, 13, in Matt. xxvii. 9. Matthew presumes his reader's full knowledge of Scripture, and merges the two human sacred writers, Jeremiah and Zechariah, in the one voice of the Holy Spirit speaking by them. In Matthew and Zechariah alike, the Lord's representative, Israel's Shepherd, has a paltry price set upon Him by the people; the transaction is done deliberately by men connected with the house of Jehovah; the money is given to the potter, marking the perpetrators' baseness, guilt, and doom, and the hand of the Lord overrules it all, the Jewish rulers whilst following their own aims unconsciously fulfilling Jehovah's "appointment."

Pound. [See WEIGHTS.] A Greek pound; a money of account; 60 in the talent; the weight depended on that of the talent. The Attic talent then was usual in Palestine.

Prætorium. [See PALACE, JUDGMENT HALL.]

Prayer. (1) *Techinnah*, from *chanan* "to be gracious"; hithpael "to entreat grace"; Gr. *deesis*. (2) *Tephillah*, from hithp. of *palal*, "to seek judgment"; Gr. *proseuche*. "Prayer," *proseuche*, for obtaining blessings, implying *devotion*; "supplication," *deesis*, for averting evil. "Prayer" the general term; "supplication" with imploring earnestness (implying the suppliant's sense of *need*); *enteuxis*, intercession for others, *coming near to God, seeking an audience* in person, generally in another's behalf. Thanksgiving should always go with prayer (1 Tim. ii. 1, Eph. vi. 18, Phil. iv. 6). An instinct of every nation, even heathen (Isa. xvi. 12, xliv. 17, xlv. 20; 1 Kings xviii. 26). In Seth's days, when Enos (*frailty*) was born to him, "men began to call upon the name of Jehovah." The name Enos embodies the Sethites' sense of human *frailty* urging them to prayer, in contrast to the Cainites' self sufficient "pride of countenance" which keeps sinners from seeking God (Ps. x. 4). Whilst the Cainites by building a city and inventing arts were founding the kingdom of this world, the Sethites by united calling upon Jehovah constituted the first church, and laid the foundation of the kingdom of God. The name of God is His whole *self manifestation in relation to man*. On this revealed Divine character of grace and power believers fasten their prayers (Ps. cxix. 49, Prov. xviii. 10).

The sceptic's objections to prayer are: (1) *The immutability of nature's general laws*. But nature is only another name for the will of God; that will provides for answers to prayer in harmony with the general scheme of His government of the world. There are higher laws than those observed in the material world; the latter are subordinate to the former. (2) *God's predestinating power, wisdom, and love make prayer useless and needless*. But man is made a free moral agent; and God who predestines the blessing predestines prayer as the means to that end (Matt. xxiv. 20). Prayer produces and strengthens in the mind conscious dependence on God, faith, and love, the state for receiving and appreciating God's blessing ordained in answer to prayer. Moreover prayer does not supersede work; praying and working are complementary of each

other (Neh. iv. 9). Our weakness drives us to cast ourselves on *God's fatherly love, providence, and power.* Our "Father knoweth what things we have need of before we ask Him"; "we know not what things we should pray for as we ought" (Matt. vi. 8, Rom. viii. 26). Yet "the Spirit helpeth our infirmities," and Jesus teaches us by the Lord's prayer how to pray (Luke xi.). Nor is the blessing merely subjective; but we may pray for *particular* blessings, temporal and spiritual, in submission to God's will, for ourselves. "*Thy will* be done," and "if we ask anything *according to His will*" (1 John v. 14, 15), is the limitation. Every truly believing prayer contains this limitation. God then grants either the petition or something better than it, so that no true prayer is lost (2 Cor. xii. 7–10, Luke xxii. 42, Heb. v. 7). Also "intercessions" *for others* (the effect of which cannot be merely subjective) are enjoined (1 Tim. ii. 1). God promises blessings in answer to prayer, as the indispensable condition of the gift (Matt. vii. 7, 8). Examples confirm the command to pray.

None prayed so often as Jesus; early in the morning "a great while before day" (Mark i. 35), "all the night" (Luke vi. 12), in Gethsemane with an "agony" that drew from Him "sweat as it were great drops of blood falling to the ground" (Luke xxii. 44); "when He was being baptized, and praying, the heaven was opened" (iii. 21); "as He prayed" He was transfigured (ix. 29); "as He was praying in a certain place" (xi. 1) one disciple struck by His prayer said, "Lord teach us to pray *as John also taught his disciples*" (an interesting fact here only recorded). Above all, the intercession in John xvii., His beginning of advocacy with the Father for us; an example of the highest and holiest spiritual communion.

The Holy Spirit in believers "maketh intercession for the saints according to the will of God." "He that searcheth the hearts knoweth what is the mind of the Spirit," and so casts off all that is imperfect and mistaken in our prayers, and answers the Spirit who speaks in them what we would express aright but cannot (Rom. viii. 26, 27, 34). Then our Intercessor at God's right hand presents our prayers, accepted on the ground of His merits and blood (John xiv. 13, xv. 16, xvi. 23–27). Thus God incarnate in the God-man Christ reconciles God's universal laws, *i.e.* His will, with our individual freedom, and His predestination with our prayers. Prayer is presupposed as the adjunct of sacrifice, from the beginning (Gen. iv. 4). Jacob's wrestling with the Divine Angel and prayer, in Gen. xxxii., is the first *full* description of prayer; comp. the inspired comment on it, Hos. xii. 3–6. But Abraham's intercession for Sodom (Gen. xviii.), and Isaac's, preceded (xxiv. 63 marg.).

Moses' law prescribes sacrifice, and takes for granted prayer (except the express direction for prayer, Deut. xxvi. 12–15) in connection with it and the sanctuary, as both help us to realize God's presence; but especially as prayer needs a propitiation or atonement to rest on, such as the blood of the sacrifices symbolises. The temple is "the house of prayer" (Isa. lvi. 7). He that hears prayer (Ps. lxv. 2) there manifested Himself. Toward it the prayer of the nation, and of individuals, however distant, was directed (1 Kings viii. 30, 35, 38, 46–49; Dan. vi. 10; Ps. v. 7, xxviii. 2, cxxxviii. 2). Men used to go to the temple at regular hours for private prayer (Luke xviii. 10, Acts iii. 1). Prayer apparently accompanied all offerings, as did the incense its symbol (Ps. cxli. 2; Rev. viii. 3, 4; Luke i. 10; Deut. xxvi. 12–15, where a form of prayer is prescribed). The housetop and mountain were chosen places for prayer, raised above the world. The threefold Aaronic blessing (Num. vi. 24–26), and Moses' prayer at the moving (expanded in Ps. lxviii.) and resting of the ark (Num. x. 35, 36), are other forms of prayer in the Mosaic legislation.

The regular times of prayer were the third (morning sacrifice), sixth, and ninth hours (evening sacrifice): Ps. lv. 17; Dan. vi. 10, ix. 21; Acts iii. 1, x. 3, ii. 15. "Seven times a day" (Ps. cxix. 164), *i.e.* continually, seven being the number for *perfection*; comp. ver. 147, 148, by *night*. Grace was said before meals (Matt. xv. 36, Acts xxvii. 35).

Posture. Standing: 1 Sam. i. 26, Matt. vi. 5, Mark xi. 25, Luke xviii. 11. Kneeling, in humiliation: 1 Kings viii. 54, 2 Chron. vi. 13, Ezra ix. 5, Ps. xcv. 6, Dan. vi. 10. Prostration: Josh. vii. 6, 1 Kings xviii. 42, Neh. viii. 6. In the Christian

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church *kneeling* only: (Acts vii. 60) Stephen, (ix. 40) Peter, (xx. 36, xxi. 5) Paul imitating Christ in Gethsemane. In post apostolic times, *standing* on the Lord's day, and from Easter to Whitsunday, to commemorate His resurrection and ours with Him. The hands were lifted up, or spread out (Exod. ix. 33; Ps. xxviii. 2, cxxxiv. 2). The spiritual songs in the pentateuch (Exod. xv. 1–19; Num. xxi. 17, 18; Deut. xxxii.) and succeeding books (Jud. v., 1 Sam. ii. 1–10, 2 Sam. xxii., 1 Kings viii. 23–53, Neh. ix. 5–38) abound in prayer

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accompanied with praise. The Psalms give inspired forms of prayer for public and private use. Hezekiah prayed in the spirit of the Psalms. The prophets contain many such prayers (Isa. xii., xxv., xxvi., xxxvii. 14–20, xxxviii. 9–20; Dan. ix. 3–23). The praise and the reading and expounding of the law constituted the service of the synagogue under the *sheliach hatztzibbur*, "the apostle" or "legate of the church."

THE LORD'S PRAYER, couched in the plural, "when *ye* pray, say, *Our* Father . . . give *us* . . . forgive *us* . . . lead *us*" shows that *forms* suit public joint prayer. "*Thou* when *thou* prayest, enter into *thy* closet . . . shut *thy* door, pray to *thy* Father in secret"; in enjoining *private* prayer Christ gives no form. The Lord's prayer is our model. The invocation is the plea on which the prayer is grounded, God's revealed *Fatherhood*. Foremost stand the three petitions for hallowing God's name, God's kingdom coming, God's will being done below as above; then our four needs, for bread for body and soul, for forgiveness producing a forgiving spirit in ourselves, for not being led into temptation, and for deliverance from evil. The petitions are *seven*, the sacred number (Matt. vi. 5–13). Prayer was the breath of the early church's life (Acts ii. 42; i. 24, 25; iv. 24–30; vi. 4, 6; xii. 5; xiii. 2, 3; xvi. 25; xx. 36; xxi. 5). So in the epistles (Eph. iv. 14–21; Rom. i. 9, 10, xvi. 25–27; Phil. i. 3–11; Col. i. 9–15; Heb. xiii. 20, 21; 1 Pet. v. 10, 11). "With one accord" is the keynote of Acts (i. 14; ii. 1, 46; iv. 24; v. 12).

The kind of prayer in each dispensation corresponds to its character: simple, childlike, asking for the needs of the family, in the patriarchal dispensation (Gen. xv. 2, 3; xvii. 18; xxv. 21; xxiv. 12–14; xviii. 23–32, which however is a larger prayer, viz. for Sodom; xx. 7, 17). In the Mosaic dispensation the range of prayer is wider and loftier, viz. intercession for the elect nation. So Moses (Num. xi. 2, xii. 13, xxi. 7); Samuel (1 Sam. vii. 5, xii. 19, 23); David (2 Sam. xxiv. 17, 18); Hezekiah (2 Kings xix. 15–19); Isaiah (Isa. xix. 4; 2 Chron. xxxii. 20); Asa (xiv. 11); Jehoshaphat (xx. 6–12); Daniel (Dan. ix. 20, 21). Prayer for individuals is rarer: Hannah (1 Sam. i. 12), Hezekiah (2 Kings xx. 2), Samuel for Saul (1 Sam. xv. 11, 35). In the N. T. prayer is mainly for spiritual blessings: the church (Acts iv. 24–30), the apostles (viii. 15), Cornelius (x. 4, 31), for Peter (xii. 5), Paul (xvi. 25, 2 Cor. xii. 7–9); in connection with miraculous healings, etc., Peter for Tabitha (Acts ix. 40), the elders (Jas. v. 14–16). So in O. T. Moses (Exod. viii. 12, 30, xv. 25), Elijah (1 Kings xvii. 20, xviii. 36, 37), Elisha (2 Kings iv. 33, vi. 17, 18), Isaiah (2 Kings xx. 11).

Intercessions, generally of prophets or priests, are the commonest prayer in the O. T. Besides those above, the man of God (1 Kings xiii. 6), Nehemiah (Neh. i. 6), Jeremiah (Jer. xxxvii. 3, xlii. 4), Job (Job xlii. 8). God's acceptance of prayer is taken for granted (Job xxxiii. 26, xxii. 27), provided it be prayer of the righteous (Prov. xv. 8,

29; John ix. 31), "in an acceptable time" (Ps. lxix. 13; Isa. xlix. 8, lxi. 2), in the present day of grace (2 Cor. vi. 2). Confession of sin, and the pleading God's past mercies as a ground of future mercies, characterize the *seven* (the perfect number) prayers given in full in O. T.: of David (2 Sam. vii. 18, 29), Solomon (2 Chron. vi.), Hezekiah (2 Kings xix.), Jeremiah (Jer. xxxii. 16), Daniel (Dan. ix. 3), Nehemiah (Neh. i., ix.). In the N. T. Christ in the body at God's right hand "for us" is the object toward which faith looks, as formerly the Israelite's face was toward the temple. He endorses our prayers so that they find acceptance with God. Intercessions now should embrace the whole human brotherhood (Matt. v. 44, ix. 38; 1 Tim. ii. 2, 8).

Requirements in prayer. Spiritual worship, *in spirit* and truth, not mere form (Matt. vi. 6, John vi. 24, 1 Cor. xiv. 15). No *secret iniquity* must be cherished (Ps. lxvi. 18; Prov. xv. 29, xxviii. 9; Jas. iv. 3; Isa. i. 15). Hindrances to acceptance are *pride* (Job xxxv. 12, 13; Luke xviii. 14), *hypocrisy* (Job xxvii. 8–10), *doubt, double mindedness*, and *unbelief* (Jas. i. 6; Jer. xxix. 13; Mark xi. 24, 25; Matt. xxi. 22), *not forgiving another, setting up idols in the heart* (Ezek. xiv. 3). Doing His will, and asking according to His will, are the conditions of acceptable prayer (1 John iii. 22, v. 14, 15; Jas. v. 16); also *persevering importunity in prayer for ourselves*, taught in the parable of the importunate widow; as importunity in *intercession for others*, that the Lord would give us the right spiritual food to set before them, is taught in that of the borrowed loaves (Luke xviii. 1, etc., xi. 5–13).

Modes of prayer. (1) *Sighing meditation* (*hagigi*), intense prayer of the heart (marg. Isa. xxvi. 16). (2) *Cry.* (3) Prayer "set in order" ("direct," *'arak*), as the wood upon the altar, the shewbread on the table (Ps. v. 1–3, Gen. xxii. 9). Prayer is not to be at random; God has no pleasure in the sacrifice of fools (Eccles. v. 1). The answer is to be "looked for," otherwise we do not believe in the efficacy of prayer (Hab. ii. 1, Mic. vii. 7). Faith realizes need, and looks to Him who can and will save. This is the reason of Peter's telling the impotent man, "look on us" (Acts iii. 4); expectancy and faith (so Matt. ix. 28). (4) "Pouring out the heart before God"; emptying it of all its contents (1 Sam. i. 3, 15; Lam. ii. 19; Ps. cxlii. 2; 1 Pet. v. 7; Ps. lxii. 1, 8, "waiteth," lit. *is silent* unto God. (5) Ejaculation, as Nehemiah in an absolute king's presence, realizing the presence of the higher King (Neh. ii. 4), and amidst all his various businesses (v. 19; xiii. 14, 22, 31).

Predestination. [See ELECTION.] Acts ii. 23, iv. 28, "whatsoever Thy hand and Thy counsel *determined before* to be done" (*proorisen*). God has "predestinated" believers "unto the adoption of sons by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace." "He hath chosen us in Christ" out of the rest of the world, "predestinated" us to all things that secure *the inheritance* for us (Eph. i. 4, 5, 11). "Predestination" refers to God's *decree*, embodied in God's "election" of us *out* of the mass; His grand end in it being "the praise of the glory of His grace" (ver. 6, 12, 14). It is by virtue of our union to Christ, "foreordained before the foundation of the world" (1 Pet. i. 20), that we are "predestinated" (2 Tim. i. 9). Believers are viewed by God before the world's foundation as "IN CHRIST" with whom the Father makes the covenant (Rev. xiii. 8, xvii. 8; Eph. iii. 11), "according to the eternal purpose which He purposed in Christ Jesus our Lord." In 2 Thess. ii. 13 the Gr. for "chosen" (*heilato*) means rather "taken for Himself"; He *adopted* them in His eternal purpose; "*in* (Gr.) sanctification of (*i.e.* by) the Spirit" (by consecration to perfect holiness in Christ once for all, next by imparting it to them ever more and more). There was no doubt or contingency with God from the first. All was foreordained. God's glory and the believer's salvation are secured unchangeably. All pride on man's part is excluded; all is of God's unmerited grace. Yet the will of man is, in the sense of preserving our reponsibility, free. God alone knows how the two harmonize, His predestination and our freedom; it is enough for us they are both distinctly revealed. At the same time fatalism is excluded, for God who predestinated believers to salvation as the end predestinated them to be conformed to the image of His Son as the means. We must make as sure of the means as of the end. Not to have the Spirit of Christ is to be none of His. Yet God's predestination is not founded on the believer's character, but the believer's character results from God's predestination (2 Thess. ii. 13; Rom. viii. 9, 28–30). God the Father gives us salvation by gratuitous election; the Son earns it by His blood-shedding; the Holy Spirit applies the Son's merits to the soul by the gospel word (Calvin): Gal. i. 4, 15, 1 Pet. i. 2; the element IN (Gr.) which we are elected is "sanctification of (*consecration* once for all *by*) the Spirit unto obedience and sprinkling of the blood of Jesus Christ" (the end aimed at by God as regards us).

Priest. Heb. *cohen*; Gr. *hiereus*. There are four characteristics of the priest. He was (1) chosen of God; (2) the property of God; (3) holy to God; (4) he offered gifts to God, and took back gifts from God (Heb. v. 1–4). Num. xvi. 5, "Jehovah's . . . holy . . . chosen . . . come near"; ver. 40, "offering incense" (symbolising the people's prayers, Ps. cxli. 2, Rev. viii. 3) is exclusively the priest's duty (2 Chron. xxvi. 18). All Israel was originally chosen as a kingdom of "priests" to the Gentile world (Exod. xix. 6); but Israel renounced the obligation through fear of too close nearness to God (xx. 16), and God accepted their renunciation (Deut. xviii. 16, 17, v. 24–28). Moses became the mediator with God for them. The Aaronic priesthood became the temporary depository of all Israel's priesthood, until Christ the antitypical High Priest came; and they shall hereafter resume it when they turn to the Lord and shall be "the priests of Jehovah, the ministers of our God" to the Gentile nations in Christ's millennial kingdom (Isa. lxi. 6, lxvi. 21). *All* the elect saints (not ministers as such) from Jews and Gentiles are meantime called to be priests unto God (1 Pet. ii. 5, 9), and being transfigured shall reign with Christ as king priests (Rev. i. 6, v. 10, xx. 6). Israel, the spiritual and the literal, shall resume the priesthood which God from the first designed for His people. Thus there will be a blessed and holy series; Christ the royal High Priest, the glorified saint king-priests, Israel in the flesh mediating as king-priest to the nations in the flesh.

The notion is contrary to Scripture that Christ is High Priest, and *Christian ministers priests.* For the other priests were but assistanst to the highpriest, because he could not do all. The Lord Jesus *needed no assistant*, so is sole representative of both highpriest and priests. Aaron's priesthood has passed away; Christ's priesthood, which is after the order of Melchizedek, does "not pass from one to another" (Heb. vii. 24, *aparabaton tēn hierosunēn*), for "He ever liveth," not needing (as the Aaronic priests, through inability to continue through death) to transmit the priesthood to successors (ver. 23, 25). Christian *ministers* are never in the N. T. called by the name "priests" (*hiereis*), which is applied only to the Aaronic priests, and to Christ, and to *all* Christians; though it would have been the natural word for the sacred writers as Jews to have used; but the Holy Spirit restrained them from using it. They call ministers *diaconoi, hupeeretai, presbuteroi* (presbyters), and *leitourgoi* (public ministers), but never *sacerdotal, sacrificing priests* (*hiereis*). The synagogue, not the temple, was the model for organizing the church. The typical teaching of Korah's punishment is the same; not satisfied with the Levitical ministry, he usurped the sacerdotal priesthood (Num. xvi. 9, 10); his doom warns all Christian ministers who, not content with the ministry, usurp Christ's intransmissible priesthood (Heb. vii. 24). Unfortunately "priest" is now an ambiguous term, representing *presbyter* (which the Christian minister is) and *sacerdotal priest* (which he is not). *Priest*, our only word for *hiereus*, comes from *presbuteros*, the word chosen because it *excluded* a sacerdotal character. Transl. 1 Cor. ix. 13 "*they who offer sacrifices* live of the temple, and they who wait at the altar are partakers with the altar," a part going to the service of the altar, the rest being shared by the priests. Num. xviii. 8, etc.: "so they who preach the gospel . . . live of the gospel,"

proving that as *sacrificing* was the temple priest's duty, so *gospel preaching* is the Christian minister's duty.

Cohen is from an Arabic root, "draw near," or else *cahan* "to present" (Exod. xix. 22, xxx. 20, 21). The priest drew near when others stood far off; the priest representing the people before Jehovah, and preparing the way by propitiatory sacrifices for their approach to God, which transgressions debarred them from; "keeping charge of the sanctuary for the charge of Israel" (Num. iii. 38). Mediation and greater nearness to God is the radical idea in a priest, he presenting the atonement for the congregation and the gifts of a reconciled people (Num. xvi. 5, xvii. 5), and bringing back from God blessing and peace (Lev. ix. 22, 23; Num. vi. 22-27). In the N. T. on the contrary the separating veil is rent, and the human priesthood superseded, and we have all alike, ministers and laymen, boldness of access by the new and living way, consecrated through Christ's once torn flesh (Heb. x. 19-22, Rom. v. 2). The highpriest had access only once a year, on the day of atonement, into the holiest, and that after confessing his own sin as well as the people's (Heb. vii. 27), and laying aside his magnificent robes of office for plain linen.

Cohanim is applied to David's sons (1 Sam. viii. 18), probably an *honorary, titular priesthood*, enabling them to wear the ephod (the badge of a priest, 1 Sam. xxii. 18) in processions (2 Sam. vi. 14) and join the Levites in songs and dances. Keil explains it "confidants" with the king, as the priests were with God; 1 Kings iv. 5, "the king's friend." David's sons were "at the hand of the king" (marg. 1 Chron. xviii. 17, comp. xxv. 2), presenting others to him, as the priest was mediator presenting others to God. But the use of *cohanim* in ver. 16, just before ver. 18, in a different, *i.e.* the ordinary sense, forbids this view. The house of Nathan (akin to Nethinim, expressing *dedication*) seems especially to have exercised this quasi-priestly function. Zabud, Nathan's son, is called cohen in 1 Kings iv. 5, "principal officer." The genealogy, Luke iii., includes many elsewhere priests: Levi, Eliezer, Malchi, Jochanan, Mattathias, Heli (comp. Zech. xii. 12). Augustine (Quæst. Divers., lxi.) writes: "Christ's origin from David is distributed into two families, a kingly and a priestly; Matthew descending traces the priestly, Luke ascending the priestly, family; so that our Lord Jesus, our King and Priest, drew kindred from a priestly stock [he supposes Nathan married a wife of Aaronic descent], yet was not of the priest tribe." The patriarchs exercised the priesthood, delegating it to the firstborn or the favoured son, to whom was given "goodly raiment" (Gen. xxvii. 15, xxxvii. 3). Joseph was thus the sacerdotal, dedicated ("separated") one, the nazarite (*nazir*) from, or among, his brethren (Gen. xlix. 26; Deut. xxxiii. 16). MELCHIZEDEK [see], combining kingship and priesthood in one, as the Arab sheikh does, had no human successor or predecessor as priest of "the Most High God, the Possessor of heaven and earth." Job (i. 5), Jethro (Exod. ii. 16, iii. 1), and Balaam represent the patriarchal priest (Num. xxiii. 2).

At the exodus no priest caste as yet existed. Yet sacrifices continued, and therefore some kind of priest (Exod. v. 1-3, xix. 22). The head of the tribe, or the firstborn as dedicated to Jehovah (Exod. xiii. 2; Num. iii. 12, 13), had heretofore conducted worship and sacrifice. Moses, as Israel's divinely constituted leader, appointed "young men of the children of Israel to offer burnt offerings and sacrifice peace offerings of oxen unto Jehovah" (Exod. xxiv. 5, 6, 8), and sprinkled the consecrating blood himself on the people. The targums call these young men the firstborn sons; but all that seems to be meant is, Moses officiated as priest, (Aaron not being yet consecrated,) and employed young men *whose strength qualified them for slaying the sacrifices*. The law did not regard these acts as necessarily priestly; Lev. i. 5 implies the *offerer* slew the sacrifice. When the tabernacle was completed, and Aaron and his sons were made priests, Moses by Jehovah's command performed the priestly functions of setting the shewbread, lighting the lamps, burning incense, and offering the daily sacrifice (Exod. xl. 23-29, 31, 32). But at the consecration of Aaron and his sons Moses officiated as priest for the last time (Lev. viii. 14-29; Exod. xxix. 10-26). The "young men" (Exod. xxiv. 5; comp. Jud. xvii. 7) represented Israel in its then *national juvenescence*.

[See HIGHPRIEST and LEVITES.] The term "consecrate" (*quadash*) is appropriated to the priest, as *tahar* the lower term to the Levites. Their old garments were laid aside, their bodies washed with pure water (Lev. viii. 6; Exod. xxix. 4, 7, 10, 18, 20; xxx. 23-33); so all Christians as king priests (Heb. x. 22, Eph. v. 26), and anointed by *sprinkling* with the perfumed precious oil (Lev. viii. 4, 18, 21, 23, 30), but over Aaron it was *poured* till it descended to his skirts (ver. 12; Ps. cxxxiii. 2); this anointing of the priest (symbolising the Holy Spirit) followed the anointing of the sanctuary and vessels (Exod. xxviii. 41, xxix. 7, xxx. 30, xl. 15). By laying hands on a bullock as sin offering, they typically transferred their guilt to it. Besides, with the blood of the ram of consecration Moses sprinkled the right ear (implying *openness* to hear God's voice, Isa. l. 5; Ps. xl. 6, Messiah), the right hand to dispense God's gifts, and the foot always to walk in God's ways. Finally, Moses "filled their hands" with three kinds of bread used in ordinary life, unleavened cakes, cakes of oil bread, and oiled wafers (Lev. viii. 2, 26; Exod. xxix. 2, 3, 23), put on the fat and right shoulder, and putting his own hands under their hands (so the Jewish tradition) made them wave the whole mass to and fro, expressing the nation's praise and thanksgiving, testified by its gifts. The whole was repeated after seven days, during which they stayed in the tabernacle, separate from the people. So essential was this ritual that to "fill the hand" means to *consecrate* (Exod. xxix. 9, 2 Chron. xiii. 9 marg.). Moses, as representing God, consecrated, exercising for the time a higher priesthood than the Aaronic; so he is called priest (Ps. xcix. 6). The consecration was transmitted from father to son without needing renewal. The dress was linen drawers "to cover their nakedness" (Exod. xx. 26, xxviii. 39, 40, 42), in contrast to the foul indecencies of some Egyptian rites (Herodot. ii. 60), and of Baal Peor's worship. Over the drawers was the cetoneth or close fitting cassock of fine linen, reaching to the feet, woven throughout (comp. John xix. 23). This was girded round the person with a needle-wrought girdle, with flowers of purple, blue, and scarlet, mixed with white. Linen was used as least causing perspiration (Ezek. xliv. 18). Their caps of linen were in the shape of a flower cup. When soiled their garments were not washed but torn up for wicks of the lamps (Selden, de Synedr. xiii. 11). The "clothes of service" (Exod. xxxi. 10, xxxv. 19, xxxix. 41, xxviii. 35, 39; Lev. xvi. 4) were not, as Smith's Dict. supposes, simpler, but were "garments of office." They laid aside these for ordinary garments outside the sanctuary (Ezek. xlii. 14). They drank no wine in ministering (Lev. x. 9), that they might be free from all undue artificial excitement. No direction is given as to covering the feet. The sanctity of the tabernacle required *baring* the foot (Exod. iii. 5, Josh. v. 15). The ephod, originally the highpriest's (Exod. xxviii. 6-12, xxxix. 2-5), was subsequently assumed by the priests (1 Sam. xxii. 18) and those taking part in religious processions (2 Sam. vi. 14). Except for the nearest relatives they were not to mourn for the dead (Lev. xxi. 1-5, the highest earthly relationships were to be surrendered for God: Deut. xxxiii. 9, 10) nor to shave the head as heathen priests did, nor make cuttings in the flesh (xix. 28). The priest was to be without bodily defect, symbolising mental and moral soundness (Lev. xxi. 7, 14, 17-21). The priest was not to marry a woman divorced or the widow of any but a priest. The highpriest was to marry a virgin. As the priestly succession depended on the sureness of the genealogy, these genealogies were jealously preserved and referred to in disputed cases (Ezra ii. 62, Neh. vii. 64); the mothers as well as the fathers were named.

The priests' duty was to keep the altar fire ever burning (Lev. vi. 12, 13), symbolising Jehovah's never ceasing worship; not like the idol Vesta's sacred fire, but connected with *sacrifices*. They fed the golden candlestick (or lamp) outside the veil with oil, offered morning and evening sacrifices with a meat and drink offering at the tabernacle door (Exod. xxix.

38–44, xxvii. 20, 21; Lev. xxiv. 2; 2 Chron. xiii. 11). They were always ready to do the priestly office for any worshipper (Lev. i. 5, ii. 2, 9, iii. 11, xii. 6; 1 Sam. ii. 13). The priest administered the water of jealousy to the suspected wife and pronounced the curse (Num. v. 11–31). Declared clean or unclean, and purified ceremonially, lepers (Lev. xiii., xiv.; Mark i. 44). Offered expiatory sacrifices for defilements and sins of ignorance (Lev. xv.). The priest as "messenger of Jehovah of hosts" taught Israel the law, and his "lips" were to "keep knowledge" (Mal. ii. 7; Lev. x. 10, 11; Deut. xxiv. 8, xxxiii. 10; Jer. xviii. 18; Hag. ii. 11; 2 Chron. xv. 3, xvii. 7–9; Ezek. xliv. 23, 24). They covered the ark and sanctuary vessels with a scarlet cloth before the Levites might approach them (Num. iv. 5–15). They blew the "alarm" for marching, with the long silver trumpets which peculiarly belonged to them (x. 1–8); *two* if the multitude was convened, *one* if a council of elders and princes (x. 10); with them the priest announced the beginning of solemn days and days of gladness, and summoned all to a penitential fast (Joel ii. 1, 15). They blew them at Jericho's overthrow (Josh. vi. 4) and the war against Jeroboam (2 Chron. xiii. 12; comp. xx. 21, 22); 3700 joined David (1 Chron. xii. 23, 27). An appeal lay to them in controversies (Ezek. xliv. 24, 2 Chron. xix. 8–10, Deut. xvii. 8–13); so in cases of undetected murder (xxi. 5). They blessed the people with the formula, Num. vi. 22–27.

Support. The priest had (1) one tenth of the tithes paid to the Levites, *i.e.* one per cent on the whole produce of the land (Num. xviii. 26–28). (2) A special tithe every third year (Deut. xiv. 28, xxvi. 12). (3) The redemption money, five shekels a head for the firstborn of man and beast (Num. xviii. 14–19). (4) Redemption money for men or things dedicated to Jehovah (Lev. xxvii.). (5) Share of war spoil (Num. xxxi. 25–47). (6) Perquisites: firstfruits of oil, wine, and wheat, the shewbread, flesh and bread offerings, the heave shoulder and wave breast (Num. xviii. 8–14; Lev. vi. 26, 29, vii. 6–10, x. 12–15). Deut. xviii. 3, "the shoulder, cheeks, and maw" (the fourth stomach of ruminant animals, esteemed a delicacy) were given *in addition* to those appointed in Leviticus (comp. Num. xvi. 19, 20). Of the "most holy" things none but the priests were to partake (Lev. vi. 29). Of the rest their sons, daughters, and even homeborn slaves, but not the stranger and hired servant, ate (x. 14; xxii. 10, 11). Thirteen cities within Judah, Benjamin, and Simeon (whereas the Levites were scattered through Israel) with suburbs were assigned to them (Josh. xxi. 13–19). They were far from wealthy, and were to be the objects of the people's liberality (Deut. xii. 12, 19; xiv. 27–29; 1 Sam. ii. 36), and were therefore tempted to "teach for hire" (Mic. iii. 11). Just after the captivity their tithes were badly paid (Neh. xiii. 10, Mal. iii. 8–10).

In David's reign the priests were divided into 24 courses, which served in rotation for one week commencing on the sabbath, the outgoing priest taking the morning sacrifice, the incoming priest the evening; the assignment to the particular service in each week was decided by lot (1 Chron. xxiv. 1–19; 2 Chron. xxiii. 8; Luke i. 5, 9). Ithamar's representatives were fewer than Eleazar's; so 16 courses were assigned to the latter, eight to the former. Only four courses returned from Babylon (Ezra ii. 36–39): 973 of Jedaiah, 1052 of Immer, 1247 of Pashur, 1017 of Harim. They were organized in 24 courses, and the old names restored. The heads of the 24 courses were often called "chief priests." In the N. T. when the highpriesthood was no longer for life, the ex-highpriests were called by the same name (*archiereis*); both had seats in the sanhedrim. The numbers of priests in the last period before Jerusalem's overthrow by Rome were exceedingly great (comp. Acts vi. 7). Jerusalem and Jericho were their chief head quarters (Luke x. 30).

Korah's rebellion, with Levites representing the *firstborn*, and Dathan and Abiram leading the tribe of Jacob's firstborn, Reuben, implies a looking back to the *patriarchal priesthood*. The consequent judgment on the rebels, and the budding of Aaron's rod, taught that the new priesthood had a vitality which no longer resided in the old (Num. xvi.). Micah's history shows the tendency to relapse to the household priests (Jud. xvii., xviii.). Moloch and Chiun had even a rival "tabernacle," or small portable shrine, served by priests secretly (Amos v. 26; Acts vii. 42, 43; Ezek. xx. 16, 39). After the Philistine capture of the ark, and its removal from Shiloh, Samuel a Levite, trained as a nazarite and called as a prophet, was privileged to "come near" Jehovah. The nazarite vow gave a kind of priestly consecration to "stand before" Him, as in the case of the Rechabites (Amos ii. 11; Jer. xxxv. 4, 19; 1 Chron. ii. 55). The independent order of prophets whose schools began with Samuel served as a counterpoise to the priests, who might have otherwise become a narrow caste. Under apostate kings the priests themselves fell into the worship of Baal and the heavenly hosts (Jer. ii. 8, viii. 1, 2). The prophets who ought to have checked joined in the idolatry (v. 31).

After Shiloh Nob became the seat of the tabernacle (1 Sam. xxi. 1). Saul's massacre of priests there (xxii. 17, 18) drove Abiathar to David (xxiii. 6, 9), then at Saul's death 3700 under Jehoiada and Zadok (1 Chron. xii. 27, 28). From all quarters they flocked to bring up the ark to Zion (xv. 4). The Levites under Benaiah and Jahaziel, priests with the trumpets, ministered round it in sacred music and psalms; but the priests generally ministered in the sacrificial system at the tabernacle at Gibeon (xvi. 5, 6, 37–39, xxi. 29; 2 Chron. i. 3). David purposed, and Solomon at length accomplished, the union of the two services in the one temple at Jerusalem.

After the return from Babylon the Levites took a leading part with the priests in teaching the people (Neh. viii. 1–13). The mercenary spirit of many priests, and their low estimation as "contemptible and base before all the people," Malachi glances at (ii. 8, 9; i. 10). Their former idolatry had given place to covetousness. They had sunk so low under Antiochus Epiphanes that Jason (the

ANTIOCHUS EPIPHANES, FROM AN ANCIENT COIN.

heathenized form of Joshua) and others forsook the law for Gentile practices. Some actually ran naked in the circus opened in Jerusalem (2 Macc. iv. 13, 14). Under the Maccabean struggle faithfulness to the law revived. At Pompey's siege of Jerusalem they calmly carried on their ministrations in the temple, till slain in the act of sacrificing (Josephus, Ant. xiv. 4, § 3; B. J., i. 7, § 5). Through the deteriorating effects of Herod's and the Roman governor's frequently changing the highpriests at will, and owing to Sadduceeism becoming the prevailing sentiment of the chief priests in the times of the Gospels and Acts (iv. 1, 6; v. 17), selfishness and unscrupulous ambition and covetousness became their notorious characteristics (Luke x. 31). In the last Roman war the lowest votaries of the Zealots were made highpriests (Josephus, B. J. iv. 3, § 6; vi. 8, § 3; 5, § 4). From a priest Titus received the lamps, gems, and costly garments of the temple. The rabbins rose as the priests went down. The only distinction that now these receive is the redemption money of the firstborn, the right of taking the law from the chest, and of pronouncing the benediction in the synagogue. From some of the "great company of the priests" who became "obedient to the faith," the occurrences in Matt. xxvii. 51, 62–66, the rending of the veil and the application to Pilate as to securing the sepulchre, were learned and recorded. These events doubtless tended to their own conversion.

Priscilla. Diminutive of Prisca. [See AQUILA.] A sample of what married women can do for the Lord's cause, as Phœbe is of what unmarried women can do. Timothy at Ephesus would find her counsel invaluable in dealing with the female part of his flock, his position as a young man needing delicacy and discretion in relation to them (2 Tim. iv. 19; Rom. xvi. 3; 1 Cor. xvi. 19; Acts xviii. 2, 26).

Prochorus. One of the seven deacons (Acts vi. 5).

Procurator="governor"; Gr. *hegemon* in N. T., more strictly *epitropos*. Used of PONTIUS PILATE [see], Felix, and Festus (Matt. xxvii.; Acts xxiii., xxiv., xxvi. 30). Legates governed the imperial provinces, with term of office subject to the emperor's will. They had six lictors,

the military dress and sword (Dion Cass. liii. 13). Procurators administered for the emperor's treasury (fiscus) *the revenues*. In smaller provinces as Judæa, attached to larger as Syria, the procurator had the *judicial* junctions as "president," subordinate to the chief president over Syria. Cæsarea was the head quarters of the procurator of Judæa (Acts xxiii. 23), where he had his judgment seat (xxv. 6) in the audience chamber (ver. 23), assisted by a council (ver. 12) whom he consulted in difficult cases. He had a body guard of soldiers (Matt. xxvii. 27). He visited Jerusalem at the great feasts, when riots were frequent, and resided in Herod's palace, where was the *prætorium* ("judgment hall," John xix. 9; "common hall," Matt. xxvii. 27; Acts xxiii. 35).

Prophet: *nabi*, from *naba* "to bubble forth as a fountain," as Ps. xlv. 1, "my heart *is bubbling up* a good matter," viz. inspired by the Holy Ghost; 2 Pet. i. 19-21; Job xxxii. 8, 18, 19, 20. *Roeh*, "seer," from *raah* "to see," was the term *in Samuel's days* (1 Sam. ix. 9) which the sacred writer of 1 Samuel calls "beforetime"; but *nabi* was the term as far back as the pentateuch, and *roeh* does not appear until Samuel's time, and of the ten times of its use in seven it is applied to Samuel. *Chozeh*, "seer," from the poetical *chazeh* "see," is first found in 2 Sam. xxiv. 11, and is frequent in Chronicles; it came into use when *roeh* was becoming less used, *nabi* being resumed. *Nabi* existed long before, and after, and alongside of *roeh* and *chozeh*. *Chazon* is used in the pentateuch, Samuel, Chronicles, Job, and the prophets for a *prophetical revelation*. Lee (Inspir. 543) suggests that *chozeh* designates *the king's* "seer" (1 Chron. xxi. 9; 2 Chron. xxix. 25), not only David's seer Gad (as Smith's Bible Dict. says) but Iddo in Solomon's reign (2 Chron. ix. 29, xii. 15). Jehu, Hanani's son, under Jehoshaphat (xix. 2). Asaph and Jeduthun are called so (xxix. 30, xxxv. 15); also Amos vii. 12; also 2 Chron. xxxiii. 18. Chozeh "the gazer" upon the spiritual world (1 Chron. xxix. 9), "Samuel the seer (*roeh*), Nathan the prophet (*nabi*), Gad the gazer" (*chozeh*). As the seer beheld the visions of God, so the prophet proclaimed the Divine truth revealed to him as one of an official order in a more direct way. God Himself states the different modes of His revealing Himself and His truth (Num. xii. 6, 8).

Prophet (Gr.) means the interpreter (from *pro*, *phemi*, "speak forth" truths for another, as Aaron was Moses' *prophet*, *i.e.* spokesman: Exod. vii. 1) of God's will (the *mantis* was the inspired unconscious utterer of *oracles* which the prophet interpreted); so in Scripture the divinely inspired revealer of truths before unknown. *Prediction* was a leading function of the prophet (Deut. xviii. 22; Jer. xxviii. 9; 1 Sam. ii. 27; Acts ii. 30, iii. 18, 21; 1 Pet. i. 10; 2 Pet. iii. 2). But it is not always attached to the prophet. For instance, the 70 elders (Num. xi. 16-29); Asaph and Jeduthun, etc., "prophesied with a harp" (1 Chron. xxv. 3); Miriam and Deborah were "prophetesses" (Exod. xv. 20; Jud. iv. 4, also vi. 8); John the Baptist, the greatest of prophets of the O. T. order. The N. T. prophet (1 Cor. xii. 28) made new revelations and preached under the extraordinary power of the Holy Spirit "the word of wisdom" (ver. 8), *i.e.* imparted with ready utterance *new* revelations of the Divine wisdom in redemption. The "teacher" on the other hand, with the ordinary and calmer operation of the Spirit, had "the word of knowledge," *i.e.* supernaturally imparted ready utterance of truths already revealed (xiv. 3, 4). The *nabi* was spokesman for God, mediating for God to man. Christ is the Antitype. As God's deputed representative, under the theocracy the prophet spoke in God's name. Moses was the highest concentration of the type; bringing in with mighty signs the legal dispensation, as Christ did the gospel (Deut. xviii. 15, xxxiv. 10, 11; John i. 18, 45, iii. 34, xv. 24), and announcing the programme of God's redemption scheme, which the rest of the Bible fills up. Prophecy is based on God's unchanging righteousness in governing His world. It is not, as in the Greek drama, a blind fate threatening *irrevocable* doom from which there is no escape. Prophecy has a moral purpose, and mercifully gives God's loving fatherly warning to the impenitent, that by turning from sin they may avert righteous punishment. So Jonah iii.; Dan. ix. 9-27.

The prophets were Jehovah's remembrancers, pleading for or against the people: so Elijah (1 Kings xvii., xviii. 36, 37; Rom. xi. 2, 3; Jas. v. 16, 18; Rev. xi. 6). God as King of the theocracy did not give up His sovereignty when kings were appointed; but as occasion required, through the prophets His legates, superseded, reproved, encouraged, set up, or put down kings (as Elisha in Jehu's case); and in times of apostasy strengthened in the faith the scattered remnant of believers. The earlier prophets took a greater share in national politics. The later looked on to the new covenant which should comprehend all nations. Herein they rose above Jewish exclusiveness, drew forth the living spirit from beneath the letter of the law, and prepared for a perfect, final, and universal church. There are two periods: the Assyrian, wherein Isaiah is the prominent prophet; and the Chaldæan, wherein Jeremiah takes the lead. The prophets were a marked advance on the ceremonial of Leviticus and its priests: this was dumb show, prophecy was a *spoken* revelation of Christ more explicitly, therefore it fittingly stands in the canon between the law and the N. T. The same principles whereon God governed Israel in its relation to the world, in the nation's history narrated in the books of Samuel and Kings, are those whereon the prophecies rest. This accounts for those historical books being in the canon reckoned among "the prophets." The history of David and his seed is part of the preparation for the antitypical Son of David of whom the prophets speak. Daniel on the other hand is excluded from them, though abounding in the *predictive* element, because *he did not belong to the order of prophets officially*, but ministered in the heathen court of the world power, Babylon. Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings were "the former prophets"; Isaiah to Malachi "the latter prophets." The priests were Israel's *regular* teachers; the prophets extraordinary, to rouse and excite. In northern Israel however, where there was no true priesthood, the prophets were God's *regular* and only ministers, more striking prophetic deeds are recorded than in Judah.

Moses' song (Deut. xxxii.) is "the magna charta of prophecy" (Eichhorn). The law was its basis (Isa. viii. 16, 20; Deut. iv. 2, xiii. 1-3); they altered not a tittle of it, though looking forward to the Messianic age when its spirit would be written on the heart, and the letter be less needed (Jer. iii. 16, xxxi. 31). Their speaking in the name of the true God only and conforming to His word, and their predictions being fulfilled, was the test of their Divine mission (Deut. xiii., xviii. 10, 11, 20, 22). Also the prophet's not promising prosperity without repentance, and his own assurance of his Divine mission (sometimes against his inclination: Jer. xx. 8, 9; xxvi. 12) producing inward assurance in others. Miracles without these criteria are not infallible proof (Deut. xiii.). Predictions fulfilled established a prophet's authority (1 Sam. iii. 19; Jer. xxii. 11, 12; Ezek. xii. 12, 13; xxiv.). As to *symbolic actions*, many are only parts of *visions*, not *external* facts, being impossible or indecent (Jer. xiii. 1-10, xxv. 12-38; Hos. i. 2-11). The internal actions, when possible and proper, were expressed externally (1 Kings xxii. 11). The object was *vivid impressiveness*.

Christ gave predictions, for this among other purposes, that when the event came to pass men should believe (John xiii. 19). So Jehovah in the O. T. (Isa. xli. 21-23; xliii. 9, 11, 12; xliv. 7, 8.) The theory of a long succession of impostors combining to serve the interests of truth, righteousness, and goodness from age to age by false pretensions, is impossible, especially when they gained nothing by their course but obloquy and persecution. Nor can they be said to be self deceivers, for this could not have been the case with a *succession* of prophets, if it were possible in the case of one or two. However various in other respects, they all agree to testify of Messiah (Acts x. 43). Definiteness and circumstantiality distinguish their prophecies from vague conjectures. Thus Isaiah announces the name of Cyrus ages before his appearance; so as to Josiah, 1 Kings xiii. 2.

Prophets as an order. The priests at first were Israel's teachers in God's statutes by types, acts, and words (Lev. x. 11). But when under the judges the nation repeatedly apos-

tatized, and no longer regarded the acted lessons of the ceremonial law, God sent a new order to witness for Him in plainer warnings, viz. the prophets. Samuel, of the Levite family of Kohath (1 Chron. vi. 28, ix. 22), not only reformed the priests but gave the prophets a new standing. Hence he is classed with Moses (Jer. xv. 1, Ps. xcix. 6, Acts iii. 24). Prophets existed before: Abraham, and the patriarchs as recipients of God's revelations, are so designated (Ps. cv. 15, Gen. xv. 12, xx. 7); but Samuel constituted them into a permanent order. He instituted theological colleges of prophets; one at Ramah where he lived (1 Sam. xix. 12, 20), another was at Bethel (2 Kings ii. 3), another at Jericho (ver. 5), another at Gilgal (iv. 38, also vi. 1). Official prophets seem to have continued to the close of the O. T., though the direct mention of "the sons of the prophets" occurs only in Samuel's, Elijah's, and Elisha's time. A "father" or "master" presided (ii. 3; 1 Sam. x. 12), who was "anointed" to the office (1 Kings xix. 16, Isa. lxi. 1, Ps. cv. 15). They were "sons." The law was their chief study, it being what they were to teach. Not that they were in antagonism to the priests whose duty it had been to teach the law; they reprove bad priests, not to set aside but to reform and restore the priesthood as it ought to be (Isa. xxiv. 2, xxviii. 7; Mal. ii. 1, i. 14); they supplemented the work of the priests. Music and poetry were cultivated as subordinate helps (comp. Exod. xv. 20, Jud. iv. 4, v. 1). Elijah stirred up the prophetic gift within him by a minstrel (2 Kings iii. 15); so Asaph, Heman, and Jeduthun (1 Chron. xxv. 5, 6). Sacred songs occur in the prophets (Isa. xii. 1, xxvi. 1; Jonah ii. 2; Hab. iii. 2). Possibly the students composed verses for liturgical use in the temple. The prophets held meetings for worship on new moons and sabbaths (2 Kings iv. 23). Elisha and the elders were sitting in his house, officially engaged, when the king of Israel sent to slay him (2 Kings vi. 32). So Ezekiel and the elders, and the people assembled (viii. 1, xx. 1, xxxiii. 31). The dress, like that of the modern dervish, was a hairy garment with leathern girdle (Isa. xx. 2, Zech. xiii. 4, Matt. iii. 4). Their diet was the simplest (2 Kings iv. 10, 38; 1 Kings xix. 6); a virtual protest against abounding luxury.

Prophecy. Some of the prophetic *order* had not the prophetic *gift*; others having the gift of inspiration did not belong to the order; *e.g.*, Amos, though called to the *office* and receiving the gift to qualify him for it, yet did not belong to the order (vii. 14). Of the hundreds trained in the colleges of prophets only sixteen have a place in the canon, for these alone had the special call to the office and God's inspiration qualifying them for it. The college training was but a preparation, then in the case of the few followed God's exclusive work: Exod. iii. 2, Moses; 1 Sam. iii. 10, Samuel; Isaiah, vi. 8; Jeremiah, i. 5; Ezekiel. ii. 4. Each fresh utterance was by "vision" (Isa. vi. 1) or by "the word of Jehovah" (Jer. ii. 1). The prophets so commissioned were the national poets (so David the psalmist was also a prophet, Acts ii. 30), annalists (2 Chron. xxxii. 32), theocratic patriots (Ps. xlviii., 2 Chron. xx. 14–17), promoters of spiritual religion (Isa. i.), extraordinarily authorised expounders of the spirit of the law (Isa. lviii. 3–7, Ezek. xviii., Mic. vi. 6–8, Hos. vi. 6, Amos v. 21) which so many sacrificed to the letter, official pastors, and a religious counterpoise to kingly despotism and idolatry, as Elijah was to Ahab. Their utterances being continued at intervals throughout their lives (as Isaiah in the days of Uzziah, Jotham, Ahaz, and Hezekiah) show that they did not earn their reputation as prophets by some one happy guess or oracle, but maintained their prophetical character continuously; which excludes the probability of imposture, time often detecting fraud.

Above all, the prophets by God's inspiration foretold concerning Jesus the Messiah (Matt. i. 22, 23 with Isa. vii. 4, viii. 8). The formula "that it might be fulfilled" implies that the Divine word spoken through the prophets ages before produced the result, which followed in the appointed time as necessarily as creation followed from the creative word. Christ appeals to the prophets as fulfilled in Himself: Matt. xiii. 14 (Isa. vi. 9), xv. 7 (Isa. xxix. 13), John v. 46, Luke xxiv. 44. Matthew (iii. 3) quotes Isa. xl. 3 as fulfilled in John the Baptist; so Matt. iv. 13–15 with Isa. ix. 1, 2; Matt. viii. 17 with Isa. liii. 4; Matt. xii. 17 with Isa. xlii. 1. So also Jeremiah, Matt. ii. 18, Heb. viii. 8; Daniel, Matt. xxiv. 15; Hosea, Matt. ii. 15, Rom. ix. 25; Joel, Acts ii. 17; Amos, Acts vii. 42, xv. 16; Jonah, Matt. xii. 40; Micah, Matt. xii. 7; Habakkuk, Acts xiii. 41; Haggai, Heb. xii. 26; Zechariah, Matt. xxi. 5, Mark xiv. 27, John xix. 37; Malachi, Matt. xi. 10, Mark i. 2, Luke vii. 27. The Psalms are 70 times quoted, and often as predictive. The prophecies concerning Ishmael, Nineveh, Tyre, Egypt, the four empires Babylon, Medo-Persia, Græco-Macedonia, and Rome, were notoriously promulged before the event; the fulfilment is clear; it could not have been foreseen by mere human sagacity. The details as to Messiah scattered through so many prophets, yet all converging in Him, the race, nation, tribe, family, birthplace, miracles, humiliation, death, crucifixion with the wicked yet association with the rich at death, resurrection, extension of His seed the church, are so numerous that their minute conformity with the subsequent fact can only be explained by believing that the prophets were moved by the Holy Ghost to foretell the event. What is overwhelmingly convincing is, the Jews are our sacred librarians, who attest the prophets as written ages before, and who certainly would not have corrupted them to confirm Jesus' Messianic claims which they reject. The details moreover are so complicated, and seemingly inconsistent, that before the event it would seem impossible to make them coincide in one person. A "son," yet "the everlasting Father"; a "child," yet "the mighty God"; "Prince of peace," sitting "upon the throne of David," yet coming as Shiloh (the peace-giver) when "the sceptre shall depart from Judah"; Son of David, yet Lord of David; a Prophet and Priest, yet also a King; "God's Servant," upon whom He "lays the iniquity of us all," "Messiah cut off," yet given by the Ancient of days "an everlasting dominion." The only key that opens this immensely complicated lock is the gospel narrative of Jesus, written ages after the prophets.

The *absence of greater clearness* in the prophets is due to God's purpose to give light enough to guide the willing, to leave darkness enough to confound the wilfully blind. Hence the prophecy is not dependent for its interpretation on the prophet; nay, he was often ignorant of the full meaning of his own word (2 Pet. i. 20, 21). Moreover, if the form of the prophecies had been *direct declaration* the fulfilment would have been liable to frustration. If also the *time* had been more distinctly marked believers would have been less in a state of continued expectancy. The prophecies were designedly made up of many parts (*polumerōs*, Heb. xii. 1); fragmentary and figurative, the temporary and local fulfilment often foreshadowing the Messianic fulfilment. The obscurity, in some parts, of prophecies of which other parts have been plainly fulfilled is designed to exercise our faith, the obscure parts yet awaiting their exhaustive fulfilment; *e.g.* prophecies combining the first coming and the second coming of Christ, the parts concerning the latter of course yet require patient and prayerful investigation. Moreover, many prophecies, besides their references to events of the times of the sacred writer, look forward to ulterior fulfilments in Messiah and His kingdom; for "the testimony of Jesus is the spirit of prophecy" (Rev. xix. 10). Thus the foretold deliverance from Babylon by Cyrus foreshadows the greater deliverance from the antitypical Babylon by Cyrus' Antitype, Messiah (Isa. xliv. 28, xlv. 1–5, 13, 22–25; Jer. li. 6–10, 25; comp. Rev. xviii. 4, xvii. 4, xiv. 8, viii. 8). So the prophet Isaiah's son is the sign of the immediate deliverance of Judah from Rezin and Pekah; but language is used which could not have applied to him, and can only find its full and exhaustive accomplishment in the antitypical Immanuel (Isa. vii. 14–16, viii. 3–12, 18, ix. 6, 7; Matt. i. 18–23). So too our Lord's prophecy of the destruction of Jerusalem is couched in language receiving its exhaustive fulfilment only in the judgments to be inflicted at His second coming (Matt. xxiv.); as in the sky the nearer and the farther off heavenly bodies are, to the spectator, projected into the same vault. The primary sense does not exclude the secondary, not even though the sacred writer himself had nothing in his thought

beyond the primary, for the Holy Spirit is the true Author, who often made the writers unconsciously utter words reaching far beyond the primary and literal sense; so Hos. xi. 1, comp. Matt. ii. 15; so Caiaphas, John xi. 50–52. They diligently inquired as to the deep significancy of their own words, and were told that the full meaning would only be known in subsequent gospel times (Dan. xii. 8, 9; Zech. iv. 5; 1 Pet. i. 10–12).

The prophet, like his Antitype, spake not of himself (John vii. 17, 18; Num. xi. 17, 25, 29; 1 Sam. x. 6, xix. 20; Num. xii. 6–8). The dream and vision were lower forms of inspiration than Moses enjoyed, viz. "mouth to mouth, not in dark speeches"; directly, without the intervention of dream, vision, or person (comp. Exod. xxxiii. 11 with Joel ii. 28, Dan. i. 17). The prophets did not generally speak in ecstatic unconsciousness, but with self possession, for "the spirits of the prophets are subject to the prophets" (1 Cor. xiv. 32); but sometimes they did (Gen. xv.; Dan. vii., viii., x., xi., xii., "the visions of Daniel"); "the vision of Isaiah" (vi.); "the vision of Ezekiel" (i.); "the visions of Zechariah" (i., iv., v., vi.); the vision of Peter (Acts x.); of Paul (xxii. 17, 2 Cor. xii.); Job (iv. 13–16, xxxiii. 15, 16); John (Rev. i. 10) "in the Spirit," *i.e.* in a state of ecstasy, the outer world shut out, the inner spirit being taken possession of by God's Spirit, so that an immediate connection was established with the invisible world. Whereas the prophet *speaks* in the Spirit the apocalyptic seer is wholly in the Spirit, he intuitively and directly sees and hears (Isa. vi. 1; Zech. ii. 1; Mic. i. 1; Hab. i. 1; Acts x. 11, xxii. 18; Rev. i. 12); the subjects of the vision are in juxtaposition (as in a painting), independent of relations of time.

But however various might be the modes of inspiration, the *word* spoken or written by the inspired prophets equally is God's inspired infallible testimony. Their words, in *their public function*, were not their own so much as God's (Hag. i. 13); as *private individuals* they searched diligently into their far-reaching meaning. Their words *prove* in the fulfilment *to be* not of their own *origination*, therefore not of their own *individual* (comp. 1 Pet. i. 10–12) *interpretation* (*idias epiluseos ou ginetai*), but of the Holy Ghost's by whom they were "moved"; therefore we must look for the Holy Ghost's illumination whilst we "take heed to the word of prophecy (now become) more sure" (through the fulfilment of part of it already, viz. that concerning Christ's sufferings; and through the pledge given in His transfiguration witnessed by Peter, that the rest will come to pass, viz. His foretold glory: 2 Pet. i. 19–21 Gr., comp. 2 Sam. xxiii. 2, Hos. ix. 7).

Messianic prophecy. Prophecy and miracles are the direct evidences of the truth of revelation; the morals, propagation, and suitableness of Christianity to man's needs, combined together with the two former, are its irrefragable proofs. All subsequent prophecy of Messiah develops the primary one (Gen. iii. 15). This only defined the Saviour as about to be *the woman's seed*. Noah's prophecy that He should be of the *Semitic* branch of the human race, (ix. 26, xii. 3, xxii. 18, xxviii. 14) of the family of *Abraham, Isaac, and Jacob*, (xlix. 10) of the tribe of *Judah*, a *Shiloh* or tranquilliser, yet one who will *smite with a sceptre* and come as a star (Num. xxiv. 17); a prophet, like Moses (Deut. xviii. 15); a king, of David's seed, reigning for ever (2 Sam. vii. 16; Ps. xviii., lxi., lxxxix.); the Son of God, as well as Son of David (ii. 2, 6, 7, 8; cx. 1–4, etc.). Anointed by Jehovah as David's Lord, King of Zion, Inheritor of the whole earth, dashing in pieces His enemies like a potter's vessel with a rod of iron, "a Priest for ever after the order of Melchizedek"; severely afflicted, "hands and feet pierced," betrayed by "His own familiar friend," "His garments parted and lots cast for His vesture," "His ears opened" to "come" and "do God's will" at all costs, when God would not have animal "sacrifice" (xxii., xl., lv., lxix., cii., cix.). Raised from the grave without His flesh seeing corruption (xvi., xvii.); triumphant King, espousing the church His bride (xlv.); reigning in peace and righteousness from the river to the ends of the earth (lxxii.).

There are four groups of the 16 prophets. *Of the northern Israel*, Hosea, Amos, Joel, Jonah; *of Judah*, Isaiah, Jeremiah, Obadiah, Micah, Nahum, Habakkuk, Zephaniah; *prophets of the captivity*, Ezekiel and Daniel; *prophets of the restoration*, Haggai, Zechariah, Malachi. Each adds some fresh trait to complete the delineation of Messiah. ISAIAH [see] lii. 13–15, liii., is the most perfect portrait of His vicarious sufferings, the way of salvation to us and of consequent glory to Him, and eternal satisfaction in seeing His spiritual seed.

The arrangement in the canon is chronological mainly. But as the twelve lesser prophets are regarded as one work, Jeremiah and Ezekiel are placed at the close of the greater prophets, and before the lesser, whose three last prophets are subsequent to Jeremiah and Ezekiel. Hosea being longest of the lesser is placed first of them, though not so chronologically.

Propitiation. Rom. iii. 25, *hilasterion*, "the propitiatory" or mercy seat, the blood-sprinkled lid of the ark, the meeting place between God and His people represented by the priest (1 John ii. 2, iv. 10). *Hilasmos*, abstract for concrete noun. He is all that is needed for propitiation in behalf of our sins, *the propitiatory sacrifice* provided by the Father's love, removing the estrangement, appeasing God's righteous wrath against the sinner. A father may be *offended* with a son, yet all the while *love* him. It answers in LXX. to Heb. *kaphar*, *kippurim*, to effect an ATONEMENT [see] or RECONCILIATION [see] with God (Num. v. 8, Heb. ii. 17), "to make reconciliation for . . . sins," lit. to *expiate the sins*, *hilaskesthai*. Ps. xxxii. 1, "blessed is he whose sin is *covered*."

Proselytes: *geerim*. 1 Chron. xxii. 2, "the strangers," in LXX. "proselytes, *i.e. comers to* Palestine, sojourners (Exod. xii. 48, xx. 10, xxii. 21; Lev. xix. 33). In N. T. *converts to Judaism*, "comers to a new and God-loving polity" (Philo). Israel's religious attitude attracted neighbouring people from the first. The Shechemites are an instance, only that passion and interest were their motive (Gen. xxxiv.). Circumcision was required as the condition. At the exodus "a mixed multitude went up with Israel" (Exod. xii. 38). "The stranger" was bound by the law of the sabbath (xx. 10, xxiii. 12; Deut. v. 14) and the passover when he was circumcised (Exod. xii. 19, 48), the feast of weeks (Deut. xvi. 11), tabernacles (ver. 14), the day of atonement (Lev. xvi. 29), prohibited marriages (xviii. 26), and blood (xvii. 10), and Moloch worship (xx. 2), and blasphemy (xxiv. 16). The city of refuge was open to him (Num. xxxv. 15). Kind treatment in remembrance of Israel's own position as strangers formerly in Egypt (Exod. xxii. 21, xxiii. 9; Deut. x. 18, 19; Lev. xix. 33, 34), justice (Lev. xxiv. 22; Deut. i. 16, xxiv. 17, 19–21), share in gleanings and tithe of the third year (xiv. 29), were the stranger's right. But he could not hold land nor intermarry with Aaron's descendants (Lev. xix. 10, xxi. 14), he is presumed to be in a subject condition (Deut. xxix. 11); Hobab and the Kenites (Num. x. 29–32, Jud. i. 16), Rahab of Jericho (Josh. vi. 25), and the Gibeonites as "hewers of wood and drawers of water" (ix.), are instances of strangers joined to Israel. The strangers were assembled with Israel at the feast of tabernacles at the end of every seven years, to hear the law (Deut. xxxi. 10–12; Josh. viii. 34, 35). Under the kings strangers rose to influential positions: Doeg the Edomite (1 Sam. xxi. 7), Uriah the Hittite (2 Sam. xi. 3), Araunah the Jebusite (xxiv. 23), Zelek the Ammonite (xxiii. 37), Ithmah the Moabite (1 Chron. xi. 46, the law in Deut. xxiii. 3 forbidding an Ammonite or Moabite to enter the congregation to the tenth generation does not forbid their settlement in Israel, the law must have been written *in times long before David* whose great grandmother was Ruth the Moabitess), Ittai the Gittite (2 Sam. xv. 19), Shebna the secretary of state under Hezekiah (2 Kings xviii. 37, Isa. xxii. 15), Ebedmelech the Ethiopian under Zedekiah (Jer. xxxviii. 7), the CHERETHITES and PELETHITES [see].

Hezekiah's triumph over Sennacherib was followed by many bringing gifts unto Jehovah to Jerusalem (2 Chron. xxxii. 23); this suggested the prophecy in Ps. lxxxvii. that Rahab (Egypt) and Babylon (whose king Merodach Baladan had sent a friendly embassy to Hezekiah), Philistia, Tyre, and Ethiopia should be spiritually born (Ps. ii. 5, 10, xxii. 31; Isa. lxvi. 8; John iii. 3, 5; both O. and N. T.

teach the need of *the new birth*) in Jerusalem as proselytes. Tyre's alliance with David was a prophetical earnest of its future union with the kingdom of God, of which the Syrophœnician woman was a firstfruit (Mark vii. 26), as Candace's eunuch the proselyte (Acts viii.) was a pledge of Ethiopia's conversion. In times of judgment on Israel for apostasy the stranger became "the head" (Deut. xxviii. 43, 44); but under David and Solomon they were made to do bondservice, 70,000 bearers of burdens, 80,000 hewers, 3600 overseers (1 Chron. xxii. 2; 2 Chron. ii. 17, 18). In Ps. xciv. 6, as the heathen do not make widow and strangers their chief object of attack, "the stranger" is probably *the saint* in relation to this world (Ps. xxxix. 12), and "the widow" is the widowed church awaiting Christ's glorious epiphany to avenge her on antichrist (Luke xviii. 3–8).

All the prophets anticipate the future sharing of proselytes in the kingdom of God, and even in the Holy Land as "sojourners" (Ezek. xlvii. 22; Isa. ii. 2, xi. 10, lvi. 3–6; Mic. iv. 1), and meantime plead their cause (Jer. vii. 6; Ezek. xxii. 7, 29; Zech. vii. 10; Mal. iii. 5). After the return from Babylon many "had separated themselves from the people of the lands unto the law of God" with their families (Neh. x. 28). Many, in Esther's time (viii. 17), "of the people of the land became Jews, for the fear of the Jews fell upon them." In N. T. times these appear in the synagogues (Acts xiii. 42, 43, 50; xvii. 4; xviii. 7), come up to the feasts at Jerusalem (ii. 10). Roman centurions, a class promoted for military good conduct, were noble specimens of these proselytes (Luke vii. 5; Acts x. 2, 7, 30), and were most open to gospel truth. But Jewish fanaticism sought proselytes also by force and fraud, as John Hyrcanus offered the Idumeans the alternative of death, exile, or circumcision (Josephus, Ant. xiii. 9, § 3). Casuistry released the proselyte from moral obligations admitted before; and superstition chained him anew, hand and foot, *e.g.* the corban (Matt. xv. 4–6); and circumcision, cancelling all previous relationships, admitted of incestuous marriages. Any good in heathenism was lost, and all that was bad in traditional Judaism was acquired. Thus the proselyte became "twofold more the child of hell" than the scribes themselves (xxiii. 15). Considering that the end justified the means, the scribes "compassed sea and land to make one proselyte," yet, when made, the Jews despised the proselyte as a "leprosy *cleaving* (in perversion of Isa. xiv. 1) to the house of Jacob"; "no wise man would trust a proselyte to the 24th generation" (Jalkuth, Ruth f. 163 a). They classed them into (1) "Love proselytes," wishing to gain the beloved one. (2) Man for woman or woman for man, where one embraced the married partner's Judaism. (3) Esther proselytes, to escape danger (Esth. viii. 17). (4) King's table proselytes, seeking to gain court favour, as under Solomon. (5) Lion proselytes, through dread of judgments: 2 Kings xvii. 26 (Gem. Hieros., Kiddush 65, § 6). Simon ben Gamaliel said: "when a heathen comes to enter the covenant we ought to stretch out our hand to him and bring him under the wings of God" (Jost, Judenth. i. 447).

The distinction between "proselytes of the gate" (from Exod. xx. 10, "the stranger that is within thy gates") and "proselytes of righteousness" was minutely drawn by the talmudic rabbins and Maimonides (Hilc. Mel. i. 6). The proselytes of the gate were not bound to circumcision, only to the seven precepts of Noah, viz. the six said to have been given to Adam: (1) against idolatry, (2) blasphemy, (3) bloodshed, (4) uncleanness, (5) theft, (6) the precept of obedience to authorities, and (7) that given to Noah against "flesh with the blood"; but he had not the full Israelite privileges, he must not study the law nor redeem his firstborn. But all this is rabbinical systematizing *theory*; in *fact*, the N.T. only in a general way recognises two degrees of converts to Judaism. The eunuch of Candace was a sample of the full convert, circumcised and baptized at his admission (Otho, Lex Rabb., Baptism, for which the rabbins quoted Exod. xix. 10), followed by his presenting the corban offering of two turtle doves, as after *a birth* (Lev. xii. 8). The presumed existence of this proselyte baptism for males and females throws light on John's baptism and the priests' question, "why baptizest thou then?" (John i. 25) and iii. 5, 10, the Lord's words to Nicodemus, "art thou a master (teacher) of Israel, and knowest not these things?" Nicodemus ought to have understood the deeper sense to which Christ applied the familiar phrase "new birth" in connection with "baptism" of proselytes. However, there is no mention of baptism of proselytes in the Bible, the Apocrypha, Philo, Josephus, or the older targums. The centurion Cornelius was a proselyte of a less strict kind, which the rabbins would call a proselyte of the gate; otherwise a special revelation would not have been needed to warrant Peter's opening the gospel kingdom to him, as it had not been needed to open the gospel to Candace's eunuch (Acts viii., x.). "Proselyte" occurs in N. T. only Matt. xxiii. 15; Acts ii. 10, vi. 5, xiii. 43. The common phrase is "devout men," "fearing" or "worshipping God" (Acts x. 2, 7; xiii. 16, 26, 43, 50; xvi. 14; xvii. 4, 17; xviii. 7; John xii. 20). From them came the largest accession to the Christian church.

Proverbs, Book of: *mishle*, plural of *mashal*, "comparison" or "likeness." The Christian fathers (Clement, Ep. Cor. i. 57; Hegesippus, Irenæus in Euseb. H. E. iv. 22) entitle it "Wisdom, the sum of all virtues" (*Panaretos sophia*). Pithy sayings (comp. David's quotation, 1 Sam. xxiv. 13), like similes or with a figure. The comparison is either expressed or left for the hearer to supply. So Balaam's "parable" is prophecy in figurative language (Num. xxiii. 7–10; 1 Sam. x. 12; Ezek. xii. 22, 23, xvii. 2, 3, xviii. 2, xx. 49, xxiv. 3; Luke iv. 23). In Job xxvii. 1 "parable" (xxix. 1) means a figurative, sententious, weighty embodiment of wisdom, not in this case short, but containing Job's whole argument (Ps. xlix. 4, *mashal*). In Prov. i. 6 "dark sayings" (*chidah*) are another form of proverbs, the enigmatical obscurity being designed to stimulate reflection (Hab. ii. 6, Jud. xiv., 1 Kings x. 1, 2 Chron. ix. 1, Ezek. xvii. 2, Ps. lxxviii. 2); the *melitzah* (Prov. i. 6), "interpretation" (so Chald. and Vulg. versions), for which Gesenius transl. "a saying that needs an interpreter," *i.e.* enigmatical (Hab. ii. 6). For instance (xii. 27), "the slothful man roasteth not that which he took in hunting" requires discernment to see the point of comparison and the application; the slothful man is too lazy to hunt, and therefore has nothing to roast (comp. 2 Thess. iii. 10). "Proverb" is with Jesus' disciples equivalent to *an obscure saying* (John xvi. 29).

Canonicity. The Book of P. is found in all Jewish lists among the *chetubim*, "writings" (hagiographa), the third division of Scripture. The Talmud (Baba Bathra, 14 b.) gives the order, Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Solomon, Lamentations, Daniel, Esther, Ezra (including Nehemiah), Chronicles. The N. T. quotes and so canonizes (Prov. i. 16; Rom. iii. 10, 15. iii. 7; Rom. xii. 16. iii. 11, 12; Heb. xii. 5, 6; Rev. iii. 19. iii. 34; Jas. iv. 6. x. 12; 1 Pet. iv. 8. xi. 31; 1 Pet. iv. 17, 18. xvii. 13; Rom. xii. 17; 1 Thess. v. 15; 1 Pet. iii. 9. xvii. 27; Jas. i. 19. xx. 9; 1 John i. 8. xx. 20; Matt. xv. 4. xxii. 8; 2 Cor. ix. 6; Gal. vi. 7, 9. xxv. 21, 22; Rom. xii. 20. xxvi. 11; 2 Pet. ii. 22. xxvii. 1; Jas. iv. 13).

Divisions and authorship. The same heading, "the proverbs of Solomon the son of David king of Israel" (i. 1, x. 1, xxv. 1), marks the three divisions. Solomon spake 3000 proverbs (1 Kings iv. 32) and "set in order" the present selection (i.—xxiv., Eccles. xii. 9). "Hezekiah" directed his pious "men" (perhaps Isaiah, Micah, Shebna, and Joah: 2 Kings xviii. 18) to supplement the collection with a series of proverbs of Solomon, not included in the collection by the royal author (Prov. xxv. 1; comp. Ecclesiasticus xlvii. 14, 17). The Holy Spirit did not appoint *all* Solomon's proverbs indiscriminately to be put into the canon for all ages, but a selection suited for the ends of revelation. The bringing forth of God's word from obscurity fitly accompanied the reformation by pious Hezekiah, as in the case of Josiah's reformation (2 Chron. xxxi. 21, xxix., xxx.). The Jews assign the composition of the Song of Solomon to Solomon's youth, Proverbs to his manhood, and Ecclesiastes to his old age. (1) Chaps. i.—ix. are one connected whole, in which wisdom is recommended to youths; an introduction states the aim. (2) Chaps. x.—xxiv. are single detached proverbs; from x. 1 to xxii. 16, xxii. 17 to xxiv. 21, form a more connected whole on righteousness and prudence, with an introduction; xxiv. 23–34, "these also belong to the wise," are an appendix of unconnected maxims.

(3) Chaps. xxv.—xxix., consisting of single sentences, are the selection of Hezekiah's men. Chap. xxx. is Agur's proverbs and enigmatical sayings. Chap. xxxi. consists of king Lemuel's words (ver. 1-6), and an alphabetical acrostic in praise of a virtuous woman. The repetition of many proverbs in a similar form in the middle division is due, not to their emanating from different authors, but to their having been selected out of different collections oral or written, of the same author Solomon, in which the same proverb appeared in a different connection; just as Jesus' sayings repeated in different connections (xiv. 12, xvi. 25; xxi. 2, 9, 19; x. 1, xv. 20; x. 2, xi. 4; x. 15, xviii. 11; xv. 33, xviii. 12; xi. 21, xvi. 5; xiv. 31, xvii. 5; xix. 12, xx. 2). The P. apply the truths of religion to practical life in sentences weighty and easily remembered by their terse point. [See POETRY.] Gnomic poetry is peculiarly Semitic. Instead of philosophical reasonings and argument, the results of observation are embodied in terse proverbial similitudes and maxims. A proverb is defined as "the wit of one, the wisdom of many." When the nation's experiences had become matured Solomon in a time of national peace embodied them in gnomic proverbs. Internal tranquillity favoured the growth of a contemplative spirit which suits such a work.

Favourite phrases characterize the middle division, the style of which is simple and antique. The P. are in antithetic parallelism, the second clause standing in contrast to the first. Here are the phrases "fountain of life," "tree of life," "snares of death," "healing," "health;" "destruction" (*mechittah*), chap. x. 14, 15, 29, nowhere else in P.; (*'ad argi'ah*) "but for a moment"; (*yad leyad*) "hand to hand," xi. 21; (*nirgan*) "a whisperer," "talebearer" (xviii. 18, etc.), are characteristic of the middle division.

The third division, viz. of Hezekiah's men, is marked by the interrogation "seest thou?" (Prov. xxvi. 12, xxix. 20.) Things are compared by being placed side by side, connected simply by "and" (xxv. 3, 20). The antithesis is not so marked. The verses are not of two equal members; one is often shorter than the other; sometimes there are even three members in the verse. A cautious and mournful tone is thought to mark the language as to rulers, instead of the joy and reverence of the middle and older division; the state of the nation under Hezekiah at the close of the eighth century B.C. accords with his selection of these proverbs of Solomon.

The first division, with the closing part of the middle (Prov. x. 1—xxii. 16 being the germ of the book), i.—ix., xxii. 17—xxv. 1, is characterized by favourite words and constructions: as *chokmoth*, "wisdoms"; *zarah*, "the strange woman"; *nokriyyah*, "the foreigner," the adulteress who seduces youth, the opposite of true wisdom, found once in the middle division (xxii. 14). *Shephathaim*, dual fem., is constructed with the verb masc. plural. Warning against envy at the sinner's seeming prosperity appears (iii. 31, xxiii. 17, xxiv. 1, 19) as in Job. The disciplinary design of chastisement ("instruction," *musar*, Gr. *paideia*, correction by discipline), iii. 11-13; so Job (xxxiii. 17-30, v. 17); wisdom (Prov. ii. 4, iii. 14, viii., Job xxviii.; Prov. iii. 23, Job v. 22; Prov. viii. 25, Job xv. 7, 8). The similarity is probably due to Solomon's having become imbued with the spirit of the book of Job, through study of it. The language of the first division rises from a general exhortation, and then a particular one to youth to follow wisdom, to the sublimest and most universal strain at the close (vi. 20—ix. 18). This first division is continuous description and elucidation of truth, instead of the single proverb which characterizes the middle collection; the poetic parallelism is synonymous, not antithetic or synthetic, as in the middle division.

Keil truly says, after all these distinctions of parts, "one historical background is shown throughout, the contents corresponding only to the relations, culture, and experiences of life acquired by the political development of Israel under Solomon." The first part forms a connected mashal or parabolic commendation of wisdom. It is the porch, leading into the interior, the P. proper, loosely connected. The ornamental, flowing style suits the young, to whom the first division is addressed. The second, addressed to men, is in brief, business like style, compressing much in brief compass for the right conduct of life. The two sentences in each distich mutually complement each other, and the ellipsis in one is to be supplied from the antithesis in the other, *e.g.* (xii. 3), "a man shall not be established by wickedness [but shall be *rooted out*]; but the root of the righteous shall [be established and] not be moved"; xi. 12, "he that is void of understanding despiseth his neighbour [and therefore withholds not contemptuous words]; but a man of understanding [despiseth not his neighbour and therefore] holdeth his speech" [from contemptuous words]. So in very many verses.

From Prov. xxii. 17 to xxiv. 16 the continuous style is resumed from chaps. i.—ix. It forms the epilogue of the middle division, with a few closing disconnected maxims (xxiv. 23-34). [On the closing chaps., xxx., xxxi., see AGUR, LEMUEL, JAKEH, MASSA, ITHIEL, UCAL.] Lemuel's mother suggested the model of the closing acrostic in praise of a virtuous woman, "a looking glass for ladies" (M. Henry); the 22 verses begin with the consecutive letters of the Heb. alphabet. The introduction of a foreigner's (Lemuel) words into the inspired canon of Israel is paralleled by Balaam's and Job's words being part of Scripture.

Providence. Foresight, Gr. *pronoia* "forethought" (Acts xxiv. 2). As applied to God, it expresses His never ceasing power exerted in and over all His works. It is the opposite of "chance," "fortune," and "luck." It continues creation. In relation to all things it is *universal*, and nothing is too minute for its regard; to moral beings *special*; to holy or converted beings *particular*. Each is an object of providence according to its capacity. God's providence is concerned in a sparrow's fall; His children are of more value than many sparrows, and therefore are assured of His providential care in all their concerns. Its acts are threefold; preservation, co-operation, and government. He controls all things for the highest good of the whole, acting upon every species conformably to its nature: inanimate things by physical influences, brutes according to instinct, and free agents according to the laws of free agency. Providence displays God's omnipresence, holiness, justice and benevolence. If the telescope reveals the immense magnitude and countless hosts of worlds which He created and sustains, the microscope shows that His providence equally concerns itself with the minutest animalcule. Nothing is really small with God. He hangs the most momentous weights on little wires. We cannot explain fully why evil was ever permitted; but God overrules it to good. If no fallible beings had been created there could have been no virtue, for virtue implies probation, and probation implies liability to temptation and sin. Sin too has brought into view God's wisdom, mercy, and love, harmonized in redemption, and good educed from evil; yet the good so educed by guilt does not exculpate sinners, or warrant the inference, "let us do evil that good may come" (Rom. iii. 8).

Proofs of providence. (I.) We can no more account for the world's continued *preservation* than for its original *creation*, without God's interposition. (II.) He sustains because He originally made it (Ps. xxxiii. 6, 13-16; Col. i. 17); as one may do what one will with his own, so God has *the right to order all things* as being their Maker (Isa. lxiv. 8, Rom. ix. 20-23). God's interest in His own creation is Job's argument for God's restoring him (x. 3, 9-12, xiv. 15). (III.) God's *power, wisdom, knowledge, and love* all prove a providence. "He that denies providence denies God's attributes, His omniscience which is the eye of providence, His mercy and justice which are the arms of providence, His power which is its life and motion, His wisdom which is the rudder whereby providence is steered, and holiness the compass and rule of its motion" (Charnock). (IV.) The prevailing *order* in the world proves providence (Gen. viii. 22). The Gr. word for *world* and *order* is one and the same, *kosmos*, Latin *mundus*; and modern science has shown that the very seeming aberrations of the planets are parts of the universal order or law which reigns.

"All discord harmony not understood,
All partial evil universal good."

(Isa. xl. 22, 26.) The plagues, earthquakes, drought, flood, frost,

and famine subserve ends of providence which we only in part see; and they also suggest to us the need of a providence to control them within appointed bounds, and that without such a providence all nature would fall into disorder (Jer. v. 22; Job xxvi. 7–14, xxxviii. 4–14).

(V.) The present *moral government of the world.* Conscience stings the wicked, or civil punishments or the consequences of violating nature's laws overtake them. (1) The anomalies apparent now, the temporary sufferings of the righteous and prosperity of the wicked, the failure of good plans and success of bad ones, confirm the revelation of the judgment to come which shall rectify these anomalies [see JOB]. (2) The godly amidst affliction enjoy more real happiness than the ungodly, whose prosperity is "shining misery"; (1 Tim. iv. 8; Mark x. 29, 30). (3) The sorrows of godly men are sometimes the result of their running counter to laws of nature, or even of revelation; as Jacob's lying to Isaac, repaid in kind retributively in Jacob's sons lying to him, etc., David's adultery and murder punished retributively by Absalom's lying with his father's concubines and by the sword never departing from David's house (2 Sam. xii.). (4) Yet even so they are overruled to the moral discipline of the saint's faith, patience, and experience (Rom. v. 3, 4; 1 Pet. i. 6, 7); David's noblest qualities were brought forth by Saul's persecutions, and even by Absalom's punitive rebellion (2 Sam. xv. 25, 26; xvi. 10–12). (5) There is sin even in men sincere before God; they need at times to be brought, as Job at last was, to abase themselves under God's visiting hand, and instead of calling God to account to acknowledge His ways are right and we are sinful, even though we do not see the reason why He contends with us (Job xl. 4, 5; xlii. 2–6; contrast x. 2, xxxiii. 13). (6) The issue of wickedness is seen even in this life *generally*, that though flourishing for a time (Jer. xii. 1) the wicked are "set in slippery places, and brought into desolation as in a moment" (Ps. lxxiii., xxxvii. 35–37; Job xx. 5).

(VI.) History vindicates providence. The histories of Israel, Judah, and Gentile nations show that "righteousness exalteth a nation" (Prov. xiv. 34). The preparations made for the gospel of our Saviour indicate a providence (Gal. iv. 4), the distinctness of prophecy waxing greater and greater as the time for the evangelization of the Gentiles approached (Luke ii. 32). The translation of the Jewish Scriptures into the language of a large part of the civilized world, Gr., by the LXX. (by it the history of providence and the prophecies of Messiah became accessible to the learned everywhere; all possibility of questioning the existence or falsifying the contents of the prophecies was taken away; the closing of the canon just before proved that the Scriptures, so translated, supplied complete all that God revealed in O. T. times); the expectation throughout the East of a great King and Deliverer to arise in Judæa; the increasing light of philosophy; the comprehension of most of the known world by the Roman empire, breaking down the barrier between E. and W., establishing a regular police everywhere, and the universal peace which prevailed at the coming of the gospel of peace; the multiplication and settling of Jews in Egypt, Asia, Greece, Italy, and western Europe (Horace, Sat. i., ix. 69–71; iv. 140): all paving the way for promulgating the gospel.

The remarkable working of providence *secretly* (for God's *name* never occurs in the book) is apparent in the case of ESTHER [see], whereby the fate of the whole Jewish nation hung upon a despot's whim, acted on by a favourite. The *providential preparations* for the appointed issue, Ahasuerus' feast, Vashti's womanly pride, Mordecai's informing the king of the design against his life, the choice of Esther as queen, Haman's plot, laid so cleverly yet made to recoil on himself, so that after having himself to thank for dictating the honours which he had to pay to the very man whom he wished to destroy he was hanged on the gallows he had prepared for Mordecai. So in the case of Joseph; the brothers' wicked and seemingly successful plan for defeating God's will of elevating him above them, as revealed in his dreams, was overruled to being made the very means of accomplishing it. So "Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together against Christ, for to do whatsoever God's hand and God's counsel determined before to be done" (Acts iv. 27, 28; comp. Gen. xlii. 6; Prov. xix. 21, xxi. 30). Fighters against the truth have been by providence made, in spite of themselves, instrumental in spreading it, by calling attention to it and to its power in ennobling believers' lives. "They that were scattered abroad" by persecutors "went everywhere preaching the word" (Acts viii. 4), the storm that would rend the oak scatters its seed in every direction.

(VII.) Belief in providence is the basis of religion, especially of revealed religion: "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will" (Dan. iv. 32). So minute is His providential care that "the very hairs of our head are all numbered" (Matt. x. 30, Acts xxvii. 34, Luke xxi. 18, Dan. iii. 27); nor is the smallest saint forgotten amidst countless multitudes:

> "Thou art as much His care as if beside
> Not man nor angel lived in heaven and earth;
> Thus sunbeams pour alike a glorious tide,
> To light up worlds or wake an insect's mirth."

See Amos ix. 9. It is God who "clothes the grass of the field." "The lot cast into the lap" seems chance, "but the whole disposing thereof is of the Lord" (Prov. xvi. 33, Jonah i. 7). God's guardianship of His people amidst dangers and plagues appears in Ps. xci. and in His putting a difference between Israel and the Egyptians (Exod. xi. 6, 7; x. 23); the dependence of all creatures on God's providence in Ps. civ., Acts xvii. 28. Christ "upholdeth all things by the word of His power" (Heb. i. 3); "by Him all things consist" (Col. i. 17; Job xxxviii.—xli.).

Province. [See PROCURATOR, PROCONSUL, for the distinction of imperial and senatorial provinces under Rome, accurately observed in N. T.] Ahab's "young men of the princes of the province" are probably young warriors of Gileadite chiefs recognising his supremacy, but distinct from "the children of Israel" (1 Kings xx. 14, 15, 19). Provinces existed under Solomon in his wide empire (Eccles. ii. 8, v. 8). Under the Persian king were 127, each having its own system of finance and its treasurer (Esth. i. 1, viii. 9; Ezra ii. 1, iv., v. 7, vi. 6, vii. 22, 24; Herodotus iii. 89). The satrapies were only 20. The Jews had their governor (tirshatha), of their own race (Ezra ii. 63; Neh. v. 14, viii. 9), subject to the satrap (pachath) of the provinces W. of Euphrates.

Psalms. [See DAVID and POETRY.] The Heb. designation *tehillim*, "praises" or hymns," occurring only in the title of Ps. cxlv. and about 30 times in the body of the Psalms, applies only to some not to all the psalms. The glorification of God is the design of them all, even the penitentiary and precatory psalms; but *tehillim* applies strictly to *praise songs* alone, *tephilloth* to the *prayer songs*; Psalms xvii., lxxii. end, closing the second book of Psalms, lxxxvi., xc., cii. title. No one Heb. title comprehends all. The Gr. LXX. have given the title "Psalms" (from *psallo* "to play an instrument") applied to the whole collection. The Heb. *mizmor* designates 65 psalms; in the Syriac version it comprises the whole (from *zamar* "to decorate"), psalms of *artificial, adorned structure* (Hengstenberg). "A rhythmical composition" (Lowth). "Psalms," the designation most applicable to the whole book, means *songs accompanied by an instrument*, especially *the harp* (1 Chron. xvi. 4–9; 2 Chron. v. 12, 13). *Shir*, "a joyful thanksgiving song," is prefixed only to some. The various kinds are specified in Eph. v. 19; "psalms (accompanied by an instrument), hymns (indirect praise of God), . . . spiritual songs (joyous lyric pieces; contrast Amos viii. 10)."

Titles. Their genuineness is confirmed by their antiquity (which is proved by their being unintelligible to the LXX. translators of the Heb. into Gr.), and by their presence in the greatest number of MSS., and in fragments of Aquila, Symmachus, and Theodotion. Their obscurity and occasional want of connection with the psalm's contents (as title Ps. xxxiv.) are incompatible with their origination from forgers. The orientals, moreover, usually prefix titles to poems (Hab. iii. 1; Isa. xxxviii. 9); so David (2 Sam. xxiii.

1). The enigmatical titles, found only in the psalms of David and of David's singers, accord with Eastern taste. They are too "poetical, spirited, and profound for any later collector" (Hengstenberg). So David's "bow song" (2 Sam. i. 18), his enigmatical designation for "the song on him expert with the bow" (ver. 22). The historical hints in some titles give a clue to the dates. If the titles were added by later hands, how is it that they are wanting in those psalms where conjecture could most easily have had place, viz. the non-Davidic psalms of the fourth and fifth books, whereas they appear in the most regular and complete form in David's psalms, next in those of his singers? Now these are just the ones where conjecture is given no room for exercise; for the titles do not apparently illustrate these psalms, but are a memorial of the events which most deeply impressed *David's own* mind. In the last two books the historical occasions do not occur in the titles, because *cycles of psalms* mainly compose these books, and among such cycles psalms of an individual reference hardly have place.

Divisions. Davidic basis of the whole. The Psalms form one "book"; so the Lord refers to them (Luke xx. 42), so His apostles (Acts i. 20). The fathers, Ambrose (on Ps. xl.) and Jerome to Cyprian (ii. 695), describe the Psalms as five books in one volume. Based on and corresponding to the historical pentateuch, they form a poetical "pentateuch" (Epiphanius, de Mens., c. 5), extending from Moses to the times of Malachi; "the Hebrew history set to music, an oratorio in five parts, with Messiah for its subject" (Wordsworth). The Psalms, like the pentateuch, being used in Divine worship, are the people's answer to God's address to them in the law, *i.e.* the expression of their pious feelings called forth by the word of God.

The close of each of the five books is marked by a doxology. The "blessed be the Lord God of Israel" is taken up by Zacharias, as fulfilled in Christ (Lev. i. 68–71; Ps. cvi. 48). Book I. includes Ps. i.—xli.; Book II., Ps. xlii.—lxxii.; Book III., Ps. lxxiii.—lxxxix.; Book IV., Ps. xc.—cvi.; Book V., Ps. cvii.—cl. Book I. is according to the titles Davidic; accordingly there is no trace of any author but David. The objection from the "temple" (Ps. v. 7) being mentioned is groundless, for in 1 Sam. i. 9, iii. 3, it is similarly used for *the tabernacle* long before Solomon's temple was built. The argument for a post-Babylonish date from the phrase "bring back the captivity" (Ps. xiv. 7) is invalid; it is a Hebraism for *reversing one's misfortunes* (Job xlii. 10). Nor does the acrosticism in Ps. xxv. prove a late date, for acrosticism appears in psalms acknowledged to be David's (Ps. ix.).

In Books II. and III. David's singers have borrowed from David (excepting "a song of the beloved," Ps. xlv., and xlvi., "upon Alamoth") everything peculiar in his superscriptions; see Ps. xlii., xliii., xlv., lxxxiv., lxxxvi. "Selah" is restricted to David and his singers; but "hallelujah" is never found in his or their psalms. So also "to the chief musician," (committing the psalm to *the music conductor* to prepare for musical performance in the public service: 1 Chron. xv. 21 Heb. and marg., comp. 22,) is limited to David's and their psalms. The writer of 2 Sam. xxii. evidently turned into prose David's poetical superscription (Ps. xviii.); so the writer of 1 Sam. xix. 11, xxi. 13, 14, xxiii. 19, had before him the titles of Ps. xxxiv., liv., lix. Hezekiah's "writing" (*miktab*) alludes probably to David's *miktam* (a "secret," or "song of deep import"), Ps. lvi., lvii. titles, for it was he who restored David's psalms to their liturgical use in the temple (2 Chron. xxix. 30). This imitation of David's title, and still more the correspondence of his prayer to David's psalms (cii. 24, xxvii. 13, xlix. 1, vi. 5, xxx. 9), is a presumption for the authenticity of David's and his singers' psalms and their titles.

Habakkuk similarly leans upon David's superscriptions, as also upon his psalms. Hab. iii. 1, "Shiggaion," comp. title Ps. vii. 1, "Son of David"; Hab. iii. 19, "to the chief musician on my stringed instruments" is derived from the titles Ps. iv. and vi. So the "Selah" (ver. 9, 13) which occurs only in the psalms of David and his singers.

The absence of the authors' names from most of the psalms in the fourth and fifth books implies that none of them have an individual and personal character, as the Davidic psalms have. In all such the psalmist represents the community. The later groups of psalms rest on the Davidic, and echo the poetry of David. Even in the psalms of David's singers, the authors, except Asaph (Ps. l., lxxiv.) who was immediately associated with David, do not give their individual names.

Principle of selection. Not all Israel's lyric poetry but only (1) such as is *directly religious* is included in the psalter, therefore not David's dirge over Saul and Jonathan (2 Sam. i. 17–27). Also (2) only the psalms applicable to the whole church and therefore *suited to the public services of the sanctuary*. The individual psalmist represents the religious community whose mouthpiece he is. 2 Sam. xxiii. 1: David sings in his typical and representative character; no other psalmist in the book has personal references. Hence Hezekiah's prayer (Isa. xxxviii.) and Jonah's thanksgiving are excluded as too personal. (3) Only such as were composed *under the Holy Spirit's inspiration*. The very musicians who founded the sacred music were inspired (1 Chron. xxv. 1, "prophesy with harps"), much more the psalmists themselves. Asaph, the writer of some psalms, was a "seer" (2 Chron. xxix. 30). David spake "in the Spirit," Christ testifies (Matt. xxii. 41–46), He classes "the Psalms," the chief book of the chetubim or hagiographa, with "the law and the prophets" (Luke xxiv. 44).

The Messianic prophetical element in David leans on Nathan's prophecy (2 Sam. vii.). Subsequent prophets develop David's Messianic predictions. The Psalms draw out of the typical ceremonial of the law its inner spirit, adapting it to the various requirements of the individual and the congregation. By their help the Israelite could enter into the living spirit of the law, and realizing his need of the promised Saviour look for Him of whom the Psalms testify. They are a treasury from which we can draw the inner experiences of O. T. saints and express our corresponding feelings, under like circumstances, in their divinely sanctioned language of praise and prayer.

Classification. (1) Psalms of joy and gratitude, *shir*, *lethodah* "for confession" or ascription of *praise* (Ps. c.), *tehillah* (Ps. cxlv.). (2) Psalms under sorrow, giving birth to *prayer*: *tephillah*, "prayer song" (Ps. xc.), *lehazkir* "to put God in remembrance" of His people's needs (Ps. xxxviii., lxx.), *leannoth* "concerning the affliction" (Ps. lxxxviii.), *altascheeth* "destroy not" (Ps. lvii., lviii., lix.). (3) Didactic and calmly meditative: Ps. i., xv., xxxii., xlix. The title Maschil is absent from some didactic psalms and present in others, because its design is to mark as didactic only those in which the "instruction" is *covert* and so might be overlooked. Thirteen are so designated, mostly of David's time. The later, composed in times of national peril, breathe a spirit of too intense feeling to admit of the calm didactic style. Moreover Solomon's proverbs subsequently to David took the place of the didactic psalms. But some maschil psalms still were composed, and these more lyric in tone and less sententious and maxim-like in style than Proverbs.

Order. The Holy Spirit doubtless directed the compiler in arranging as well as the writers in composing the psalms. The first psalm begins, as the sermon on the mount (Matt. v. 3), and the second closes, with "blessed." Thus this pair, announcing the blessedness of the godly and the doom of the ungodly in the coming judgment, fitly prefaces the Psalms as John the Baptist's announcement of the final judgment preludes the gospel (Matt. iii.). "A spiritual epitome of all history" (Wordsworth); the godly "meditate in the law of the Lord," the ungodly "meditate a vain thing" (Ps. i. 2, ii. 1). The five closing the psalter begin and end with "hallelujah." The principle of arrangement is not wholly chronological, though David's *book* of psalms is first of the five, and the post captivity book of psalms last; for Moses' psalm (xc.), the oldest of all, begins the fourth book, and some of David's psalms are in the fifth. Also the 15 *songs of degrees*, *i.e.* ascents of the pilgrims to the three national feasts at Jerusalem, though written at different times, form one group. Spiritual affinity and the relation to one another and to the whole modify the chronological arrangement. The arrangement in some instances is so

significant as to indicate it to be the work of the Spirit, not of the collector merely. Thus Ps. xxii. pourtrays Messiah's death scene, xxiii. His rest in paradise, xxiv. His ascension (Acts ii. 25–27, 37).

"At the time the Psalms were written they were not of such use to those among whom they were written as they are to us, for they were written to prophesy the N. T. among those who lived under the O. T." (Augustine on Ps. ci.; 1 Pet. i. 10–12.) The one great theme ultimately meant is Christ, the antitypical David, in respect to His inner life as the God-man, and in His past, present, and future relations to the church and the world (Luke xxiv. 25, 27, 44, 46). The psalter rightly holds the middle place of the Bible, being the heart of both O. T. and N. T. Other scriptures of the O. T. have corresponding scriptures in the N. T. The pentateuch and O. T. histories answer to the Gospels and Acts; Proverbs, Ecclesiastes, and the prophets to the epistles; the Song of Solomon and Daniel to Revelation. The Psalms alone have no counterpart in the N. T., except the songs of the Virgin, Zacharias and Simeon (Luke i., ii.), because the psalter belongs to *both* Testaments alike, being "the hymnbook of the universal church" (Wordsworth). There is scarcely a place in the Psalms where the voices of Christ and the church are not to be found (Augustine on Ps. lix.). Christ's sufferings and conflict, ending in His reign, appear most in Books I., II.; Israel's prostration in Book III.; the fruits of His victory, the Lord's reign, and Israel's restoration after her past pilgrim state, in Book IV.; the songs of degrees, *i.e.* the church's pilgrim ascents below, "coming up from the wilderness, leaning upon her Beloved," and her everlasting hallelujahs, in Book V.

Authors: David composed 80 of the Psalms, Asaph four, singers of his school (see below) eight, the sons of Korah *of David's and Solomon's times* seven, Solomon two. To JEHOSHAPHAT'S [see] time belong Ps. xlvii., xlviii., lxxxiii. The occasion of Ps. xlvii. was his bloodless victory over Moab, Ammon, Edom, and the Arabians, who combined to drive Judah out of their "inheritance" (ver. 4; 2 Chron. xx. 11). The title ascribes the psalm to "the sons of Korah," just as in 2 Chron. xx. 19 the Korahites are in front of the Jews' army "to praise the Lord God of Israel with a loud voice on high"; so ver. 5 answers to 2 Chron. xx. 26. Ps. lxvii. was perhaps sung in the valley of Berachah (*blessing*); Ps. lxviii. in the temple service on their return (comp. ver. 9). As Jehoshaphat was "in the fore front" of the returning people (2 Chron. xx. 27), so "Jehovah with the sound of a trumpet went up" to His earthly temple (ver. 5). So "the fear of God was on all the kingdoms" (ver. 8, 9; comp. 2 Chron. xx. 28, 29). The breaking of Jehoshaphat's Tarshish ships is alluded to xlviii. 7, his ungodly alliance being as great a danger from within as the hostile invasion from without; both alike the grace of God averted. [See JAHAZIEL and BERACHAH.] To the time of the overthrow of Sennacherib's host under HEZEKIAH [see] belong Ps. xlvi., lxxv., lxxvi., lxxxvii. To the time of the carrying away of Israel's ten tribes belong Ps. lxxvii., lxxx., lxxxi. Judah intercedes with God for her captive sister; "of Asaph" in the title may mean only that *one of his school* wrote under his name as the master of the school. The remaining 46, except Moses' 90th Psalm, were written just before, during, and after the Babylonian captivity. As the psalms took their rise in the religious awakening under David, so the long times of growing declension subsequently were barren of additions to the psalter. The only times of such additions were those of religious revivals, viz. under Jehoshaphat, Hezekiah, and Josiah (to whose reign probably belong Ps. lxxvii., xcii., c.; this series has the common theme, Jehovah's manifestation for His people's comfort and their foes' confusion). The captivity taught the people a bitter but wholesome lesson; then accordingly psalmody revived. After the last new song sung to the Lord at the completion of the city walls under Nehemiah, no new psalm was composed under inspiration. The written word thenceforth took the place of the inspired speakers of prophecy and song.

David gave the tone to all the succeeding psalms, so that, in a sense, he is their author. Recognition of God's retributive righteousness as a preservative against despair (in undesigned coincidence with the history, 1 Sam. xxx. 6), and the sudden interposition of Divine consolation amidst sorrowful complaints, are characteristic of his psalms. They are more elevated, and abound in rare forms, whence arises their greater difficulty. He first introduced the alphabetical arrangement; also the grouping of verses with reference to numbers, and the significancy of the recurrence of the names of God; also the combining of psalms in pairs, and in larger cycles. The Divine promise to his line in 2 Sam. vii. forms the basis of many of his Messianic prophecies, as Ps. cxxxviii.—cxlv.; comp. with cxl. 1, 2 Sam. xxii. 49. Wordsworth suggests Ps. xli. and lxxi., at the close of Books I. and II. respectively, were written at the time of Adonijah's, Joab's, and Abiathar's conspiracy when David was old and languishing, yet "in the strength of the Lord God" enabled to rise afresh in the person of Solomon his son, whose throne in Messiah is to be everlasting, as Ps. lxxii. sets forth. Of Asaph's psalms four are composed by David's chief musician: l., lxxiii., lxxviii. (warning Ephraim not to rebel against God's transfer of their prerogative to Zion and Judah), lxxxii.; a didactic and prophetical character marks them all. Eight others (Ps. lxxiv.—lxxvii., lxxix.—lxxxi., lxxxiii.), marked by his name, belong to singers in later times, who regarded him as their founder, just as the sons (followers) of Korah regarded Korah. The Heb. *le* [ל] before a name in the title designates the author. Ps. lxxiv. 8 answers to Jer. lii. 13, 17; the psalmist was probably one of the few Jews left by the Chaldæans "in the land." So also Ps. lxxix. 1 alludes to the temple's "defilement" by the Chaldees (Jer. x. 25 quotes ver. 6). The psalms of the sons of Korah are fourteen, of which seven belong to David's and Solomon's times, and seven to later times. Ps. xlii., xliii., lxxxiv., lxxxvi. (according to Hengstenberg, as occurring in the midst of Korahitic psalms though superscribed with *David's* name), refer to Absalom's rebellion; Ps. xliv. on the invasion of the Edomites (2 Sam. viii. 13; 1 Chron. xviii. 12; 1 Kings xi. 15, 16); Ps. xlix. of general import; Ps. xlv. on King Messiah's marriage to Israel and the church, in Solomon's time; Ps. xlvii., xlviii., lxxxiii., in Jehoshaphat's time; Ps. xlvi., lxxxvii., refer to Sennacherib's host overthrown before Jerusalem, in Hezekiah's reign; Ps. lxxxv., lxxxviii., lxxxix., before the Babylonian captivity. Neither Heman nor the sons of Heman are named in the superscriptions, but the sons of Korah; perhaps because Heman, though *musical* and head of the Korahitic singers, was not also *poetically* gifted as was Asaph; Ps. lxxxviii. is gloom throughout, yet the title calls it (*shir*) a "song" of joy; this can only refer to Ps. lxxxix. which follows being paired with it; it was when the "anointed" of David's throne (Josiah) had his "crown profaned on the ground," being not able to "stand in the battle" (ver. 43), and his son Jehoahaz after a three months' reign was carried to Egypt by Pharaoh Necho (2 Chron. xxxv. 20–25, xxxvi. 1–4; Ps. lxxxix. 45); the title, "to the chief musician," shows the temple was standing, Josiah had just before caused a religious revival.

NUMBERS IN ARRANGEMENT. The decalogue has its *form* determined by number; also the genealogy in St. Matthew; so the Lord's prayer, and especially the structure of the Apocalypse. So Isa. i. represents Israel's revolt in *seven*, divided into three and four, the four for the sinfulness, and the three for the revolt. And lii. 13—liii. 12: the introduction three verses (lii. 13–15) with the concluding two verses (liii. 11, 12) making up five, the half; the main part comprises ten (liii. 1–10), divided into seven for Messiah's humiliation (three of which represent Messiah's sufferings, four their cause, His being our substitute) and three for His glorification (Hengstenberg). Similarly the form of the several psalms is regulated by numbers, especially seven divided into four and three. The correctness of our division into verses is hence confirmed. The criticism too which would dismember the psalms is proved at least in their case, and in that of whatever Scriptures are arranged by numbers, to be false.

NAMES OF GOD. A similar proof of the correctness of the text appears in the fact that the ELOHIM psalms are peculiar to the first three books, those of David, Asaph, and the sons of Korah. So strange had "ELOHIM" become

in later times that only *the Jehovah psalms* of David were inserted in the later books, excepting David's Ps. cviii. introductory to Ps. cix. and cx. The three form a trilogy: Ps. cviii. anticipating triumph over the foe, cix. the foe's condemnation, cx. Messiah's Divine kingly and priestly glory. In the fifth book Elohim occurs only seven times, *i.e.* six times in Ps. cviii. and once in David's Ps. cxliv. It is an undesigned coincidence and proof of genuineness that in independent sacred history David uses Elohim as a favourite term (2 Sam. vii.; 1 Chron. xxviii. 20, xxix. 1). In Book I. "Jehovah" occurs 272 times, Elohim 15; in Book II., Elohim 164, Jehovah 30; in Book III., Jehovah 44, Elohim 43; in Book IV., Jehovah 103, Elohim not once; in Book V., Jehovah 236, Elohim 7 times. Hengstenberg suggests the reason of David's predilection for "Elohim." The heathen regarded Jehovah as designating the local God of Israel, but not God absolutely, possessing the whole fulness of the Godhead. So David felt it unnecessary to express "Jehovah," because He was unquestionably Israel's God; it was only contested whether He was Elohim. David boldly, in the face of mighty nations, asserts the nullity of their gods and the sole Godhead of Jehovah; comp. Ps. xviii. 31, "who is Elohim but Jehovah?" Jehovah is understood before Elohim in Elohim psalms, as the doxology at the end of the second book recognises, "blessed be Jehovah Elohim" (Ps. lxxii. 18). Latterly when the falsely called Elohim of surrounding nations began to be honoured in Israel the term gave place to Jehovah for expressing the true God. Ps. xviii. is "a great hallelujah, with which David retires from the theatre of life."

I. The first book (Ps. i.—xli.) the Davidic-Jehovah psalms. II. The second book (Ps. xlii.—lxxii.) the Elohim psalms; viz. of David's singers, the sons of Korah (Ps. xlii.—xlix.), Asaph's (Ps. l.), then *David's* Elohim psalms (Ps. li.—lxxi.), Solomon's Elohim psalm (Ps. lxxii.). III. Ps. lxxiii.—lxxxix., the Jehovah psalms of David's singers; of Asaph (Ps. lxxiii.—lxxxiii.), of the sons of Korah (Ps. lxxxiv.—lxxxix.). Thus in the arrangement the Jehovah psalms (Jehovah being the fundamental name) enclose the Elohim psalms; so the first book doxology begins with *Jehovah*; the second has, let *Jehovah Elohim* be praised; the third, let *Jehovah* be praised. IV. (Ps. xc.—cvi.) The psalms of David in the last two books are inserted as component parts into the later cycles. The subscription, Ps. lxxii. 20, "the prayers of David, the son of Jesse, are ended," distinguishes the detached from the serial psalms of David; so Job xxxi. 40 is not contradicted by his again speaking in chap. xl., xlii. Moses' Psalm xc. is put after David's and his singers' psalms, because David was so pre-eminent as the sweet psalmist of Israel. Ps. xci.—c. are connected. Then follows David's trilogy, ci.—ciii., and the trilogy of the captivity (Ps. civ.—cvi.). V. Ps. cvii.—cl. are (excepting David's psalms incorporated) after the return from the captivity. The dodecad Ps. cviii.—cxix. is composed of a trilogy of David introducing nine psalms sung at laying the foundation of the second temple. Ps. cxix. is the sermon (composed by EZRA [see]) after the Hallel, to urge Israel to regard God's word as her national safeguard. Ps. cxx.—cxxxiv., the pilgrim songs ("songs of degrees"), viz. four psalms of David, one of Solomon, and ten nameless ones, are appropriate to the time of the interruption of the temple building. Ps. cxxxv.—cxlvi. (including David's psalms incorporated with the rest) celebrate its happy completion. Ps. cxlvii.—cl. were sung at the consecration of the city walls under Nehemiah.

J. F. Thrupp (Smith's Bible Dict.) maintains that as Ps. lxxiii.—lxxxiii. do not all proceed from Asaph, but from members of the choir which he founded, so the psalms in Books III., IV., V., inscribed with the name of David, were written by his royal representatives for the time being (Hezekiah, Josiah, Zerubbabel, etc.), who prefer honouring the name of their ancestor to obtruding their own names. But why then should one of the psalms in question be inscribed with "Solomon" rather than David? The psalms accord with David's circumstances; their containing phrases of David's former psalms is not inconsistent with his authorship, as the sacred authors often repeat their own inspired words. The Chaldaisms of Ps. cxxxix. are due to David's adapting uncommon phrases to a lofty theme.

In 2 Maccabees the collection of David's psalms is attributed to Nehemiah. Jerome, Ep. ad Sophronium, and the Synopsis in Athanasius, ascribe the collection to Ezra, "the priest and ready scribe in the law of Moses" (Ezra vii. 6; Neh. viii. 9). [On SHIGGAION, etc., see the words as they occur.] Finally, if we would "taste the honey of God" we must "have the palate of faith." "Attune thy heart to the psalm. If the psalm prays, pray thou; if it mourns, mourn thou; if it hopes, hope thou; if it fears, fear thou. Everything, in the psalter, is the looking glass of the soul" (Augustine on Ps. xcvi. and xxx.). The heart, the lips, and the life must be in accord with the psalm, to derive the full blessing. "Vitâ sic canta, ut nunquam sileas." (Augustine on Ps. cxlvi.)

Psaltery. A stringed instrument played by the hand to accompany the voice, Heb. *nebel*. In Ps. xxxiii. 2 omit "and," transl. "sing with the psaltery an instrument of ten strings." Josephus (Ant. vii. 12, § 3) mentions that ordinarily it had 12 strings; *nebel* means lit. a *leather bottle*, the psaltery was named so from its shape (Ps. xcii. 3, cxliv. 9). The *kinnor*, "lyre," had ten strings, but was played with a quill, not with the hand.

Ptolemais. Originally ACCHO; the old name is resumed, *St. Jean d'Acre*. Paul visited the Christians there on his return from his third missionary journey, between Tyre and Cæsarea (Acts xxi. 3, 7, 8).

Pua=PHUVAH. 1. Num. xxvi. 23: father of TOLA, the judge (Jud. x. 1). [See PUNITES, P.'s descendants.] 2. 1 Chron. vii. 1. 3. [See MIDWIVES.]

Publican. Only mentioned in Matthew, Mark and Luke. Matthew leaves the parable of the publican to Luke (xviii. 9), because he is *the* publican from whom it is drawn. In the N. T. are meant not the "publicani" (never mentioned in the N. T.) who were generally wealthy Roman knights, capitalists at Rome, that bought for a fixed sum to be paid into the treasury (*in publicum*) the taxes and customs of particular provinces. Under them were "chiefs of publicans," having supervision of a district, as Zacchæus (Luke xix.), in the provinces; and under these again the ordinary "publicans" (in the N. T. sense) who, like Levi or Matthew, gathered the customs on exports and imports and taxes (Matt. ix. 9, 10, 11; Mark ii. 14, etc.). The office for "receipt of custom" was at city gates, on public roads, or bridges. Levi's post was on the great road between Damascus and the seaports of Phœnicia. Jericho, Zacchæus' head quarters, was centre of the balsam trade. Jesus, preferring a *publican's* house to that of any of the *priests* at Jericho, then said to number 12,000, marks the honour He does to Zacchæus and drew on Him the indignation of Jewish bigots. Even the chief publican, Zacchæus implies, often "took from men by false accusation" (*esukophanteesa*, rather "unfairly exacted," "extorted"); Luke iii. 13 also, John the Baptist's charge "exact no more than that which is appointed you." Still more odious to the Jews was the common publican, with whom most they came in contact. Inquisitorial proceedings and unscrupulous extortion in a conquered country made the office, hateful already as the badge of God's elect nation's subjection to heathen, still more so. Most Jews thought it unlawful to pay tribute to heathen. To crown all, the publicans were often Jews, in the eyes of their countrymen traitors to Israel's high calling and hopes; to be spoiled by foreigners was bad, but to be plundered by their own countrymen was far worse. Publican became synonymous with "sinner" and "heathen" (Luke xv. 1, 2; Matt. xviii. 17, v. 46, xxi. 31; Mark ii. 15, 16). The hatred and contempt in which they were held hardened them against all better feelings, so that they defied public opinion. As the Pharisees were the respectable and outwardly religious class, so the publicans were the vile and degraded. Hence the rabbins declared, as one robber disgraced his whole family, so one publican in a family; promises were not to be kept with murderers, thieves and publicans (Nedar iii. 4); the synagogue alms box and the temple corban must not receive

their alms (Baba Kama x. 1); it was not lawful to use riches received from them, as gotten by rapine; nor could they judge or give testimony in court (Sanhedr. 25, § 2). Hence we see what a breach of Jewish notions was the Lord's eating with them (Matt. ix. 11), and His choice of Matthew as an apostle, and His parable in which He justified the penitent self condemned publican and condemned the self satisfied Pharisee. They were at least no hypocrites. Abhorred by all others, it was a new thing to them to find a Holy One "a friend of publicans" (Matt. xi. 19).

Publius. Chief ("first," Gr.) man of Melita; "lodged courteously for three days" Paul when shipwrecked (Acts xxviii. 7). His hospitality to Christ's servant was rewarded (comp. Heb. xiii. 2) in the cure of his father's bloody flux by Paul. The designation (Gr.) "first of the island" could not have been from his "possessions" in his father's lifetime. Two inscriptions at Civita Vecchia in Malta mention the *official title*, "first of the Melitæans"; thus Publius was legate of the prætor of Sicily, to whose jurisdiction Malta belonged.

Pudens. [See CLAUDIA.] 2 Tim. iv. 21. (Martial xi. 54; Tacitus, Ann. xiii. 21; Agricola 14.)

Puhites. 1 Chron. ii. 53, of the families of Kirjath Jearim.

Pul. Isa. lxvi. 19. Philæ, an island in the Nile, the border between Egypt and Ethiopia (Bochart). LXX. read *Phud.* PHUT [see] ought to be read for Pul; comp. Nah. iii. 9. An *African* people is meant by Isaiah (Ezek. xxvii. 10, xxx. 5).

Pul. [See ASSYRIA.] The first Assyrian king mentioned in Scripture. When Menahem neglected to apply for "confirmation in his kingdom," on ascending the throne of Israel, to the Assyrian king, his lord paramount (for the black obelisk shows that Jehu paid tribute to Shalmaneser as early as 884 B.C.), Pul came against the land (2 Kings xv. 19, 20; 1 Chron. v. 26). Menahem's smiting Tiphsah (ver. 16) or Thapsacus was a direct attack on the Assyrian dominion W. of the Euphrates. With 1000 talents of silver he induced Pul "to confirm the kingdom in his hand." Pul's wife was the famous Semiramis of Babylon (Herodot. i. 184). *Assyrian* records make no mention of Pul; but Berosus mentions Pul a *Chaldæan* king exactly at this time, whilst Asshur-lush was reigning at Nineveh. The Jews called him "king of Assyria," that being the dominant empire at the time; so Nabopolassar of Babylon is called "king of Assyria" (2 Kings xxiii. 29), and Darius Hystaspes Ezra vi. 22. Moreover, just about 763 B.C. some western Assyrian provinces had been broken off and joined to the Babylonian king's empire. He being thus master of the Assyrian portion next Palestine appeared to the Jews to be "king of Assyria," about 763–760 B.C. Some identify Pul with Phulukh, mentioned in a Nimrud inscription (comp. LXX. for Pul). Schrader and G. Smith regard Pul as the Babylonian name of Tiglath Pileser, and as the "Porus" in the astronomical canon who began to reign at Babylon 731 B.C., the very year in which the cuneiform records date Tiglath Pileser's overthrow of Chinzir king of Babylon, whom the canon makes the immediate predecessor of Porus (a name identical with Pul). The last year of Porus in the cuneiform canon of kings is also the last year of Tiglath Pileser.

Pulse. Dan. i. 12, 16, *zer'onim*, edible "seeds" or grain of any kind, barley, wheat, millet, vetches. Leguminous seeds roasted are still used in the East (comp. 2 Sam. xvii. 28). Gesenius explains "vegetables grown from *seeds*, in general."

Punishments. [See CROSS, etc.] Death was the punishment of striking or even reviling a parent (Exod. xxi. 15, 17); blasphemy (Lev. xxiv. 14, 16, 23); sabbath breaking (Num. xv. 32–36); witchcraft (Exod. xxii. 18); adultery (Lev. xx. 10); rape (Deut. xxii. 25); incestuous and unnatural connection (Lev. xx. 11, 14, 16); man stealing (Exod. xxi. 16); idolatry (Lev. xx. 2). "Cutting off from the people" is *ipso facto* excommunication or outlawry, forfeiture of the privileges of the covenant people (Lev. xviii. 29). The hand of God executed the sentence in some cases (Gen. xvii. 14; Lev. xxiii. 30, xx. 3, 6; Num. iv. 15, 18, 20). Capital punishments were *stoning* (Exod. xvii. 4); *burning* (Lev. xx. 14); the *sword* (Exod. xxxii. 27); and *strangulation*, not in Scripture, but in rabbinical writings. The command (Num. xxv. 4, 5) was that the Baal-peor sinners should be slain first, then *impaled* or nailed to crosses; the Heb. there (*hoqua'*) means *dislocated*, and is different from that in Deut. xxi. 22 (*thalitha tolvi*), 23. The hanged were accounted *accursed*; so were buried at evening, as the hanging body defiled the land; so Christ (Gal. iii. 13). The malefactor was to be removed by burial from off the face of the earth speedily, that the curse might be removed off the land (Lev. xviii. 25, 28; 2 Sam. xxi. 6, 9). Punishments not ordained by law: *sawing asunder*, and *cutting with iron harrows* (Isaiah, Heb. xi. 37; Ammon, in retaliation for their cruelties, 2 Sam. xii. 31, 1 Sam. xi. 2); *pounding in a mortar* (Prov. xxvii. 22); *precipitation* (Luke iv. 29, 2 Chron. xxv. 12); *stripes*, 40 only allowed (Deut. xxv. 3), the Jews therefore gave only 39; the convict received the stripes from a three-thonged whip, stripped to the waist, in a bent position, tied to a pillar; if the executioner exceeded the number he was punished, a minute accuracy observed in 2 Cor. xi. 24. The Abyssinians use the same number (Wolff, Travels, ii. 276). Heaps of stones were flung upon the graves of executed criminals (Josh. xv. 25, 26; 2 Sam. xviii. 17); to this day stones are flung on Absalom's supposed tomb. Outside the city gates (Jer. xxii. 19, Heb. xiii. 12). *Punishment in kind* (*lex talionis*) was a common principle (Exod. xxi. 24, 25). Also compensation, restitution of the thing or its equivalent (ver. 18–36). Slander of a wife's honour was punished by fine and stripes (Deut. xxii. 18, 19).

Punites. One of the four families of the tribe of Issachar (Num. xxvi. 23, 1 Chron. vii. 1), whose combined numbers in the Mosaic census were 64,300.

Punon, PINON. Gen. xxxvi. 41. An Edomite ducal city; the Phœno of Eusebius and Jerome, the penal abode of convicts sent to labour in the neighbouring copper mines. The LXX. have *Phinon*. Between Petra and Zoar, probably near the Roman road between them. Seetzen heard of a ruined castle, Fenân (iii. 17). Phœno probably lay E. of, not within, Edom; as the Roman road is much to the right of the direct line of march. P. may coincide with Kala'at Aneizeh, between el Ahsa (Oboth) and Ma'an (Num. xxxiii. 42). Israel's second last stage before reaching the plains of Moab.

Purification. The outward purification with water, symbolising man's need of inward purity before admission into God's presence. [See LEPER, PRIEST, BIRTH, NAZARITE: Lev. xi. 25, 40, xii. 6, 8, xv.; Luke ii. 22–24; Num. xix., xxxi. See HEIFER, RED: Heb. ix. 13.] The rabbins multiplied unauthorised purifications, *e.g.* cups, pots, couches, etc. (Mark vii. 3, John ii. 6.)

Purim. [See ESTHER.] From a Persian word, "lots"; because Haman had cast lots to find an auspicious day for destroying the Jews (Esth. iii. 6, 7, ix. 24). The feast of Purim was kept on the 14th and 15th days of Adar. An introductory fast was subsequently appointed on the 13th, commemorating that of Esther and of the Jews by her desire before she ventured into Ahasuerus' presence (iv. 16). When the stars appear at the beginning of the 14th candles are lighted in joy, and the people assemble in the synagogue. Then the megillah "roll" of Esther is read through histrionically. On Haman's name being mentioned the congregation exclaim, "let his name be blotted out!" His sons' names are read in one enunciation to mark they were all hanged at once. At the close of reading the megillah all cry out, "cursed be Haman, blessed be Mordecai; cursed be Zeresh (Haman's wife), blessed be Esther; cursed be all idolaters, blessed be all Israelites, and blessed be Harbonah who hanged Haman!" The repast at home is mainly milk and eggs. At morning service Exod. xvii. 8–16, the doom of Amalek the people of Agag (1 Sam. xv. 8), Haman's ancestor (Esth. iii. 1), is read. Saturnalian-like drinking and acting, the men assuming women's attire (the Purim suspending the prohibition, Deut. xxii. 5), and offerings for the poor, characterize the feast (Esth. ix. 17, 18, 19–32). The feast began among the Jews of their own accord; Mordecai wrote confirming it, and Esther joined with him in "writing with all authority to confirm this second letter of Purim." [See JESUS CHRIST on "the feast of the Jews," John v. 1, not probably

Purim (which Vat. and Alex. MSS. reading, "*a*," favours), but *the passover* (which Sin. MS., "the," indicates).]

Purple: *arg'van.* Obtained by the Tyrians from the shell fish *Murex purpura*, and conchylium (Exod. xxv. 4, xxxv. 25; Jud. viii. 26; Prov. xxxi. 22).

Purse. Often the girdle (*zonē*): Matt. x. 9, Mark vi. 8. Or a bag for money, and for merchants' weights (Gen. xlii. 35; Prov. i. 14; Isa. xlvi. 6; John xii. 6, *glossokomon*, lit. a bag for carrying mouthpieces of musical instruments).

Puteoli. The port of Italy to which ships from Egypt and the Levant commonly sailed (Josephus, Ant. xviii. 7, § 4; so Acts xxviii. 13). The bay of Naples was then named from it, *sinus Puteolanus*. A cross road led thence to Capua, there joining the Appian Way to Rome. Sixteen piers of the harbour mole, formed of the concrete *pozzolana*, remain. P. was at the E. of the bay, Baiæ at the W. P. comes from *puteus* a "well," or *puteo*, "to smell strong," from the offensively smelling mineral springs.

Putiel. Exod. vi. 25. An Egyptian name, "devoted to El." Father in law of Eleazar the priest.

Pygarg: *dishon.* A clean animal (Deut. xiv. 5). A generic name for the *white rumped* (as pygarg means in Gr.) antelope of northern Africa

and Syria. The LXX. have transl. the Heb. by "pygarg"; living near the habitat of the pygarg they were likely to know. The *mohr* kind is best known, 2 ft. 8 in. high at the croup. The tail is long, with a long black tuft at the end; the whole part round the base of the tail is white, contrasting with the deep brown red of the flanks. Conder (Pal. Expl., July 1876) makes it the gazelle.

Q

Quail: *selav.* The Arabic name is similar, which identifies the *quail* as meant. Twice miraculously supplied to Israel (Exod. xvi. 13; Num. xi. 31, 32). Ps. cv. 40 connects the quail with the manna, and therefore refers to Exod. xvi. 13, the first sending of quails, the psalm moreover referring to God's acts of *grace*. Ps. lxxviii. 27, 31, refers to the second sending of quails (Num. xi.) in chastisement (Ps. cvi. 14, 15). The S.E. wind blew them from the Elanitic gulf of the Red Sea. Transl. "threw them over the camp . . . about two cubits above the face of the ground." Wearied with their long flight they flew breast high, and were easily secured by the Israelites. They habitually fly low, and with the wind. The least gatherer got ten homers' (the largest Hebrew measure of quantity) full; and "they spread them all abroad for themselves" to salt and dry (Herodot. ii. 77). "Ere the flesh was *consumed*" (so Heb.) God's wrath smote them. Eating birds' flesh continually, after long abstinence from flesh, a whole month greedily, in a hot climate predisposed them by surfeit to sickness; God miraculously intensified this into a plague, and the place became KIBROTH HATTAAVAH [see], "the graves of lust." The red legged crane's flesh is nauseous, and is not therefore likely to be meant. "At even" the quails began to arrive; so Tristram noticed their arrival from the S. *at night* in northern Algeria two successive years. Ornithologists designate the quail the *Coturnix dactylisonans* (from its shrill piping cry).

Quartus. A Christian at Corinth whose salutations Paul sends to the Roman Christians (Rom. xvi. 23).

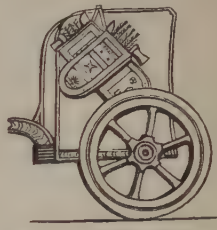
Quaternion. A guard of four soldiers, two attached to the prisoner, two outside his cell door. Four quaternions took by turns the guard over Peter for the four night watches (Acts xii. 4).

Queen: *malkah* "queen *regnant*" (1 Kings x. 1, Dan. v. 10, Esth. i. 9); *sheegal* "the queen *consort*" (Ps. xlv. 9, Dan. v. 2, 3); *gebirah* "powerful mistress," "the queen mother." Polygamy lessened the influence of the kings' *wives*, whose hold on his affections was shared by others and was at best precarious; but the queen *mother* enjoyed a fixed position of dignity. So Bathsheba (1 Kings ii. 19, etc.); Maachah (1 Kings xv. 13); 2 Kings x. 13, Jezebel; Jehoiachin's mother (xxiv. 12; Jer. xiii. 18, xxix. 2).

Queen of heaven. Astarte [see ASHTORETH] (Jer. vii. 18, xliv. 17–25). Wife of Baal or Moloch, "*king* of heaven." The male and female pair symbolised nature's generative powers, whence prostitution was practised in her worship. The worshippers stoutly refused to give up her worship, attributing their recent deprival of plenty to discontinuing her service, and their former plenty to her service. God makes fools' *present* prosperity their doom (Prov. i. 32) and does good to His people in their *latter end* (Deut. viii. 16). In Jer. xliv. 19 Maurer transl. "did we form her image." *Crescent shaped cakes* were offered to the moon. Beltis, the female of Bel or Baal, was the Babylonian "queen of heaven." Ishtar the Babylonian Venus (in the Sardanapalus inscriptions) was also "the mistress of heaven and earth." Babylon, Israel's instrument of sin, was in righteous retribution made Israel's punishment (Jer. ii. 19).

Quicksands. *The Syrtis*, in the sea off the N. African coast between Carthage and Cyrene. [See CLAUDA, EUROCLYDON, MELITA, PAUL.] Acts xxvii. 17, for "strake sail" (which would have hurried them into the danger), transl. "they lowered the gear" (*chalasantes to skeuos*), *i.e.*, afraid of falling into the Syrtis with the storm from the N.E., they took down the higher sail and kept only the storm sail set, turning the ship's head off shore and standing on as best they could. There were two Syrtes; the eastern one the gulf of Sidra, the western one, smaller, the gulf of Cabes.

Quiver. (1) *Teli*, from a root "to hang," either the quiver for holding arrows or a sword hung by the side.



ASSYRIAN CHARIOT WITH QUIVERS.

(2) *Ashpah*; *covering* the arrows, as our *quiver* is from *cover*. Slung at the back when not being used, by a belt; when in use brought in front.

R

Raamah. A Cushite race. Called son of Cush (Gen. x. 7; LXX. transl. *Rhegma* the same as that in Ptolemy vi. 7, S. of the Persian gulf). Sheba and Dedan are R.'s sons (Ezek. xxvii. 22). His locality must therefore be southern Arabia. Renowned as traders with Tyre and other peoples (Ezek. xxvii. 22).

Raamiah=*whom Jehovah makes to tremble* (Neh. vii. 7). Reeliah in Ezra ii. 2.

Rabbah. Meaning *greatness* of size or numbers. **1.** AMMON'S [see] chief city, its only city named in Scripture, in contrast to the more civilized Moab's numerous cities (Deut. iii. 11; 2 Sam. xii. 26, xvii. 27; Jer. xlix. 2; Ezek. xxi. 20). Conjectured to be the Ham of the Zuzim (Gen. xiv. 5). After Hanun's insult Abishai and Joab defeated the allies Ammon and the Syrians of Bethrehob, Zoba, Ishtob, and Maachah (2 Sam. x.). The following year David in person defeated the Syrians at Helam. Next Joab with the whole army and the king's body guard (including Uriah: 2 Sam. xxiii. 39) besieged Ammon (xi.; 1 Chron. xix., xx.). The ark apparently accompanied the camp (2 Sam. xi. 11), a rare occurrence (1 Sam. iv. 3–6); but perhaps what is meant is only that the ark *at Jerusalem* was "in a *tent*" (vii. 2, 6) as was the army at Rabbah under Jehovah the Lord of the ark, therefore Uriah would not go home to his *house*. The siege lasted nearly two years, from David's first connection with Bathsheba to the birth of Solomon. The Ammonites made unsuccessful sallies (xi. 17). Joab finally took the lower town, which, from

the stream rising in it and flowing through it perennially, is called "the city of waters," and from the king's palace "the royal city." Then in a characteristic speech, half jest half earnest (xii. 28, comp. xix. 6, 7), which shows the power he had gained over David through David's secret and wicked commission (xi. 14, 15), he invited David to crown the capture by taking the citadel lest if he (Joab) took it it should be called after his name. Josephus (Ant. vii. 7, § 5) says the fortress had but one well, inadequate to supply the wants of its crowded occupants. [On its capture by David, and his putting the people under saws and harrows to cut them in pieces in retaliation for their cruelties, see DAVID, also Jud. i. 7, 1 Sam. xi. 2.] Amos (i. 14) speaks of its "wall" and "palaces" and "king" (perhaps Moloch) about to be judged by God. So also Jer. xlix. 2, 3. Nebuchadnezzar attacked Ammon because of Baalis their king having instigated Ishmael to slay Gedaliah the Chaldæan governor (Jer. xl. 14). See 1 Macc. v. 6 as to subsequent judgments on Ammon. Ezekiel (xxi. 20) depicts Nebuchadnezzar's divination to decide whether he should attack Jerusalem or R. the first. Jerusalem's fall should be followed by that of R. (comp. Josephus, Ant. x. 9, § 7.)

Under the Ptolemies R. still continued of importance as supplying water for the journey across the desert, and was made a garrison for repelling the Bedouins of that quarter. Ptolemy Philadelphus named it Philadelphia. Josephus (B. J. iii. 3, § 3) includes R. in Decapolis. Now *Amman*, on a tributary (*Moiet Amman*) of the Zerka river (Jabbok), 19 miles S.E. of Es Salt (Ramoth Gilead), 22 E. of Jordan. Its temple, theatre, and forum are remarkable ruins. Eight Corinthian columns of the theatre (the largest known in Syria) remain. It has become as foretold "a stable for camels, a couching place for flocks, a desolate heap" (Ezek. xxv. 5). Its coins bear the image of Astarte, and the word Heracleion from Hercules,

RUINS AT RABBATH AMMON.

the idol which succeeded Moloch. The large square stones of the citadel are put together without cement, the massive walls are evidently very ancient. **2.** R. of Moab, called in the Bible Ar, in the highlands S.E. of the Dead Sea. **3.** R. of Judah, near Kirjath Jearim (Josh. xv. 60).

Rabbi=*great.* Simeon (identified by some with him who took the infant Jesus in his arms: Luke ii. 25, etc.), son of Hillel, shortly before Christ, was the first doctor of the law with the title *Rabban*, higher than Rabbi, Rabbi than Rab. The disciples applied it to Christ (Mark ix. 5, xi. 21, xiv. 45; John i. 38, 50, iii. 2, iv. 31, vi. 25, ix. 2, xi. 8, xiii. 13). Christ's prohibition of the title to the disciples (Matt. xxiii. 7, 8) is against using it in the spirit of exercising dominion over the faith of others. The triune God is the only "Father," "Master" (*kathegeetes*, guide, Rom. ii. 19; contrast John xvi. 13), "Teacher" (*didaskalos* Vat. MS. Matt. xxiii. 8) in the highest sense; on Him alone can implicit trust be placed. All are "brethren" before Him, none by office or precedence nearer to God than another. *Rabboni* (John xx. 16) is simply "Master," the *i* final in John's transl. not meaning *my*, as it often does.

Rabbith. A town of Issachar (Josh. xix. 20).

Rabmag. Jer. xxxix. 3, 13. [See NERGAL SHAREZER.] Probably Mag is not=Magus or Magusu (the Magi) of the Behistun inscription; the Magi had no standing in Neriglissar's time at Babylon. Emga means "priest," so R. is "chief priest." The office was one of high dignity, and gave opportunities for gaining possession of the throne.

Rabsaris. 1. Sent by Sennacherib with Tartan and Rabshakeh against Jerusalem (2 Kings xviii. 17). Meaning *chief eunuch*, often a minister of state or a commander in expeditions (marg. 2 Kings xxv. 19). **2.** One of Nebuchadnezzar's princes at the taking of Jerusalem under Zedekiah (Jer. xxxix. 3, 13); probably a title of NEBUSHASBAN [see], *i.e.* worshipper of Nebo.

Rabshakeh, *i.e. chief cupbearer* (2 Kings xviii., xix.; Isa. xxxvi., xxxvii.). Sent by Sennacherib with Tartan who probably had chief command (first in 2 Kings xviii. 17, Isa. xx. 1) of an army to induce Jerusalem by threats and promises to surrender. Spokesman for Tartan and Rabsaris. Possibly a Jewish deserter and apostate. This is favoured by his familiarity with the Heb. language, in which he addresses fluently (to the annoyance of Hezekiah's officers sent to meet him) the Jews on the wall, and with Isaiah's prophecy (viii. 7, 8; x. 5, 6): "am I now come up without the Lord to destroy it? The Lord said, Go up against this land" (2 Kings xviii. 25). Isaiah (xxxiii. 14) alludes to traitors, "sinners in Zion," "hypocrites." R. was a zealous pleader for his master, reckless of truth, glossing over the real miseries of deportation by Assyria (Isa. xxxvi. 16, 17), pretending to have Jehovah on his side, yet classing Jehovah with the idols of other lands overthrown by Assyria (ver. 18-20, liars need to have good memories), trying to rob the godly of their one only but sure trust in trouble, misrepresenting Hezekiah's faithful act in removing forbidden high places to Jehovah, as though he thereby had dishonoured and so forfeited the favour of Jehovah (ver. 7), boasting of Assyria's might, as if, because Judah could not supply 2000 riders if even Assyria supplied the horses, it were impossible the Jews could repel one of the least of Assyria's captains (ver. 8, 9); in filthy and blasphemous language he threatens to reduce them to eat their own excrement in the extremity of famine (ver. 12; 2 Chron. xxxii. 11): a sample of the true nature of the heathen attack on Jerusalem, at once arrogant, blasphemous, and reckless of all decency.

Raca. Chaldee *reeiqua*, "worthless, vain man" (Jas. ii. 20; Jud. ix. 4, xi. 3). Expressing contempt of one as at once despicable and worthless; three degrees of angry bitterness, and of corresponding punishment, are described Matt. v. 22.

Rachal. One of David's haunts in southern Judah in his flight from Saul. To it in reward he sent a portion of the Amalekite spoil (1 Sam. xxx. 29).

Rachel=*a ewe* [see JACOB and BENJAMIN] (Gen. xxix.—xxxiii., xxxv.). Jacob's first interview, courteous removal of the stone at the well's mouth, emotion, and kissing her in the usual mode of salutation in pastoral life in the East in those days, are simply and graphically narrated; his love to her making his seven years' service "seem but a few days"; the imposition of Leah upon him, his second term of service for her, and his receiving her in marriage. Even then disappointment followed in her childlessness at first; beauty and the grace of God do not always go together, "R. envied her sister" and said with unreasonable and impatient fretfulness, "Give me children, or else I die." Jacob with just anger replied, "am I in God's stead, who hath withheld from thee the fruit of the womb?" God took her at her word; she had Joseph, and in giving birth to Benjamin "died." At Joseph's birth she by his name (=*adding*) expressed her fond anticipation, "the Lord shall *add* to me another son" (xxx. 24). In obtaining her wish, the greatest joy to her, she suffered her sharpest pang; *Ben-oni's* ("son of her sorrow") birth was her death. Her stealing her father's images or TERAPHIM [see], household gods in human form, used for divination (Jud. xvii. 5, xviii. 14, 17, 18, 20; 1 Sam. xv. 23; 2 Sam. xxiii. 24; Ezek. xxi. 21; Zech. x. 2), and her dexterity and ready cunning in hiding them, mark a character that had learned much of her father's duplicity. The old superstition from which Abraham had been called still lingered in the family (Josh. xxiv. 2, 14). Not until Jacob reached Bethel did he bury the strange gods under the oak by Shechem. A little way from Ephrath, which is Bethlehem, R. died and was buried, and Jacob set a pillar on her grave. The patriarch on his death bed vividly recalls that tender, deep, and lasting sorrow (Gen. xlviii. 7). Though fretful, cunning, and superstitious, R. still worshipped Jehovah; and after she had complained to her husband, and received his reproof, she turned in *prayer* to God, for we read "God *remembered* R., and *hearkened to her*, and opened her womb" (comp. 1 Sam. i. 19). She had given up all her idols before the death stroke fell on her (Gen. xxxv.), and, we may well

believe, was prepared for her great change by the hallowing influences of God's blessing on her husband and his seed immediately before, at Bethel. Moreover, Joseph, the only son over whom she exercised a mother's influence, was from early years the choice one of the family; such a son must have had a mother not altogether dissimilar. Hers is the first instance recorded of death in childbirth, and her sepulchral pillar is the first on record in the Bible. Caves were the usual places of sepulture (1 Sam. x. 2).

Jeremiah (Jer. xxxi. 15) says as to Nebuzaradan's collecting the captive Jews at Ramah, previous to their removal to Babylon (xl. 1), "a voice was heard in Ramah, lamentation and bitter weeping, R. weeping for her children . . . refused to be comforted because they were not; thus saith the Lord, Refrain thy voice from weeping, for . . . there is hope in thine end, that thy children shall come again to their own border." R., who pined so for children and died in bearing "the son of her sorrow," and was buried in the neighbourhood of Ramah (of Benjamin) and Bethlehem, is poetically represented as "weeping" for her Ephraimite sons carried off by the Chaldees. Matthew (ii. 17,18) quotes this as fulfilled in Herod's massacre of the innocents. "A lesser, and a greater, event of different times may answer to the single sense of one scripture, until the prophecy be exhausted" (Bengel). Besides the reference to the Babylonian exile of R.'s sons, the Holy Spirit foreshadowed Messiah's exile to Egypt, and the accompanying desolation caused near R.'s tomb by Herod's massacre, to the grief of Benjamite mothers who had "sons of sorrow," as R.'s son proved to her. Israel's representative Messiah's return from Egypt, and Israel's (both the literal and the spiritual) future restoration (including the innocents) at His second advent, are antitypical to Israel's restoration from Babylon, the consolation held out by Jeremiah. "They were not," *i.e.* were *dead* (Gen. xlii. 13), does not apply so strictly to the Babylonian exiles as it does to Messiah and His people, past, present, and future. "There is hope in thine end," viz. when R. shall meet her murdered children at the resurrection of the saints bodily, and of Israel nationally (Ezek. xxxvii.). Lit. "each was not," *i.e.* each Bethlehemite mother had but *one* child to lament, as Herod's limit, "two years old and under," implies; a coincidence the more remarkable as not obvious. The singular too suits Messiah going to exile in Egypt, R.'s chief object of lamentation. R.'s tomb (Arabic *Kubbit Rahil*) is two and a half miles S. of Jerusalem, one mile and a half N. of Bethlehem; Moslems, Jews, and Christians agree as to the site. The tomb is a small square building of stone, with a dome, and within it a tomb, a modern building; in the seventh century A.D. there was only a pyramid of stones.

Raddai. Fifth son of Jesse (1 Chron. ii. 14).

Ragau. Luke iii. 35. Ancestor of Jesus; = Reu, son of Peleg (Gen. ix. 19).

Raguel, Reuel = *friend of God.* **1.** Prince priest of Midian; father of Zipporah, Moses' wife, and of Jethro and Hobab [see] (Exod. ii. 21, iii. 1; Num. x. 29). The older tradition, and the insecurity from Egyptian power which Moses would have been exposed to in the W. of the Elanitic gulf, favour the view that R. lived on the coast E. of the Elanitic gulf. **2.** Gen. xxxvi. 4.

Rahab. Josh. ii., vi. The harlot of Jericho who received Joshua's spies. She had a house of her own, separate from her father, mother, brothers, and sisters; perhaps a lodging convenient for travellers, being situated on the wall. The flax she spread on her roof and the scarlet line make it likely she manufactured linen and dyed, as did the Phœnicians; comp. vii. 21 the "Babylonish garment," implying a trade in such articles with Mesopotamia. Jericho, near the fords of Jordan, would be an emporium between Phœnicia and Babylon and Egypt. Hence R. knew the facts of the exodus, the miraculous passage of the Red Sea, and the overthrow of Sihon and Og. God made the truth bring the conviction to her mind that Israel would conquer Canaan, and that "Jehovah Israel's God is God in heaven above and in earth beneath." Faith induced her, at the risk of her life, to shelter the spies under the stalks of flax spread on the flat roof. Her deceiving the king of Jericho and saying they had "gone she knew not whither" is not commended in Scripture, but only the faith which was the mainspring of her conduct. Scripture forbids a lie, or any "evil doing, that good may come" (Rom. iii. 7, 8). [See Jael.] She next told them of the panic which Israel's advance caused among her countrymen, and obtained from them the promise that when Israel took Jericho she and her father, mother, brethren, and sisters, and all of the household, should be saved; the scarlet line by which they were let down from her window in the wall was the pledge, placed in the window. By her counsel they hid three days in the mountains (*Quarantana*, abounding in caves, a wall of rock rising 1200 ft. precipitously) bounding the Jericho plain on the N.; and when the pursuers had returned, and the Jordan fords were clear, they escaped back to Israel's camp. Their tidings must have much encouraged the army. Joshua faithfully kept the promise to her at the destruction of Jericho, causing the two spies to bring out R. and all her kindred from her house, which was under the protection of the scarlet line.

Salmon, then a youth, who married her, was probably one of the two whom she had saved, gratitude leading on to love and erasing the remembrance of her former life of shame. Her faith was richly rewarded, she becoming mother of Boaz (Ruth iv. 21), an ancestress of Messiah; one of the four women, all foreigners, Thamar, Rahab, Ruth, and Bathsheba, named in Matthew's (i. 5) genealogy. In it "none of the holy women are included, only those whom the Scriptures blame, in order that He who came in behalf of sinners, being Himself born of sinners, might destroy the sins of all" (Jerome). Possibly the 345 "children of Jericho" were posterity of her kindred, settled in Israel (Ezra ii. 34, Neh. iii. 2). Harlotry was not counted "sin" among the heathen, though not respectable; but when she adopted a pure faith she began a pure life. Believing knowledge of God's purpose concerning Israel and Jericho made her renounce the lower duty, patriotism, for the higher one, piety; she could only have been faithful to her country by unfaithfulness to her God. She renounced the pollutions of her country's gods, with which her own harlotry may have been connected, to join Jehovah and His people. Her provision for her parents' and relatives' safety shows that self was not her sole consideration. Her hospitality to the spies was for their Lord's sake (Matt. x. 40–42). Heb. xi. 31: "by faith the harlot R. perished not with them that disobeyed not (*apeitheesasin*, God's will manifested by miracles in Israel's behalf) when she had received the spies in peace," *i.e.* securing them from hurt. The season, as otherwise comes out, was four days before passover, "on the tenth day of the first month," *barley* harvest time, when Jordan periodically overflowed its banks. The flax harvest was simultaneous with barley harvest, it appears from Exod. ix. 31. In undesigned coincidence with these casual notices, R. "hid the spies with the stalks of *flax*," doubtless just cut down and spread on the roof of her house (Josh. ii. 6, iii. 15, iv. 19, v. 10, 11).

Paul quotes R. as exemplifying "*faith*"; James (ii. 25) quotes R. as exemplifying justification by *works* evidentially. Therefore Paul's justification by faith alone means a faith, not *dead*, but working by love (Gal. v. 6). Again, R.'s act cannot prove justification by works as such, for she was a woman of *bad* character. But as an example of *grace*, justifying through an *operative* as opposed to mere verbal *faith*, none could be more suitable than the saved "harlot." She believed, so as to act on her belief, what her countrymen disbelieved; and this in the face of every improbability that an unwarlike force would conquer a well armed one, far more numerous. She believed with the heart (Rom. x. 9, 10), confessed with the mouth, and acted on her profession at the risk of her life. A woman of loose life, and a Gentile, is justified even as Abraham, the father of the Jews, the friend of God, was; showing that justifying, working faith manifests itself in every class. The nature of the works alleged, not works of charity and virtue, but works the value of which consists in their being proofs of faith, proves that James quotes them as *evidences of faith*, faith expressed in act. We are "justified by works" in the sense that we are justified by a faith

which always works where it has the opportunity. The scarlet line typifies Jesus' blood, that secures from wrath the Gentiles and even harlots and notorious sinners (Matt. xxi. 31, 32), within His church, even as the sprinkled blood of the paschal lamb secured Israel in their houses, and typified the same all-atoning blood. R. is an instance of the call of Gentiles anticipatory of that under the gospel.

Rahab = *insolence.* Poetical name for Egypt (Isa. li. 9). In xxx. 7 De Dieu transl. "I called her Arrogance (R.) that sitteth still." She who boasted of the help she would give, when put to the test, sat still (xxxvi. 6). Ps. lxxxvii. 4, 5, lxxxix. 10, "Thou hast broken R. in pieces, as one that is slain." Egypt is put foremost, as first of the great world powers that opposed God. She was reduced to corpse-like helplessness by God's stroke at the Red Sea, and at the slaying of the firstborn previously (comp. lxxiv. 13, 14). R. occurs in the Heb., Job ix. 13, xxvi. 12.

Raham. 1 Chron. ii. 44.

Rain. [See PALESTINE: *Climate.*] *Matar. Geshem, violent* rain or generically the early and latter rain (Jer. v. 24, Joel ii. 23). *Yoreh, the early rain* of autumn; *malkosh, the latter rain* of spring (Prov. xvi. 15, Job xxix. 23, Jer. iii. 3, Hos vi. 3, Zech. x. 1). *Rebibim,* from *rab* "many," from the *multitude* of drops; "showers" (Deut. xxxii. 2). *Zerem,* "violent rain," "hailstorm" (Job xxiv. 8). *Sagrir* only in Prov. xxvii. 15. As compared with Egypt, Palestine was a land of rain (Deut. xi. 10, 11), but for six months no rain falls, so that "rain in harvest" and "thunder" were marvellous phenomena, and out of time and place (Prov. xxvi. 1, 1 Sam. xii. 16–18). The early rain begins gradually, the latter end of October or beginning of November. Generally from the W. or S.W. (Luke xii. 54); the wind then changes to the N. or E. At no period in the winter, from the end of October to the end of March, does rain entirely cease. In January and February snow falls, but lies only a short time. "The early rain" means the first autumnal showers which prepare the arid soil for the seed; "the latter rain" the later spring showers, especially in March, which bring forward the crop toward harvest (Jas. v. 7, Prov. xvi. 15). Showers fall occasionally in April and May. God claims as His peculiar prerogative the sending or withholding of rain, which He made dependent on the obedience or disobedience of Israel (Lev. xxvi. 3–5, 19; Deut. xi. 13–15, xxviii. 23, 24; Jer. iii. 3, v. 24, xiv. 22). "The latter rain *in the first (month)*" in Joel ii. 23 means *in the month when first it is needed*; or else, as Vulg. and LXX., "as at the first" (comp. Isa. i. 26, Hos. ii. 15, Mal. iii. 4); or in Nisan or Abib, the passover month, the first, viz. the end of March and beginning of April. The departure of winter was marked by the cessation of rain (S. of Sol. ii. 11–13). Rain is the beautiful image of the Spirit's refreshing influences in Messiah's kingdom (Hos. vi. 3, 2 Sam. xxiii. 4, Ps. lxxii. 6).

Rainbow. [See Bow.]

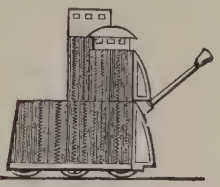
Rakem. 1 Chron. vii. 16.

Rakkath. A fortified town of Naphtali (Josh. xix. 35).

Rakkon. A town of Dan, not far from Joppa; Yerakon in LXX. (Josh. xix. 46.)

Ram. 1. Ruth iv. 19; 1 Chron. ii. 9, 10, 25, 27. Hezron's second son, born in Egypt after Jacob settled there, for he is not mentioned in Gen. xlvi. 4. In Matt. i. 3, 4, Luke iii. 33, Aram. **2.** Job xxxii. 2. Uz and Aram recur three times in the race of Shem (Gen. x. 23, xxii. 2, xxxvi. 28).

Ram, Battering. Ezra iv. 2, xxi. 22. A mound was usually raised, on which the ram was planted, to be on a level with the walls. The ram was sometimes fixed, or else joined to moveable wooden towers containing warriors. It was hung by a rope,



whereby the men inside swung it forward and backward. The besieged by a double rope from the battlements tried to catch the ram, or else threw lighted torches on it.

Rama, RAMAH = *an elevated spot.* **1.** In Benjamin (Jer. xxxi. 15, Matt. ii. 18). The cry of the weeping mothers and of Rachel is poetically represented as heard as far as R., on the E. side of the N. road between Jerusalem and Bethel; R. where Nebuzaradan gathered the captive Jews to take them to Babylon. Not far from Gibeah of Saul (1 Sam. xxii. 6, Hos. v. 8, Isa. x. 28–32). Now *Er Ram,* five miles from Jerusalem (Jud. iv. 5, xix. 13; Josh. xviii. 25). There is an *Er Ram* one mile and a half E. of Bethlehem; but explain Jer. xxxi. 15 as above. BAASHA [see, and ASA] fortified it, to prevent his subjects from going S. to Jerusalem to the great feasts, and so joining the kingdom of Judah (1 Kings xv. 17–21, 2 Chron. xvi. 1–5). The coincidence is clear between R.'s being built by Israel, its overthrow by Judah, and the emigration from Israel to Judah owing to Jeroboam's idolatry (1 Kings xii. 26, 2 Chron. xi. 14–17); yet the events are named separately, and their connection only inferred by comparison of distinct passages, a minute proof of genuineness. Its people returned after the captivity (Ezra ii. 26, Neh. vii. 30). The R., xi. 33, was further W.

2. The house of Elkanah, Samuel's father (1 Sam. i. 19, ii. 11). Samuel's birthplace, residence, and place of burial. Here he built an altar to Jehovah (vii. 17, viii. 4, xv. 34, xvi. 13, xix. 18, xxv. 1, xxviii. 3). Contracted from Ramathaim Zophim, in mount Ephraim (which included under its name the northern parts of Benjamin, Bethel, and Ataroth: 2 Chron. xiii. 19, xv. 8; Jud. iv. 5; 1 Sam. i. 1). Moslem, Jewish, and Christian tradition places Samuel's home on the height *Neby Samwil,* four miles N.W. of Jerusalem, than which it is loftier. Arculf (A.D. 700) identifies it as "Saint Samuel." The professed tomb is a wooden box; below it is a cave excavated like Abraham's burial place at Hebron, from the rock, and closed against entrance except by a narrow opening in the top, through which pilgrims pass their lamps and petitions to the sacred vault beneath. The city where Samuel anointed Saul (1 Sam. ix., x.) was probably not Samuel's own city R., for the city of Saul's anointing was near Rachel's sepulchre adjoining Bethlehem (1 Sam. x. 2), whereas mount Ephraim wherein was Ramathaim Zophim did not reach so far S. Near *Neby Samwil,* the probable site of Samuel's R., is the well of Sechu to which Saul came on his way to R., now "Samuel's fountain" near *Beit Isku. Beit Haninah* (probably Naioth) is near (1 Sam. xix. 18–24). Hosea (v. 8) refers to R. The appended "Zophim" distinguishes it from R. of *Benjamin.* Elkanah's ancestor Zuph may have been the origin of the "Zophim."

3. A fortress of Naphtali in the mountainous region N.W. of the sea of Galilee. Now *Rameh,* eight miles E.S.E. of Safed, on the main track between Akka and the N. of the sea of Galilee, on the slope of a lofty hill. **4.** On Asher's boundary between Tyre and Sidon; a R. is still three miles E. of Tyre. **5.** Ramoth Gilead (2 Kings viii. 29, 2 Chron. xxii. 6). **6.** Re-occupied by Benja-

RAMLEH.

min on the return from Babylon (Neh. xi. 33). Identified by Grove with Ramleh.

Ramath Lehi. So Samson named the scene of his slaying a thousand Philistines with a jawbone. Jud. xv. 17, "the height of Lehi." In ver. 9 "Lehi" is used by anticipation, Samson calling it so subsequently, or else he played on the name which it had already, "Ramath Lehi," as expressing what he now has done, viz. "lifted up the jawbone." [But see LEHI.]

Ramath Mizpeh. Gad's northern landmark (Josh. xiii. 26). [See MIZPEH.]

Ramath (Ramah) of the south. A town in the extreme S. of Simeon (Josh. xix. 8). The same as BAALATH BEER [see]. South Ramoth, 1 Sam. xxx. 27.

Ramathaim Zophim. [See RAMAH.]

Ramathite. 1 Chron. xxvii. 27.

Rameses. There is mentioned in Egyptian monuments RHMSS, son of Aahmes I. (Lepsius); the new Pharaoh "that knew not Joseph."

The Pharaohs of the 19th dynasty of R. (Rameses II. was the great con-

RAMESES II.

queror) two centuries later have a final *u*, *Ramessu*. In Gen. xlvii. 11 R. is the name of a district. In Exod. i. 11 Raamses is the city which already existed, but which the Israelites now strengthened as a treasure city. Rameses II. fortified and enlarged it long after. LXX. make R. the Heropolis of later times. It and Pithom were on the canal dug under Osirtasin of the 12th dynasty. Derived from Ra-mes, "child of Ra" the sun god. The Egyptians called themselves "children of Ra" from the earliest times, even "Mizraim" may be from Mis-ra. The name R. would fitly apply to Goshen which was especially associated with sun worship. Aahmes I. built cities in the Delta, especially on the eastern quarter whence the invading shepherds had come, and was likely as restorer of the sun (Ra) worship to have given the name R. to the treasure city which Israel fortified there, as he gave it also to his son. Besides Pi (city) should appear before R. if it were the Egyptian designation from the name of king Rameses. When Rameses II. enlarged it its name was R. Meiamon, not R. simply. Moreover, when enlarged by him it was the centre of a large *Egyptian* festive population, whereas in Exod. i. 11 it is in the midst of oppressed *Israelites*. Lepsius makes Aboo Kesheyd to be on the site.

Ramoth. A Levitical city of Issachar (1 Chron. vi. 73). Jarmuth in Josh. xxi. 28, 29.

Ramoth. Of the sons of Bani. Put away his foreign wife (Ezra x. 29).

Ramoth Gilead. "Heights of Gilead." A fortress commanding Argob and the Jair towns, occupied by Solomon's commissariat officer (1 Kings iv. 13). Keenly fought for by the Israelites and their enemies the Syrians under Ahab and Joram (xxii. 4; it had been seized by Benhadad I. from Omri; Josephus Ant. viii. 15, § 3. Ahab fell in attempting to recover it). Joram of Israel allied himself with Ahaziah of Judah (2 Chron. xxii. 5, 6), gained and kept Ramoth Gilead in spite of Hazael (2 Kings ix. 14, 15; Josephus Ant. ix. 6, § 1). Jehu from it started to seize the kingdom. 2 Kings viii. 28 = *Ramath Mizpeh* in Josh. xiii. 26. The spot called by Jacob in his covenant with Laban, of which the pillar and stone heap was pledge, Galeed and MIZPAH [see]. A city of refuge in Gad (Deut. iv. 43; Josh. xx. 8, xxi. 38). Now *Es Salt*, W. of Philadelphia, or else *Jela'ad* (Gilead) four miles N. of *Es Salt*, for Ramath Mizpeh is in the N. of Gad (Josh. xiii. 26), which *Es Salt* is not. The Arabic of Josh. xiii. 26 has *Ramah el Jeresh* or *Jerash* (Gerasa).

Rams' skins dyed red. Coloured like red morocco. Manufactured in Libya from remote antiquity. An inner covering of the tabernacle (Exod. xxv. 5).

Ransom. Gr. *lutron*, *antilutron* (1 Tim. ii. 6). A price paid for freeing a captive. *Anti* implies *vicarious*, *equivalent substitution*, "a ransom *for* many" (Matt. xx. 28; Eph. i. 7; 1 Pet. i. 18, 19). Man was the slave of Satan, sold under sin. He was unable to ransom himself, because absolute obedience is due to God; therefore no act of ours can satisfy for the least offence. Lev. xxv. 48 allowed one sold captive to be redeemed by one of his brethren. The Son of God therefore became man in order that as our elder brother He should redeem us (Heb. ii. 14, 15). [See REDEEM.]

Rapha. 1 Chron. viii. 37. Rephaiah in ix. 43.

Raphu. Num. xiii. 9.

Raven: *'oreb*, from a root "black." Including *the crow*. Not allowed as food (Lev. xi. 15). Of the order Insessores, family Corvidæ. Gen. viii. 7, Noah's first messenger from the ark, which kept going forth and returning, resting on the ark but never entering, feeding on the floating carcases; type of the carnal soul that having left God finds no rest (Isa. lvii. 20, 21); like Satan (Job i. 7, ii. 2). Ravens fed Elijah at the brook Cherith (1 Kings xvii. 4, 6) when cut off from intercourse with *men*, who might have betrayed him to Ahab. When even the voracious ravens were against their nature made to care for him more than for themselves, his confidence was strengthened in Jehovah's illimitable resources to help him in his coming conflict with the idolatrous priests, people, and king. Though man dislikes the raven as of ill omen God cares for it (Job xxxviii. 41, Ps. cxlvii. 9, Luke xii. 24). The raven is singled out as exemplifying God's care for His creatures because of their restless flying in search for food to satisfy their voracious appetites. With their hoarse cry they unconsciously appeal to their Maker and Preserver for their necessary food, and never in vain, though they neither sow nor reap neither have storehouse nor barn. A lesson of faith to us. The ravens build their nests in solitary "valleys," hence a sign of desolation (Isa. xxxiv. 11). Birds of prey attack the *eye* especially. The mocker of his father shall die a death of shame, and be a prey to the "raven of the valley" (Prov. xxx. 17). The shrewd and ill visage of the raven, its mourning hue, its solitary haunts, harsh croak, instant scenting of premonitory decomposition even before death, made it be regarded as of ill omen. The glossy steel-blue black of the raven is the image of the bridegroom's locks (S. of Sol. v. 11).

Reaia. 1 Chron. v. 5.

Reaiah. 1. 1 Chron. iv. 2. 2. Ezra ii. 47, Neh. vii. 50.

Reba. Num. xxxi. 8, Josh. xiii. 21.

Rebekah (REBECCA Rom. ix. 10). Arabic "a rope with a noose," *i.e. captivating*. Bethuel's daughter, Laban's sister, ISAAC'S [see] wife (Gen. xxii. 23, xxiv.). R., the granddaughter of Abraham's brother, marries Isaac, Abraham's son; it is an undesigned coincidence with probability that Isaac was the son of Abraham's and Sarah's *old age* (Gen. xviii. 12), and so, though of a generation earlier than R., yet not so much her senior in years. A model marriage: God's direction was asked and given, the godly seed was equally yoked with the seed of the godly, the parents sanctioned it, R. was one who had as a maiden discharged domestic duties diligently; her beauty, courtesy, willing consent, modesty, all made her deservedly attractive, and secured Isaac's love at once and permanently. Barren for 19 years, she at last received children by God's gift in answer to Isaac's prayers. Before they were born she was told, in answer to her inquiry of the Lord because of her sensations, the elder shall serve the younger (xxv. 21–23; Rom. ix. 10–12), illustrating "the purpose of God, according to election, not of works but of Him that calleth," inasmuch as it was when "neither had done any good or evil." [See JACOB, ESAU.]

Jacob was her favourite because of his gentle domestic habits (Gen. xxv. 28). This partiality led her to the deceit practised on Isaac to gain his blessing for Jacob (xxvii.). Esau's Hittite wives "were a grief to Isaac and R." (xxvi. 34, 35.) Her beauty tempted Isaac when in Gerar, through fear of being killed for R.'s sake, to say she was his sister. All compromises of truth, through fear of man (Prov. xxix. 25), bring their own punishment. Isaac exposed her to the risk of defilement, which a straightforward course would have averted, and exposed himself to the rebuke of the worldly ABIMELECH [see] (Gen. xxvi.). She saved Jacob from Esau's murderous fury by inducing Isaac to send him away to Padan Aram (xxviii. 1–5); thus she brought on herself by the one great sin the loss of her favourite's presence for the rest of her life, for she was not alive when he returned, Isaac alone survived (xxxv. 27). Faith in God's promise as to Jacob the younger, given before birth, prompted her to seek the blessing for him; unbelief and ignorance of God's holiness tempted her to do evil that good might come. DEBORAH [see] her nurse died and was buried at Bethel on Jacob's return. She evidently had gone back to Padan Aram, and joined Jacob after her mistress' death. R. was buried in the cave of Machpelah with Abraham and Sarah. Isaac was subsequently buried there (xlix. 31).

Rechab. Father or ancestor of JEHONADAB [see] (2 Kings x. 15, 23; 1 Chron. ii. 55; Jer. xxxv. 6–19). RECHABITES, the dwellers in cities, are distinguished from the nomad wanderers (Gen. iv. 20–22); and the distinction still exists in Persia and

Arabia, where the two classes are found side by side. R., meaning "rider," may be an epithet that became a proper name; a wild Bedouin-like nomad rider, as the R. (2 Sam. iv. 2): a fit companion for Jehu the furious driver (2 Kings ix. 20). Bouldue (Eccl. ante Leg., iii. 10) infers from 2 Kings ii. 12, xiii. 14, that Elijah and Elisha were "the chariot (*recheb*) of Israel," *i.e.* its safeguard, and that their austere followers were "sons of the chariot," which phrase was subsequently, through ignorance of the original meaning, made "sons of R." John of Jerusalem says Jehonadab was Elisha's disciple (Instit. Monach. 25). The ascetic rule against wine, houses, sowing, and planting (Jer. xxxv.), was a safeguard against the corrupting licence of the Phœnician cities and their idolatries (Amos ii. 7, 8; vi. 3–6). They must rigidly adhere to the simplicity of their Arab tent life. Jehonadab's name, containing "Jehovah," and his abhorrence of Baal worship, imply that the Rechabites though not of Israel were included in the Abrahamic covenant; the Arab Wahabees, ascetics as to opium and tobacco, present a parallel. In Jeremiah's days they were still faithful to Jehovah. Their strict nazarite vow was the ground of their admission into one of the temple chambers devoted to the sons of Hanak sprung from "Igdaliah a man of God," or prophet of special sanctity. There they resisted the temptation to drink wine; and Jeremiah makes their faithfulness to their earthly father a reproof of Israel's unfaithfulness to their heavenly Father. God consequently promises, "Jehonadab son of R. shall not want a man to *stand before Me for ever*," *i.e. to minister in the sanctuary before Jehovah so long as Israel's sanctuary and polity stand*: so Levi (Deut. x. 8, xviii. 5–7; Gen. xviii. 22; Jud. xx. 28; Ps. cxxxiv. 1; Jer. xv. 19); so the targum of Jonathan transl. "ministers before Me." It was an adoption of the Rechabites into Israel, by incorporation with Levi, on the ground of their nazarite-like purity and consecration. The Rechabites are spoken of as "scribes" (1 Chron. ii. 55); at the return from Babylon they took a profession, almost exclusively a Levite one. Kimchi (in Vatablus) cites the tradition recorded by R. Judah that the Rechabites married Levites, and their children ministered in the temple. Their close juxtaposition with the sons of David (1 Chron. iii. 1) shows in what esteem the sacred writer held them.

Hegesippus (Euseb. H. E., ii. 23) mentions that a Rechabite priest protested against the martyrdom of James the Just. Hegesippus thus attests the existence of the Rechabites as sharing in the temple ritual down to its destruction by the Romans; fulfilling Jer. xxxv. 19. Benjamin of Tudela (12th century) says that near El Jubar (Pumbeditha) he found 100,000 Rechabite Jews, who tilled, kept flocks and herds, abstained from wine and flesh, and gave tithes to teachers who devoted themselves to studying the law and weeping for Jerusalem; their prince Solomon han Nasi traced his descent to David and ruled over Thema and Telmas. Wolff found a tribe, the Beni Khaibr, near Senaa, who called themselves "sons of Jonadab," and said they numbered 60,000 (Journal, ii. 334, 335). The LXX. prefix a title to Ps. lxxi., "a psalm by David, of the sons of Jonadab, and of those first carried captive": this implies, in the third century B.C., a Heb. title existed declaring that the Rechabites shared the Babylonian captivity, and with the Levite psalmists expressed the nation's sorrows and aspirations.

Rechah. 1 Chron. iv. 12.

Reconciliation. *Katallage*, "ATONEMENT" [see, and SACRIFICE, PROPITIATION]. Rom. v. 10, 11: "we were *reconciled* . . . being *reconciled* . . . we have now received *the reconciliation*" (the same word as the verb and participle). The "reconciliation" here cannot be that of ourselves to God, or having its rise in us, for we then should not be said to "receive" it, but that of *God to us*. We have received the laying aside of *our* enmity to God would not be sense. Heb. *ratzah* "to associate with," "to be satisfied" or *appeased*. *Katallage, diallage*, is the changing of places, coming over from one to the other side. In 1 Sam. xxix. 4 (*yith-ratztzeh zeh el adonaiv*), "wherewith should this man (David) *reconcile* himself to his master (Saul)?" the anger to be laid aside was not David's to Saul, but Saul's to David; "reconcile himself to Saul" therefore means *to induce Saul to be reconciled to him and take him back to his favour*. So Matt. v. 24, "be reconciled to thy brother," means, "propitiate him to lay aside his anger and be reconciled to thee." So 2 Cor. v. 18, 19, "God hath reconciled us to Himself by Jesus Christ," *i.e. restored us* (the world, ver. 19) *to His favour* by satisfying the claims of justice against us. The time (aorist) is completely past, implying a once for all accomplished fact. Our position judicially in the eye of God's law is altered, not as though Christ's sacrifice made a change in *God's character* and made Him to love us. Nay, Christ's sacrifice was the provision of God's love, not its procuring cause (Rom. viii. 32). Christ's blood was the RANSOM [see] or price paid at God's own cost to reconcile the exercise of His mercy with justice, not as separate, but as the eternally co-existing harmonious attributes in the unchangeable God. Rom. iii. 25, 26, "God in Christ reconciles the world to Himself," as 2 Cor. v. 19 explains, by "not imputing their trespasses unto them," and by in the first instance satisfying His own justice and righteous enmity against sin (Ps. vii. 11, Isa. xii. 1). *Katallassōn*, "reconciling," implies "changing" the judicial status from one of condemnation to one of justification. The "at-one-ment" or reconciliation is the removal of the bar to peace and acceptance with the holy God which His righteousness interposed against our sin. The first step towards peace between us and God was on God's side (John iii. 16). The change *now* to be effected must be on the part of offending *man*, God the offended One being already reconciled. Man, not God, now needs to be reconciled by laying aside his enmity against God (Rom. v. 10, 11). Ministers' entreaty to sinners, "be ye reconciled to God," is equivalent to "*receive* the reconciliation" already accomplished (2 Cor. v. 21). In Heb. ii. 17 Christ is called "High-priest in things pertaining to God to make reconciliation for (*hilaskesthai*, to *expiate*) the sins of the people." Lit. "*to* propitiate (in respect to) the sins," etc. God's *justice* is (humanly speaking) *propitiated* by Christ's sacrifice. But as God's *love* was *side by side* from everlasting with His *justice*, Christ's sacrifice is never *expressly* said to *propitiate God* (but Heb. ii. 17 virtually *implies* something like it), lest that sacrifice should seem antecedent to and producing God's *grace*. God's love *originated* Christ's sacrifice, whereby God's justice and love are harmonized. By Christ's sacrifice the sinner is brought into God's favour, which by sin he had justly forfeited. Hence his prayer is, "God be propitiated (*hilastheeti*) to me who am a sinner" (Luke xviii. 13). Christ who had no sin "made reconciliation for (*le kappeer* [see PITCH, ATONEMENT], *covered*) the iniquity" of all (Dan. ix. 24, Ps. xxxii. 1). "Man can suffer, but cannot satisfy; God can satisfy, but cannot suffer. But Christ, being both God and man, can both suffer and also satisfy. He is competent to suffer for man and to make satisfaction to God, in order to reconcile God to man and man to God. So Christ, having assumed my nature into His person, and so satisfied Divine justice for my sins, I am received into favour again with the most high God." (Beveridge.)

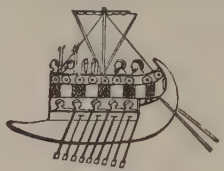
Recorder: *mazkir*. Historiographer, whose charge was over the public registers, to see that fit persons put on *record* for future remembrance the annals of the kingdom. A high office; the chancellor, not merely national annalist (as Vulg. and LXX.); he kept a record of whatever took place around the king, informed him of what occurred in the kingdom, and presided over the privy council (2 Sam. viii. 16, xx. 24; 1 Chron. xviii. 15 marg. "at the hand of the king"; 1 Kings iv. 3; 2 Kings xviii. 18, 37; 2 Chron. xxiv. 8).

Red Sea. Heb. Sea of Suph (*seaweed*; like *wool*, as the Arabic means: Gesenius). The Egyptians called it the Sea of Punt (Arabia). Called red probably from the colour of the weed, and the red coral and sandstone, not from Edom (red) which touched it only at Elath; nor from Himyerites (*hamar*, "red" in Arabic; the Phœnicians too are thought to mean *red men*, and to have come from the Red Sea), as their connection with it was hardly so close and so early as to have given the name. An ancient canal, begun by Sesostris, continued by Darius Hystaspes and Ptolemy Philadelphus, joined the Nile to it.

Boundaries. On the W. Egypt, Nubia,

and Abyssinia; on the E. Arabia; on the N. the isthmus of Suez; on the S. the straits of Bab el Mandeb (*gate of tears*) joining it to the Indian ocean; 1600 English miles long, by an average of 150 broad. The mountains on each side vary from 3000 to 6000 ft. high; the tops granite, underneath limestone, on the seashore light coloured sandstone. The northern end ("the tongue of the Egyptian Sea"), since the exodus, has dried up for 50 miles. The land at the head of the gulf has risen, that on the Mediterranean has fallen (comp. Isa. xi. 15, xix. 5). This drying up has caused the ancient canal which conveyed the Red Sea commerce to the Nile (from about Heroopolis on the Birket et Timsah and lake of the crocodile to Bubastis at the Nile), and irrigated the country (wady Tumeylat) to be neglected and ruined. The country about has consequently become a gravelly sand desert, with rank marsh land round the old sea bottom, called "the bitter lakes." Near them was the town Heroopolis, from which the gulf of Suez was called the Heroopolite gulf. Ras Mohammed, the headland of the Sinaitic peninsula, divides the Red Sea into two tongues: the western one the gulf of Suez, 130 miles long by 18 broad, narrowing to ten at the head; the eastern one the gulf of Akabah (= a *declivity*), 90 long by an average of 15 broad. Precipitous mountains 2000 ft. high rise from the shore. The Arabah or Ghor connects it with the Dead Sea and Jordan valley. Anciently the gulf of Akabah was the Sinus Elaniticus, from Œlana or Elath at the northern end. No considerable stream falls into this large sea. The gulf of Suez is the shallowest part. The waters are remarkably transparent, so that the plants, corals, and rocks are visible to a great depth. Its phosphorescence is also noteworthy. This is the most northern part of the ocean where coral reefs are found. These take the outline of the coast, and being covered for some distance with only five or six feet of water render access to land difficult. The western or Egyptian side of the Red Sea is of limestone formation; gebel Gharib 6000 ft. high; the porphyry mount, gebel ed Dukhkhan, inland, is about the same height; gebel ez Zeyt, "the oil (petroleum) mount," is close to the sea. On these barren and solitary hills lived many of the early Christian hermits. The patriarch of the Coptic church is chosen from the monks of the convent of St. Anthony.

Sesostris (Rameses II.) was the "first who, passing the Arabian gulf in a fleet of long war vessels, reduced the inhabitants bordering the Red Sea" (Herodotus). Solomon built a navy at "Ezion Geber [see] (now dry land), beside Elath on the Red Sea in Edom" (1 Kings ix. 26). Jehoshaphat's ships were wrecked here on the reef Edh Dhahab (Ezion Geber, "giant's backbone"): xxii. 48. Pharaoh Necho built ships in the Arabian gulf, manned by Phœnicians (Herodotus ii. 159). Pliny says their ships were of papyrus, like the Nile boats. The Arab jelebehs, carrying pilgrims along the coast, have the planks sewed together with cocoanut fibre, and caulked with the date palm fibre and oil of the palma Christi, and sails of mats made of the dôm palm. The Himyerite Arabs formed mostly the crews of the seagoing ships. On the Heroopolite gulf, besides Heroopolis (now perhaps Aboo Kesheyd) at its head, was Arsinoe founded by Ptolemy Philadelphus, and Berenice on the southern frontier of Egypt. On the Arabian coast Mu'eyleh, Yembo (the port of El Medeeneh), Juddah (the port of Mecca), and Mocha. The Red Sea and Egypt after the time of Alexander the Great



PHŒNICIAN SHIP.

was the channel of commerce between Europe and India. Subsequently the trade passed round the Cape of Good Hope. But now the overland mail and Suez canal are again bringing it by way of Egypt and the Red Sea. [*On Israel's passage of the Red Sea*, see Exodus.]

Redeemer. [See Ransom.] *Redeem*, Heb. *padhah* and *gaal*. The *goel*, nearest of kin, had three rights: (1) To purchase back the forfeited inheritance for an Israelite who, through poverty, had sold his land; as Boaz (=might in *him*; the name of one of the two temple pillars; type of Christ) did for Ruth (iv. 3–5); or to hold land in possession for an impoverished kinsman till the year of jubilee, when it should revert to the original owner (Lev. xxv. 10, 13–16, 24–28). Antitypically, man the heir of all things bartered his magnificent birthright for vanity; Christ, by assuming our manhood, became our goel, and saved us from being disinherited for ever (Heb. ii. 9–15); the full restoration of the inheritance is to be at "the times of restitution of all things" (Acts iii. 21, Matt. xix. 28), the grand last jubilee (Isa. lxi. 2–4); ushered in, as the Israelite jubilee, with the great trumpet (Rev. xi. 15, 1 Cor. xv. 52, 1 Thess. iv. 16, Isa. xxvii. 13). (2) The goel ransomed his kinsman from bondage to the foreigner (Lev. xxv. 47–49). So man sold himself to Satan's bondage; Jesus has (at the price of His precious blood, 1 Pet. i. 18, 19) ransomed "the lawful captive delivered" (Isa. xlix. 24). (3) The goel avenged the death of his slain kinsman as a point of honour. So our Redeemer "through death has destroyed Satan (man's '*murderer* from the beginning,' John viii. 44) who had the power of death," and has delivered us from everlasting "bondage" to him (Heb. ii. 14, 15; Hos. xiii. 14). Our Boaz has not "left off His kindness to the living and to the dead" (Ruth ii. 20); transl. Job xix. 25–27 "I know that my Redeemer (*vindicator, avenger*; redressing my wrongs on Satan their inflicter) liveth, and that He shall *arise the Last* (1 Cor. xv. 45, Rev. i. 17) *above the dust* (with which is mingled man's crumbling body: 1 Cor. xv. 20, 23; Rom. viii. 23; Eph. i. 14), and though after my skin (is destroyed) this (body) is destroyed, yet *from* my flesh (*mibesari*; as from a window, S. of Sol. ii. 9) shall I see God, whom I shall see for myself (on my side), no longer estranged" (*zar*) from me. The redemption of our now weak body will be our grand vindication from present wrongs such as Job's. As the *body* (not merely the soul) was the sufferer, the body's restoration in incorruption must be the vindication; this alone would disprove the imputation of guilt thrown on Job because of its sufferings. Job elsewhere *hoped* for the resurrection after his being "hidden in the grave" for a time (Job xiv. 13–15; John v. 21, 26, 28; Isa. xxvi. 19–21; Ps. xvii. 15). The

HORUS.

Egyptian myth of Osiris and his son Horus in the "Ritual of the Dead" strikingly confirms the primitive revelation of the promised Redeemer, of which it is the corruption. Horus as Ra was creator; as Teti, the redeemer from the power of Apophis the serpent, and of Typhoon the hippopotamus, representatives of the evil being; as Nets, Horus is the deliverer of the justified.

Reed: *agmon*. Used to form a rope: Job xli. 2, "canst thou put a *rush rope* (*agmon*) into his nose?" in ver. 20 *agmon* is a "caldron" from *agam* "to flow." "Branch (the high) and rush" (the low) (Isa. ix. 14, lviii. 5), "bow down . . . head as a bulrush," imply that the head of the *agmon* was pendulous. Some

SOLDIERS AMONG THE REEDS.

aquatic, reed like, plant, the *Arundo donax*, or phragmitis, used as a walking stick, but apt to break and pierce the hand leaning on it (2 Kings xviii. 21; Ezek. xxix. 6, 7). The *gome*, of the sedge kind (Cyperaceæ), the papyrus or paper reeds of which Moses' ark was formed (Exod. ii. 3). Used to form boats on the Nile, also garments, shoes, baskets, and paper (Isa. xviii. 2); Job viii. 11 "can the papyrus plant grow without mire?" so the godless thrive only in outward prosperity, which soon ends, for they are without God "the fountain of life" (Ps. xxxvi. 9). Rapid growth at first, like the papyrus; then sudden destruction. The papyrus is not now found in Egypt; but it has for ages been on the margin of Lake Huleh or Merom and Lake Tiberias and in Syria. Paper was formed by cutting the interior of the stalks into thin slices lengthwise,

after removing the rind, and laying them side by side in succession on a flat board; similar ones were laid over them at right angles, and the whole was cemented together by a glue, and pressed and dried. The Egyptians stewed and ate the lower part of the papyrus (Herodot. ii. 92). It grows from three to six feet high; Tristram (Land of Israel, 436) says 16 feet, and the triangular stems three inches in diameter, N. of Lake Tiberias. There are no leaves; the flowers are small spikelets at the tip of the threadlike branchlets which together form a bushy crown on each stem. *Aroth* (Isa. xix. 7) not "paper reeds," but *grassy pastures* on the banks of the Nile; lit. places *naked* of wood, from *arah* "to make bare" (Gesenius). A. V. is from *'or* the delicate *membrane*; the antithesis to "everything *sown* by the brooks" is, the *aroth* were not sown but growing of themselves. In mentioning "the reeds and flags" it is likely the *papyrus* would not be omitted; however, a different word in the chap. before (xviii. 2, *gome*) expresses the *papyrus*. *Kaneh* a *reed* in general; a *measuring reed*, six cubits long (Ezek. xl. 5, xli. 8; comp. Rev. xi. 1, xxi. 15). The "sweet reed from a far country" is possibly the *Andropogon calamus aromaticus* of central India; *keneh bosem* (Exod. xxx. 23 "sweet calamus") or *hattob* (Jer. vi. 20); or it may be rather the lemon grass (*Andropogon schœnanthus*) of India (Isa. xliii. 24, S. of Sol. iv. 14, Ezek. xxvii. 19).

Reelaiah. Ezra ii. 2; *Raamiah* in Neh. vii. 7.

Refiner. He who reduced the metal to fluid by heat and solvents, as borax, alkali or lead (Isa. i. 25, Jer. vi. 29), to remove the dross. His instruments were the crucible or furnace ("fining pot," Prov. xvii. 3) and the blowpipe or bellows. Affliction removes the dross from the godly (1 Pet. i. 7). But the fiery ordeal only hardens the reprobate (Jer. v. 3, Isa. ix. 10). Transl. for "tower" and "fortress" (Jer. vi. 27), "I have set thee for an *assayer* and explorer," separating the metal from the dross "among My people." In Mal. iii. 2, 3, Christ "shall sit as a refiner and purifier of silver, and shall purify the sons of Levi." The purifier *sits* before the crucible, fixing his eye on the metal, taking care the heat is not too great, and keeping the metal in only until, by seeing his own image reflected in the glowing mass, he knows the dross is completely removed. So the Lord with His elect (Rom. viii. 29, Job xxiii. 10, Ps. lxvi. 10, Prov. xvii. 3, Isa. xlviii. 10, Heb. xii. 10).

Regem. 1 Chron. ii. 47.

Regem Melech = "*the king's official*" (Zech. vii. 2). Sent by Jews of the country (ver. 5) to "the house of God" (Bethel) or congregation at Jerusalem. Beth-el is here used for Beth-Jehovah; the religious *authorities*, not "the *house* of Jehovah" (named in ver. 3), are meant. The temple was not actually completed till two years later (Ezra vi. 15 with Zech. vii. 1). But the congregation, headed by their priests, was "the house of God," paving the way for the spiritual N.T. "house of God" (Heb. iii. 6, Zech. iii. 7, Hos. viii. 1). Ezra (v. 8, 15; vi. 7; vii. 20, 23) uses *Beth Elohah* for "the house of God." The allusion is to God's words to Jacob, "go up to Bethel" (Gen. xxviii. 19, xxxv. 1). Jacob's "house of God" consisted as yet of but a *pillar* first and an *altar* afterwards (xxviii. 17, 18, 22; xxxvi. 1, 7); so the house of God at the time of Regem Melech consisted merely of an altar, and congregation, and priests favoured with God's presence in worship at it. God, as in Jacob's case, could bless the obedient at the bare altar before the temple was reared. But many sent to *Jehovah's* house, not like Jacob at Bethel, but as the apostate Israelites to the calf at *Bethel*, with no spirit of true obedience. Hence the name "Bethel" is used. In ver. 5 it is not to the people of Bethel but "unto all the people of the land" the word of the Lord came in reply; therefore *Bethel* is not the nominative to "sent" in ver. 2, as Maurer proposes.

Regeneration; *palingenesia*. Only twice in the N. T.: Tit. iii. 5 of the regeneration of the *soul* by the Holy Ghost [see BAPTISM], and Matt. xix. 28 the regeneration of the *body* and of the *material world*. Besides his natural birthday the believer has a spiritual birthday in this life, and a birthday to glory in the life to come. The marks of regeneration are given 1 John iii. 9, 14, v. 1, 4. Only if God's Spirit regenerate the *soul* now will the same Spirit quicken to immortality and glory the *body* hereafter (Rom. viii. 11, Phil. iii. 21). The third and crowning step will be the regeneration of our *home, this earth*, and of "*the whole creation*," "the restitution of all things" (Acts iii. 21, Matt. xix. 28, Rom. viii. 19–23). Nations and society shall be first regenerated in the millennial world, with Israel as their priest-kingly head (Isa. ii. 2–4, xi.); wars shall cease, and even the wild beasts cease to rage. [See THOUSAND YEARS.] (Rev. xx., Isa. lxv. 16–25.) The final regeneration of the earth and nature shall be after the millennium (Rev. xxi., 2 Pet. iii. 7–13).

Region round about. *The circle* (*hac-ciccar*) of cultivation, wherein stood Sodom, Gomorrah, and the other three cities. Gen. xiii. 10–12, "cities of the *circuit*" round Jordan, the low plain along the water (xix. 17). In Matt. iii. 5 and Luke iii. 3, vii. 17, the populous region containing Jericho, etc., in the Jordan valley, enclosed in the amphitheatre-like *Quarantana* hills. Comp. as to the similar region of Gennesaret (Matt. xiv. 35).

Rehabiah. 1 Chron. xxiii. 17, xxiv. 21.

Rehob. **1.** 2 Sam. viii. 3, 12. Josephus (Ant. vii. 5, § 1) calls him Araos, and makes R. mean "charioteer." A Syrian name [see BETH-REHOB] (2 Sam. x. 6, 8). **2.** Neh. x. 11.

Rehob=*a roomy, wide space*. **1.** The northern limit of the spies' search (Num. xiii. 21), at the entrance of Hamath (Num. xiii. 21). Near *Tell el Kady*, anciently LAISH or DAN [see] (Jud. xviii. 28). Now *Hunin* (Robinson). **2.** A town allotted to Asher (Josh. xix. 28), near Sidon. **3.** Another town of Asher (Josh. xix. 30); assigned to the Gershonite Levites (xxi. 31); kept by the Canaanites through Asher's remissness (Jud. i. 31).

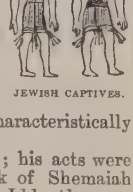
Rehoboam. Solomon's son by the Ammonite Naamah (1 Kings xiv. 21, 13, xi. 43; 2 Chron. xii. 13). Succeeded his father in his 41st year. In 2 Chron. xiii. 7 "young and tender hearted" means *inexperienced* (for he was not *young* in years then) *and faint hearted*, not energetic in making a stand against those who insolently rose against him. In his reign Ephraim's gathering jealousy of a rival (Jud. viii. 1, xii. 1) came to a crisis, the steps to which were the severance of Israel under Ishbosheth (2 Sam. ii.) from Judah under David; the removal of the political capital from Shechem, and the seat of national worship from Shiloh to Jerusalem; and finally Solomon's heavy taxation for great national and monarchical buildings, and Rehoboam's injudicious reply to the petition for lightening the burden. The maschil (Ps. lxxviii.) of Asaph is a warning to Ephraim not to incur a fresh judgment by rebelling against God's appointment which transferred Ephraim's prerogative, for its sins, to Judah; he delicately avoids wounding Ephraim's sensitiveness by not *naming* revolt as likely (comp. 2 Sam. xx. 2). He leaves the application to themselves.

REHOBOAM.

R. selected Shechem as his place of coronation, probably to conciliate Ephraim. But Ephraim's reason for desiring Shechem for the place of coronation was their intention to rebel; so they made JEROBOAM [see] the spokesman of their complaints. It would have saved R. the loss of the majority of his kingdom, had he heeded his father's wise old counsellors (Prov. xxvii. 10), and shown the same conciliatory spirit in reply to Israel's embassy; but he forgot his father's proverb (xv. 1). In the three days' interval between their mission and his reply he preferred the counsel of the inexperienced young men, his compeers, who had been reared in the time of Solomon's degeneracy, "my father chastised you with whips, I will chastise you with scorpions," *i.e.* scourges armed with sharp points. Solomon in Eccles. ii. 19 expresses his misgiving as to R., "who knoweth whether the man after me shall be a wise man or a fool?" His folly was overruled by Jehovah to perform His prophecy by AHIJAH unto JEROBOAM [see]. With the same watchword of revolt as under Sheba (2 Sam. xix. 43, xx. 1), Israel forsook R. (1 Kings xii. 16), "what portion have we in David? To your tents, O Israel." They then

stoned ADORAM [see] who was over the tribute. R. retained, besides Judah, Levi, Simeon, Dan, and parts of Benjamin [see ISRAEL].

R. with 180,000 sought to regain Israel; but Jehovah by Shemaiah forbad it (1 Kings xii. 21–24). Still a state of war between the two kingdoms lasted all his reign (xiv. 30). R. built fortresses round on the S. side of Jerusalem, apprehending most danger from the quarter of Egypt (2 Chron. xi. 1–12, 13, 16, 17). Moreover the calf worship in northern Israel drove the Levites and many pious Israelites to the southern kingdom where Jehovah's pure worship was maintained. Thus R. became strengthened in his kingdom, but after three years' faithfulness and consequent prosperity from God the tendency to apostasy inherited from his mother Naamah the Ammonitess, and her bad early training, led him to connive at, and like Solomon join in, the abominations of idolatry, the "high places, standing images, and groves on every high hill and under every green tree" (1 Kings xiv. 22–24). R. "forsook the law of Jehovah, and all Israel with him." So God sent Shishak, JEROBOAM'S [see] ally, with 1200 chariots and 60,000 horsemen, to punish him, in the fifth year of his reign (1 Kings xi. 40, xiv. 25–28; 2 Chron. xii. 2–4, etc.). Shemaiah explained the cause from Jehovah; "ye have forsaken Me, therefore have I also left you in the hand of Shishak" (Shishak was first of the 22nd or Bubastite dynasty; whereas his predecessor, the Pharaoh whose daughter Solomon married, was the last of the 22nd or Tanite dynasty). R. and the princes thereupon humbly accepted their punishment, and justified Jehovah (Jas. iv. 10; Exod. ix. 27; Ps. li. 4; Lev. xxvi. 41, 42). Therefore the Lord "granted them some deliverance," at the same time that He gave them up to Shishak's service, who took the Jews' fenced cities and came to Jerusalem, that they might know to their sorrow its contrast to "His service" (Deut. xxviii. 47, 48; Isa. xlvii. 13; 1 John v. 3; Hos. ii. 7). So Shishak took away the temple and the palace treasures, and the golden shields (200 larger and 300 smaller, 1 Kings x. 16, 17), for which R. substituted brazen shields, to be borne by the body guard before him in state processions, characteristic of his vanity which comforted itself with a sham after losing the reality; but the Lord did not let Shishak destroy R. altogether, for He saw, amidst abounding evil, with His tender compassion, some "good things in Judah." Shishak's success against the kingdom of Judah (*malchi Judah*) is found commemorated outside of the Karnak temple, the very features of the Jews being characteristically represented.


JEWISH CAPTIVES.

R. reigned for 17 years; his acts were recorded in the book of Shemaiah the prophet, and of Iddo the seer concerning genealogies. His doing evil is traced to his "not preparing (fixing) his heart to seek Jehovah." His polygamy ("desiring many wives," 2 Chron. xi. 23) is another blot on his character. Besides Mahalath and Maachah, granddaughters of David, and Abihail descended from Jesse, he had 18 wives and 60 concubines; his sons, with worldly wisdom, he dispersed through the fenced cities as their governors, and made Abijah, son of his favourite wife Maachah, his successor on the throne.

Rehoboth=*room, broad space.* Third of Isaac's wells, called so because after that the wells Esek (*contention*) and Sitnah (*hatred*), which his men had dug, the Gerar herdmen would not let him keep peaceably, now at last his good has overcome their evil, and God makes room for him. Spiritually Rom. xii. 18–21; Gen. xxxii. 20, xiii. 7–9; Matt. v. 25; Rev. xv. 2; John xiv. 2. In the *wady er Ruhaibeh* are ruins of a large city, eight hours S. of Beersheba, and an ancient well, 12 ft. in circumference, built with hewn stone, now filled up (Robinson Phys. Geog., 243; "Our Work in Palestine," 299). Its site is marked by fallen masonry, seemingly a cupola roof of well cemented brick shaped stones. At hand is Shutnet, the "Sitnah" of Scripture: R. lies 20 miles S.W. of *Bir es Seba* or Beersheba, with three remaining wells, two full of water, one dry.

Rehoboth. One of the four cities built by NIMROD [see, and ASSYRIA] when he went forth to Asshur: Rehoboth Ir (*i.e.* "the streets of the city"), Calah, Resen, and NINEVEH [see]. The four were probably afterwards combined under the one name Nineveh; the words in Gen. x. 11, 12, "the same is a great city," refer to the *united whole*, not to the single Resen.

Rehoboth by the river. The Edomite king Saul's or Shaul's city (Gen. xxxvi. 37). As Edom never extended to the Euphrates' "river," probably an Assyrian invasion put Shaul from R. on the Edomite throne. There is still a *Rahabeh* on the right bank of the river, eight miles below the junction of the *Khabour*, and three miles W. of the river; four or five miles farther down on the left bank is *Rahabeth malik*, "royal R."; whether this be Shaul's city, or whether it be Rehoboth Ir, is uncertain (1 Chron. i. 48).

Rehum. **1.** Ezra ii. 2; NEHUM Neh. vii. 7. **2.** Neh. iii. 17. **3.** Neh. x. 25. **4.** Neh. xii. 3. **5.** The chancellor, lit. *lord of decree* (*be'eel te'eem*), *i.e.* royal prefect; with others wrote, to Artaxerxes (Pseudo Smerdis) to induce him to stop the building of the temple and city walls (Ezra iv. 8, 9, 17, 23).

Rei. Remained faithful to David in Adonijah's rebellion. Ewald makes R. as Shimei, David's brother, *Raddai* (1 Kings i. 8). Jerome (Quæst. Heb.) makes him "Hiram the Zairite," *i.e.* "Ira the Jairite."

Reins; *kelayoth.* The kidneys; the supposed seat of the desires and affections (Ps. vii. 9, xxvi. 2; Jer. xi. 20, xvii. 10; Job xix. 27). For "the loins" (*halatzaim*), Isa. xi. 5.

Rekem. **1.** One of Midian's five kings slain by Israel (Num. xxxi. 8). **2.** 1 Chron. ii. 43, 44. R. in Josh. xviii. 27 is a town of Benjamin. *Ain Karim*, the spring W. of Jerusalem, may represent the name.

Religion, RELIGIOUS. Jas. i. 26, 27, *threeskos, threeskeia*; distinct from *eulabes* (reverent; from the O. T. standpoint; cautious fear towards God), "devout" (Luke ii. 25); *theosebes*, "godly"; *eusebes*, "pious." "If any man seem a *diligent observer of the offices of religion* (*threeskos*) . . . pure and undefiled religion (not the sum total or inner essentials of religion, but its outer manifestations) is to visit the fatherless," etc. The O. T. *cult* or *religious service* (*threeskeia*) was ceremony and ritual; the N. T. *religious service* consists in acts of mercy, love, and holiness. "Religion" refers to the *external service*, "godliness" being the soul. James as president of the Jerusalem council (Acts xv. 13–21) had decided against ritualism; so he teaches, instead of Judaic ceremonialism, true religious service is (1) active, (2) passive (Mic. vi. 7, 8; Matt. xxiii. 23); comp. Acts xxvi. 5, "our religion"; Col. ii. 18, "worshipping," *threeskeia*.

Remaliah. Father of the usurper Pekah (2 Kings xv. 25–37). Isaiah (vii. 4–9) designates the usurper as "the son of Remaliah," to mark that, belonging to a family alien from David's, to whom alone God promised the kingdom, he cannot succeed against the heir of David.

Remmon. A town in Simeon (Josh. xix. 7); Rimmon.

Remmon Methoar. A landmark on the eastern boundary of Zebulun. Josh. xix. 13 transl. "Remmon, *which reaches* (or *is bounded off*) to Neah" (Neiel in Asher, ver. 27). A Levitical town; xxi. 35, Dinnah. 1 Chron. vi. 62, 77, Rimmon. Now *Rummaneh*, two and a half hours N. of Nazareth (Robinson iii. 195).

Remphan. CHIUN. Amos v. 26, 27, "ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god which ye made to yourselves." Acts vii. 42, 43 from the LXX. of Amos, "ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them." Instead of "Chiun your images" Pusey, deriving Chiun from *chun* "to fix firmly," transl. Amos, "ye did bear the (portable) shrine of your *idol king*, and the *pedestal* of your images," etc. Israel secretly carried on idolatry in the wilderness, with a small shrine escaping Moses' observation (Ezek. xx. 7, 8, 39, xxiii. 3; Josh. xxiv. 14).

SHRINE OF DIANA.

Ken and Rempu were foreign gods worshipped jointly in Egypt; they became seemingly interchangeable names, so that Chiun in Amos answers to Remphan in Acts; and this god in turn is but another phase of Moloch or Saturn, the star god. A star was put on the head of the

images of the idol representing Saturn; hence "images" answer to "star" in parallelism. The Egyptians represented Rempu as an Asiatic with full beard and face of the type given on the monuments to nations E. of Egypt. Ken was represented naked, holding corn in both hands, and standing on a lion; answering to the Syrian goddess or Venus, called also Ketesh (Heb. *quedeesha* "consecrated"). Ken is akin to Khem, the Egyptian god of productiveness. Remphan and Chiun answer to the Phœnician Baal and Astarte or Ashtoreth (Mylitta of Babylon).

Rephael. 1 Chron. xxvi. 7.

Rephah. 1 Chron. vii. 25.

Rephaiah. **1.** 1 Chron. iii. 21. **2.** 1 Chron. iv. 42, 43. **3.** 1 Chron. vii. 2. **4.** 1 Chron. ix. 43; RAPHA in viii. 37. **5.** Neh. iii. 9.

Rephaim, valley (*emek*) **of.** 2 Sam. v. 17, 18, 22, xxiii. 13; 1 Chron. xi. 15, xiv. 9; Isa. xvii. 5. In Josh. xv. 8, xviii. 16, it is transl. "the valley of the giants." The scene of David's twice routing the Philistines utterly and destroying their idols; so that it was named PERAZIM [see], God *breaking forth* there upon David's foes (for they came to seek him to avenge their old quarrel, on hearing of his accession); a type of God's future utter overthrow of the church's last foes (Isa. xxviii. 21, 22). The Philistines came in harvest time to the valley, to carry off the ripe crops, in 2 Sam. xxiii. 13, Isa. xvii. 5. Joshua (xv. 8) says Judah's boundary "went up to the top of the mountain that lieth before the valley of Hinnom westward, which is at the end of the valley of Rephaim (giants) northward." The most northern point of the valley of Rephaim was at the summit that terminated the valley of Hinnom on the W. Its proximity to Bethlehem is implied in 2 Sam. xxiii. 13–17. Bethlehem was S. of Jerusalem. Moreover the Philistines' natural line of march to Jerusalem would be from the S.W. Hence it is likely the valley of Rephaim is the wide elevated plain which, beginning at the top of the valley of Hinnom, stretches S. along the road to Bethlehem, but gradually bends W. until it contracts into the narrow, deep valley, *wady el Werd*.

Rephidim = *rests* or *stays* (Exod. xvii. 1, 8; xix. 2). Here Israel first suffered from want of water, and here they defeated Amalek. Captains Wilson and Palmer make the battle in wady Feiran, near the ancient city of Feiran (amidst traces of building and cultivation) under mount Serbal. But Holland (Canon Cook's essay on Exod. xvi., xvii., xix., Speaker's Comm.) places R. after Israel traversed the wady es Sheikh at the pass *el Watiyeh* shut in by perpendicular rocks on either side; a choice position for Amalek as it commands the entrance to the wadies round the central group of Sinai. On the N. is a plain without water, Israel's encampment. N. of the defile is a hill and bare cliff such as Moses struck with his rod. S. of the pass is another plain, Amalek's encampment, within reach of abundant water. At the foot of the hill whereon Moses sat (Exod. xvii. 12 or else xviii. 13) the Arabs call a rock "the seat of the prophet Moses." [See EXODUS.] The fertility of Feiran is Stanley's argument for it as the site of R., Amalek being likely to contend for it against Israel. The "hill" in Exod. xvii. 9, 10, he identifies with that on which the church of Paran stood (Num. xxxiii. 12, 13). Holland's view is probably the truer one, for wady Sheikh is the only open broad way from the N.W. into the wilderness of Sinai, Ras Sufsafeh before the open er Rahah or desert of Sinai being the true mount Sinai, not Serbal. The *Bir Musa*, "well of Moses," in the wide part of *wady es Sheykh*, is immediately outside or N. of the pass out of Horeb.

Wady es Sheykh, "the valley of the chiefs," may allude to the elders appointed at Jethro's suggestion to be rulers and judges under Moses (xviii. 21–26). Forster (if his reading be correct: Voice of Israe , p. 118) interprets an inscription with a man's figure with uplifted hands on a rock, "the prophet upon a hard great stone prayeth unto God, Aaron and Hur sustaining his hands." It was after receiving the water supply at R. from God that Israel conquered Amalek. So it is only after the Christian receives the living water from Christ the smitten Rock that he can effectually conquer his spiritual foes (1 John v. 4). Faith and prayer go together, as at R. Lift up, not an empty hand, but like Moses grasping the rod hold fast God's word of promise, filling the hand with this effectual plea (Exod. xvii. 9, 11, 12; Job xxiii. 4; Ps. cxix. 49; Isa. xliii. 26; Jas. v. 16). [See MASSAH, MERIBAH.] Moses struck the rock in Horeb at some point not in the people's sight, therefore not near the summit, but in the presence of selected witnesses, the elders (Exod. xvii. 5, 6).

The "spiritual rock, Christ, followed all the Israelites" (1 Cor. x. 4). The repetition of the miracle (Num. xx. 11) at Kadesh shows that the rabbinical tradition is incorrect, that the rock or the stream followed them literally in all their journeyings. Rather He of whom the rock was type accompanied them and supplied all their needs (1 Cor. x. 4).

Resen. The Larissa of Xenophon (Anab. iii. 4, § 7), now *Nimrud*. [See ASSYRIA, NINEVEH.] Calah is probably *Kileh Sherghat*, 55 miles S. of Mosul, on the right bank of the Tigris. R. was situated nine geographical miles N. of it, and four S. of Koyunjik or Nineveh. LXX. read *Dasen*. G. Rawlinson however identifies Asshur with *Kileh Sherghat*, and Calah or Halah with *Nimrud*. The name Calah may have been transferred from Asshur, *Kileh Sherghat*, to *Nimrud*, when the seat of empire was transferred to this latter place. The targums of Jonathan and Jerusalem explain R. as Tel-assar "the mound of Asshur."

Resheph. 1 Chron. vii. 25.

Rest. Heb. iv. 9, "there remaineth a keeping of sabbath (*sabbatismos*) to the people of God." God's rest ("My rest" ver. 3) was a *sabbatism*, so will ours be; a home for the exile, a mansion for the pilgrim, a sabbath for the workman weary of the world's weekday toil. In time there are many sabbaths, then there shall be one perfect and eternal. The "rest" in ver. 8 is *katapausis*; Heb. *noah*, rest from weariness: as the ark rested on Ararat after its tossings; as Israel, under Joshua, rested from war in Canaan. *Anesis* (2 Thess. i. 7), *relaxation* from afflictions. *Anapausis*, "rest," given by Jesus now (Matt. xi. 28); but the "rest" in ver. 9 of Heb. iv. is the nobler sabbath rest; *katapausis*, lit. cessation from work finished (ver. 4) as God rested from His (Rev. xiv. 13, xvi. 17). The two ideas combined give the perfect view of the heavenly sabbath: *rest from weariness, sorrow*, and *sin*; and *rest in the completion of God's new creation* (Rev. xxi. 5). The renovated creation shall share in it. Nothing will there be to break the sabbath of eternity. The Triune God shall rejoice in the work of His hands (Zeph. iii. 17). The Jews call the future rest "the day which is all sabbath."

Resurrection. [See JESUS and LAW.] His resurrection is the earnest or "firstfruits" of ours. His life is ours by vital union with Him, and because He lives we shall live also (1 Cor. xv. 23, John xiv. 19). Christ from Exod. iii. 6, 16 proves the resurrection and charges the SADDUCEES [see] with ignorance of Scripture and of God's "power" (Mark xii. 24) as the root of their "error." God said, "I AM the God of Abraham" when Abraham was dead; but God is the God of the living, Abraham must therefore live again and already lives in God's sure purpose, not a disembodied spirit, which would be no restoration of man in his integrity, but as heir of an abiding city suited to man with perfect body, soul, and spirit (1 Thess. v. 23, Heb. xi. 8–16). God promised "to *thee* will I give this land," not merely to thy posterity. This can only be fulfilled by Abraham rising and, in integrity of parts, inheriting the antitypical Canaan. Disembodied spirits require a body if they are to exercise the functions of life. Abraham's soul now receives blessings from God, but will only "live *unto God*" when he receives again the body. Rabbi Simai argues on Exod. vi. 3, 4, "it is not said, to give *you*, but to give *them*, whereby the resurrection of the dead appeareth out of the law." So Manasseh ben Israel, "God said to Abraham, I will give to thee and to thy seed after thee the land wherein thou art a stranger; but Abraham did not possess that land; wherefore it is of necessity that they should be raised up to enjoy the good promises, else God's promise would be vain." The Pharisees in holding this preserved the faith gleaned from the O. T. by the pious fathers of the nation; such was Martha's and Paul's faith (John xi. 25, Acts xxvi. 6–8). Jacob's dying ejaculation "I have waited for Thy salvation" (Gen. xlix. 18) and

Balaam's, "let me die the death of the righteous," etc. (Num. xxiii. 10), assume a future state. JOB [see] expressly asserts his anticipation of the resurrection through his Redeemer (xix. 23-27) [see REDEEMER for the transl.]. So David (Ps. xvi. 9-11, xvii. 14, 15) anticipates his "soul not being left in hades," so that "his flesh shall rest in hope," and his "awaking with Jehovah's likeness"; fulfilled in Christ the Head first (Acts ii. 25-31), and hereafter to be so in His members. So Isaiah (Isa. xxvi. 19), "thy dead shall live . . . my dead body shall they arise"; Christ's dead body raised is the pledge of the resurrection of all Jehovah's people. Daniel (Dan. xii. 2): Heb. "many from among the sleepers, *these* (the partakers of the first resurrection, Rev. xx.) shall be unto everlasting life; but *those* (the rest who do not rise till after the thousand years) shall be unto shame" (1 Cor. xv. 23). The wicked too shall rise (John v. 28, 29; Rev. xx. 13). Essentially the same body wherewith the unbeliever sinned shall be the object of punishment (Jer. ii. 19; Isa. iii. 9-11; Rev. xxii. 11, 12; 2 Cor. v. 10), "that every one may receive the things done *by the instrumentality of* ('*dia*') the body." Self consciousness witnesses the identity between the body of the infant and full grown man, though that identity does not consist in the sameness of the particles which compose the body at different stages. Possibly there is some indestructible material germ at the basis of identity between the natural (psychic, *i.e.* soul-lish or animal) body and the resurrection body which 1 Cor. xv. 44, 45 call a "spirit-animated body," in contrast to the "natural." "Christ will *transfigure* our body *of humiliation* (2 Cor. iv. 10; 2 Tim. ii. 11, 12: 'not *vile*, nothing that He made is vile:' Abp. Whately on his death bed), that it may be conformed unto the body *of His glory*" (Phil. iii. 21). The mere animal functions of flesh and blood shall no longer be needed; they do not marry, but are equal to the angels (Luke xx. 35, 36; 1 Cor. vi. 13, xv. 35-57; 1 Pet. i. 3, 4). The *time* is fixed for the Lord's coming (Col. iii. 4, 1 Thess. iv. 16, Rev. xx.). [See REGENERATION.]

Reu. Peleg's son. Among Abraham's ancestors (Gen. xi. 18-21). Lived 239 years according to the Heb. and Samaritan pentateuch, 339 according to LXX.

Reuben. Jacob's firstborn, Leah's son, born long after the marriage. The name expresses the parents' joy at the accomplishment of long deferred hope: *Behold ye a son* (Gen. xxix. 32). He gathered MANDRAKES [see] for his mother, in boyhood (xxx. 14). In a sudden gust of temptation he was guilty of foul incest with Bilhah, his father's secondary wife. Jacob on his deathbed (xlix. 3, 4) said: "*boiling over* (so *pachaz* means) like water (on a rapid fire), thou shalt not excel" (xlix. 4). The *effervescence of water* symbolises *excited lust* and *insolent pride*. By birthright R. was "the excellency of dignity and the excellency of power" (ver. 3), *i.e.* entitled to the chieftainship of the tribes and to a double portion; but because of incest (xxxv. 22, Lev. xviii. 8) "thou shalt not excel" or "have this excellency" (comp. marg. iv. 7). No great act, no great prophet, judge, or hero leader, springing from R., appears on record (1 Chron. v. 1, 2). The chieftainship was transferred to Judah, the double portion to Joseph; the firstborn of the beloved Rachel superseding the firstborn of slighted Leah, not however to gratify the father's preference (Deut. xxi. 15-17), but to fulfil God's holy purpose.

Impulses to good, as well as evil, were strong in R. Impetuous, without due balance of mind, he was at the same time generous in disposition. He saved Joseph's life from the crafty and cruel brothers, Levi, Simeon, Judah, and the rest, by insisting that his blood should not be shed, but he be cast into a pit, R. secretly intending to deliver him out of their hands. These took advantage of his temporary absence to sell Joseph (Gen. xxxvii. 20, etc.). He probably had gone to seek means to rescue Joseph. The writer's omitting to explain R.'s absence is just what a forger would not have omitted, and proves the simplicity and truthfulness of the narrative. R. was deeply moved to find Joseph gone; he rent his clothes, crying, "the child is not, and I, whither shall I go?" Years after he reminded them of his remonstrance (xlii. 22): "spake I not unto you saying, Do not sin against the child, and ye would not hear? Therefore behold also his blood is required." Again, his offer to Jacob (ver. 37) to stake his own two sons' lives for the safety of Benjamin, Joseph's surviving brother, is another trait of kindliness. But consistent resoluteness was wanting; putting Joseph in the pit was a compromise with the brothers' wickedness; decided, firm, unyielding resistance would have awed them and saved Joseph.

R. had four sons at the migration into Egypt (xlvi. 9; 1 Chron. v. 3; Num. xxvi. 5-11). The conspirators Dathan, Abiram, and On sprang through Eliab and Pallu from R. (xvi. 1.) At the Sinai census (i. 20, 21; ii. 11) R. numbered 46,500 men above 20, fit for service, and was sixth on the list: at the borders of Canaan (xxvi. 7) 43,730. On march R. was S. of the tabernacle; Gad and Simeon were next R. on the same side (ii. 10-16). R., Gad, and half Manasseh still retained their forefathers' calling as tending flocks and herds (xxxii. 1). So, at their request, they were allowed to occupy Og's and Sihor's territories E. of Jordan, "the mishor" or *even downs*, the modern *Belka*; well watered, with smooth short turf, stretching away into the vast nomad tracts eastward. R., faithfully keeping their promise to Moses (ver. 16-33), left the wives, little ones, and flocks behind in this region, and marched W. of Jordan to help in the conquest of Canaan; subsequently they erected an altar shaped like the tabernacle altar, W. of Jordan, not for sacrifice but to attest their share in the national worship with their brethren on that side (Josh. xxii.). By a solemn protestation of their not intending political or religious schism in the name of El, the Strong One, Elohim the Supreme Being to be feared, and Jehovah the covenant God, they disabused Israel's mind of suspicion. Typical of there being only one sacrificial altar, Christ, above; our earthly communion with His sacrifice being commemorative, spiritual, and real, not carnal and literal (Heb. xiii. 10, Rev. viii. 3).

Moses' blessing on R. (Deut. xxxiii. 6, 7), "let R. live and not die, and let (not) his men be few," implies a warning and a deprecation of evils deserved. R. held the S. of the land E. of Jordan. Occupation with their flocks made them dilatory and unwilling to join in the struggle for national independence against Jabin (Jud. v. 15, 16). Keil transl., "at the watercourses of R. were great resolutions (projects) of heart." R. held meetings by their rural watercourses (*pelagoth*), passed spirited resolutions, but after all preferred remaining quietly among the sheepfolds (hurdles) and hearing the bleating of the flocks (or else the *piping* of shepherds) rather than the blast of war trumpets. The same impulsive instability appears in them as in their forefather R. [see RIVER.] Seeking pastures for their flocks they dissipated their strength in guerilla marauding expeditions towards Euphrates against the Bedouin tribes Hagar, Jetur, Nephish (1 Chron. v. 9, 10, 18, etc.). The DIBON [see] stone shows that Moab wrested from R. many cities assigned by Joshua to them. Finally going a whoring after the gods of the people of the land whom God destroyed before them, R., Gad, and half Manasseh were first cut short by Hazael (2 x. 32, 33), then carried off by Pul and Tiglath Pileser, and placed about the river *Khabour* "in Halah, Habor, Hara, and the river Gozan" (1 Chron. v. 26).

Reuel. **1.** Gen. xxxvi. 4, 10, 13, 17. **2.** Father in law of Moses, Zipporah's father (Exod. ii. 18). [See HOBAB.] **3.** Num. ii. 14. DEUEL in i. 14, vii. 42. **4.** 1 Chron. ix. 8.

Reumah. Gen. xxii. 24.

Revelation of John. *Authorship and authenticity.* The writer calls himself John (i. 1, 4, 9; xxii. 8). Justin Martyr (Dial. 308, A.D. 139-161) quotes it as the apostle John's work, referring to the millennium and general resurrection and judgment. Justin held his controversy with the learned Jew Trypho at Ephesus, John's residence 35 years previously; he says "the Revelation was given to John, one of the twelve apostles of Christ." Melito, bishop of Sardis (A.D. 171), one of the seven churches whose angel was reproved (Rev. iii. 1), is said by Eusebius (H. E. iv. 26) to have written on the Revelation of *John*. So Theophilus of Antioch (A.D. 180) quoted from the Revelation of John (Euseb. iv. 26), also Apollonius of Asia Minor in the end of the second century. Irenæus (A.D. 195), a hearer of Polycarp

(John's disciple, probably the angel of the Smyrnean church, Usher), quotes repeatedly Revelation as the apostle John's writing (Hær. iv. 20, § 11; 21, § 3; 30, § 4; v. 26, § 1; 30, § 3; 35, § 2). In v. 30, § 1 he quotes the beast's number 666 (Rev. xiii. 18) as in all the old copies, and orally confirmed to him by persons who had seen John, adding "we do not hazard a confident theory as to Antichrist's name, for if it had been necessary that his name should be proclaimed openly at this present time it would have been declared by him who saw the apocalyptic vision, for it was seen not long ago, but *almost in our generation, towards the end of Domitian's reign.*" In writing "against heresies" ten years after Polycarp's martyrdom he quotes Revelation 20 times as inspired Scripture. These are testimonies of those contemporary with John's immediate successors, and connected with the region of the seven churches to which Revelation is addressed. Tertullian of northern Africa (A.D. 220, Adv. Marcion iii. 14, 24) quotes the apostle John's description of the sword proceeding out of Christ's mouth (Rev. xix. 15), and the heavenly city (xxi.). See also De Resurr. xxvii.; De Anima viii. 9; De Præscr. Hæretic. xxxiii. The Muratorian Canon (A.D. 170) refers to John, "Paul's predecessor," viz. in the apostleship, as writing to the seven churches. Hippolytus, bishop of Ostia, about A.D. 240 (De Antichristo 67) quotes Rev. xvii. 1–18 as the apostle John's writing. The catalogue on Hippolytus' statue specifies among his writings a treatise "on the Revelation and Gospel according to John." Clemens Alex., A.D. 200 (Strom. vi. 13), refers to the 24 elders' seats mentioned in Revelation (iv. 5) by John, also (Quis Dives Salvus? § 42) John's return to Ephesus from Patmos on the Roman emperor's death. Origen (A.D. 233, comm. on St. Matthew in Euseb. H. E. vi. 25) names John as author of Revelation without any doubt, also (on Matthew, tom. xvi. 6) he quotes Rev. i. 9, and observes "John seems to have beheld the Apocalypse in the isle of Patmos." Victorinus, bishop of Petau in Pannonia, martyred under Diocletian (A.D. 303), wrote the oldest extant commentary on Revelation. Ephraem the Syrian (A.D. 378) quotes it as John's work and as Scripture, though the Syr. Peshito version omits it. Papias, John's hearer and Polycarp's associate and bishop of Hierapolis near Laodicea (one of the seven churches), attests its canonicity and inspiration (according to a scholium of Andreas of Cappadocia). Revelation was omitted by the council of Laodicea from its list of books to be read *publicly*, doubtless because of its prophetical obscurity. The epistle of the churches of Lyons and Vienne to those of Asia and Phrygia (in Euseb. H. E. v. 1–3) in the Aurelian persecution, A.D. 177, quotes as Scripture chap. i. 5, iii. 14, xiv. 4, xxii. 11. Cyprian, A.D. 250 (Ep. xiii.), quotes ii. 5 as Scripture, and iii. 21 (Ep. xxv.) as of the same authority as the Gospel. Athanasius (Fest. Ep.) reckons Revelation among the canonical Scriptures to which none must add and from which none must take away. Jerome (Ep. ad Paulin.) enumerates Revelation as in the canon, saying: "it has as many mysteries as words. All praise falls short of its merits. In each word lie hid manifold senses." Thus a continuous chain of witnesses proves its authenticity and canonicity.

The *Alogi* (Epiphanius, Hær. xxxi.) and Caius the Roman presbyter (Euseb. iii. 28), towards the end of the second and beginning of the third century, rejected Revelation on slight grounds. Caius (A.D. 210) according to Jerome (De Vir. Illustr.) ascribed Revelation to Cerinthus. Dionysius of Alexandria says many before his time rejected it because of its obscurity, or because it supported Cerinthus' view of an earthly kingdom. Dionysius, Origen's scholar, bishop of Alexandria (A.D. 247), recognises its inspiration (in Euseb. H. E. vii. 10), but ascribes it to a different John from the evangelist, on the ground of its different style and its naming John, whereas his name is kept back in the Gospel, also as the epistle does not allude to Revelation nor Revelation to the epistle; moreover the style abounds in solecisms.

Eusebius (H. E. xxiv. 39) through anti-millennial bias wavers as to whether to count Revelation canonical or not. Cyril of Jerusalem (A.D. 386; Catachesis iv. 35, 36) omits Revelation in enumerating the N. T. Scriptures to be read privately as well as publicly, for he argues "whatever is not read in the churches read not even by thyself." Yet (Catechesis i. 4) he quotes Rev. ii. 7, 17, and (Catechesis i. 16, § 13) draws from chap. xvii. 11 the conclusion that the king who should humble three kings (Dan. vii. 8, 20) is the *eighth* king. In xv. and xxvii. he quotes from chap. xii. 3, 4. The 60th canon (if genuine) of the Laodicean council (fourth century A.D.) omits Revelation from the canon; but the council of Carthage (A.D. 397) recognises its canonicity. The eastern church in part doubted, the western church after the fifth century universally recognised, the Revelation. Cyril of Alexandria (De Adoratione, 146), whilst intimating the doubts of some, himself accepts it as John's work. Andreas of Cæsarea in Cappadocia recognised its genuineness and canonicity, and wrote the first *connected* commentary on it. The most primitive testimony is decidedly for it; the only objections were subjective: (1) the opposition of many to the millennium in it; (2) its symbolism and obscurity prevented its being publicly read in churches and its being taught to the young.

The writer's addresses to the seven churches of proconsular Asia accord with the tradition that after John's return from Patmos at Domitian's death he lived for long in Nerva's reign, and died at Ephesus in Trajan's time (Euseb. H. E. iii. 20, 23). If Revelation were not his, it would certainly have been rejected in *that* region, whereas the earliest witnesses in *the churches there* are all in its favour. One alone could use such authoritative language to the seven churches, namely John, the last surviving apostle, who superintended all the churches. It is *John's* manner to asseverate the accuracy of his testimony at the beginning and end (Rev. i. 2, 3; xxii. 8 with John i. 14, xix. 35, xxi. 24, 1 John i. 1, 2). Moreover, it accords with the writer's being an *inspired apostle* that he addresses the angels or presidents of the churches as a *superior* inferiors. Also he commends Ephesus for trying and convicting "them which say they are apostles, and are not"; implying his own claim to prophetic inspiration (ii. 2) as declaring in the seven epistles Christ's will revealed through him. None but St. John could, without designing to deceive, have assumed the simple title "John" without addition. One alone, the *apostle*, would be understood by the designation at that time, and in Asia. "The fellow servant of angels and brother of prophets" (xxii. 9) is more likely to be the celebrated apostle John than any less known person bearing the name.

As to difference of style, as compared with the Gospel and epistle, *the difference of subject* accounts for it; the seer, rapt above the region of sense, appropriately expresses himself in a style abrupt and unbound by the grammatical laws which governed his calmer and more deliberate writings. Writing a revelation akin to the O. T. prophets (Daniel especially), John, himself a Galilean Hebrew, reverts to their Hebraistic style. Besides there are resemblances of style between the Apocalypse and John's Gospel and epistle; *e.g.* (1) Christ's designation peculiar to John, "the Word of God" (Rev. xix. 13; John i. 1; 1 John i. 1). (2) "He that overcometh" (Rev. ii. 7, 11, 17, iii. 5, 12, 21, xii. 11, xv. 2, xvii. 14, xxi. 7; John xvi. 33; 1 John ii. 13, 14, iv. 4, v. 4, 5). (3) "True," *i.e.* genuine, antitypical (*alethinos*), as opposed to what is *shadowy* and *unreal*; only once in Luke (xvi. 11); four times in Paul's epistles (1 Thess. i. 9; Heb. viii. 2, ix. 24, x. 22); but nine times in John's Gospel (i. 9, iv. 23, 37, vi. 32, vii. 28, viii. 16, xv. 1, xvii. 3, xix. 35); four times in 1 John (ii. 8, v. 20); ten times in Revelation (iii. 7, 14, vi. 10, xv. 3, xvi. 7, xix. 2, 9, 11, xxi. 5, xxii. 6). (4) The diminutive for lamb (*arnion*, "lambkin") occurs 29 times in Revelation; the only other place of its occurrence is John xxi. 15; by John alone is Christ called *directly* "the Lamb" (John i. 29, 36), in 1 Pet. i. 19 "the blood of Christ as a lamb," etc., alluding to Isa. liii. 7. (5) So "witness" or "testimony" (Rev. i. 2, 9, vi. 9, xi 7; John i. 7, 8, 15, 19, 32; 1 John i. 2, iv. 14, v. 6–11); "keep the word," "commandments" (Rev. iii. 8, 10, xii. 17; John viii. 51, 55, xiv. 15). (6) The same thing asserted positively and negatively (Rev. ii. 2, 6, 8, 13, iii. 8, 17, 18; John i. 3, 6, 7, 20; 1 John ii. 27, 28). (7) Spiritual "anointing" (Rev. iii. 18; 1 John ii. 20, 27). The startling solecisms arrest attention to the deep truths beneath, they flow from the sublime

elevation which raises the transported seer above mere grammatical rules. It is not due to ignorance of grammar, for he shows his knowledge of it in more difficult constructions. But in order to put his transcendent subject vividly before the eye, with graphic abruptness he passes from one grammatical construction to another. The connection of *thought* is more attended to than that of grammar. Two fifths of the whole, moreover, is the recorded language of others, not John's own.

Tregelles (N. T. Hist. Evid.) observes, "there is no book of the N. T. for which we have so clear, ample, and numerous testimonies in the second century as we have for the Apocalypse. The nearer the connection of the witnesses with the apostle John (as Irenæus), the more explicit their testimony. That doubts should prevail in after ages must have originated either in ignorance of the earlier testimony, or else from some supposed intuition of what the apostle *ought* to have written. The objections on the ground of internal *style* can weigh nothing against the actual evidence. It is in vain to argue *a priori* that John could not have written the book, when we have the evidence of several competent witnesses that he *did* write it."

Relation of Revelation to the rest of the canon. Gregory of Nyssa (tom. iii. 601) calls Revelation "the last book of grace." It completes the volume of inspiration. No further revelation remains till Christ shall come, as is implied in xxii. 18–20. Appropriately the last surviving apostle wrote it. The N. T. consists of the histories (the Gospels and Acts), the doctrinal epistles, and the one prophetical book, Revelation; the same apostle wrote the last of the Gospels and the last of the epistles and the only prophetical book of the N. T. All the N. T. books were written and read in the church assemblies some years before John's death. Providence prolonged his life, that he might give Scripture its final attestation. The Asiatic bishops (A.D. 100) came to John at Ephesus, bringing him copies of the Gospels, Matthew, Mark, and Luke, and requested his apostolic judgment concerning them; he pronounced them genuine, authentic, and inspired, and at their request added his Gospel to complete the fourfold aspect of Christ (Muratori Canon; Euseb. iii. 24; Jerome, Procem. in Matth.; Victorinus on the Apocalypse; Theodoret of Mopsuestia). What *he* wrote *they* attested; John xxi. 24, "this is the disciple which testifieth of these things and wrote these things, and WE know that his testimony is true." Revelation is "the seal of the whole Bible" (a Greek divine in Allatius), the completion of the canon. Scripture is one organic whole, its books, though ranging over 1500 years in their date of composition, being mutually connected. The end is the necessary sequence of the middle, the middle of the beginning. Genesis represents man in innocence and bliss, followed by man's fall through Satan's cunning, and man's consequent dooming to death and exclusion from paradise and its tree of life and delightful rivers. Revelation represents in reverse order man first sinning and dying, then conquering sin and death through the blood of the Lamb; the first Adam and Eve represented by the second Adam, Christ, and the church His spotless bride in paradise, with access to the tree of life, and the crystal waters of life flowing from the throne of God. As Genesis foretold the bruising of the serpent's head by the woman's Seed, so Revelation declares the accomplishment of that prophecy (xix., xx.).

Place and time of writing. John was exiled under Domitian (Iren. v. 30; Clemens Alex.; Euseb. H. E. iii. 20). Victorinus says he had to labour in the mines of PATMOS [see]. At Domitian's death (A.D. 95) he returned to Ephesus under Nerva. He probably wrote out the visions immediately after seeing them (i. 2, 9; x. 4). "Forbidden to go beyond certain bounds of earth, he was permitted to penetrate the secrets of heaven" (Bede on Rev. i.). Irenæus writes, "Revelation was seen no long time ago, almost in our own generation, at the close of Domitian's reign."

Coincidences with the epistles of Paul and Peter (Rev. i. 4, 8, xxii. 12; Heb. x. 37. Rev. xxi. 14; Heb. xi. 10. Rev. xiv. 1; Heb. xii. 22, 23. Rev. xi. 19, xv. 5, xxi. 3; Heb. viii. 1, 2. Rev. i. 16, ii. 12, 16, xix. 13, 15; Heb. iv. 12. Rev. xx.; Heb. iv. 9. Rev. i. 1 with 1 Pet. i. 7, 13. Rev. iv. 13, v. 10, with 1 Pet. ii. 9. Rev. ii. 26, 27, iii. 21, xi. 18, with 2 Tim. iv. 8. Rev. xii. 7–12 with Eph. vi. 12. Rev. iii. 5, xiii. 8, xvii. 8, xx. 12, 15; Phil. iv. 3. Rev. i. 5; Col. i. 18. Rev. x. 7, xi. 15–18, with 1 Cor. xv. 52). The characteristic Pauline benediction (Rev. i. 4) John would scarcely have used in Paul's life; his adopting it must have been after Paul's death under Nero.

Readers addressed. The inscription makes Revelation addressed to the seven churches of Asia, *i.e.* proconsular Asia. There were more than that number, *e.g.* Magnesia and Tralles; but John fixes on the sacred number *seven*, implying *totality* and *universality*, to mark that his address under the Spirit is *to the church of all places and ages*; its various states of life or deadness the seven churches represent, and are accordingly encouraged or warned. Smyrna and Philadelphia alone receive unmixed praise, as faithful in tribulation and rich in works of love. Heresies had sprung up in Asia, and some had waxed lukewarm; whilst others increased in zeal, and one, ANTIPAS [see], sealed his witness with his blood.

Object. Mainly, as the introduction states, to "show unto His servants things which must shortly come to pass" (Rev. i.—iii.). The foundation of the whole is i. 5–9; Christ's person, offices as our Redeemer, second coming, and the intermediate tribulation of those who in patient perseverance wait for His kingdom. From chap. iv. to the end is mainly prophecy, with consolations and exhortations interspersed, similar to those addressed to the seven churches (who represent the universal church of all ages), so that the beginning forms an appropriate introduction to the body of the book.

Interpretation. Three schools exist: (1) The preterists hold that the whole has been fulfilled in the *past*. (2) The historical interpreters think that it comprises the history of the church from John's time to the end of the world, the *seals* being *chronologically* succeeded by the *trumpets* and the trumpets by the *vials*. The objection is, the prophecies, if fulfilled as is alleged, ought to supply an argument against infidelity; but its advocates differ widely among themselves as to the fulfilments, so that no such argument is derivable from them for the faith. (3) The futurists consider almost the whole as yet future, to be fulfilled immediately before Christ's second coming. No early father held the first theory; few but rationalists hold it, who limit John's vision to his own age, pagan Rome's persecutions, and its consequently anticipated destruction. God has said "surely He will do nothing, but He revealeth His secret unto His servants the prophets" (Amos iii. 7). The Jews had a succession of prophets to guide them by the light of prophecy; He never would leave the N. T. church without similar guidance for the 1700 or 1800 years since John's age; what the prophets were to the Jews, that Revelation is to us. Its beginning and end (Rev. i. 3; xxii. 6, 7, 12, 20) assert a *speedy* fulfilment. "Babylon," etc., cannot be interpreted literally.

The close of the seven seals is couched in language which must refer to Christ's second coming; so the close of the seven trumpets (Rev. vi. 12–17, viii. 1, etc., xi. 15); so the vials (xvi. 17). All three run parallel toward their close, and end in the same point. "Catchwords" (Wordsworth) connect the three series; the subsequent series fills up in detail the same picture which the preceding drew in outline. So Victorinus on chap. vii. 2: "the order of things is not to be regarded, for the Holy Spirit, when He has run to the end of the last time, *again returns to the same time*, and supplies what He has less fully expressed." And Primasius, "in the trumpets he describes by a pleasing *repetition*, as is his custom." At the beginning John hastens, as is the tendency of all the prophets, to the grand consummation (Rev. i. 7): "Behold He cometh with clouds," etc. (ver. 8, 17), "I am the beginning and *ending* . . . the first and the *last*." The seven epistles exhibit the same anticipation of the end (iii. 12, comp. xxi. 2). Also ii. 28, comp. xxii. 16. Again the *earthquake* at the sixth seal's opening is a "catchword," *i.e.* a link chronologically connecting the sixth seal with the sixth trumpet (ix. 13, xi. 13; compare the seventh seal, xvi. 17, 18). The concomitants of the sixth seal, in their full, final, and exhaustive sense, can only apply to

the terrors which shall overwhelm unbelievers just before the Judge's advent. Again, "the beast out of the bottomless pit," between the sixth and seventh trumpets (xi. 7), connects this series with the section xii., xiii., xiv., concerning the church and her adversaries the two beasts and the dragon. Again, the sealing of the 144,000 under the sixth seal (chap. vii.) connects this seal with the section xii.—xiv. Again, the loosing of the four winds by the four angels standing on the four corners of the earth, under the sixth seal (vii. 1), answers to the loosing of the *four* angels at the Euphrates under the sixth trumpet (ix. 14). Links also connect Revelation with the O. T. The "mouth speaking great things" (xiii. 5) connects the "beast that blasphemes against God, and makes war against the saints," with the "little horn" who, arising after the ten kings, shall "speak against the Most High, and wear out the saints"; compare also the "42 months" (xiii. 5), or "a thousand two hundred and threescore days" with the "time, times, and the dividing of time" in Dan. vii. 8, 11, 25. Moreover, the "42 months" in xi. 2, answering to xii. 6, xiii. 5, link together the period under the sixth trumpet to chaps. xii., xiii., xiv.

Number. "The history of salvation is mysteriously governed by holy numbers; they are the scaffolding of the organic edifice; they indicate not merely time but nature and essence; not only nature, but history, is based in numbers. Scripture and antiquity put numbers as the fundamental forms of things, where we put ideas." (Auberlen.) As number regulates the relations and proportions of the natural world, so does it enter most frequently into revelation, which sets forth the harmonies of the immediately Divine. Thus the most supernatural revelation leads us the farthest into the natural, the God of nature and of revelation being one. *Seven* is the NUMBER [see] for perfection (Rev. i. 4, iv. 5, v. 6). The *seven* seals, trumpets, vials, are each a complete series, fulfilling perfectly the Divine course of judgments. *Three and a half* is opposed to the Divine *seven*, but is broken in itself, and in the moment of its highest triumph is overwhelmed by judgment. *Four* is the number of the world's extension; *seven* is that of God's revelation in the world. In Daniel's *four* beasts a superior power is recognised, a mimicry of Ezekiel's *four* cherubs, which symbolise all creaturely life in its due subjection to God (Ezek. iv. 6–8). So the four corners of the earth, the four winds, four angels loosed from Euphrates, and Jerusalem lying "four square" expressing *world wide extension.* The *seven*foldness of the Spirits (Rev. i. 4) on the part of God corresponds to the *four*fold cherubim on the part of the created. John, seeing more deeply into the essentially God-opposed character of the world, presents to us not the *four* beasts of Daniel, but the *seven* heads of the beast, whereby it arrogates to itself the *seven*fold perfection of the Spirits of God, at the same time that with characteristic self contradiction it has *ten* horns, the number peculiar to the world power. Its unjust usurpation of the sacred *seven* is marked by the addition of an *eighth* to the *seven* heads, also by the beast's own number, 666, which in units, tens, and hundreds, verges upon, but falls short of, *seven.* The judgments on the world are complete in *six*; after the sixth seal and the sixth trumpet there is a pause. When *seven* comes there comes "the kingdom of our Lord and His Christ." Six is the number of the world given to judgment, *six* is half of *twelve*; *twelve* is the church's number, as Israel's 12 tribes, the 12 stars on the woman's head (xii. 1), the New Jerusalem's 12 gates (xxi. 12–16). *Six* symbolises the world broken and without solid foundation. Twice *twelve* is the number of the heavenly elders, 12 times 12,000 the number of the sealed elect. The tree of life yields *twelve* manner of fruits (xxii. 2). A *chronological* meaning also is in the numbers, but as yet it is not incontrovertibly ascertained. We are commanded to investigate them reverently, not for the gratification of curiosity. The event will show the wisdom of God, who ordered all things in minutely harmonious relations as to the times, ways, and events themselves.

Arguments for the year day theory. (1) Dan. ix. 24, "seventy *sevens* (Heb.) are determined upon." Mede says the Heb. always means seven of *days*, never of *years* (Lev. vii. 5; Deut. xvi. 9, 10, 16). (2) Israel's wandering in the wilderness was for 40 *years* to correspond to the 40 *days* of the spies' search of Canaan, "each day for a year" (Num. xiv. 33, 34). (3) In Ezek. iv. 5, 6, "I have laid upon thee the *years* of their iniquity, according to the number of the *days*, 390 days . . . 40 days: I have appointed thee *each day for a year.*" (4) In Rev. ii. 10 the prophecy "ye shall have tribulation *ten days*" seems fulfilled in the ten *years* of persecution recorded by Eusebius. Even in the year-day theory patience and probation of faith have scope for exercise, for the precise *beginning* of the 1260 years is uncertain to us, so that Christ's words would still hold good, "of that day and hour knoweth no man." But the theory is hardly probable in all places, *e.g.* the "thousand years" in xx. 6, 7, can scarcely mean 1000 by 360 days, *i.e.* 360,000 years.

"The first resurrection" then must be literal, for ver. 5 is so, "the rest of the dead lived not until the thousand years were finished"; 1 Cor. xv. 23, Phil. iii. 11, Luke xx. 35, 36 confirm it. The fathers between the apostolic age and Constantine held the premillennial (chiliastic, from the Gr. *chilioi* a thousand) advent. Rome was then associated with antichrist. But when Christianity was established under Constantine professors looked at the church's temporal prosperity as fulfilling the prophecy, and ceased to look for Christ's promised reign on earth. Popery beforehand usurps the earthly throne which Christ shall assume only at His appearing. A primary historical fulfilment of the symbols is likely, typical of the ultimate and exhaustive fulfilment which towards the close shall vindicate God's grand scheme, as a whole, before the universe. Hence language is used in part answering to the primary historical event, but awaiting the full realization in the close of this present age.

Rezeph = *a stone.* A fortress conquered by Sennacherib (2 Kings xix. 12), probably on the western side of Euphrates; joined with Haran. Ptolemy (v. 15) mentions a Resapha in the Palmyrene district.

Rezia. 1 Chron. vii. 39.

Rezin. 1. King of Damascus. The Israelite PEKAH'S [see] ally, always mentioned first in the war against Ahaz of Judah (Isa. vii. 4–8, viii., xvii. 1; 2 Kings xv. 37, xvi. 5–9). He previously attacked Jotham. R. wrested from Judah Elath on the gulf of Akabah of the Red Sea. But Ahaz invited Tiglath Pileser to his help, who took Damascus and slew R., fulfilling Isaiah's prophecy. His aim had been to put a creature of his own on the throne of Judah, "the son of Tabeal." Tiglath Pileser having reduced Syria to be tributary before treated R. as a rebel, and carried away the Syrians captive to KIR [see]. In the monuments he records his defeat of R. and Damascus. **2.** A family of the Nethinim (Ezra ii. 48, Neh. vii. 50). A non Israelite name.

Rezon. [See HADAREZER.] 1 Kings xi. 23, 24. Gathered the Syrian remnant after David's slaughter of his master Hadadezer (2 Sam. viii. 3–8), and set up a petty kingdom at Damascus, and thence harassed Solomon's kingdom. See also Josephus, Ant. viii. 7, § 6.

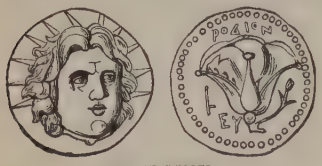
Rhegium. A city in the S. of Italy, at the southern entrance of the straits of Messina, opposite Sicily; now Reggio. Here Paul (sailing from Syracuse) landed on his way to Rome and stopped a day (Acts xxviii. 13). By curious coincidence the figures on its extant coins are the "twin brothers, Castor and Pollux," from whom Paul's ship was named. The intermediate position of R. between Syracuse and Puteoli, his waiting there for a S. wind to carry the ship through the straits, the run to Puteoli within the 24 hours, all accord with geographical accuracy. The distance of R. across the straits to Messina is about six miles.

Rhesa. Son of Zerubbabel in Christ's genealogy (Luke iii. 27). Lord A. Hervey conjectures Rhesa to be no person, but the title of Zerubbabel, *rosh, i.e.* "prince," thereby removing a difficulty in reconciling Matthew's with Luke's genealogy.

Rhoda. The maid who announced Peter's arrival at Mary's door after his release from prison (Acts xii. 13, 14).

Rhodes. A large island of the Ægean sea, mentioned in Paul's third missionary journey to Jerusalem; he passed it apparently without landing (Acts xxi. 1). The day before he was

at Cos, an island on the N.W. From Rhodes he went eastward to Patara in Lycia. The wind was probably, as often in the Levant, blowing from N.W. S.W. of Asia Minor, having Caria to the N. and Lycia to the E. The people were honourable, upright, and prudent; famed for mercantile pursuits. Its temple to the sun, and the colossus, a statue of Apollo, 105 ft. high, executed by Chares of Lindos, a native artist, 288 B.C., were famous. The coins bear



COIN OF RHODES.

on the obverse the head of Apollo as the sun (the proverb said the sun shone every day on Rhodes), on the reverse the *rose* from which Rhodes takes its name. The capital is at the N.E. of the island. It was the last spot where the Christians of the East held out against the advancing Saracens, and was subsequently noted as the home and fortress of the knights of St. John.

Ribai. 2 Sam. xxiii. 29.

Riblah. **1.** A landmark on the eastern border of Israel (Num. xxxiv. 11), between Shepham and the sea of Cinneroth, on the "E. side of the spring." Probably, without the vowel points and the final *h* of motion *towards*, the true name is Harbel "the mount of Bel" or Baal. Jud. iii. 3, "Har-Baal-Hermon," LXX. reads Ar-bela, which confirms Harbel; the summit of Hermon, the southernmost and highest peak of Antilibanus, 10,000 ft. high, overtopping every mountain in Palestine. The ruins of a Baal sanctuary still remain on it. However, "go down from Shepham to R." seemingly implies R. was lower; therefore R. was probably one of the many sanctuaries with which the *sides*, as well as the summit, of Hermon were covered. The landmark of Jud. iii. 3 would be unlikely to be omitted in Num. xxxiv. 11. The "spring" or "fountain" (Ain), E. of which was R., was probably, as Jerome and the later targums understood it, the fountain of the Jordan. The two most celebrated sources of Jordan, Daphne and Paneas, are in the plain at the S.W. foot of Hermon; streams from the western slopes of the mountain feed the longest branch of the river. **2.** R. or Riblathah in the land of Hamath, on the high road between Palestine and Babylon, where the Babylonian kings remained in directing the operations of their armies in Palestine and Phœnicia; where Jehoahaz was put in chains by Pharaoh Necho (2 Kings xxiii. 33), and Zedekiah, after seeing his sons slain, had his own eyes put out (Jer. xxxix. 5-7; lii. 9, 10), and other leading captives were slain, probably by the Assyrian death of impaling (ver. 24, 27), as depicted on the monuments. Still called *Ribleh*, on the right bank of the Orontes (*Asy*), 30 miles N.E. of Baalbek; consisting of 40 or 50 houses and the remains of a quadrangular building. In the midst of a vast and fertile plain, stretching in all directions save S.W., and on a mountain stream; an admirable encampment for the Egyptian and Babylonian hosts. The curious *Kamoa el Hermel* is visible from R., a pyramidal top resting on a quadrilateral building in two storeys. It is on a high mound several miles higher up the Orontes than R. The lower storey has figures of dogs, stags, and hunting instruments. From R. the roads were open by the Euphrates to Nineveh, or by Palmyra to Babylon, by the S. of Lebanon and the coast to Palestine and Egypt, or through the Bekaa and Jordan valley to the centre of Palestine.

Riddle. Heb. *chidah* [see PROVERBS], Jud. xiv. 12-19; Gr. *enigma*, 1 Cor. xiii. 12, "darkly," lit. "in enigma," "an obscure allegory" (Augustine).

Rimmon. **1.** Father of RECHAB and BAANAH [see]: 2 Sam. iv. 2-9. **2.** An idol worshipped by the Syrians of Damascus (2 Kings v. 18). The name appears in Hadad Rimmon. From *rum*, "the most *high*"; as *El-ion* (Selden, Gesenius, etc.). Others from Heb. *rimmon*, a "pomegranate," sacred to Venus; the fertilising principle in nature; tree worship anciently having prevailed, a perverted relic of the tradition of Eden's tree of life. Hadadrimmon may be the full name, from Hadad the sun god and Rimmon the pomegranate ripened in the autumn. **3.** A town of Zebulun [see REMMON]. **4.** Of Judah in Simeon's portion (Josh. xv. 32, where 29 for 36 is a copyist's error); near the southern bound of Judah (Zech. xiv. 10). Omit "and" between Ain and Rimmon, and make one name Ain-Rimmon or En-Rimmon, as Engedi (Neh. xi. 29). *Um-er-rumamin*, "mother of pomegranates," four hours N. of Beersheba, corresponds (Robinson, Researches, iii. 8). From the neighbouring hill region the spies brought pomegranates and figs (Num. xiii. 23). **5.** Rimmon the rock; whither the 600 surviving Benjamites retreated after the slaughter of the tribe, and kept themselves four months (Jud. xx. 45, 47; xxi. 13). Fifteen Roman miles N. of Jerusalem. Now the village *Rummon* stands on and round the top of a conical limestone mountain, and is visible in all directions (Robinson, ii. 113). The houses cling to the sides as huge steps. On the southern side the mountain rises hundreds of feet from the ravine *wady Mutyah*, and on the western side it is isolated by a deep cross valley. It lies three miles E. of Bethel, and seven N.E. of Gibeah.

Rimmon Parez, or R. PEREZ. A station in Israel's marches (Num. xxxiii. 19, 20) = "the pomegranate of the breach." Probably the scene of God's *breaking forth* in wrath, as at Korah's rebellion (comp. 2 Sam. vi. 8, Job xvi. 14).

Ring: *tabbaath*, "to impress with a seal." [See EARRING.] Used as a signet (Gen. xxxviii. 18, *chothem*), worn on the hand, or suspended, as the Arabs do, by a cord from the neck. Pharaoh's transfer of his ring from his finger to Joseph betokened his

ARAB NECKLACE.

investing him with royal authority (Gen. xli. 42; a device, as the beetle or the owner's name, was engraven on it, Exod. xxviii. 11). So Ahasuerus in the case of Haman (Esth. iii. 8-10), and Mordecai (viii. 2). In Luke xv. 22 it is the father's token of favour, dignity, and *sonship* to the prodigal; Roman *slaves* wore no gold rings. We are no longer slaves but God's free sons when we believe, and receive the Holy Spirit as the pledge of sonship and earnest of sharing the Father's glory (Gal. iv. 3-7). Rich men (especially Romans of the equestrian order, whose badge the ring was) wore many rings on the left hand (Jas. ii. 2). Gr. "golden-ringed," not merely with *one* ring. Christians derived the usage of the wedding ring from the Jews. The ring was treasured much, and so symbolises what is most precious to us (Jer. xxii. 24, Jehoiachin's *popularity* is alluded to); the signet ring was worn on the right hand (contrast Hag. ii. 23). A costly sacrifice to the Lord (Exod. xxxv. 22). S. of Sol. v. 14, "his hands" bent are compared to "rings" in which "beryls" are set, as the nails in the fingers; comp. as to our names being "sealed" upon His heart, Song of Sol. viii. 6, and palms, Isa. xlix. 16. The bride desires herself to be a signet ring on His arm. God in turn seals us with His signet (Rev. vii. 2-4), "I will make thee as a signet" (Hag. ii. 23), *i.e.* an object of *constant regard*, as the ring is ever before the eye. Christ the Antitype is always in the Father's presence, ever pleasing in His sight; so we, through Him our representative. The signet represents legally the owner; so Christ wields the Father's delegated authority (Matt. xxviii. 18; John v. 22, 23).

Rinnah. 1 Chron. iv. 20.

Riphath. Gomer's second son (Gen. x. 3). Paphlagonia (Josephus, Ant. i. 6, § 1). The Riphæan mountains in the remote N. to the E. of Tanais (the Don); the Carpathian range N.E. of Dacia.

Rissah = *a worm*. A station in Israel's march (Num. xxxiii. 21, 22). Roman *Rasa*, 30 miles from Elath, on the road to Jerusalem, on the plateau of the wilderness near the hill now named *Ras-el-Kaa*, *i.e.* "head of the plain," N.W. of Ezion Geber, and W. of El Beyaneh.

Rithmah. A station in Israel's march (Num. xxxiii. 18, 19): from *rethem* or *retem*, the broom; A. V. "juniper." The same encampment as that at Kadesh (xiii. 26). R. is a

descriptive epithet, from the broom abounding there; probably applied to the encampment in this *neighbourhood* in the *first* march toward Canaan, to distinguish it from the second encampment in the same district, but not the same spot, in the 40th year (xxxiii. 36–38, xiii. 21, 26).

River. A river in our sense is seen by few in Palestine. (1) *Nahar*, a continuous and full river, as Jordan, and especially "*the* river" Euphrates. The streams are dried up wholly in summer, or hid by dense shrubs covering a deeply sunk streamlet. When the country was wooded the evaporation was less. (2) *Nahal*, "a winter torrent," flowing with force during the rainy season, but leaving only a dry *channel* or *bed* in the wady in summer. "Brook" in the A.V. has too much the idea of *placidity*. "Valley" or wady (Num. xxxii. 9), *e.g.* the bed (or in winter *the torrent*) of Arnon, Jabbok, Kishon. Some of these are abrupt chasms in the rocky hills, rugged and gloomy, unlike our English "brook." Transl. Job vi. 15, "deceitfully as a *winter torrent* and as the stream in ravines which passes away," viz. in the summer drought, and which disappoint the caravan hoping to find water there. The Arab proverb for a treacherous friend is "I trust not in thy torrent." The fulness and noise of those temporary streams answer to the past large and loud professions; their dryness when wanted answers to the failure of friends to make good their professions in time of need (comp. Isa. lviii. 11, marg. Jer. xv. 18). (3) *Aphik*, from a root "to contain"; so the *channels* or deep rock-walled ravines that hold the waters (2 Sam. xxii. 16); so for "rivers" (Ezek. xxxii. 6) transl. "channels." (4) *Yeor*, *the river* Nile (Gen. xli. 1, 2; Exod. i. 22, ii. 3, 5). In Jer. xlvi. 7, 8, Amos viii. 8, ix. 5, transl. "the *river* of Egypt" for "*flood*." The word is Egyptian, "great river" or "canal." The Nile's sacred name was Hapi, *i.e.* Apis. The profane name was *Aur* with the epithet *aa* "great." Zech. x. 11, "all the deeps of *the river* shall dry up," viz. the Nile or else *the Euphrates*. Thus the Red "sea" and the Euphrates "river" in the former part of the verse answer to "Assyria" and "Egypt" in the latter. (5) *Peleg* (comp. Gr. *pelagos*), from a root "divide," waters divided, *i.e.* streams distributed through a land. Ps. i. 3, "a tree planted by the *divisions* of water," viz. the water from the well or cistern divided into rivulets running along the rows of trees [see REUBEN on Jud. v. 15, 16, where "divisions" mean waters *divided* for irrigation]; but Gesenius from the root to *flow out* or *bubble up*. (6) *Yubal*, a *full flowing stream* (Jer. xvii. 8). (7) A *conduit* or *watercourse* (2 Kings xviii. 17); *te'alah*.

River of Egypt. (1) *Nehar Mizraim* (Gen. xv. 18); the Nile (2) *Nahal Mizraim* (Num. xxxiv. 5; Josh. xv. 3, 4, 47; 1 Kings viii. 65; 2 Kings xxiv. 7); "the *torrent* of Egypt": see above *nahal*, a stream flowing rapidly in the rainy season, then drying up, inapplicable to the *sluggish* Nile ever flowing. The Rhinocorura or Rhinocoloura (so LXX. of Isa. xxvii. 12) on the sea coast, a wady and torrent running into the sea two or three days' journey from the nearest branch of the Nile. Now wady el Arish. Though not *in* Egypt, it was the last torrent of any size on the way toward Egypt from the N. In Josh. xiii. 3, "from Sihor which is before Egypt," the same torrent is marked as Israel's southern boundary, as the entering in of Hamath is the northern (Num. xxxiv. 5, 8). The Nile was not "before" (*i.e.* E. of) Egypt, but flowed through the *middle* of the land; so 1 Chron. xiii. 5. Shihor, "the black river," is the Nile's designation in Deut. xxiii. 3, Jer. ii. 18.

Rizpah. Saul's concubine, mother of Arboni and Mephibosheth. A Hivite sprung from Aiah, son of Zibeon (Gen. xxxvi. 14). Foreigners were generally chosen as inferior wives by Solomon, Rehoboam, etc. Ishbosheth suspected Abner of intercourse with R. at Mahanaim, which in Eastern ideas was tantamount to aspiring to succeed to Saul's throne (2 Sam. iii. 7). Her famous act was (xxi. 8–11) her watching against bird and beast of prey the hung up corpses of her two sons and five kinsmen on the sacred hill of Gibeah, with which Saul had been so closely connected (1 Sam. xi. 4), from the beginning of barley harvest, the sacred passover season, till the fall of the early rain in October, without tent to screen her from the scorching sun all day and the saturating dews at night, and with only her black widow's sackcloth to rest upon, keeping her from the rocky ground. [See ABNER, ISHBOSHETH, GIBEONITES.] A striking instance of motherly devotion, stronger than death, and clinging at all costs with desperate tenacity even to the lifeless remains of the loved ones (S. of Sol. viii. 6, Isa. xlix. 15).

Road. Inroad, raid (1 Sam. xxvii. 10).

Robbery. Esteemed by the Ishmaelites as creditable (Gen. xvi. 12). Predatory incursions were frequent on the part of the Chaldæans and Sabeans (Job i. 15, 17). The "liers in wait" of the men of Shechem are instances also, "robbing all that came along that way" (Jud. ix. 25). Also David plundering the Amalekites, etc. (1 Sam. xxvii. 6–10); they made reprisals (chap. xxx.). In Israel's disorganized state in the northern kingdom this evil was very prevalent (Hos. iv. 2, vi. 9; Mic. ii. 8). Owing to the corrupt administration of Roman governors, and the facility of collecting and hiding banditti in the natural caves of Palestine, robbers infested Judæa much in our Lord's time and the age following (Luke x. 30; John xviii. 40; Acts v. 36, 37, xxi. 38; 2 Cor. xi. 26). On the punishment of robbery see Exod. xxii. For "thieves" transl. "robbers" (Matt. xxvii. 38).

Rod. Emblem of authority. Exod. iv. 2, etc., Moses'; Num. xvii., Aaron's; Ps. ii. 9, Christ's. He will either rule with the pastoral rod, or break with the rod (sceptre) of iron (Rev. ii. 27, xix. 15; Mic. vi. 9, vii. 14; Ps. cx. 2; Isa. ix. 4, xi. 4).

Roe, Roebuck. *Ya'alah*, "chamois" (Prov. v. 19) or ibex, the female of the wild goat. *Tzebi* (masc.), *tzebiyah* (fem.), whence *Tabitha* (Gr. *Dorcas*), loving and beloved: Acts ix. 36. The beautiful antelope or gazelle, the *Antilope dorcas* and *Arabica*. Slender, graceful, shy, and timid; the image of feminine loveliness (S. of Sol. iv. 5; ii. 9, 17; viii. 14). The eye is large, soft, liquid, languishing, and of deepest black; image of swift footed-

ROEBUCK.

ness (2 Sam. i. 19, ii. 18; 1 Chron. xii. 8). Israel ate the gazelle in the wilderness, and the flesh of flocks and herds only when offered in sacrifice; but in Canaan they might eat the flesh, "even as the gazelle" (Deut. xii. 15, 22); Isaac's venison was from it (Gen. xxvii.). The valley of Gerar and the Beersheba plains are still frequented by it. Egyptian paintings represent it hunted by hounds.

Rogelim. Barzillai the Gileadite's abode (2 Sam. xvii. 27, xix. 31), near Mahanaim. Meaning *washers*, *fullers* who tread clothes with their *feet* (*regel*).

Rohgah. 1 Chron. vii. 34.

Roll. Ancient writings were *rolled* round a cylinder or stick. *Volume* means so (Jer. xxxvi. 2, Ps. xl. 7; comp. Deut. xxxi. 26, Ezek. ii. 9, 10, where the writing "within and without" was contrary to the usage of writing only on one side, implying the *fulness* of the prophecy of woe. The writing was in columns (*delathoth*), lit. *doors*, on parchment or prepared skins.

SCROLL.

Roman Empire. Pompey's lieutenant, M. Æmilius Scaurus, 64 B.C., interfered in the contest between Aristobulus and Aretas king of Arabia Petræa, who supported Hyrcanus, whom Aristobulus had driven from the highpriesthood. Next year Pompey himself took Jerusalem (Josephus, Ant. xiv. 2–4; B. J. i. 6, § 7). Thenceforward Judæa was under Rome. Hyrcanus was titular sovereign and highpriest, subject to his minister Antipater, the partisan of Rome. Antipater's son, Herod the Great, was made king by Antony, 40 B.C., and confirmed by Augustus 30 B.C. (Josephus, Ant. xiv. 14, xv. 6.) Roman soldiers were quartered at Jerusalem in Herod's time to maintain his authority (Ant.

xv. 3, § 7). Rome exacted tribute and an oath of allegiance to the emperor as well as to Herod (Ant.

COIN OF ARCHELAUS.

xvii. 2, § 2). On Archelaus' banishment, A. D. 6, Judæa became an appendage of Syria, governed by a Roman procurator residing at Cæsarea. Galilee was still under the Herods and other princes whose dominions and titles successive emperors changed from time to time. In the N. T. we find such notices of Roman dominion as the Jews recognising Cæsar as sole king (John xix. 15); Cyrenius "governor of Syria" (Luke ii. 2); Pontius Pilate, Felix, and Festus, "governors," *i.e.* procurators of Judæa; the "tetrarchs" Herod, Philip, and Lysanias (Luke iii. 1); "king Agrippa" (Acts xxv. 13); Roman soldiers, legions, centurions, publicans; "tribute money" (Matt. xxii. 19); the "taxing of the whole world" (Luke ii. 1); Italian and Augustan cohorts (Acts x. 1, xxvii. 1); an "appeal to Cæsar" (Acts xxv. 11). Three Roman emperors are named; Augustus, Tiberius (Luke ii. 1, iii. 1), and Claudius (Acts xi. 28, xviii. 2). Nero is alluded to as "Augustus" and "Cæsar" (Acts xxv. 10, 11, 21, 25, 26; Phil. iv. 22), and "my lord" (comp. also 1 Pet. ii. 17, Rom. xiii. 1). For notices of Rome's administration and magistrates in the provinces, see Rom. xiii. 7, xviii. 12, xvi. 12, 35, 38, xix. 38.

In theory at first Augustus was neither king nor dictator, but simply first citizen, "prince," or chief member of the senate (Tacitus, Ann. i. 9). The various prerogatives of the old magistracies, which nominally were retained, were conferred on Augustus. Others bore the chief official titles, whilst he really controlled every department. As "emperor" (imperator) he had full military authority over the army; Julius Cæsar changed this title (commander in chief) into a permanent one, implying paramount military authority over the state. The real basis of the emperor's power thus was the support of the army. "Cæsar" was the family name, "Augustus" the sacred name of majesty. The Romans shrank at first from designating him by a despotic title; but servility increased as the empire progressed. "My lord" (*ho kurios*, "dominus," in Acts xxv. 26) marks the downward tendency in Nero's time as contrasted with Augustus', for the latter and Nero refused the title. Caligula first took it. The empire, though nominally elective (Tacitus, Ann. xiii. 4), became hereditary or passed by adoption (Tacitus, Hist. i. 15). Each emperor in beginning his reign bribed the army by donatives, and fed and amused the mob in Rome at the cost of the provinces. So long as the army and mob were not touched, Caligula, Nero, and Domitian could shed the noblest blood with impunity. John the Baptist implies that the soldiers' characteristic sins were violence, false accusation, and discontented greed (Luke iii. 14). The full danger of military government became apparent first at the death of Pertinax, A.D. 193.

The bounds of the Roman empire were the Atlantic on the W.; the Euphrates on the E.; the African deserts, the Nile cataracts, and the Arabian deserts on the S.; the British Channel, the Rhine, the Danube, and the Black Sea on the N. Claudius added Britain, and Trajan Dacia, to the empire. Germany on the N. and Parthia on the E. were the only independent powers. Gibbon guesses the population of the empire in the time of the emperor Claudius at 120 millions. An army of 25 legions, and the Prætorian guards (10,000) and cohorts in the capital, in all about 170,000 men, controlled this population. The auxiliaries were about as many more (Tacitus, Ann. iv. 5).

In the N. T. the political condition of the provincial cities varies. The free cities were governed by their own magistrates, and were exempt from Roman garrisoning; as Tarsus, Antioch in Syria, Athens, Ephesus, Thessalonica. Politarchs ("rulers of the city") and the demos ("people") are mentioned at Thessalonica (Acts xvii. 5–8); the "town clerk" (*grammateus*) and "assembly" at Ephesus (xix. 35–39); "colonies" also, as Philippi, *i.e.* communities of Roman citizens, as it were a miniature Rome transplanted into another land (xvi. 12–21, 35). So Corinth, Troas, and the Pisidian Antioch. The magistrates bore the Roman designation "prætors" (Gr. *strategoi*), and were attended by "lictors" (Gr. *rhabdouchoi*, "serjeants"). [On the PROVINCES see, PROCURATOR, PROCONSUL.] Roman revenue was mainly drawn from the provinces by a direct tax (*kensos*, *phoros*; Matt. xxii. 17, Luke xx. 22), from five to seven per cent on the produce of the soil. Indirect taxes (*tetē*: vectigalia) also were heavy. By public gratuities to thousands of idle citizens, and pay to the army, Augustus found the revenue so impaired that he was under the necessity of making the valuation of the property of the empire alluded to in Luke ii. 1. [See CENSUS and CYRENIUS, also PUBLICANS (*portitores*), underlings of the Roman knights.]

The state of the Roman empire shows that "the fulness of the time was come" (Gal. iv. 4) when Jesus came. The universal peace within the empire, so that Janus' temple was shut; the military roads constructed; piracy put down; commerce uniting the various lands; Latin spread in the West as Greek in the East: these causes all combined in God's providential arrangements to prepare for a world-wide religion. Privileged races and national religions were now blended in one unity under one imperial ruler; so that men were the more ready to admit the truth that "God hath made of one blood all nations of men to dwell on all the face of the earth" (Acts xvii. 24, 26). Under all the outward appearance of unity, peace, and prosperity, moral death and stagnant corruption prevailed on all sides. There were no hospitals for the sick, no establishments for the relief of the poor, no societies for ameliorating men's condition, no instruction for the lower classes, no antidote to the curse of slavery. Charity and philanthropy were scarcely recognised as duties. Philosophers regarded all religions as equally false, the people all as equally true, magistrates all as equally useful for restraining anarchy. Christianity came as the life-giving healer to this mass of death; "gradually withdrawing some of all orders, even slaves, out of the vices, ignorance, and misery of that corrupted social system. It was ever instilling humanity, coldly commended by an impotent philosophy, among men and women whose infant ears had been habituated to the shrieks of dying gladiators; it was giving dignity to minds prostrated by years of despotism; it was nurturing purity and modesty, and enshrining the marriage bed in a sanctity long almost lost, and rekindling the domestic affections; substituting a calm and rational faith for worn out superstitions, gently establishing in the soul the sense of immortality." (Milman, Latin Christianity, i. 24, quoted in Smith's Bible Dict.) Dan. ii. and vii. refer to Rome as the fourth kingdom; comp. also Deut. xxviii. 49–57, Matt. xxiv. 15, 28.

Romans, Epistle to the. *Authenticity, genuineness.* Peter (2 Pet. iii. 15, 16) quotes Rom. ii. 4, calling it "Scripture." The epistles of Clement (Cor. xxxv.) and Polycarp (Phil. vi.) quote respectively Rom. i. 29–32 and xiv. 10–12. Irenæus (iv. 27, § 2) quotes it as Paul's (Rom. iv. 10, 11). Melito's "Hearing of Faith" is entitled from Rom. x. or Gal. iii. 2, 3. The Muratorian Canon, Syriac and Old Latin versions, have it. Heretics admitted its canonicity; so the Ophites (Hippol. Hær. 99, Rom. i. 20–26); Basilides (238, Rom. viii. 19–22, v. 13, 14); Valentinus (195, Rom. viii. 11); the Valentinians Heracleon and Ptolemæus; Tatian (Orat. iv., Rom. i. 20), and Marcion's canon. The epistle of the churches of Vienne and Lyons (Euseb. H. E. v. 1, Rom. viii. 18); Athenagoras (13, Rom. xii. 1; 37, Rom. i. 24); Theophilus of Antioch (Autol. 79, Rom. ii. 6; 126, Rom. xiii. 7, 8). Irenæus, Tertullian, and Clement of Alexandria often quote it.

Date and place of writing. Paul wrote whilst at Corinth, for he commends to the Romans Phœbe, deaconess of Cenchreæ, the port of Corinth (xvi. 1, 2). He was lodging at Gaius' house (ver. 23), a chief member of the Corinthian church (1 Cor. i. 14). Erastus, "treasurer" (chamberlain, A. V.), belonged to Corinth (2 Tim. iv. 20, Acts xix. 22). The time was during his visit in the winter and spring following his long stay at Ephesus (xx. 3); for he was just about to carry the contributions of Macedonia and Achaia to Jerusalem (chap. xv. 25–27; comp. Acts xx. 22), just after his stay at Corinth at this time (xxiv. 17; 1 Cor. xvi. 4; 2 Cor. viii. 1, 2,

ix. 1, etc.). His design of visiting Rome after Jerusalem (Rom. xv. 23–25) at this particular time appears incidentally from Acts xix. 21. Thus Paul wrote it in his third missionary journey, at the second of the two visits to Corinth recorded in Acts. He remained then three months in Greece. He was on the point of sailing to Jerusalem when obliged to alter his purpose; the sea therefore was by this time navigable. It was not late in the spring, for, after passing through Macedon and visiting the coast of Asia Minor, he still expected to reach Jerusalem by pentecost (xx. 16). He must therefore have written the epistle to the Romans early in spring, A.D. 58.

Thus it is logically connected with the epistles to the Galatians and Corinthians. He wrote 1 Corinthians before leaving Ephesus; 2 Corinthians on his way to Corinth; and Galatians at Corinth, where also he wrote Romans. Hence the resemblance of these two epistles in style and substance. The epistle to the Galatians and the two almost contemporaneous epistles to the Corinthians are the most intense in feeling and varied in expression of Paul's epistles.

Occasion. Intending long to visit Rome and Spain (Rom. i. 9–13, xv. 22–29), he was for the present unable, being bound for Jerusalem with the alms of the Gentile Christians. But, as Phœbe a deaconess of the neighbouring Cenchreæ was starting for Rome (xvi. 1, 2), he sends meantime this epistle by her. Tertius wrote it at his dictation (xvi. 22), the apostle with his own hand, as in other epistles, probably adding the benediction and abrupt doxology at the close.

Had Peter or any other apostle founded the church at Rome, some allusion to him would have occurred in this epistle or in Paul's epistles written at Rome. Moreover Paul's rule was not to build on another's foundation (xv. 20). Also in dividing the field of labour between himself and Peter (Gal. ii. 7–9), as apostle of the Gentiles he claims the Romans as his share (Rom. i. 13) and hopes to confer some spiritual gift (*charism*) on them to establish them; implying that heretofore no apostle had been with them to do so (i. 11; comp. Acts viii. 14–17).

The date of the introduction of Christianity at Rome must have been very early. Andronicus and Junia were "in Christ" even before Paul. Probably of the Roman strangers or pilgrim sojourners at Jerusalem (Acts ii. 10) who heard Peter's sermon at pentecost, some were among the converts, and brought back the gospel to the metropolis. [See RUFUS.] *In this sense Peter founded the church at Rome, though having never yet visited it.* The constant intercourse between Judæa and Rome through commerce, the passing of soldiers back and forward from Cæsarea, and the repairing of Jewish settlers at Rome to Jerusalem for the three great feasts, ensured an early entrance of the gospel into Rome. Hence too at first the church there had that tinge of Judaism which this epistle corrects. Its members were in part Jews originally, in part Gentiles (comp. as to the Jewish element Rom. ii., iii., vii., ix., xi. 13). A considerable number saluted in chap. xvi. were Jew-Christians: Mary, Aquila, Priscilla, Andronicus and Junia, Paul's kinsmen, Herodion, Apelles, Aristobulus (of the Herodian family). The Jews at Rome were so numerous that Augustus assigned them a separate quarter beyond the Tiber, and permitted them freely to exercise their religion (Philo, Leg. ad Caium, 568).

That Gentiles, however, composed the bulk of the Roman church appears from Rom. i. 5, 13, ix. 3, 4, x. 1, "my prayer to God for *them*" (the Jews, as distinguished from the Gentiles whom he here more directly addresses; so Sin., Vat., Alex. MSS. read for "Israel"), xi. 23, 25, 30. But *the Gentiles of this church were not Latin, but Greek.* The literature of the early Roman church was written in Greek; the names of its bishops are almost all Greek. The early Latin versions of the N.T. were made for the provinces, especially Africa, not Rome. The names in the salutations (xvi.) are generally Greek; and the Latin names, Aquila, Priscilla, Junia, Rufus, were Jews. Julia (of the imperial household), Amplias, and Urbanus, are the few exceptions. The Greeks were the most enterprising and intelligent of the middle and lower classes at Rome. Juvenal alludes satirically to their numbers and versatility (iii. 60–80, vi. 184); their intellectual restlessness made them sit loosely to traditional superstitions, and to be more open than others to inquire into the claims of Christianity. Many of the names (xvi.) are found in the lists of freedmen and slaves of the early Roman emperors, "they of Cæsar's household" (Phil. iv. 22). [See PALACE.] From the lower and middle classes, petty tradesmen, merchants, and army officers, the gospel gradually worked upwards; still "not many wise . . . mighty . . . noble were called" (1 Cor. i. 26). The legend of Peter and Paul presiding together over the church at Rome probably represents the combination of Jews and Gentiles in it. The joint episcopate of Linus and Cletus subsequently may be explained by supposing one ruled over the Jewish, the other over the Gentile congregation; this gives point to the general argument of chaps. i.—iii. and x. 12, that there is no respect of nationality with God.

The epistle accordingly has the character of a *general treatise.* The metropolitan church was the fittest one to whom to address such a *general* exposition of doctrine, at the same time the injunction of obedience to temporal rulers was appropriate at the head quarters of the imperial government (Rom. xiii. 1). The epistles to Corinthians and Galatians, immediately preceding chronologically, are full of *personal* references. The epistle to the Romans summarizes what he had just written; viz. epistle to Corinthians representing the attitude of the gospel to the Gentile world, the epistle to Galatians its relation to Judaism. What was in these two epistles immediately drawn out by special judaising errors of the Galatians, and Gentile licence of the Corinthians, is in Romans methodically combined together and arranged for *general* application. The doctrine of justification by faith only on the one hand is stated (i.—v.) as in Galatians; on the other antinomianism is condemned (vi.); and the avoidance of giving offence as to meats (xiv.) answers to 1 Cor. vi. 12, etc., viii. 1, etc.

Alex. MS. transposes the doxology Rom. xvi. 25–27 (which Sin. and Vat. MSS. keep as A. V.) to the close of xiv. Probably the epistle was circulated in two forms, both with and without the two last chapters. The form without them removed the personal allusions which manuscript G still more divested it of by omitting "that be in Rome" (i. 7), "that are at Rome" (ver. 15). The two chapters being omitted, the doxology would stand at the close of xiv. in the shorter form. Comp. the omission of "in Ephesus" (i. 1) to generalize the EPISTLE TO EPHESIANS [see].

The *theme* is stated chap. i. 16, 17, "the gospel is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek; for therein is the righteousness of God revealed from faith to faith." The *divisions* are: (I.) Personal statements (i. 1–15). (II.) Doctrinal (i. 16—xi. 36). The heathen and Jew alike under condemnation (i., ii.). Objections answered (iii. 1–8); the truth vindicated by Scripture (ver. (9–20). The righteousness of God is revealed in the gospel, being of faith, not of the law, unto all who believe (ver. 21–26). Boasting is excluded (ver. 27–31). Abraham an example, David's testimony (iv.). Justification by faith gives peace with God through Jesus, access into the standing of grace, and joy in hope of the glory of God, joy in tribulations, joy in God through Jesus by whom we have received the atonement (v. 1–11). Christ the head of redeemed manhood, as Adam of fallen manhood (ver. 12–19); as sin came by Adam to man, so grace by Christ. The law came in parenthetically (*pareiselthen*) and incidentally to reveal the malignity of the evil introduced by Adam, and the need of the remedy by Christ (ver. 20, 21). The superseding of the law by Christ its fulfilment, so far from licensing sin, makes the believer dead to sin and the law with the crucified Christ, that henceforth he may walk in newness of life, by the power of the Spirit, with the risen Saviour who was raised by the same Spirit, the earnest of our coming glorification with Him (vi., vii., viii.). The casting away of the Jew, though most sad, is neither universal now (for there is a remnant according to the election of grace, and God's foreordaining is to be accepted not criticised by finite man), nor final, for "all Israel shall be saved" in the coming age, and their being received will be as life from the dead to the

Gentile world (ix., xi.). Their exclusion from justification now is because they seek it by the law, whereas God's way is by faith, open to Jew and Gentile alike; therefore preaching to the Gentiles is not, as the Jews imagined, unlawful, but foretold by Isaiah and required by the necessities of the case (x.). (III.) Practical exhortations: to holiness, charity, obedience to legal authorities, avoiding to give offence to weak brethren (xii.—xv. 13). (IV.) Personal explanations: his motive in writing, intention to visit them (xv. 14-33). Salutations, benediction, doxology (xvi.).

Rome. Paul's first visit was between the restoration by Augustus, whose boast was "he had found the city of brick and left it of marble" (Suet., Aug. 28), and that by Nero after its conflagration. His residence was near the barrack (prætorium) attached to the imperial PALACE [see] on the Palatine (Phil. i. 13). Modern Rome lies N. of ancient Rome, covering the Campus Martius, or plain to the N. of the seven hills; the latter (Rev. xvii. 9), the nucleus of the old city, stand on the left bank. On the opposite side of the Tiber is the higher ridge, Janiculum, also the Vatican. The Mamertine prison where legend makes PETER [see] and Paul to have been fellow prisoners for nine months is still under the church of St. Giuseppe dei Falegnani; but see 2 Tim. iv. 11. The chapel on the Ostian road marks the legendary site of the two parting for martyrdom. The church of St. Paolo alle Tre Fontane on the Ostian road is the alleged site of Paul's martyrdom. The church of St. Pietro in Montorio on the Janiculum is that of Peter's martyrdom. The chapel "Domine quo Vadis?" on the Appian road marks where PETER [see] in the legend met the Lord, as he was fleeing from martyrdom. The bodies of the two apostles first lay in the catacombs ("cemeteries" or sleeping places: Euseb. H. E. ii. 25); then Paul's body was buried by the Ostian road, Peter's beneath the dome of the famous basilica called after him (Caius, in Euseb. H. E. ii. 25). All this is mere tradition.

RUINS OF THE COLOSSEUM.

Real sites are the Colosseum and Nero's gardens in the Vatican near to St. Peter's; in them Christians wrapped in beasts' skins were torn by dogs, or clothed in inflammable stuffs were burnt as torches during the midnight games! Others were crucified (Tacitus, Ann. xv. 44). The catacombs, subterranean galleries (whether sandpits or excavations originally is uncertain), from eight to ten feet high, and four to six wide, extending for miles, near the Appian and Nomentane ways, were used by

CALIXTUS CATACOMBS AT ROME.

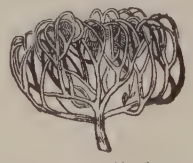
the early Christians as places of refuge, worship, and burial. The oldest inscription is A.D. 71; thence to A.D. 300 less than thirty Christian inscriptions are known bearing dates, 4000 undated are considered anterior to Constantine.

Room. In Matt. xxiii. 6, Mark xii. 39, Luke xiv. 7, 8, xx. 46, not in our sense, but *place at table*. Expressed in Luke xi. 43 "uppermost seat." [See REHOBOTH.]

Rose. S. of Sol. ii. 1, Isa. xxxv. 1; the autumn crocus, the meadow saffron of a white and violet colour, *Colchicum autumnale* (Gesenius). The Heb. *chabatzt zeleth* implies a *bulbous* plant (*betzel*, a bulb). The narcissus is very fragrant, and therefore more likely than the crocus; the lily is associated with it in the Song of Sol. They blossom about the same time; another reason for the narcissus rather than the crocus, which blossoms not till autumn. The narcissus grows in the plain of Sharon (Chateaubriand, Itineraire, ii. 130). The rose is not mentioned in the Bible, but in the apocryphal Ecclesiasticus (xxiv. 14), "I (wisdom) was as a rose plant in Jericho."

ANASTATICA (*living*).

"The rose of Jericho" is not a rose, but the *Anastatica Hierochuntina*.



ANASTATICA (*dead*).

However, roses now grow in Palestine, both cultivated and wild. The Heb. implying a *bulbous* plant may refer to the bulblike flower of the rose with its petals folded over each other (Pal. Expl. Qy. Stat., April 1878, p. 51).

Rosh. "Chief" (Ezek. xxxviii. 2, 3; xxxix. 1). Rather, as not *rosh* but *nasi* is the head of a nomad tribe (Gen. xxiii. 6), "Magog, the prince of Rosh, Meshech, and Tubal," three great Scythian tribes of which Rosh is the first. Rosh is the tribe N. of the Taurus range and near *Rha* or Volga which gives them their name; the earliest trace of the Russ nation. A Latin chronicle A.D. 839 (Bayer, Origines Russ., 1726, p. 409) is the first modern mention of this now mighty people. *Tiras* stands for *Rosh* with Meshech and Tubal (Gen. x. 2). Others state that the modern Russians have assumed their name from *Rhos*, the Araxes, though their *proper* ancient name was Slavi or Wends. Hengstenberg supports A.V.: "Magog was Gog's original kingdom, though he acquired also Meshech and Tubal, so as to be called their 'chief prince.'"

Rubies: *penniyim*, *peninim* (Job xxviii. 18; Prov. iii. 15, viii. 11, xxxi. 10; Lam. iv. 7), "more ruddy than rubies," but Bochart "pearls." Gesenius (from the Arabic "a branch" and the Heb. *panan* "to divide into branches" or else "to turn" from the globular form), "corals."

Rue. Luke xi. 42. *Ruta graveolens*; a shrub two feet high, used as a condiment and as a medicine. Dioscorides (iii. 45) describes two kinds, the rue of the mountains and the strong smelling or garden rue. The garden plant was titheable. The Turks keep pots of rue in their drawing rooms for the odour. In the middle ages the priests used bunches of rue wherewith to sprinkle holy water, whence Shakspere uses the term "herb of grace" (Rich. II., iii. 4).

Rufus. Son of Simon the Cyrenian who bore Christ's cross. Mark (xv. 21) wrote at *Rome* (Clemens Alex.). Now if "R. (whom Paul salutes as at Rome) chosen in the Lord" (Rom. xvi. 13) be the same R. as Mark mentions in writing a Gospel for the Romans, the undesigned coincidence will account for what otherwise would be gratuitous information to his readers, that Simon was "father of R.," which the other evangelists omit, and which Mark himself seemingly turns to no advantage. R. according to Paul was a disciple *of note at Rome*; how natural then to designate Simon, who was unknown, to the Romans by his fatherhood to one whom they well knew, R.! Mark gives the Romans whom he addresses a reference for the truth of the narrative of Christ's crucifixion and resurrection to one who was accessible to them all, and who could attest the facts on the authority of his own father, the reluctant bearer of the Lord's cross (Luke xxiii. 26). The "compelling" of him to bear the cross issued in his *voluntarily* taking up his own cross to follow Jesus; then through Simon followed his wife's conversion, and that of R. whose mother by nature she was, as she was Paul's mother by kindnesses bestowed for Christ's sake. "Salute R. . . . and his mother and mine."

Ruhamah. [See LO-AMMI.] Hos. i. 6, 7. *Compassionated* by God, as Israel shall be in the last days; in contrast to *Lo-Ruhamah*, "not compassionated," as now apparently Israel is by unbelief.

Rumah. 2 Kings xxiii. 36. Birth-

place of Pedaiah, father of Zebudah (2 Kings xxiii. 36). Probably Dumah, a town in the mountains of Judah near Hebron (Josh. xv. 52).

Rust. Jas. v. 3. "The rust (*ios*) of your riches shall be a witness against you" in the judgment, that your riches were of no profit, lying unemployed, and so contracting rust. Matt. vi. 19, 20, "rust" (*brosis*), "corrosion."

Ruth. From *Reuth*, feminine of Reu, "friend." In beautiful contrast to Judges' end in internecine bloodshed, the book of Ruth is a picture of a peaceful, virtuous, filial obedience, and the rich reward of choosing the Lord at the sacrifice of all else. Orpah's end is shrouded in darkness, whilst Ruth is remembered to all generations as chosen ancestress of Messiah. Boaz' name is immortalized by linking himself with the poor Moabitess, whilst the kinsman who would not mar his own inheritance is unknown. Goethe said of this book, "we have nothing so lovely in the whole range of epic and idyllic poetry." Ruth is an instance of natural affection made instrumental in leading to true religion. A "blossom of heathendom stretching its flower cup desiringly towards the light of revelation in Israel."

Object. In iv. 18-22 the author shows his aim, viz. to give a biographical sketch of the pious ancestors of David the king. The book contains the inner and spiritual background of the genealogies so prominent in Scripture. The family life of David's ancestors is sketched to show how they walked in single hearted piety towards God, and justice and love, modesty and purity towards man. "Ruth the Moabite, great great grandmother of David, longed for the God and people of Israel with all the deepest earnestness of her nature, and joined herself to them with all the power of love. Boaz was an Israelite without guile, full of holy reverence for every ordinance of God and man, and full of benevolent love and friendliness towards the poor heathen woman. From such ancestors was the man descended in whom all the nature of Israel was to find its royal concentration and fullest expression." (Auberlen.). There is also involved a Messianic trait, prophetical of the coming world wide church, in the fact that Ruth, a heathen of a nation so hostile to Israel as Moab, was counted worthy to be tribe mother of the great and pious king David on account of her love to Israel and trust in Israel's God. Tamar and Rahab are the other two similar instances in Christ's genealogy (Gen. xxxviii., Josh. vi. 25, Matt. i. 3, 5).

Ruth is historically a supplement to Judges and an introduction to 1 and 2 Samuel, which give no account of David's ancestors. But the Heb. canon puts Ruth in the hagiographa among the five megilloth (Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther), read in the synagogue at the feast of weeks. The three classes of the O. T. CANON [sec] were arranged according to the relation in which their authors stood to God and the theocracy, and in which the books themselves stood in contents and spirit to the Divine revelation. Ruth is not a mere appendix to Judges, and differs from that book in style, contents, and design. The time passes beyond that of Judges.

Time of composition. The close of Ruth shows it was written not earlier than David's having obtained that prominence as king which made his genealogy a matter of such interest. An interval of 160 or 170 years therefore elapsed between the events and this book's record of them. By this time the custom mentioned in iv. 7 of taking off the shoe in barter, which had prevailed, had fallen into desuetude, so that the writer feels it necessary to explain the custom to his readers. The Chaldaisms (*ta 'aburi, tidbaquin*, ii. 8, 21; *yiquetzorun*, ii. 9; *samti, yaradti, shakabti*, iii. 3, 4; *Mara* for *Marah*, i. 20; *laheen, 'agan*, i. 13) occur only in the speeches of the persons introduced, not in the writer's own narrative. He simply gives the forms and words used in common conversation, as he found them in the written documents which he used for his book, probably relics of the archaic language subsequently appropriated by Chaldee.

The story is as follows. In a famine under the judges (whether caused by Eglon's occupation of Judah, or under Gideon, Jud. vi. 3, 4, or in Eli's time) Elimelech and Naomi migrated to Moab, where Ruth married Mahlon their son. At the end of ten years, there being plenty in Judah, Naomi, now a widow and childless, returned; and Ruth in spite of her mother-in-law's suggestion that she should go back with Orpah (comp. Luke xxiv. 28), at the sacrifice of home and Moabite kindred (comp. Luke xiv. 27, 28), clave to Naomi (Prov. xvii. 17, xviii. 24). Her choice was that of not only Naomi's people but chiefly of Naomi's "God" (Josh. xxiv. 14, 15, 19). The Lord, by Naomi's entreaty that she should return from following, tested her faith (comp. 1 Kings xix. 20); with "whither thou goest I will go" comp. John xii. 26, Rev. xiv. 4 middle; with Ruth ii. 11, "thou hast left the land of thy nativity and art come unto a people which thou knewest not heretofore," comp. Gen. xii. 1, Acts vii. 3, 5. God's providence "under whose wings she was come to trust" (Ruth ii. 12; Ps. xvii. 8, xxxvi. 7) guided her to Boaz' field to glean. At Naomi's suggestion she claimed from him that he should perform the part of her late husband's near kinsman by purchasing Elimelech's inheritance and marrying her. The nearest kinsman having declined, Boaz did so. The date of the events is brought down to the time of Eli by the supposition that names have been omitted in the genealogical list of Boaz' ancestors. Without the insertion of such names Boaz would be 112 when Obed was born, and Obed and Jesse would beget sons at a similarly advanced age.

Rye. Exod. ix. 32. Heb. *kussemeth*; Arabic *chirsanat*; rather "spelt," *Triticum spelta*. Ezek. iv. 9. Rye is a northern plant, whereas *spelt* was long cultivated in Egypt and the East (Herodot. ii. 36). Nutritious, hardy, like bearded wheat; but there is a smooth variety also. The root is *casam*, suiting the bearded form in its meaning "to have hair," and the smooth bald variety in its meaning "to shear."

S

Sabaoth, Lord of. Heb. *tzebaoth* (not *sabbath*, an altogether different word), *i.e. of hosts*, viz. of the heavenly powers (1 Kings xxii. 19; Ps. ciii. 21, cxlviii. 2; Rom. ix. 29; Jas. v. 4, reminding the rich who think the poor have no advocate that the Lord of the whole hosts in heaven is their patron). Implying the boundless resources at His command for His people's good (Ps. lix. 5). The sabaoth included both the angelic and starry hosts. The latter were objects of the idolatry hence called sabaism (2 Kings xvii. 16). God is above even them (1 Chron. xvi. 26). The "groves" symbolised these starry hosts. In contrast, Jehovah is the Lord of them, therefore alone to be worshipped. The title does not occur in the pentateuch, nor earlier than 1 Sam. i. 3, but in the singular Josh. v. 14, 15.

Sabbath. Heb. *rest*. Applied to the days of rest in the great feasts, but chiefly to the seventh day rest (Exod. xxxi. 15, xvi. 23). Some argue from the silence concerning its observance by the patriarchs that no sabbatic ordinance was actually given before the Sinaitic law, and that Gen. ii. 3 is not historical but *anticipatory*. But this verse is part of the history of creation, the very groundwork of Moses' inspired narrative. The history of the patriarchs for 2500 years, comprised in the small compass of Genesis, necessarily omits many details which it takes for granted, as the observance of the sabbath. Indications of seven-day weeks appear in Noah's twice waiting seven days when sending forth the dove (Gen. viii. 10, 12); also in Jacob's history (xxix. 27, 28). G. Smith discovered an Assyrian calendar which divides every month into four weeks, and the seventh days are marked out as days in which no work should be done. Further, before the Sinaitic law was given the sabbath law is recognised in the double manna promised on the sixth day, that none might be gathered on the sabbath (Exod. xvi. 5, 23). The meaning thereforé of Gen. ii. 3 is, God having divided His creative work into six portions sanctified the *seventh* as that on which He rested from His creative work. The Divine

rest was not one of 24 hours; the Divine sabbath still continues. There has been no *creation* since man's. After six periods of creative activity, answering to our literal days analogously, God entered on that sabbath in which His work is preservation and redemption, no longer creation. He ordained man for labour, yet graciously appointed one seventh of his time for bodily and mental rest, and for spiritual refreshment in his Maker's worship. This reason is repeated in the fourth commandment (Exod. xx. 10, 11); another reason peculiar to the Jews (their deliverance from Egyptian bondage) is stated Deut. v. 14, 15; possibly the Jewish sabbath was the very day of their deliverance. *All* mankind are included in the privilege of the seventh day rest, though the Jews alone were commanded to keep it on *Saturday*. Besides its religious obligation, its physical and moral benefit has been recognised by statesmen and physiologists. Its merciful character appears in its extension to the ox, ass, and cattle. Needless and avoidable work was forbidden (Exod. xxxiv. 21, xxxv. 3). But like other feasts it was to be a day of enjoyment (Isa. lviii. 13, Hos. ii. 11). Only the covetous and carnal were impatient of its restraints (Amos viii. 5, 6). In the sanctuary the morning and evening sacrifices were doubled, the shewbread was changed, and each of David's 24 courses of priests and Levites began duty on the sabbath. The offerings symbolised the call to all Israel to give themselves to the Lord's service on the sabbath more than on other days. The 12 loaves of shewbread representing the offerings of the 12 tribes symbolised the good works which they should render to Jehovah; diligence in His service receiving fresh quickening on the day of rest and holy convocation before Him. The Levites were dispersed throughout Israel to take advantage of these convocations, and in them "teach Israel God's law" (Deut. xxxiii. 10). The "holy convocation" on it (Lev. xxiii. 2, 3) was probably a meeting for prayer, meditation, and hearing the law in the court of the tabernacle before the altar at the hour of morning and evening sacrifice (Lev. xix. 30, Ezek. xxiii. 38). In later times people resorted to prophets and teachers to hear the O. T. read and expounded, and after the captivity to synagogues (2 Kings iv. 23; Luke iv. 15, 16; Acts xiii. 14, 15, 27, xv. 21). Philo (De Orac. c. 20; Vit. Mos. iii. 27) and Josephus (Ant. xvi. 2, 3; Apion, i. 20, ii. 18) declare the earliest Jewish traditions state the object of the sabbath to be to furnish means for spiritual edification (Lev. x. 11, Deut. xxxiii. 10).

Isaiah (i. 13) condemns hypocritical keeping of sabbath. So Christ condemns the burdensome sabbath restraints multiplied by the Pharisees, violating the law of mercy and man's good for which the sabbath was instituted (Matt. xii. 2, 10, 11; Luke xiii. 14, xiv. 1, 5; John vii. 22; Mark ii. 23–28); yet inviting guests to a social meal was lawful, even in their view (Luke xiv. 5). Not inaction, but rest from works of neither mercy nor necessity, is the rule of the sabbath. Man's rest is to be like God's rest. His work did not cease at the close of the six days, nor has it ceased ever since (John v. 17; Isa. xl. 28; Ps. xcv. 4, 5). God's rest was satisfaction in contemplating His work, so "very good," just completed in the creation of man its topstone (Gen. i. 31). So man's rest is in the sabbath being the close of week day labour wrought in faith toward God. God orders "six days shalt thou labour," as well as "remember the sabbath" (Exod. xx. 8–11). "Remember" marks that the sabbath was *already long known to Israel*, and that they only needed their "minds stirred up by way of remembrance." The fourth commandment alone of the ten begins so. The sabbath is thus a foretaste of the heavenly (*sabbatism*) "keeping of sabbath" (Heb. iv. 9, 10 marg.), when believers shall rest from fatiguing "labours" (Rev. xiv. 13). The sabbath reminds man he is made in the image of God. Philo calls it "the imaging forth of the first beginning." It was to the Israelite the centre of religious observances, and essentially connected with the warning against idolatry (Lev. xix. 3, 4; Ezek. xx. 16, 20).

As the O. T. sabbath was the seal of the first creation in innocence, so the N. T. Lord's day is the seal of the new creation. The Father's rest after creation answers to Christ's after redemption's completion. The sabbath was further a "sign" or sacramental pledge between Jehovah and His people, masters and servants alike resting, and thereby remembering the rest from Egyptian service vouchsafed by God.

The weekly sabbath, moreover, was the centre of an organized system including the sabbath year and the jubilee year. The sabbath ritual was not, like other feasts, distinguished by peculiar offerings, but by the doubling of the ordinary daily sacrifices. Thus it was not cut off from the week but marked as *the day of days*, implying the sanctification of the daily life of the Lord's people. Lev. xxiii. 38 expressly distinguishes "the sabbaths of the Lord" from the other sabbaths (Col. ii. 16, 17), viz. that of the day of atonement and feast of tabernacles, which ended with the cessation of the Jewish ritual (Lev. xxiii. 32, 37–39). The decalogue was proclaimed with peculiar solemnity from mount Sinai (Exod. xix. 16–24); it was written on tables of stone, and deposited in the ark (representing Himself) covered by the mercy seat on which rested the Shekinah cloud of His glory; Moses significantly states "these vows the Lord spake, and He *added no more*." The decalogue was "the covenant," and the ark containing it "the ark of the covenant;" and therefore the decalogue sums up all moral duty. The sabbath stands in the heart of it, surrounded by moral duties, and must therefore itself be moral. God, who knows us best, has fixed the mean between the *too seldom* and the *too often*, the exact proportion in which the day devoted to His service ought to recur, best suited to our bodily and spiritual wants. The prophets foretell its continuance in the Messianic age (Isa. lvi. 6, 7; lviii. 13, 14; lxvi. 23). Christ moreover says "the sabbath was made for *man*," *i.e.* not for Israel only, but for universal "man" (Mark ii. 27, 28). The typical sabbath (Heb. iv. 9) must remain until the antitypical *sabbatism* appears. In Rom. xiv. 5 the oldest MSS. omit "he that regardeth not the day to the Lord he doth not regard it." As the month of Israel's redemption from Egypt became the beginning of months, so the day of Christ's resurrection which seals our redemption is made the first day sabbath. The Epistle of Barnabas, Dionysius of Corinth writing to Rome A.D. 170 ("we spent the Lord's day as a holy day in which we read your letter"), and Clemens Alex., A.D. 194, mention the Lord's day sabbath.

The judgment on the Jews for violating the sabbath was signally retributive (2 Chron. xxxvi. 21). The Babylonians carried them captive "to fulfil the word of the Lord by Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath to fulfil threescore and ten years" (Lev. xxvi. 34–36). There are exactly 70 years of sabbaths in the 490 between Saul's accession, 1095 B.C., and Jehoiakim's deposition by Nebuchadnezzar 606 B.C. Even Adam in innocence needed the sabbath amidst earthly works; much more we need it, who are fallen. The spirit of the command remains, though the letter is modified (Rom. xiii. 8–10); the consecration of one day in seven is the essential thing. The choice of the *first* day is due to Christ's appearing on that day and to apostolical usage. Rev. i. 10 first mentions "the LORD'S DAY" [see]. [See REST.] The early church met to break bread on the first day (Acts xx. 7); it was the day for laying by of alms for the poor (1 Cor. xvi. 2). No formal decree changed the sabbath from the seventh to the first day; this would only have offended the Jews and weak Christians. At first both days were kept. But when Judaizing Christians wished to bring Christians under the bondage of the law, and the Jews became open antagonists of the church, the observance of the Jewish sabbath was tacitly laid aside, and the Lord's day alone was kept; see Col. ii. 16.

Moses, the law's representative, could not lead Israel into Canaan. The law leads to Christ, there its office ceases: it is Jesus, the Antitype of Joshua, who leads us into the heavenly rest (Heb. iv. 8, 9). So legal sacrifices continued till the antitypical sacrifice superseded it. As the antitypical sabbath rest will not be till Christ comes to usher us into it, the typical earthly sabbath must continue till then.

A lawful *sabbath day's journey* (Acts i. 12) was reckoned from the distance between the ark and the tents, judged by that between the ark and the

people in Josh. iii. 4, to repair to the ark on the sabbath being a duty; viz. 2000 paces, or about six furlongs, reckoned not from each man's house but from the wall of the city. The Levites' suburbs extended to the same distance from their walls (Num. xxxv. 5). [See GEZER.] Gauneau thinks Bethphage marked on the E. the boundary of the sabbatic zone which on every side surrounded the city. The MOUNT OF OLIVES [see] was exactly, as the writer of Acts says, "a sabbath day's journey from Jerusalem." What point in the mount could this be except the village of the mountain, which occupied its principal summit, and now bears its name (*Kefr et Tur*, *i.e.* village of the mount; Bethphage)? (Pal. Expl. Qy. Stat., April 1878, p. 60.) Christ tells His disciples, as retaining Jewish feelings, in Jerusalem to pray that their flight might not be on the sabbath, when they could only go 2000 paces from the city walls (Matt. xxiv. 20). Exod. xvi. 29 refers to not going from their place *to gather manna* on the sabbath.

Sabbatical Year. [See JUBILEE.] Exod. xxiii. 10, 11. Part of the same general law as the sabbath day. The land must rest fallow each seventh year. In Lev. xxv. 2–7 and Deut. xv. God ordains also the release of debtors every seventh year. The parts of the harvest crop ungathered and ungleaned in some degree sowed themselves for a spontaneous growth in the idle seventh year (Lev. xix. 9, xxiii. 22). The owners laid up corn in the previous years for it (Lev. xxv. 20–22). As the sabbath is God's assertion of His claim on time, so the sabbatical year on the land. The sabbatical year began in the seventh month, and the whole law was then read during the feast of tabernacles; so that holy occupation, not apathetic rest, characterized it, as in the case of the sabbath day. At the completion of the week of sabbatical years the jubilee crowned the whole. Canaan's conquest took seven years, the allotment of land seven more; then began the law of the sabbatical year. These "years" were observed under the N.T.; and Judaizers even sought to force their observance on Gentile Christians (Gal. iv. 10).

In Luke vi. 1 explain "the first sabbath of a year that stood second in a sabbatical cycle." Josephus (Ant. xiv. 10, § 6) implies that at that time years were reckoned by their place in a sabbatical cycle. (See Ellicott, Life of Christ, p. 173, 174, and note.)

Sabtah. Gen. x. 7; 1 Chron. i. 9. Third of Cush's sons. In the Hadramaut (the Atramitæ), a province of southern Arabia, Pliny (vi. 32) places the city Sabbatha. In this region is a dark race, differing evidently in stock from the fairer Arabs [see HAVILAH] (G. Rawlinson). The Cushites here form the middle connecting link between Ethiopia their original home and the Cushite settlement on the Euphrates, the original basis of the Babylonian population. [See BABEL.]

Sabtecha. Fifth of Cush's sons (Gen. x. 7, 1 Chron. i. 9). Possibly in Carmania on the Persian gulf, answering to the city Samydace of Ptolemy (vi. 8, § 7).

Sacar. **1.** 1 Chron. xi. 35. SHARAR in 2 Sam. xxiii. 33. **2.** 1 Chron. xxvi. 4.

Sackbut. Dan. iii. 7, 10, 15. [See MUSIC.] Gr. *sambuke*. Not, as the English term implies, a wind instrument, but *played with strings*. A triangle with four strings, shrill and high in key. A foreign instrument.

Sackcloth. Of coarse, dark goat's hair. Used for sacks, also for close fitting raiment in mourning; secured by a girdle (Gen. xlii. 25, 1 Kings xxi. 27, 2 Sam. iii. 31).

Sacrifice. Every sacrifice was assumed to be vitally connected with the spirit of the worshipper. Unless the heart accompanied the sacrifice God rejected the gift (Isa. i. 11, 13). *Corban* included all that was given to the Lord's service, whether first-fruits, tithes (Lev. ii. 12, xxvii. 30), and gifts, for maintaining the priests and endowing the sanctuary (Num. vii. 3, xxxi. 50), or offerings for the altar. The latter were: 1. *Animal*: (1) burnt offerings, (2) peace offerings, (3) sin offerings. 2. *Vegetable*: (1) meat and drink offerings for the altar outside, (2) incense and meat offerings for the holy place within. Besides there were the peculiar offerings, the passover lamb, the scapegoat, and the red heifer; also the chagigah peace offering during the PASSOVER [see]. The public sacrifice, as the morning and evening lamb, was at the cost of the nation. The private sacrifice was offered by the individual, either by the ordinance of the law or by voluntary gift. *Zebach* is the general term for a *slaughtered* animal, as distinguished from *minchah*, "gift," a vegetable offering, our "meat (*i.e.* food) offering." *'Olah* is the burnt offering, that which *ascends* (from *'alah*) or is burnt; also *kaleel*, "whole," it *all* being consumed on the altar; "whole burnt sacrifice." *Shelem* is the peace offering. *Todah* the thank offering. *Chattath* (*sin* and *punishment*) the sin offering. *Asham*, trespass offering, accompanied by pecuniary fine or forfeit, because of injury done to some one (it might be to the Lord Himself) in respect to property. The burnt offering was wholly burnt upon the altar; the sin offering was in part burnt upon the altar, in part given to the priests, or burnt outside the camp. The peace offering was shared between the altar, the priests, and the sacrificer.

The five animals in Abraham's sacrifice of the covenant (Gen. xv. 9) are the five alone named in the law for sacrifice: the ox, sheep, goat, dove, and pigeon. They fulfilled the three legal conditions: (1) they were clean; (2) used for food; (3) part of the home property of the sacrificers. They must be without spot or blemish; but a disproportioned victim was allowed in a freewill peace offering (Lev. vii. 16, 17, xxii. 23). The age was from a week to three years old; Jud. vi. 25 is exceptional.

The sacrificer (the offerer generally, but in public sacrifice the priests or Levites) slew the victim at the N. side of the altar. The priest or his assistant held a bowl under the cut throat to receive the blood. The sacrificial meal was peculiar to the peace offering. The priest sprinkled the blood of the burnt offering, the peace offering, and the trespass offering "round about upon the altar." But in the sin offering, for one of the common people or a ruler, he took of the blood with his finger and put it upon the horns of the altar of burnt offering, and poured out what blood remained at the bottom of the altar; in the sin offering for the congregation and for the high priest he brought some of the blood into the sanctuary and sprinkled it seven times before the veil, and put some on the horns of the altar of incense (Lev. iv. 3, 6, 25, 30). The "sprinkling" (*hizzah*) of the blood of the sin offering with the finger or hyssop is distinct from the "casting abroad" (as the Heb. *zarak* expresses) with the bowl in which the victim's blood was received as it flowed. The Mishna says the temple altar was furnished with two holes at the S.W. corner, through which the blood made its way down to Kedron. The Heb. for *burning* (*hiktir*) on the altar means to *send up* or *nake to ascend* in smoke, rather than to consume (Lev. i. 9). The offering was one of sweet smelling savour *sent up* in flame to Jehovah, not merely *consumed*.

The fat burned on the altar was mainly "sweet fat" or suet, *cheleb* (Exod. xxix. 13, 22; Lev. iii. 4, 10, 15, iv. 9, vii. 4), distinct from *mishman* or *shameen* (Num. xii. 20). The *cheleb*, as the blood, was not to be eaten (Lev. iii. 17); the other fat might be eaten (Neh. viii. 10). A different word, *peder*, denotes the fat of the burnt offering, not exclusively selected for the altar as the *cheleb* of the other sacrifices (Lev. i. 8, 12, viii. 20). The significance of its being offered to Jehovah was that it is the source of nutriment of which the animal economy avails itself on emergency, so that in emaciation or atrophy it is the first substance that disappears; its development in the animal is a mark of *perfection*.

The shoulder belonging to the officiating priest was "heaved," the breast for the priests in general was "waved" before Jehovah. The wave offering (*tenuphah*) was moved to and fro repeatedly; applied to the gold and bronze, also to the Levites, dedicated to Jehovah. The heave offering (*terumah*) was lifted upwards once; applied to all the gifts for the construction of the tabernacle.

Abel offered "a more excellent sacrifice than Cain" because in "faith" (Heb. xi. 4). Now faith must have some *revelation from God* on which to rest. The revelation was doubtless God's command to sacrifice *animals* ("the firstlings of the flock") in token of man's forfeiture of life by sin, and a type of the promised Bruiser of the serpent's head (Gen. iii. 15), Himself to be bruised as the one sacrifice. This command is implied in God's having made coats of skins for Adam and Eve (ver. 21); for these must have been taken from

animals slain in *sacrifice* (for it was not for *food* they were slain, animal food not being permitted till after the flood; nor for *clothing*, as clothes might have been made of the fleeces, without the needless cruelty of killing the animal). A coat of skin put on Adam from a sacrificed animal typified the covering or atonement (*kaphar*) resulting from Christ's sacrifice ("atone" means to *cover*). Wickliffe transl. Heb. xi. 4 "a *much more* sacrifice," one which partook more largely of the true virtue of sacrifice (Abp. Magee). It was not intrinsic merit in "the firstling of the flock" above "the fruit of the ground." It was God's appointment that gave it all its excellency; if it had not been so it would have been presumptuous *will worship* (Col. ii. 23) and taking of a life which man had no right over before the flood (Gen. ix. 2–4). Fire was God's mode of "accepting" ("turn to ashes" marg. Ps. xx. 3) a burnt offering. Cain in unbelieving self righteousness presented merely a *thank offering*, not like Abel feeling his need of the propitiatory sacrifice appointed for sin. God "had respect (first) unto Abel, and (then) to his offering" (Gen. iv. 4). Our works are not accepted by God, until our persons have been so, through faith in His work of grace. The general prevalence of animal sacrifice among the heathen with the idea of expiation, the victim's blood and death removing guilt and appeasing Divine wrath, is evidently a relic from primitive revelation preserved by tradition, though often incrusted over with superstitions.

The earliest offering recorded as formally commanded by Jehovah, and of the five animals prescribed, is that of Abraham (Gen. xv. 9–17). The intended sacrifice of ISAAC [see] and substitution of a ram vividly represented the one only true sacrifice of the Only Begotten of the Father, in substitution for us (xxii.). Jacob's sacrifices at Mizpeh when parting with Laban, and at Beersheba when leaving the land of promise, were peace offerings (Gen. xxxi. 54, xlvi. 1). That sacrifice was known to Israel in Egypt appears from Moses alleging as a reason for taking them out of Egypt that they might hold a feast and sacrifice to Jehovah (Exod. iii. 18; v. 1, 3, 8, 17). Jethro's offering burnt offerings and peace offerings when he met Israel shows that sacrifice was common to the two great branches of the Semitic stock (Exod. xviii. 12). Balaam's sacrifices were burnt offerings (Num. xxiii. 2, 3, 6, 15); Job's were also (i. 5, xlii. 7, 8). Thus the oldest sacrifices were burnt offerings. The fat is referred to, not the blood. The peace offering is later, answering to a more advanced development of social life. Moses' order of the kinds of sacrifices in Leviticus answers to this historical succession. Therefore the radical idea of sacrifice is in the burnt offering; figuring THE ASCENT *of the reconciled and accepted creature to Jehovah*: "'*olah*" (Lev. i. 9): his self sacrificing surrender wholly of body, soul, and spirit to Jehovah. In the sacrifice of Job (i. 5, xlii. 7, 8; Lev. i. 4) atonement is connected with the burnt offerings, mediation for the guilty resting on the sacrifice.

The blood symbolised the *life* of the offerer represented by the victim's blood, the material vehicle of life. In contrast with flesh and bones it represents the immaterial principle which survives death (Lev. xvii. 11). The passover lamb's sprinkled blood represented its life substituted for the people's life, which therefore escaped (Exod. xii. 7, 22, 23). The first mention of *throwing* the blood upon the altar (the established mode afterwards in the burnt offerings, peace offerings, and trespass offering, but not the sin offering) was when Moses "*threw* (so Heb.) half of the blood on the altar" (Exod. xxiv. 4–8), and after reading the covenant, and after that the people assented, he took the blood in the basins and "*threw* it on them, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words" (Heb. ix. 19, 20; xiii. 20). In the sin offering, on the contrary, part of the blood was offered to Jehovah by being put on the horns of the altar, and on certain occasions by being sprinkled within the tabernacle, while the rest was poured at the altar base (Lev. iv. 6, 7, 17, 18, 25, etc.; xvi. 18, etc.). In Moses' consecration of the people the blood represented their collective life consecrated to Jehovah; so in the priests' consecration with the ram's blood, and in the blood thrown on their persons, the consecrated life was given back to them to be devoted to Jehovah's service. The Mosaic law accords remarkably with modern research: "the blood is the fountain of life, the first to live, the last to die, the primary seat of the animal soul; it lives, and is nourished of itself and by no other part of the human body" (Harvey); "all other parts of the frame are formed and nourished by it" (John Hunter).

The sin offering was first introduced by the law, the province of which is to awaken in man the consciousness of sin. Every sacrifice was based on atonement, and at the same time included the idea of the burnt offering, a portion ascending up to Jehovah in the flame (Lev. i. 4). The order of the law was (1) the sin offering, (2) the burnt offering, (3) the peace offering (Lev. viii. 14–22, ix. 8–22, xii. 8, xiv. 19, 20). So the spiritual order; the sinner needs (1) atonement expressed in the sin offering; then (2) he could in the burnt offering offer himself accepted as a sweet savour (Ps. li. 19) ascending to God; in virtue of this acceptance (3) he enjoyed communion with Jehovah and with God's people in the peace offering. The burnt offering came before the sin offering in the princes' offerings in dedicating the altar and in reconsecrating the nazarite, where personal holiness was subordinate to the idea of national *consecration* (Num. vi. 14, vii. 15, etc.; Ezek. xlv. 17). The additions to sacrificial ritual made by the law were the one altar and the national priesthood and the details peculiar to the sin offering and the trespass offering. The law showed that sin must be removed before the sinner can be accepted. Bringing his victim to the tabernacle door he presented it before the Lord, and slew and cut it in pieces. Then his need of a mediator appeared in the priest's taking the victim from the worshipper, sprinkling of the blood within the tabernacle, and putting some upon the horns (the highest part towards heaven) of the altar, also placing in the altar fire some of the fat a "sweet savour" to Jehovah (Lev. iv. 31). Thus the priest "made atonement for him." Except the parts assigned to the altar, the whole flesh of the sin offering (as being "most holy," *i.e.* by its blood consecrated for making atonement) was eaten by the priests only within the sacred precincts (Lev. vi. 25–30, xvii. 11). [Note that Heb. *chai*, Gr. *zoe*, means *life* opposed to *death*. *Nephesh* (Heb.), *psuche* (Gr.), *anima* (Lat.), is the *soul* distinguished from the body, the *life* in man or beast: Gen. ii. 7. *Ruach* (Heb.), *pneuma* (Gr.), is the *spirit* opposed to the *flesh*: Rom. viii. 4–6, Gal. v. 17, 1 Pet. iii. 18; distinguished from "the life of the flesh," it is man's highest part, holding communion with God. See Matt. vi. 25, x. 28, 39, xvi. 25, 26; Mark viii. 35; Luke xii. 22, 23; 1 Cor. xv. 44; 1 Thess. v. 23; Heb. iv. 12.] The offerer's sin, and the victim's freedom from blemish, and the priest's atoning for him, all pointed to the spotless Saviour, at once the perfect Victim and Priest, so entering into God's presence for us as a sweet savour (Lev. iv. 20, 26, v. 6, vi. 7, xii. 8; Heb. x. 19–21; Eph. v. 2).

The offering of innocent animals in substitution for man is no arbitrary invention; it is founded on man's close connection with animals. He could not offer his own forfeited life to Divine justice, but in the life of the innocent fellow creature was found a suitable typical representative. Jesus Himself is called "the Lamb of God," "the Firstborn of every creature." The propitiatory, dedicatory, and eucharistic elements *combine* to give the perfect idea of sacrifice. Any one divorced from the other two would convey a wrong idea. The propitiatory alone would give the idea of *atonement* without *consequent repentance, faith*, and *thankful loving obedience*. *Dedication* alone would ignore God's holy justice, between which and our sin there must be an insuperable barrier without *atonement*. *Thanksgiving* alone would make gifts the essence of God's service, as the heathen bribe their gods by vows and offerings. The prophets take for granted sacrificial propitiation, and add that self dedicating obedience which the burnt offering taught is what the worshippers must spiritually aim at, else their sacrifice is vain (1 Sam. xv. 22; Isa. i. 10–20; Jer. vii. 22, 23; Ezek. xx. 39–44; Hos. vi. 6; Amos v. 21–27; Mic. vi. 6–8; Ps. xl. 8–11, l. 13, 14, li. 16, 17). The sacrifice had no intrinsic efficacy, and could never "make him that did the service perfect as pertaining to the

conscience" (Heb. ix. 9, x. 1, 11); but they vividly typified "Christ who through the eternal Spirit offering Himself without spot to God purges the conscience from dead works to serve the living God" (ix. 14); so that we can "draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience" (x. 22). Their *need of repetition* implies their intrinsic incompleteness (x. 1–3); also "bulls" and "goats" are so much inferior to man that "it is not possible *their* blood could take away sins" (ver. 4). Christ's atonement was made and accepted in God's foreordaining before the foundation of the world (1 Pet. i. 20, Rev. xiii. 8), so that penitent and believing offerers of sacrifices in the O. T. were accepted on the ground of it. Their victims were arbitrary and inadequate representatives of the offerer; but He is one with man the offerer, and one with God the Accepter of the sacrifice, so our true and only mediating Priest, representative Offerer, and Victim (Heb. v. 1–4), ordained by God with an oath a High Priest for ever after the order of Melchizedek, "tempted in all points like as we are, yet without sin," yet as Son of God above all creatures, ever living to intercede for us, opening once for all access into the holiest by a new and living way (not by *dead* sacrifice: x. 19–22, iv. 14–16). His *vicarious* sacrifice is asserted (Isa. liii. 6), "the Lord hath laid on Him the iniquity of us all"; (ver. 12) "He bare the sin of many." Matt. xx. 28, "a ransom (*lutron, apolutrosis*: Rom. iii. 25, 1 Cor. i. 30) for (*anti*, substituted for) many." He is the Atonement for sinners as such, still enemies to God (Rom. v. 6–8); the Propitiation (*hilasmos, hilasterion*: Rom. iii. 24, 1 John ii. 2), changing God's relation to man from estrangement to union, from wrath to love (Isa. xii. 1, 2); only remember it was God's love that first provided this sacrifice to make scope for love being harmonized with His unchangeable hatred of sin. (Comp. Heb. ix. 7–12 on the typical sin offering on the day of atonement; the inauguration of the Mosaic covenant, 13–23; the passover, 1 Cor. v. 7; the burning of the public or priestly sin offerings without the camp, Heb. xiii. 10–13; the altar of sacrifice typifying His passion, which "we *have*" as a present and ever continuing boon, "made sin for us" though He "knew no sin," 2 Cor. v. 21.) His self dedicating obedience, answering to the burnt offering, is our pattern next after having appropriated the Atonement (Heb. ii. 10, v. 7–9, x. 7–9). As He removed our guilt by His death, so by His obedience He fulfils all which the first Adam left undone (Rom. v. 19, though His "obedience" in this verse includes His atoning death; Phil. ii. 8, John x. 18). Our obedience is as necessary a complement of our faith in His atonement as the burnt offering was of the sin offering and Christ's self dedicating obedience was of His atoning sacrifice (Rom. vi. 6, xii. 1; Gal. ii. 20; 2 Cor. i. 5; Col. i. 24; 1 John iii. 16; 2 Tim. iv. 6; Phil. ii. 17). Christ's sin offering was made once for all, rending the veil between man and heaven; our continual burnt offering is accepted now through the mediation of our ever living Intercessor within the veil; the incense of His merits makes our prayers a sweet savour unto God (Rev. viii. 4; Heb. ix. 24–28, iv. 14–16, vi. 19, 20, vii. 25). Our peace offerings are sacrifices of praise, almsgiving, and love (Phil. iv. 18, Heb. xiii. 15, 16).

Atonement by Christ's sacrifice as substitute for the penalty of God's broken law was necessary in the interests of God's moral government of the universe, to show His displeasure against sin. "It is the blood that maketh atonement *by means of* (*Heb.*) the soul" (Lev. xvii. 11). The ceremonies of sacrifice were: (1) the victim's presentation at the altar; (2) the laying on of hands, signifying consecration to death (xxiv. 14); (3) slaughtering, being the completion of the penal death, whereby the blood became the medium of expiation; (4) the sprinkling of the blood against the altar, completing the expiation; (5) the burning of the flesh; (6) the sacrificial meal at the sanctuary. That sacrifices were offered for *moral* as well as for ceremonial transgressions appears in Lev. vi. 2–7, xix. 20, 22. The vicarious nature of sacrifice appears in i. 4, xvi. 21, 22; Isa. liii. 4, 5, 6, 8, 10, 11, 12. Heb. *nasa* (comp. Lev. v. 1, 17; xvii. 16, xx. 19, 20; xxiv. 15; x. 17) implies He not only entered into the fellowship of our sufferings, but *took upon Himself* the sufferings which we had to bear in order to *take them away*. Matt. viii. 17: He bare their punishment and atoned for them. So more explicitly *sabal* (comp. 1 Pet. ii. 25). In Matt. xxvi. 28 Christ declares His blood not merely ratifies the new testament or covenant, but was "shed for many for the remission of sins," referring back to the O. T. (Exod. xxiv. 5–8; Heb. ix. 18–21.) John the Baptist calls Him "the Lamb of God which taketh away the sin of the world" (John i. 29). The flocks passing the ford where John baptized, on their way to Jerusalem; suggested the image the Lamb led to the "slaughter," not merely the shearing (Isa. liii. 7). The passover was near (John ii. 13); Christ combined the passover lamb, the atonement scapegoat (Lev. xvi. 21), and the morning and evening sacrifice of a lamb. The time of John's pointing to the Lamb of God was about "the tenth hour," just after the evening sacrifice (John i. 39, Rev. v. 8–12), a coincidence connecting Him with the typical daily sacrifice. The PASSOVER [see] was sacrificial: for it is called (1) *corban* (Num. ix. 7), an offering to Jehovah, and (2) *zebach*, the special designation of a bloody sacrifice. (3) Philo and Josephus confirm Mark xiv. 12 marg. and 1 Cor. v. 7, that it is a sacrifice. (4) It had the notes of a sacrifice; the blood was poured out and sprinkled on the altar (Exod. xxiii. 18, xxxiv. 25; 2 Chron. xxx. 15, xxxv. 11. (5) The Mishna and Karaite Jews, who reject all tradition not founded on Scripture, say the fat and entrails were burnt on the altar. (6) Priests offered it at Hezekiah's passover. Other leading passages representing Christ's death as a sacrifice are 1 Cor. xv. 3; Heb. i. 3 (Gr. "made purgation of [our] sins"); ix. 12, 13, 14–28; x. 10, 12, 18; 1 Pet. i. 18–20, "not redeemed with silver but . . . lamb," etc., *i.e.* not with the daily offered lamb purchased with the half shekel soul-redemption money of every Israelite (Exod. xxx. 12–16), but, etc. As "Christ offered Himself to God" He was a real priest, having "somewhat to offer" (Heb. viii. 3); but if He had only a *figurative* sacrifice to offer He would have no superiority to the Aaronic priests (Rev. i. 5, 8, 9, 12). The Aaronic sacrifices were allusions to Christ's one atonement, not His to them. The epistle to the Hebrews makes the legal sacrifices to have no inherent efficacy, but Christ's sacrifice on the contrary to be *intrinsically efficacious*. The analogy between the Aaronic sacrifices and Christ's does not mean that both are empty *figures*, or that they exactly resemble one another, but that they have *similarity in their relations*. (1) Sacrifice restored an Israelite to his status in the theocracy, forfeited by sin; it was his public confession of guilt, satisfaction of the law, and means of removing legal disability, *i.e.* "sanctifying to the purifying of the flesh." (2) Offering sacrifice in *penitence* and *faith* he received atonement or reconciliation with God, on the ground of the foreordained sacrifice of Christ. This *second* effect must have appertained to John's sacrifice who had no status in the Hebrew theocracy to fall from or be restored to.

Christ's death was not only a sacrifice for sin, but a substitution, propitiation, and ransom to God for us: Matt. xx. 28 (*anti*); Mark x. 45; Eph. i. 7; 1 Tim. ii. 6; 1 Cor. vii. 23; Gal. iii. 13; 2 Pet. ii. 1. There was a claim against man, Christ's death met that claim, therefore we are freed from it. God Himself provided the ransom (John iii. 16; 2 Cor. v. 19), so that He is not only "just" but also "the justifier of him that believes in Jesus" (Rom. iii. 26). Christ's work has that excellency which God's unerring justice has seen to be an actual doing of that which was requisite to compensate for the injury perpetrated, and to restore the moral harmony which had been violated; so it is rightly called a "satisfaction" (Pye Smith), though the term is not in Scripture. Christ did not need to undergo the very penalty we incurred, viz. eternal death, but such a penalty as, taking into account Who and what He was, *He* on our behalf must suffer. The fact of God's appointment of Him as our atonement guarantees that His death is an amply sufficient satisfaction. There was a *real and intrinsic* worthiness in Jesus' propitiation which was the reason of the Divine appointment and justifies it. We cannot define the value of

Christ's death, nor its exact mode of satisfying Divine justice, but we know it was "precious blood" in God's sight, and therefore appointed as the propitiation adequate to atone for our sin (1 Pet. i. 19; 1 Cor. vi. 20; Rom. viii. 32; Heb. ix. 14). God's just wrath against sin is as real as His love to us (Ps. vii. 11, John iii. 36). The sacrificial ATONEMENT or RECONCILIATION [see, and PROPITIATION] covers sin out of God's sight, so that wrath is removed, and He "who is of purer eyes than to behold iniquity" sees us in Christ at peace with Him (Isa. xii. 1–3; Ps. xxxii. 1; Rom. iii. 24, 25). Christ's sacrifice did not *make* God placable, but was God's own appointed *means* through which to bestow mercy (Heb. ii. 17; 1 John i. 7, ii. 2, iv. 10), and to produce *reconciliation* between God and man (Rom. v. 10, 11; Col. i. 20; Eph. ii. 16). *At-one* may be from *two* at variance becoming *at one*, or from German *aussöhnen*, "to expiate."

It is objected that it is opposed to God's justice that the innocent should suffer for the guilty; but in the daily experience of life and the course of nature the innocent often suffer, sometimes voluntarily, oftener involuntarily, for the guilty; philanthropists, patriots, and missionaries voluntarily. Christ's *knowing* and *voluntary* suffering in our stead is palpably no injustice (John x. 17, 18; Ps. xl. 6–8). The vast benefit to be gained for man vindicates it as lawful, as certainly it was in His power, to lay down His life for us. It is objected guilt cannot be transferred, it is purely personal. True: Jesus was *personally* innocent, but it is just because He was so, and therefore free, which other men through sin are not, that He could atone for sin. The animal sacrifice similarly was innocent and spotless, but appointed to die for the guilty. The transfer of guilt to the Saviour was only *legal*, not moral; imputation, not pollution; He took the penalty, not the moral consciousness of our guilt, not the stain but the liability to suffer, the obligation to die. A solvent man, generously paying for an insolvent, does not become insolvent himself, but takes the obligation that really belongs to the debtor. Christ became "sin" and a "curse" for us (*i.e.* took on Him sin's penal consequences), but not a sinner (2 Cor. v. 21, Gal. iii. 13). Hence the serpent of brass lifted up by Moses was the type of Christ, for it had the *form* of the animal cursed above all beasts of the field, but not the venom; harmless in itself, but resembling the deadly serpent of the wilderness. So Christ was "made in the likeness of sinful flesh," but not in sinful flesh. He died "for sin," all our sin being laid *on* Him, though no sin was *in* Him (Num. xxi. 9, John iii. 14, Rom. viii. 3).

It is also objected that the atonement is opposed to God's love and goodness. But in the moral and physical world we see daily sure punishment following violation of its laws; this attests what Scripture asserts, viz. the reality of God's judicial anger. The flood that destroyed the antediluvians, and the fire that consumed Sodom, contradict the notion that punishment's sole end is the sinner's reformation. Since then God's benevolence is consistent with punishment following sin, it cannot be inconsistent with His appointing His Son's voluntary, sacrificial, substitutional, atoning death to be the means of harmonizing Divine justice with mercy to the sinner, and besides of effectually renewing and reforming the sinner, just because His death was of that atoning, redeeming nature. It is objected also that the atonement is unfavourable to virtue, and leads men to trust in another's work, instead of amending their lives. But God's wrath against sin, so awfully shown in Christ's death, never leads men, really believing in it, to trifle with sin; and His love first to us, when felt, constrains us to love Him in turn and try to obey Him. Others object we are taught to forgive because God has forgiven us, but if the atonement be true we ought to imitate God in exacting from our brother the uttermost farthing. We answer: the atonement is the act of God as a holy *Judge*, but the pardon comes to us perfectly *gratuitous*; in this its *effect*, viewed from our human standpoint, God's forgiving mercy to us is our model for forgiving others. The judge's and magistrate's duty is often not to forgive but punish; only in our private relations to fellow men is forgiveness our duty, as opposed to personal *revenge*.

The Socinian view derogates from the love of God; for if Christ were mere *man*, His death was His own act, not God's; just as any virtuous deed or death of a good man for others. Suffering lighting on an *innocent* man can give no declaration of God's readiness to pardon the *guilty* on repentance. No view but that of His death being expiatory can make it a manifestation of God's love (1 John iv. 9, 10). If love be estimated by the greatness of its gifts, God's gift of *His Divine Son* to die in our stead is an infinitely greater manifestation of love than that of His allowing a good *man* to die in self sacrifice. Socinianism sacrifices God's justice, and so lowers His moral character of holiness of which His justice is one phase, and confounds the eternal distinctions of right and wrong. A human judge who lets criminals escape punishment is counted unjust, however merciful criminals might call him. Love of right is not a whit more virtuous than *hatred of evil*. A being without anger against wrong would be morally imperfect (Mark iii. 5). If God, moreover, were a God of benevolence only, one cannot see why Christ should have been allowed by God to die at all. If it be unjust to punish the innocent for the guilt of others, must it not be much more unjust to punish him for no guilt whatever? Again, if the object of His death was only to show an example of fortitude, patience, and self denial, since there is nothing of this kind in the sacrificial ritual of the O. T., there is no analogy between the sacrifices and Christ's death, and the sacrificial O. T. language applied to Christ's death is meaningless. The Homily of Salvation truly says "reason is satisfied by God's great wisdom in this mystery of our redemption, who hath so tempered His justice and mercy together, that He would neither by His justice condemn us unto the everlasting captivity of the devil and his prison of hell, remediless for ever without mercy, nor by His mercy deliver us clearly without justice or payment of a just ransom; but with His endless mercy He joined His most upright and equal justice." See Hollywood's admirable "Bishop Jeune's Prize Essay on the Atonement," from which the latter part of the above is mainly condensed.

Sadducees. Matt. iii. 7, xvi. 1, 6, 11, 12, xxii. 23, 34; Mark xii. 18; Luke xx. 27; Acts iv. 1, v. 17, xxiii. 6–8. Matthew (as distinguished from Mark) does not usually explain *Jewish* usages, taking for granted that his readers are familiar with them. His deviating from his wont to explain "the S. say there is no resurrection" is cleared up by what Josephus (Ant. xviii. 1, § 4) states: "the doctrine of the S. is that the soul and body perish together; the law is all that they are concerned to observe; this doctrine however has not many followers, but those of the highest rank, . . . almost nothing of public business falls into their hands." See also his B. J., ii. 8, § 14. Thus the Jews might easily be ill informed as to the dogmas of a sect, small in numbers, raised above those masses to whom Matthew addresses himself, and to whom therefore his information would not have been superfluous.

Another undesigned coincidence, confirming the sacred writers' accuracy, is that the opposition to Christ in the Gospels is almost exclusively on the part of the *Pharisees* (Matt. xxiii. 29, 32; John xi. 57, xviii. 3) and His denunciations are mainly against these; but in *Acts* on the part of *the S.* (Acts iv. 1, v. 17, xxiii. 6, 8). Why so? Because *the resurrection of the dead* (the doctrine denied by *the S.*), which was scarcely understood during the *Gospels'* period (Mark ix. 10), became the leading doctrine of Christianity in connection with the apostles' witness for Christ's resurrection at the time described in Acts i. 22, ii. 32, iii. 12, iv. 2 (Gr. "preached *in the person of Jesus* the resurrection from the dead"), 10, v. 31, x. 40; and was therefore bitterly opposed by the S. John never mentions them, and no writing of theirs has come down to us.

They denied the oral and upheld the written law. Rabbi Nathan (first mentioned in the Aruch, a rabbinical dictionary, A.D. 1105) states that Antigonus of Socho (mentioned in the Mishna, Avoth i., as having received the oral law from Simon the Just, last of the great synagogue) had two disciples, who in turn taught disciples his saying "be not like servants who serve their master for

the sake of reward, but serve without view of reward"; and that the disciples reasoned, "if our fathers had known that there is another world, and a resurrection of the dead, they would not have spoken thus"; so they separated themselves from the law (and denied there is another world and a resurrection); "so there arose two sects, the Zadokites from Zadok, and Baithusians from Baithos." But this does not justify the modern notion that Zadok himself misinterpreted Antigonus' saying; still the S. might claim this Zadok as their head. But the Zadok from whom the S. are named may be rather the famous Zadok who superseded Abiathar under Solomon (1 Kings ii. 35); "the house of Zadok," "the sons of Zadok," "the seed of Zadok" are named with preeminent honour in 2 Chron. xxxi. 10, Ezek. xl. 46, xlii. 19, xliv. 15, xlviii. 11; so they became a kind of *sacerdotal aristocracy*, including the highpriests' families; comp. Mishna, Sanhed. iv. 2, which ordains that only priests, Levites, and Israelites whose daughters might marry priests, were "clean" so as to be judges in capital trials; also Acts v. 17, "the high-priest, and *all that were with him*, which is the sect of the S."

Besides their reasonable denial of an oral law, which the Pharisees maintained was transmitted by Moses, the S. denied the resurrection because it is not *explicitly* stated in Moses' pentateuch, the legislator's sanctions of the law being primarily *temporal* rewards and punishments (Exod. xx. 12, xxiii. 25, 26; Deut. vii. 12–15, xxviii. 1–12, 15–68). Christ (Matt. xxii. 31, 32; Luke xx. 37) however shows that even Exod. iii. 6, 16 suffices to prove the resurrection; and Heb. xi. quotes the patriarchs as examples of a faith which looked beyond the present for eternal rewards. Job (xix. 26), Isaiah (xxvi. 19), Daniel (xii. 2), and David (Ps. xvi., xvii.) express the same faith, the germ of which is in the pentateuch [see RESURRECTION]. The Pharisees, though wrong in maintaining oral tradition as *obligatory*, yet preserved in respect to the resurrection the faith of the fathers. In Acts xxiii. 8 "the S." are said to disbelieve in "angel or spirit"; but angels are often introduced in the pentateuch, which the S. admitted (Gen. xvi. 7, xix. 1, xxii. 11, xxviii. 12; Exod. xxiii. 20; Num. xxii. 23); and Josephus and the Mishna do not mention their disbelief of angels. Probably it is only their disbelief of angelic communications to men *in their time*, such as the Pharisees suggested (Acts xxiii. 9) may have been made to Paul, that the S. denied.

Josephus states, "the Pharisees say that some things are the work of fate [he should have said God's providence; he uses the *Roman* mode of expression], but others in our own power to be or not to be; the Essenes, that fate rules all things. The S. make all things in the power of ourselves as the causes of our good things, and meeting with evils through our own inconsiderateness" (Ant. xviii. 1, § 3; B. J. ii. 8, § 14). The S., though giving paramount authority to Moses' pentateuch, did not as Epiphanius asserts (Hær. xiv.) reject the other Scriptures; for Josephus would certainly have mentioned it were it so. After the fall of Jerusalem the S. doctrine disappeared, the afflicted Jews instinctively turning for consolation from the sad present to the bright hope of an eternal future life. The S., the Pharisees, and the Herodians of Jesus' day represent the three schools antagonistic to vital Christianity in our days: infidelity; superstition, spiritualism and spiritual pride; worldly compromise. This "leaven" (see Lev. ii. 11, 1 Cor. v. 8) Jesus warns against; called "doctrine" in Matt. xvi. 12, "hypocrisy" in Luke xii. 1, "the leaven of Herod" Mark viii. 15; Antichrist's antitrinity, the three frogs out of the mouth of the dragon, the false prophet, and the beast (Rev. xvi. 13, 14).

Saffron. Of the Iris order. The stigma and upper portion of the style, taken from the flower's centre and dried, is the saffron of commerce. Esteemed anciently for its fragrance, also as a dye. "Saffron vested" is Homer's epithet for morning. Also a medicine. Heb. *carcom*, Latin *crocus* (S. of Sol. iv. 14). Saffron is derived from Arabic *zafran*, "yellow." Saffron Walden in Essex is named from the saffron.

Salah=*extension*; implying the spread of the Shemites from their original seat towards the Euphrates. Arphaxad's son, Eber's father (Gen. x. 24, xi. 12–14; Luke iii. 35).

Salamis. A city on a commodious harbour in the E. of Cyprus, the first place Paul and Barnabas visited after leaving the mainland at Seleucia, on their first missionary tour. The "synagogues" (implying the presence of many Jews) account for their going thither first. Moreover Cyprus was Barnabas' birthplace (Acts xiii. 4, 5). Herod the Great farmed the Cyprian copper mines, this would bring many Jews there (Josephus, Ant. xiv. 4, § 5). S. was near the river Pediæus, on low ground. Constantine or his successor rebuilt it, and named it Constantia.

Salathiel. Gr. *Shealtiel*, Heb.=*I have asked God* (comp. 1 Sam. i. 20, 27, 28). Son of *Jeconias* king of Judah, father of Zorobabel according to Matt. i. 12; but son of *Neri*, and father of Zorobabel according to Luke iii. 27; see also 1 Chron. iii. 17–19. No genealogy would assign to a king's true son and heir an inferior parentage, whereas a private person's son would naturally be ranked in the king's pedigree on his becoming rightful heir of the throne, therefore Luke's genealogy must be that of the *natural* descent, and S. was "son of Neri," descended from Nathan son of David. On Jeconiah's dying childless, as Jeremiah foretold, and Solomon's line thereby failing, S. was heir to David's throne [see SHEALTIEL].

Salcah, Salchah. Deut. iii. 10. A city the extreme boundary of Bashan (Josh. xiii. 11), and of Gad (1 Chron. v. 11). The district also (Josh. xii. 5). The modern *Salchah*, *Sulkhad*, or *Sarkhad*, is seven hours' journey S.E. of Bozrah. Above the town on a volcanic hill, 400 ft. above the surrounding ground, an offshoot from the Bashan mountains, is a strong castle on the edge of the Euphrates desert, commanding a view of any foe who might approach, almost a day's journey off. The town is two or three miles in circumference at the S. end of the jebel Hauran.

Salem=*peace*. The oldest name, Jebus the next, Jerusalem (*seeing*, or *the foundation of peace*) the latest, of Jerusalem. The cities of the plain were probably S. of the Dead Sea; so S. is Jerusalem, and "the king's dale" the valley of the Kedron. The theory of their being *N.* of the Dead Sea is what necessitates its upholders to seek S. far north of Jerusalem (Gen. xiv. 17, 18). But no *king of S.* distinct from Jerusalem is mentioned among the kings conquered by Joshua. Moreover Adonizedek (*lord of righteousness*) king of Jerusalem (Josh. x. 3) was plainly successor of Melchizedek (*king of righteousness*), it was the common title of the Jebusite kings. Further, "the king's dale" (2 Sam. xviii. 18), identified in Gen. xiv. 17 with Shaveh, is placed by Josephus and by tradition (the targum of Onkelos) near Jerusalem (Heb. vii. 1, 2). Lastly, Ps. lxxvi. identifies S. with Jerusalem.

Salim. John iii. 23. Named to mark the locality of Ænon (=*fountains*), the scene of the last baptisms by John (John iii. 23). Eusebius and Jerome (Onom.) mention Salim as near Jordan, eight Roman miles S. of Scythopolis. Exactly agreeing with this is *Salim*, six English miles S. of *Beisan* and two miles W. of Jordan. A Mussulman's tomb on the northern base of *Tell Redghah*, near ruins, is called *Sheykh Salim* (Van de Velde, Syr. and Pal. ii. 345, § 6). John's progress was from S. to N., so that this would suitably be the scene of his last labours. The brook *wady Chasneh* runs close by, a fountain gushes out beside the *wely*, and rivulets run in all directions, answering to "there was much water there." [But see ÆNON.]

Sallai. 1. Neh. xi. 8. 2. Neh. xii. 20, 7 SALLU.

Sallu. Neh. xi. 7; 1 Chron. ix. 7.

Salma, Salmon. Son (descendant) of Nahshon, prince of Judah, father (forefather) of Boaz (Ruth iv. 20, 21; 1 Chron. ii. 50, 51, 54, 55; Matt. i. 4, 5; Luke iii. 32). Of the sons of Caleb (*i.e.*, by residence or marriage becoming head of Bethlehem in Caleb's territory, S. was reckoned of Caleb's family). Father, *i.e.* founder or headman, of Bethlehem. S. took Rahab of Jericho to be his wife. The Netophathites also, Joab's house, the Zorites, etc., had S. as their head. Doubtless one or more links in the genealogy between Nahshon and S., and again between S. and Boaz, have been passed over, possibly one also between Obed and Jesse. The chain from Perez to David consists of ten links, five (from Perez to Nahshon) belonging to the 430 years' sojourn in Egypt, and five

(from S. to David) belonging to the 476 between the exodus and David's death. This symmetrical division, as well as the limitation of the whole genealogy to ten, is evidently intentional, *ten* being the number sealing the genealogy as a *perfect* completed whole.

Salmon. A hill near Shechem on which Abimelech cut down the boughs with which they set on fire the tower of Shechem. S. means *shady, dark* (Ps. lxviii. 14). The brightness of prosperity after the gloom of the conflict was like the glittering white snow which covers dark S.'s forests (Jud. ix. 48, Mark ix. 3). Or else (Maurer) Canaan had the same snowy appearance, covered over with the corpses of the slain, as S. when its trees were cut down by Abimelech changed its dark colour for a white one. Joel i. 7, "He hath barked my figtree . . . the branches are made white." The *blanching bones* too may be referred to.

Salmone. The eastern promontory of Crete. Paul's voyage (Acts xxvii. 7), the wind was "contrary," therefore, we infer, blowing from the N.W. (ver. 4), so that they "sailed slowly." Their course was past the southern point of Greece, W. by S. Then we read, when they "scarce were come over against Cnidus," they made cape S. which bears S.W. by S. from Cnidus. Assuming that the ship could have made good a course of less than seven points from the wind, we arrive at the conclusion that the wind must have been between N.N.W. and W.N.W. This undesigned coincidence remarkably confirms Luke's accuracy. (See Smith of Jordanhill's Voyage, etc., of St. Paul, 73, 74; Conybeare and Howson's Life of St. Paul, ii. 393.) The ship's direct course from Myra to Italy after reaching Cnidus lay N. of Crete. But the wind blowing W.N.W. (as often in the Archipelago in late summer) forced her to run under the lee of Crete in the direction of Salmone, which is the eastern point of the island. They with difficulty passed that point. From Myra to Cnidus they had been able to work up with N.W. winds, though slowly, because until they reached Cnidus they had the advantage of a weather shore, under the lee of which they had smooth water and a westerly current. But at Cnidus that advantage ceased; thence their only course was under the lee of Crete towards Salmone.

Salome. 1. Wife of Zebedee; among the "women who followed Jesus from Galilee, ministering unto Him" (Matt. xxvii. 55, 56; comp. Mark xv. 40). Supposed to be the Virgin Mary's sister. [But see on John xix. 25 MARY OF CLEOPHAS.] S. requested for her two sons seats of honour on Christ's right hand and left in His kingdom (Matt. xx. 20), and shared with her sons in His rebuke, but was not the less zealous in her attachment to Him. She was at His crucifixion, "beholding afar off," when even her sons had withdrawn; and at His sepulchre by early dawn (Mark xvi. 1). **2.** Herodias' daughter by her former husband Herod Philip (Josephus Ant. xviii. 5, § 4; Matt. xiv. 6, Mark vi. 22). She danced before HEROD ANTIPAS [see], and at her mother's instigation asked for JOHN THE BAPTIST'S [see] head. S. married first Philip, tetrarch of Trachonitis, her paternal uncle; then Aristobulus, king of Chalcis.

Salt. An appetizing seasoning of food to man and beast. In the East the vegetable food especially needs salt (Job vi. 6, Isa. xxx. 24 marg.). An antidote to the effects of heat on animal food. A necessary accompaniment of the various altar offerings, bloody and unbloody (Lev. ii. 13, "the salt of the covenant of thy God"; Ezek. xliii. 24; Mark ix. 49, 50). It signifies *the imperishableness of Jehovah's love for His people*; as an antiseptic salt implies *durability, fidelity, purity*. The opposite of *leaven*, the symbol of *corruption*. Covenants were cemented by feasts and hospitality, the viands of which were seasoned, as all foods, with salt. Hence "a covenant of salt for ever before the Lord" is an *indissoluble* covenant (Num. xviii. 19; 2 Chron. xiii. 5; Ezra iv. 14 marg.). An Arab who just before would have robbed and murdered you, once you taste his salt, would die to save you; "faithless to salt" is the Persian term for a *traitor*. So Jesus, "have *salt* in yourselves, and have *peace* one with another"; as no sacrifice to God, and no food to man, is acceptable without salt, so prayers offered without "peace" of heart towards fellow men are savourless; a warning to the disciples who had just been disputing with one another, and judging fellow men who used Jesus' name though not following the disciples (Mark ix. 33-50). Being "salted with the salt of the (heavenly King's) palace," and bound to fidelity to Him, and brought into a covenant of salt with Him, they are called on to have a loving, imperishable savour towards one another and to all men. Col. iv. 6, "let your speech be alway with grace, seasoned with salt," *i.e.* the *savour* of fresh spiritual wisdom excluding all "corrupt communication," and tasteless unprofitableness or *insipility* (Matt. v. 13, Eph. iv. 29). Near Colosse was a salt lake, hence the image. The idea in Mark ix. 49, "for every one shall be salted with fire," is: the reason why it is better for us to cut off offending members is that the work of every one, believer and unbeliever, shall be tried with fire; to believers "the Refiner's fire" (Mal. iii. 3, Matt. iii. 11), symbolising God's searching purity; a consuming fire (Heb. xii. 29) to His foes, who nevertheless shall be imperishable in their doom (*salt* symbolising *preservation* from decay), but purging out only the dross from His people (1 Cor. iii. 13; 1 Pet. i. 7, iv. 12). The righteous can withstand the fire, for it is part of their present salting as "a living sacrifice" (Isa. xxxiii. 14, 15; Rom. xii. 1). Every offending member and offence must be removed, to enable us to withstand that testing fire and be found without dross unto glory and honour. The southern shore of the Salt Sea supplied salt abundantly; comp. "the valley of salt" (2 Sam. viii. 13) near the mountain of fossil salt, five miles long, the chief source of the salt in the sea. The salt pits (a source of revenue; Josephus Ant. xiii. 4, § 9) were at the S. of the Dead Sea; the marshes here are coated with salt deposited periodically by the spring rising of the waters which in summer evaporate; and here were the pillars of salt traditionally represented as Lot's wife (Josephus Ant. i. 11, § 4; Apocr. Wisd. x. 7). Inferior salt was used for manure (Matt. v. 13, Luke xiv. 35). Too much salt produced barrenness (Deut. xxix. 23, Zeph. ii. 9). "Sowing with salt" doomed symbolically to barrenness a destroyed city and depopulated region (Jud. ix. 45, Ps. cvii. 34 marg.). Salt as expressing *purity* was the outward sign Elisha used in healing the waters (2 Kings ii. 20, 21). The Israelites used to rub infants with salt to make the skin dense and firm, and for purification and dedication of them to God (Ezek. xvi. 4).

Salt, city of. Josh. xv. 62. A city near Engedi and the Dead Sea, in the wilderness. *Van de Velde* mentions finding a *nahr Maleh* (salt), one of four ravines which together form the *wady el Bedim*; another is the *wady 'Amreh* (Gomorrha?).

Salt, valley of. *Ge*, more accurately "ravine," *Melach*. The battle field between Judah and EDOM [see] where DAVID [see] and AMAZIAH [see] conquered [see ABISHAI, JOAB] (2 Sam. viii. 13; 1 Chron. xviii. 12; Ps. lx. title; 1 Kings xi. 15, 16; 2 Kings xiv. 7; 2 Chron. xxv. 11). Near the salt mountain (*Usdûm*), the upper part of the Arabah or plain S. of the Salt Sea; the boundary between Judah and Edom. Grove objects to this identification with the plain intervening between the Dead Sea and the heights which cross the valley seven miles to the S. For (1) *ge* is not elsewhere applied to a *broad* valley or sunk plain like the lower *Ghor*; *emek* or *biqua'ah* would be the name. (2) Arabah was the Heb. name. (3) "Salt" is not necessarily the right translation of *Melach*. (4) Amaziah brought 10,000 prisoners to Sela (Petra), Edom's stronghold, and cast them down; he would scarcely bring so many prisoners from *near the Dead Sea*, 50 miles through a hostile and difficult country; more likely the valley of Salt was nearer Petra.

Salu. Num. xxv. 14.

Salutation. In meeting, "God be gracious unto thee," "the Lord bless thee," etc. (Gen. xliii. 29; Ruth ii. 4, iii. 10; 1 Sam. xv. 13; Ps. cxxix. 8.) Thus "bless" came to mean *salute* (1 Sam. xiii. 10 marg.). "Peace" (*shalom*, whence the oriental *salaam*), including *health* or *welfare* of body and mind, was the constant salutation of Hebrews; as "joy" (*chairein*) is the Greek salutation. Jas. i. 1, 2: "greeting . . . joy," only found elsewhere in the apostolic letter probably composed by James (Acts xv. 23), an undesigned

coincidence. "Hail": Matt. xxvii. 29. The Hebrew's very salutation indicated his sense of man's deep spiritual need. The Greek salutation answers to the national characteristic, "joy," and outward gracefulness (Gen. xliii. 27 marg., Exod. xviii. 7 marg.). "Peace" was used also in encouraging (Gen. xliii. 23); at parting a blessing was pronounced (xxiv. 60). Latterly (1 Sam. i. 17) "go in peace": no empty form in Christ's mouth (Mark v. 34; Luke vii. 50, x. 5, xxiv. 36; Acts xvi. 36). Prov. xxvii. 14: "he that blesseth his friend with a loud voice, rising early in the morning," *i.e.*, the affected assiduity and loud exaggeration engender suspicion of insincerity and duplicity. "Salute no man by the way," lest it should cause delay by subsequent conversation (2 Kings iv. 29, Luke x. 4). "Live for ever" was the salutation to the Babylonian and Persian kings (Dan. ii. 4, vi. 6).

"Grace and peace" is Paul's opening salutation in his epistles to churches, but in his three pastoral epistles, Timothy and Titus, "grace, *mercy*, and peace"; for ministers of all men most need "mercy" for their ministry (2 Cor. iv. 1; 1 Cor. vii. 25; 1 Tim. i. 16). Paul added to the epistles written by an amanuensis the salutation with his own hand, "grace" to all (1 Cor. xvi. 21, 23; Col. iv. 18; 2 Thess. iii. 17, 18). The greeting forbidden towards a false teacher in 2 John 10 is of *that usual among Christian brethren*, a token of Christian brotherhood; *this* would be insincerity.

Samaria=*a watch mountain.* The oblong terraced hill in the centre of a basin-shaped valley, a continuation of the Shechem valley, six miles N.W. of Shechem. The owner,

SAMARIA.

Shemer, sold it for two silver talents to Omri king of Israel (925 B.C.), who built on it a city and called it after Shomer (1 Kings xvi. 23, 24). Shechem previously had been the capital, Tirzah the court residence in summer (xv. 21, 33; xvi. 1–18). The situation combines strength, fertility and beauty (Josephus, Ant. xv. 8, § 5; B. J. i. 21, § 2). It is 600 ft. high, surrounded with terraced hills, clad with figs and olives. There is abundant water in the valley; but the city, like Jerusalem, is dependent on rain cisterns. The view is charming: to the N. and E. lie its own rich valleys; to the W. fertile Sharon and the blue Mediterranean. [On the "glorious beauty" of Ephraim (Samaria), Isa. xxviii. 1, see MEALS.]

Its strength enabled it to withstand severe sieges by the Syrians (1 Kings xx.; 2 Kings vi., vii.). Finally it fell before Shalmaneser and Sargon, after a three years' siege (2 Kings xviii. 9–12), 721 B.C. Called from its Baal worship, introduced by Ahab, "the city of the house of Ahab" (1 Kings xvi. 32, 33; 2 Kings x. 25). Alexander the Great replaced its inhabitants with Syro Macedonians. John Hyrcanus (109 B.C.) destroyed the city after a 12 months' siege (Josephus, Ant. xiii. 10, § 2, 3). Herod the Great rebuilt and adorned it, naming it *Sebaste* from *Sebastos*, Gr. for Augustus, his patron (Ant. xiv. 5, § 3; xv. 8, § 5; B. J. i. 20, § 3, 21, § 2).

The woman of S. and several of her townsmen (John iv.) were the first-fruits gathered into Christ; the fuller harvest followed under Philip the evangelist deacon (Acts viii., comp. John iv. 35). Septimius Severus planted a Roman colony there in the third century A.D.; but politically it became secondary to Cæsarea. Ecclesiastically it was of more importance; and Marius its bishop signed himself "Maximus Sebastenus" at the council of Nice, A.D. 325. The Mahometans took it, A.D. 614. The Crusaders established a Latin bishop there. Now *Sebustieh*; its houses of stone are taken from ancient materials, but irregularly placed; the inhabitants are rude but industrious.

The ruin of the church of John the Baptist marks the traditional place

RUIN OF CHURCH, SAMARIA.

of his burial; the *original* structure is attributed to Helena, Constantine's mother; but the present building, except the eastern Greek end, is of later style: 153 ft. long inside, 75 broad, and a porch 10 ft. wide. Within is a Turkish tomb under which by steps you descend to a vault with tesselated floor, and five niches for the dead, the central one being alleged to have been that of John (?). Fifteen limestone columns stand near the hill top, two others lie on the ground, in two rows, 32 paces apart. Another colonnade, on the N. side of the hill, in a ravine, is arranged in a quadrangle, 196 paces long and 64 broad. On the W.S.W. are many columns, erect or prostrate, extending a third of a mile, and ending in a heap of ruins; each column 16 ft. high, 6 ft. in circumference at the base, 5 ft. at the top: probably relics of Herod's work. [See HOSHEA.]

Its present state accords with prophecy: (Hos. xiii. 16) "S. shall become desolate"; (Mic. i. 6) "I will make S. as an heap of the field, and as plantings of a vineyard, and I will pour down the stones thereof into the valley [a graphic picture of its present state which is 'as though the buildings of the ancient city had been thrown down from the brow of a hill': Scottish Mission Enquiry, 295], and I will discover the foundations thereof." The hill planted with vines originally should return to its pristine state.

SAMARIA is the designation of northern Israel under Jeroboam (1 Kings xiii. 32; Hos. viii. 5, 6; Amos iii. 9). Through the depopulations by Pul and Tiglath Pileser (1 Chron. v. 26, 2 Kings xv. 29) the extent of S. was much limited. The heathen pushed into the vacated region, and "Galilee *of the Gentiles*" (nations) became an accepted phrase (Isa. ix. 1). After Shalmaneser's capture of S. and carrying away of Israel to Halah and Habor, and in the cities of the Medes (2 Kings xvii. 5, 6, 23, 24), ESARHADDON or ASNAPPER [see] planted "instead" men of *Babylon* (where *Esarhaddon* resided in part: 2 Chron. xxxiii. 11), Cuthah, Ava, and Sepharvaim (Ezra iv. 2, 3, 10). So completely did God "wipe" away Israel (2 Kings xxi. 13) that no Israelite remained able to teach the colonists "the manner of the God of the land" (2 Kings xvii. 26). Isaiah (vii. 8) in 742 B.C. foretold that within 65 years Ephraim should be "broken" so as "not to be a people"; accomplished in 677 B.C. by Esarhaddon's occupying their land with *foreigners*. Josephus (Ant. x. 9, § 7) notices the difference between the ten and the two tribes. Israel's land became the land of complete *strangers*; Judah not so. The lions sent by Jehovah (who still claims the land as His own and His people's: Jer. xxxi. 20, Lev. xxvi. 42), in consequence of the colonists worshipping their five deities respectively, constrained them through fear to learn from an imported Israelite priest how to "fear Jehovah." But it was fear, not love; it was a vain combination of incompatible worships, that of Jehovah and of idols (Zeph. i. 5; Ezek. xx. 39; 1 Kings xviii. 21; Matt. vi. 24). Luke (xvii. 18) calls them "strangers," *foreigners* (*allogeneis*). In Ezra's (iv. 1–4) time they claim *no community of descent*, but only of *religion*, with the Jews.

Baffled in their wish to share in building the temple, they thwarted the building by false representations before AHASUERUS [see] and ARTAXERXES till the reign of DARIUS (Ezra v., vi.). The Samaritans gradually cast off idols. In 409 B.C. Manasseh, of priestly descent, having been expelled for an unlawful marriage by Nehemiah, built a temple on mount Gerizim for the Samaritans by Darius Nothus' permission. Henceforward the Samaritans refused all kindness to the pilgrims on their way to the feasts at Jerusalem, and often even waylaid them (Josephus, Ant. xx. 6, § 1, xviii. 2, § 2). John Hyrcanus destroyed the Gerizim temple, but they still directed their worship towards it; then they built one at Shechem. The pentateuch was their sole code; for their copy they claimed an antiquity and authority above any Jewish MS. Jewish renegades joined them; hence they began to claim Jewish descent, as the Samaritan woman (John iv. 12) says "Jacob our father." Possibly (though there is no positive

evidence) Israelites may have not been completely swept from the fastnesses of the Samaritan hills, and these may have intermarried with the colonists. The Jews recognised no Israelite connection in the Samaritans.

The Jews' charge against Jesus was, "Thou art a Samaritan" (John viii. 48), probably because He had conversed with the Samaritans for their salvation (iv.). *Then* He was coming *from* Judæa, at a season "four months before the harvest," when the Samaritans could have no suspicion of His having been at Jerusalem for devotion (John iv. 8, 35); so the Samaritans treated Him with civility and hospitality, and the disciples bought food in the Samaritan town without being insulted. But in Luke ix. 51–53, when He was "going *to* Jerusalem," the Samaritans did not receive Him: a minute coincidence with propriety, confirming the gospel narratives. In sending forth the twelve Christ identifies the Samaritans with *Gentiles* (Matt. x. 5, 6); He distinguishes them from *Jews* (Acts i. 8; John iv. 22).

Samaria lay between Judæa and Galilee. (See Josephus, B. J. iii. 3, § 4). Bounded N. by the hills beginning at Carmel and running E. toward Jordan, forming the southern boundary of the plain Esdraelon (Jezreel); including Ephraim and the Manasseh W. of Jordan. Pilate chastised them, to his own downfall (Josephus, Ant. xviii. 4, § 1). Under Vespasian 10,600 fell (B. J. iii. 7, § 32). Dositheus an apostate Jew became their leader. Epiphanius (Hær. i.) mentions their hostility to Christianity, and numerous sects. Jos. Scaliger corresponded with them in the 16th century; De Sacy edited two of their letters to Scaliger; Job Ludolf received a letter from them in the 17th century. (See them in Eichhorn's Repertorium, xiii.) At Nablûs (Shechem, or Sychar) the Samaritans have a settlement of 200 persons still, observing the law, and celebrating the passover on Gerizim.

Samaritan Pentateuch. Pietro della Valle in 1616 procured a complete copy, after it had been lost sight of since its mention by early Christian (Jerome, Prol. Kings, Gal. iii. 10; Eusebius of Cæsarea, who observes that LXX. and Sam. agree [against rec. text] in the number of years from the flood to Abraham) and Jewish writers; M. de Sancy, French ambassador at Constantinople, obtained it for Pietro della Valle, and sent it to the library of the Oratoire at Paris in 1623. Another is in the Ambrosian Library of Milan. Abp. Usher procured six copies, mostly imperfect, of which four are now in the Bodleian, one in British Museum. Two more, procured by Pieresc, are in the Imperial Library of Paris. Twenty in all, but only two or three perfect, exist in our European libraries. The Paris Polyglot printed it in 1645; Walton's Polyglot in 1657; Bagster in 1821. Dr. Blayney, Oxford, in 1790, published it separately. Grove in 1861 brought a 4to copy from *Nablûs* for the Count of Paris, in whose library it is. These copies are in forms varying from 12mo to folio; no scroll such as are used in the synagogues is among them. The Samaritans pretend that the scroll in *Nablûs* is inscribed: "I Abisha (or Abishua), son of Pinehas, son of Eleazar, son of Aaron . . . upon them be the grace of Jehovah. To His honour I have written this holy law at the entrance of the tabernacle of testimony on mount Gerizim, Beth El, in the 13th year of taking possession of Canaan . . . by Israel. I praise Jehovah." (Letters of Meshalmah, 19,791, British Museum.) Levysohn, a Christian Jew, with Kraus, is said to have found it in this scroll. The scroll is written in letters of gold.

Ravius (Exercitt. in Houbig. Prol.,1755) and Gesenius (Pent. Sam., etc.) have settled the superiority of our Hebrew text. The variations arise from the Samaritans' (1) imperfect knowledge of grammar and exegesis, or (2) design to conform passages to their speech, conceptions, and faith (*e.g.* to make mount Gerizim *the* place of worship appointed by God to Moses), or (3) to remove obscurities and imperfections by repetitions or newly invented and inapt phrases and words. Only twice they alter the Mosaic laws: Exod. xiii. 7, Samaritan reads "*six* days" for "seven"; Deut. xxiii. 17, "live" for "there shall not be." Quiescent letters (*a hevi, matres lectionis*) are supplied. Poetical forms of pronoun altered into common ones. Incomplete verbal forms are completed, the apoccopated future changed into the full form. Paragogical letters at the end of nouns omitted. Genders arbitrarily put, from ignorance of nouns of a common gender. The infinitive absolute made a finite verb. Glosses coinciding with LXX., probably taken by both from an old targum. Conjectural emendations. Supposed deficiency supplied (Gen. xviii. 29, 30, "destroy" for "do it"). Names reduced to one uniform spelling, where the Hebrew has various forms, as Jethro and Joshua. Supposed historical and chronological improbabilities emended. No antediluvian in the Samaritan begets his first son after he is 150; but 100 years are subtracted before and added after the birth of the first son; so Jared in the Hebrew begat at 162, lived 800 more, and all his years were 962; in Samaritan he begat at 62, lived 785 more, and all his years were 847. After the flood, conversely, 100 or 50 are added before and subtracted after the begetting, *e.g.* Arphaxad who in Hebrew is 35 when he begets Shelah, and lived 403 afterwards, 438 in all, in Samaritan is 135 when he begets Shelah, and lives 303 afterwards, 438 in all. The Samaritan and LXX. interpolation (Exod. xii. 40), "the sojourning of Israel *and their fathers who dwelt in . . . Canaan and . . . Egypt* was 430 years" is of late date. Samaritan reads Gen. ii. 2 "God on the *sixth* day ended His work," lest God should seem to work on the seventh day. Samaritan changes Hebrew into Samaritan idioms. Elohim (plural, four times joined to a plural verb in Hebrew) is in the Samaritan joined to the sing. verb (Gen. xx. 13, xxxi. 53, xxxv. 7). Anthropomorphisms are removed. In Deut. xxvii. 4 Samaritan substitutes Gerizim for Ebal.

Age. Luzatto in a letter to R. Kirchheim observes that, in difficult readings where probably the copyist after Ezra, in transcribing from the old Samaritan characters into the modern square Hebrew letters, mistook Samaritan letters of similar form, our Samaritan pentateuch has the same text as the Hebrew; therefore the Samaritan must be copied from a Hebrew not a Samaritan MS. The changes of similar Hebrew letters (ר and ד, י and ו, ה and ח), where the corresponding Samaritan letters are not alike, prove the late date of the Samaritan. The Samaritan jealousy of the worship at Jerusalem, and of the house of David, which are commended in all the other O. T. books except Judges, Joshua, and Job, accounts for their confining their Scriptures to the pentateuch. The Samaritan characters were used for ordinary purposes down to a late period; so the *Maccabean coins bear Samaritan* inscriptions. As there

COIN OF SIMON MACCABEUS.

was no Masorah to fix the Samaritan text, it is likely each successive century added its own emendations, so that the original Samaritan text was very different from our present one. The proofs for and against each theory as to the origin and date of the Samaritan are inconclusive. It remains therefore uncertain whether (1) the *original* Samaritan was inherited from the ten tribes whom the Samaritans succeeded; or (2) from Manasseh (Josephus Ant. xi. 8, § 2, 4) at the founding of the temple on mount Gerizim, for which theory are urged the idolatry of the Samaritans before they received an Israelite priest through Esarhaddon (2 Kings xvii. 24–33) and the great number of readings common to LXX. and Samaritan against the Masoretic Hebrew text; or (3) that Esarhaddon's priest took the pentateuch to Samaria with him. Gesenius thinks that both Samaritan and LXX. were formed from Hebrew MSS. differing from one another as well as from the authorised one of Palestine, and that many wilful corruptions have crept in latterly. It is certain the Samaritan was distinct from the Hebrew copy in Deut. xxvii. 4, 8, three hundred years B.C., for then the Jews and Samaritans brought their rival claims before Ptolemy Soter, appealing to their respective copies of the law as to this passage.

The Samaritan characters of the Samaritan pentateuch differ not only from the square Hebrew, but from those generally known as Samaritan.

Some think they are those in which the Mosaic law was originally written. They are without vowel points. Each word is separated by a dot. Sections are closed by a space left blank. Marks distinguish peculiarities of sound and signification. The writing of the first page begins on the *inside*, not the outside, in imitation of the sacred roll. The whole is divided into five books. The division of the sections (*ketsin*) differs from that of the Jews.

Versions. (1) The original Samaritan having become to the common people a dead tongue, it was translated into *the current Samaritan dialect*, a mixture of Hebrew, Aramaic, and Syriac. They say themselves that Nathaniel their highpriest, who died 20 B.C., wrote the translation. It slavishly copies the original, sometimes at the sacrifice of sense; but this close verbal adherence makes it a more valuable help for studying the Samaritan text. De la Valle brought it to Europe with the Samaritan text in 1616. Nedrinus published it with a faulty Latin transl. in the Paris Polyglot, whence Walton reprinted it. (2) A Greek version of the Samaritan was made, as the Jews made the LXX. from the Heb. text. The LXX. MSS. preserve some fragments of it. (3) An Arabic version by Abu Said in Egypt, A.D. 1000; a good copy is in the Bodleian Library, Oxford, presented by Dr. Taylor, 1663.

Samgar Nebo. One of the prince generals commanding the army that took Jerusalem (Jer. xxxix. 3). Nebo is the Chaldæan Mercury. *Sangara* in Sanskrit means "war."

Samlah=*a garment* (Gen. xxxvi. 36, 37; 1 Chron. i. 47, 48). A king of Edom. Of Masrekah. From separate cities being assigned to most of the Edomite kings it is supposed Edom was a confederacy of tribes, and the chief city of the reigning tribe was capital of the whole.

Samos=*a height* (especially by the sea shore). An island off the boundary line between Ionia and Caria, three or four miles from the mainland. Mentioned in Paul's return from his third missionary journey (Acts xx. 15), on his way from Chios to Miletus. He spent the night at the anchorage of Trogyllium in the strait between Samos and the extremity of the ridge of Mycale on the mainland. The Greeks conquered the Persians in the sea fight of Mycale, B.C. 479.

Samothracia. In the Ægean. A conspicuous landmark to sailors; in Paul's first voyage to Europe from Troas to Neapolis (Acts xvi. 11). He sailed with a fair wind in going, so that his voyage took him only parts of two days, anchoring for the night at S., but in returning five (xx. 6). The ancient city, and probably the anchorage, was on the N. side sufficiently sheltered from a S.E. wind; this wind would counteract the opposing current which sets S. from the Hellespont, and E. between Samothracia and the mainland.

Samson. [See MANOAH.] Meaning *awe inspiring* (Jud. xiii. 6, 18–20) or else *sunlike* (Gesenius): comp. Jud. v. 31, *strong* (Josephus Ant. v. 8, § 4). Judge of Israel for 20 years (xv. 20, xvi. 31), viz. in the Danite region near Philistia. Judah and Dan, and perhaps all Israel, were subject then to the Philistines (xiii. 1, 5, xv. 9–11, "knowest thou not the Philistines are rulers over us?" 20). His 20 years' office was probably included in the "40 years" of Philistine rule. At the time of the angel's announcement to his mother (xiii. 5) they ruled, and as his judgeship did not begin before he was 20 it must have nearly coincided with the last 20 years of their dominion. However their rule ceased not till the judgeship of Samuel, which retrieved their capture of the ark (1 Sam. vii. 1–14). So the close of S.'s judgeship must have coincided with the beginning of Samuel's, and the capture of the ark in Eli's time must have been during S.'s lifetime. Correspondences between their times appear. (1) The Philistines are prominent under both. (2) Both are nazarites (1 Sam. i. 11), S.'s exploits probably moving Hannah to her vow. Amos (ii. 11, 12) alludes to them, the only allusion elsewhere to nazarites in the O. T. being Lam. iv. 7. (3) Dagon's temple is alluded to under both (1 Sam. v. 2, Jud. xvi. 23). (4) The Philistine lords (1 Sam. vii. 7, Jud. xvi. 8, 18, 27).

S. roused the people from their servile submission, and by his desultory blows on the foe prepared Israel for the final victory under Samuel. "He shall *begin* to deliver Israel" (xiii. 5) implies the *consummation* of the deliverance was to be under his successor (1 Sam. vii. 1–13). "The Lord blessed him" from childhood (Jud. xiii. 24); type of Jesus (Luke ii. 52, comp. i. 80, John the Baptist the N. T. nazarité). "The Spirit of the Lord" is stated to be the Giver of his strength (Jud. xiii. 25, xiv. 6, 19, xv. 14). S. was not of giant size as were some of the Philistines (1 Sam. xvii.); his strength was not brute natural strength, but spiritual, bound up with fidelity to his nazarite vow. An embodied lesson to Israel that her power lay in separation from idol lusts and entire consecration to God; no foe could withstand them whilst true to Him, but once that they forsook Him for the fascinations of the world their power is gone and every enemy should triumph over them (1 Sam. ii. 9). Still even S.'s falls, as Israel's, are in God's wonderful providence overruled to Satan's and his agents' confusion and the good of God's elect. S. slays the lion at Timnath, and through his Philistine wife's enticement they told the riddle; then to procure 30 tunics he slew 30 Philistines, the forfeit. His riddle "out of the eater came forth meat (carcases in the East often dry up without decomposition), and out of the strong (Matt. xii. 29) came forth sweetness," is the key of S.'s history and of our present dispensation. Satan's lionlike violence and harlotlike subtlety are made to recoil on himself and to work out God's sweet and gracious purposes towards His elect. Deprived of his wife, S. by the firebrands attached to 300 *jackals* (*shual*), avenged himself on them. The Philistines burnt her and her father with fire; then he smote them with great slaughter at Etam. Then under the Spirit's power with an ass bone (for the Philistines let Israel have no iron weapons: 1 Sam. xiii. 19) he slew a thousand Philistines. This established his title as judge during the Philistine oppression ("in the days of the Philistines": Jud. xv. 20).

[See DELILAH for his fall.] By lust S. lost at once his godliness and his manliness; it severed him from God the strength of his manhood. S. set at nought the legal prohibition against affinity with idolatrous women (Exod. xxxiv. 15, 16; Deut. vii. 3). Parting with the nazarite locks of his consecration was virtual renunciation of his union with God, so his strength departed. Prayer restored it. The foes' attribution of their victory over "S. the destroyer of their country" to their god Dagon provoked God's jealousy for His honour. A Philistine multitude, including all their lords, congregated in the house, which was a vast hall, the roof resting on four columns, two at the ends and two close together at the centre; 3000 men and women on the roof beheld whilst S. made sport. S. by pulling down the house slew at his death more than in his life. Type of Christ (Col. ii. 15; Matt. xxvii. 50–54). Fulfilling Jacob's prophecy of Dan, his tribe (Gen. xlix. 16, 17). A token that Israel's temporary backslidings, when repented of, shall issue in ultimate victory. S., the physically strong nazarite, prepared the way for Samuel, the spiritual hero nazarite, who consummated the deliverance that S. began. S. wrought what he did by faith, the true secret of might (Heb. xi. 32, Matt. xxi. 21).

The Phœnicians carried to Greece the story of S., which the Greeks transferred to their idol Hercules. The scholion on Lycophron (Bochart Hieroz. ii. 5, § 12) blends the stories of S. and Jonah, and makes Hercules come *out of the belly of the sea monster* with the loss of his *hair*. Hercules was "son of the *sun*" in Egypt (*shemesh* akin to Sam-son). Ovid (Fasti liv.) describes the custom of tying a torch between two foxes in the circus, in memory of damage once done to a harvest by a fox with burning straw. Hercules dies by the hand of his wife; but every fault is atoned by suffering, and at last he ascends to heaven. His joviality and buffoonery answer to the last scene in the life of S. The history is taken probably from the tribe of Dan. [See TIMNATH.]

Samuel = *asked of God*, Gr. *Theaitetus*; or probably *heard of God*. Last of the judges, first of the successional prophets (Moses was a prophet, Deut. xviii. 15, but more a *lawgiver*; Acts iii. 24, "all the prophets from S. and those that *follow after*," xiii. 20, shows S. was first of the succession); founder of the monarchy. He gives name to the two books commemorating the first foundation of the kingdom under Saul, and its firm establishment in David's

person and line. Son of Elkanah of RAMATHAIM ZOPHIM [see] in mount Ephraim, and HANNAH [see]. The father, though sprung from Korah the Levite, lived in mount Ephraim, and became incorporated with Ephraim. So the Levite in Jud. xvii. 7 was "of the family of Judah" by incorporation. On the brow of the double summit of Ramathaim Zophim was the city of S.'s birth and residence in after years, at its foot was a great well (1 Sam. xix. 22). Whilst sleeping in the sanctuary S. received his first call of God; "he did not yet know Jehovah," *i.e.* by personal revelation (1 Sam. iii. 7, comp. 1; Acts xix. 2). Only at the third call (comp. Job xxxiii. 14), and by Eli's instruction, S. replied, "speak, Lord, for Thy servant heareth." With delicate considerateness for Eli's feelings S. lay till morning shrinking from telling him Jehovah's revelation, and only at his solicitation told all. The gentleness of the child intensified the awfulness of the doom announced through him to the old priest. Henceforward all Israel, from Dan in the far N. to Beersheba, recognised S. as prophet of Jehovah, "for the Lord revealed Himself to S. in Shiloh by the word of the Lord, and the Lord let none of his words fall to the ground." Twenty years elapse after the fall of church and state at the fatal battle of Ebenezer, and the destruction of Shiloh the seat of Jehovah's worship (1 Sam. vii. 2, 3, etc.). Then S. again appears and exhorts Israel, now lamentingafter the Lord, to "putaway" their idols and "Ashtaroth" in particular (each man besides general sins has his particular besetting sin), and to "return unto Jehovah with all their hearts." Gathering them at Mizpeh, S. poured water before Jehovah in confession of sin and in token of their consequent utter prostration and powerlessness (2 Sam. xiv. 14, inward dissolution through distress; Ps. xxii. 14, lviii. 7; Isa. xii. 3; John vii. 37). Realization of our weakness is the necessary condition for receiving almighty strength (Isa. xl. 29, 30; 2 Cor. xii. 9, 10). The people, hearing that the Philistine lords were come up against them, begged S.'s unceasing intercessions. The Lord heard him (Ps. xcix. 6, Jer. xv. 1). As S. was offering the burnt offering the Philistines drew near to battle; and Jehovah with a thunderstorm discomfited them, and Israel pursued them to Bethcar. At the very spot where 20 years previously Israel was routed Israel set up the EBEN-EZER [see] stone, commemorating victory over the Philistines by Jehovah's *help* (1 Sam. vii. 7–14). The Philistines restored the cities and adjoining districts which they had taken from Israel, close up to Ekron and Gath, the cities of the Philistines; and the effect of Israel's victory on the Amorites was they kept peace with Israel (comp. Josh. x. 6; Jud. i. 34, 35). He visited on circuit as judge Bethel, Gilgal, and Mizpeh, the three chief sanctuaries W. of Jordan. His home and judicial centre was Ramah, where he built an altar. Strange to say, notwithstanding the awful warning in Eli's case of the danger of not correcting children, S. had two sons, Joel and Abiah, whom he made judges in Beersheba, and who unlike their father turned aside after lucre and bribes, and perverted judgment (1Sam. viii. 1–3). The father seems somewhat to blame in respect to them, the only blemish recorded of S. This was the occasion of the Israelite elders requesting for a king. Displeased at the request, S. had one unfailing resource, he prayed to Jehovah. The Lord punished them by granting their desire (Ps. cvi. 15), which was a virtual rejection of Jehovah Himself, not merely of S. Yet the Lord did not abdicate His throne over the theocracy. The king was but Jehovah's vicegerent holding office only on condition of loyalty to his Liege above; Israel, under the unfaithful Saul, at Gilboa by bitter experience learned what a vain defence is a king reflecting their own unbelieving carnalism. In spite of S.'s warning of the tyrannies of a king, Israel insisted on having one, "like all the nations," to "judge" them and "fight their battles." They preferred an arm of flesh to Jehovah's spiritual defence under S. S. duly anointed SAUL [see] by God's direction, and after Saul's victory over Nahash renewed the kingdom at Gilgal; here he appealed to the people as to his own past integrity in office, in times when bribery was too prevalent. The people attested his purity, whence he has been named the Israelite Aristides. God by sending a thunderstorm in an unusual time, then May or June, declared both his integrity and the people's sin. S. assures them nevertheless God will forgive and bless them if loyal to Him, but otherwise He will consume both them and their king (1 Sam. ix.—xii.). [On his title "seer" see PROPHET.] The people consulted him on every subject of difficulty (ix. 6–10), and elders trembled before his approach as the representative of superhuman power and holiness (xvi. 4, 5). His characteristic spiritual work was unceasing crying to Jehovah at times, "all night," in intercessory prayer (1 Sam. xv. 11, vii. 7, 8); so the Antitype "continued all night in prayer to God" (Luke vi. 12). Also bold witness for God's law, which as prophet he represented, even before Saul when transgressing it. He maintained the supremacy of the Divine rule above the secular at the very beginning of the kingdom. His sacrificing was not as a priest, but as a Levite and prophet specially called to do so by God, though not of the family of Aaron; a presage of the better dispensation wherein not those alone of one favoured family or caste, but all, are privileged to be king-priests to God. Saul's sin lay not in his usurping the priest's office, but in disobedience to God as represented by His prophet (1 Sam. x. 8, xiii. 8, xv., on which occasion S. enunciated the eternal principle, "to obey is better than sacrifice," *i.e.* not that sacrifice was not required, for God ordained it, but it can never be made a cloak for neglecting the moral, spiritual end for which the positive ordinance of sacrifice existed). S. tore himself from Saul, who desired his prophetical countenance before the people; his rending the garment symbolised the rending of Saul's kingdom from him. S. saw Saul no more, yet grieved for one whose self-incurred doom he could no longer avert, until Jehovah expostulated "how long wilt thou mourn for Saul, seeing I have rejected him?" (xvi. 1, comp. Ps. cxxxix. 21, 22.) Tender sympathy never led S. to give Saul public sanction; but now he is called on to anoint another in Saul's room, and to be of one mind with God in all that God does.

S. founded "the schools of the prophets," to which belonged "the sons of the prophets," whose education, beside the law, was in sacred, vocal, and instrumental music and processions (1 Sam. x. 5, 10, xix. 19, 20; 1 Chron. xxv. 1, 6). [See NAIOTH.] Hither David fled as to his spiritual home. Then Saul, by sending messengers to take him from S.'s very presence, virtually insulted the prophet, but was himself brought under the power of the Spirit. Here David learned the elements of that sacred and prophetical psalmody of which he subsequently became the great representative. Thus S. was his spiritual father and the originator of the religious schools of which our modern Christian universities are the offshoot. At his death (1 Sam. xxv. 1) all the Israelites were gathered together and lamented him and buried him in his house at RAMAH [see]. The "Acta Sanctorum" (Aug. 20) say his remains were translated from Judæa (A.D. 406) to Constantinople, and received with pomp at the pier of Chalcedon by the emperor Arcadius, and conveyed to a church near the palace of Hebdomon.

Samuel, Books of. One book in Heb.; the LXX. divided it into two. The Talmud (A.D. 500) is the earliest authority that ascribes the book to Samuel (Baba Bathra xiv. 2). The Hebrews give it his name because its first part treats of his birth, life, and work. His death recorded in 1 Sam. xxv. proves he did not write it *all*. The Talmud's view, adopted by learned Christian fathers, may be true of the first 24 chapters. That Samuel wrote memoirs, which Nathan the prophet and Gad the seer supplemented, appears from 1 Chron. xxix. 29: "now the acts (*history: dibrei*) of David the king, first and last, behold they are written in the book (*history: dibrei*) of Samuel the seer, and in the book (history) of Nathan the prophet, and in the book (history) of Gad the seer." Nehemiah is said in 2 Macc. ii. 13 to have "gathered together the acts of the kings and the prophets."

The internal notices favour a date of the memoirs used in compiling 1 and 2 Sam. before the due organization of the temple and Mosaic ritual. For sacrifices are mentioned with tacit approval, or at least without apology, at other places (Mizpeh, Ramah, Bethel, and Araunah's threshing floor) than before the door of the

tabernacle or temple, the only place permitted by the law (1 Sam. vii. 9, 10, 17, ix. 13, x. 3, xiv. 35; 2 Sam. xxiv. 18-25). On the contrary the writer of 1 and 2 Kings stigmatizes the high places to Jehovah and blames the kings who sanctioned or connived at them (1 Kings xv. 14, xxii. 43; 2 Kings xii. 3, xiv. 4, xv. 4, 35, xvi. 4, xxi. 3). In the disestablishment of the Mosaic ritual consequent on the Philistine capture of the ark, and in the unsettled times that followed, even the godly followed Moses less strictly. Hence he is but twice mentioned in all Samuel, and then only as joined with Aaron in delivering Israel out of Egypt; the *law* is never mentioned (1 Sam. xii. 6, 8). In Joshua "Moses" occurs 56 times; in Chronicles, Ezra, and Nehemiah, after the captivity, when a return to the Mosaic standard was the watchword of the civil and religious restoration, 31 times; in Kings, ten times; in the unsettled era of Judges, three times. Its early date is also implied by its purity of Hebrew as compared with the so called Chaldaisms of Kings and the still more alloyed language of Chronicles. The passage (1 Sam. xxvii. 6) "Ziklag pertaineth unto the kings of Judah unto this day" implies the division between the kingdoms of Israel and Judah, but this is probably the comment of the last reviser. If it be the compiler's, then the compilation was made subsequently to the division. Though it does not record David's death it certainly takes it for granted (2 Sam. v. 5). This passage favours the view that the composition was shortly after his death.

That the composer used various existing materials appears from the distinct, but not irreconcileable, accounts of Saul's first acquaintance with DAVID [see] (1 Sam. xvi. 14-23, xvii. 55-58), also of Saul's death (1 Sam. xxxi. 2-6, 8-13; 2 Sam. i. 2-12), also of the origin of the proverb "is Saul also among the prophets?" (1 Sam. x. 9-12, xix. 22-24.) Summaries or endings of different memoirs incorporated by the composer appear in 1 Sam. vii. 15-17, xiv. 47-52; 2 Sam. viii. 15-18. The only book quoted is the Book of Jasher (=*the upright*, viz. nation), 2 Sam. i. 18, the bow song or elegy over Saul and Jonathan; once elsewhere (Josh. x. 13). The allusion to "the Lord's king and His anointed" (1 Sam. ii. 10) does not imply that kings already existed, and that therefore this is not Hannah's genuine utterance (for she lived before any king in Israel), but prophetically points on to the necessary culmination of God's kingdom in the coming Messiah, and in David His typical forefather. Probably an inspired member of the schools of the prophets composed the book, incorporating in abridged form existing memoirs and records; so thought Theodoret, Athanasius, and Gregory. A recorder, remembrancer, or chronicler (*mazkir*) is first mentioned in David's reign (2 Sam. viii. 16, xx. 24). The details as to David in Bathsheba's affair, and of Amnon and Tamar, etc., etc., must have been furnished by contemporary memoirs written by persons having intimate access to the royal family. *Prophets* are prominent in Samuel. *Levites* are mentioned only twice (1 Sam. vi., 2 Sam. xv. 24), but thirty times in 1 Chronicles alone, containing David's history. The inspired author being of the prophetical schools naturally embodies Nathan's memoir as to his dealing with David in the Bathsheba sin, and in respect to the promise of permanence to his seed and throne (2 Sam. vii., xii.), and Gad's dealing with him at the time of the plague (xxiv.; also 1 Sam. xxii. 5). The phrase "Lord of hosts," 62 times found in Isaiah, occurs twice as often in Samuel as in all the other O. T. histories put together. An undesigned coincidence confirming both occurs between 1 Chron. x. 12 (which omits notice of the *burning*), the men of Jabesh Gilead "*buried* Saul's and his son's *bones*," and 1 Sam. xxxi. 12, "they burnt the bodies"; the *bones* in fragments alone remained after the burning. Hannah's song must have been preserved by Samuel and incorporated by the compiler. The latter too derived from records David's elegies, 2 Sam. i. 19-27, iii. 33, 34; David's psalm, 2 Sam. xxii. 2-51; and his last words, xxiii. 1-8.

Samuel contains, but Chronicles omit, David's kindness to Mephibosheth (2 Sam. ix.); the story of Bathsheba (xi., xii.); Absalom's rebellion (xiii.); the Gibeonites hanging Saul's seven sons (xxi.); the war with the Philistines (ver. 15-17); David's song (xxii.), and last words (xxiii.). Dates are seldom given. The period included is somewhat under 155 years, 1171-1015 B.C. The internal evidence of places, times, etc., accords with truthfulness. Christ stamps Samuel as canonical (Matt. xii. 1-4; comp. Acts iii. 24, Heb. xi. 32).

Sanballat. A Moabite of Horonaim (Neh. ii. 10, 19, xiii. 28). Seemingly he had some command over "the army of Samaria" (iv. 2) under Artaxerxes. A perpetual opponent of NEHEMIAH [see] from the time of his arrival in Judæa. Tobiah the Ammonite and Geshem the Arabian (ii. 19, iv. 7, vi.) were in league with him. His daughter married the high-priest Eliashib's grandson, Joiada's son; therefore Nehemiah chased him from him (xiii. 28). Tobiah had formed a similar alliance with Eliashib, so that it looks as if Eliashib concerted with the Samaritan party to thwart Nehemiah's reforming plans. Josephus' account of a S. 100 years later under Alexander the Great seems unhistorical.

Sandal: *na'al.* A sole attached to the foot by thongs, Gr. *hupodema* (Mark vi. 9; Acts xii. 8). Often ornamentally inlaid with gold, silver, jewels, and silk (S. of Sol. vii. 1). The materials were leather, felt, cloth, or wood, occasionally shod with iron. A shoe was delivered in token of transferring property: "over Edom will I cast My shoe." *i.e.* I will *take possession of it, treading* on its pride as it had trodden Israel as an invader (Ps. lx. 8, 12; 2 Sam. viii. 14; Josh. x. 24). The custom, which existed among the Indians and the ancient Germans, arose from the taking possession of property by *treading* the soil (Gen. xiii. 17), hence handing the shoe symbolised renunciation and transfer of ownership (Deut. xxv. 9; Ruth iv. 7, 8). When a Bedouin husband divorces a runaway wife, he says, "She was my slipper, I have cast her off." (Burckhardt.) In Matt. iii. 11, Acts xiii. 25, the image is, one about to wash his feet getting the slave to untie his shoe or else sandal. Hengstenberg so explains Ps. lx. 8, "Moab is My washing tub; *to* Edom will I cast My shoe," viz. to "bear" as My slave. The latchet was the strap across the instep, securing it on the foot, of small value (Gen. xiv. 23; Amos ii. 6, viii. 6). "Buy the needy for a pair of shoes," *i.e.* by oppression compel them to sell themselves to us as bondmen, in order that our great women may have elaborately ornamented sandals.

SANDALS.

Sandals were laid aside indoors, and only put on in a journey or military expedition (Josh. ix. 5, 13; Isa. v. 27; Eph. vi. 15). "Your feet shod with the preparation (Ps. x. 17) of the gospel of peace," *i.e.* preparedness for the good warfare, produced by the gospel, which brings peace within though there is conflict outside with Satan and the world (Luke i. 79, Rom. x. 15, Isa. xxvi. 3, Phil. iv. 7). The shoes and sandals were taken off during meals (Luke vii. 38; John xiii. 5, 6); but the Jews wore sandals on their feet at the passover, as ready for the journey (Exod. xii. 11). They put off sandals in reverence at a sacred place (Exod. iii. 5, Josh. v. 15). So the priests in the temple officiated barefoot; so the Mahometans of Palestine before entering a mosque or the Kaaba at Mecca, and the Mesopotamian Yezidis before entering the tomb of a patron saint, and the Samaritans before treading mount Gerizim. A sign of mourning (2 Sam. xv. 30, Ezek. xxiv. 17); humiliation (Isa. xx. 2, 4; Ezek. xvi. 10), "I shod thee with BADGERS' [see] skins" or seal skins, and skins of other marine animals of the Red Sea; the material of the Hebrew shoes and of the tabernacle covering. Matt. x. 10, "provide not shoes," but Mark vi. 9, "be shod with sandals"; Luke x. 4 harmonizes them, "*carry* not shoes," *i.e.*, do not, as most travellers, carry an *extra* pair in case the pair in use became worn out.

Sanhedrim, formed from the Gr. *sunedrion*. Sanhedrin is the Chaldee form. [See COUNCIL.]

Sansannah. A town in the Negeb or south country (Josh. xv. 31), also called *Hazar Susah* or *Susim*, "horse court," *i.e.* "depôt of horses" (xix. 5, comp. 1 Chron. iv. 31). The wady *es Sung*, S. of Gaza, the first resting place for horses from Gaza to Egypt. See Wilton. Negeb, 213.

Saph. Of the sons of the giant; slain by Sibbechai the Hushathite fighting with the Philistines at Gob or Gaza (2 Sam. xxi. 18). In 1 Chron. xx. 4 SIPPAI.

Saphir = *beautiful.* A village addressed by Micah (Mic. i. 11). "In the mountain district between Eleutheropolis and Ascalon" (Eusebius and Jerome, Onomast.). In this direction lies now *es Sawâfir*, seven miles N.E. of Ascalon, and twelve W. of *Beit Jibrin* (Eleutheropolis), to the right of the coast road from Gaza; *Sawâfir* is however not "in the mountain district," but on the open plain.

Sapphira = *sapphire* or *beautiful.* Three hours only elapsed between ANANIAS' [see] death and her lie (she being unaware of her husband's doom) and death (Acts v. 1, 7–10).

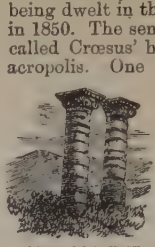
Sapphire. One of the hyaline corundums; deep blue, hard, brilliant, and costly. Representing the hue of the Divine throne. On the high-priest's breastplate (Exod. xxviii. 18); some think the lapis lazuli is meant (Exod. xxiv. 10). Ezek. i. 26, x. 1; Job xxviii. 6, 16; S. of Sol. v. 14, sapphire, sparkling in the *girdle* round Him; Isa. liv. 11; Lam. iv. 7, "their polishing was of sapphire," they were like beautifully cut and polished sapphires. The sapphires represent the blue veins of a beautiful person (Ezek. xxviii. 13). The best sapphires came from Persia. *Our* sapphire is the azure or indigo blue, crystalline corundum; but the Latin and Greek sapphire was "refulgent with spots of gold, azure, never transparent, not suited for engraving when intersected with hard crystalline particles" (Pliny, H. N. xxxvii. 9); *i.e.* the lapis lazuli. The *Hebrew* lapis lazuli is *transparent* and *suited for engraving*; probably *our* sapphire.

Sarah = *princess.* [See ABRAHAM, ISAAC.] S. is Iscah, sister of Milcah and Lot (called "brother of Abraham," Gen. xiv. 16), and daughter of Haran. As Nahor married his niece Milcah, so Abraham (xi. 27), the youngest brother of the three, his niece S., "daughter," *i.e.* granddaughter, "of his father not of his mother," probably not more than ten years his junior (Gen. xi. 29, xx. 12). Sarai, "*my* princess," was her name down to Gen. xvii. 15 when God changed it. She was thenceforward to be princess not merely *of Abraham and his seed*, but of *all* families of the earth. An example of faith, though she erred in abetting Abram's pretence that she was his sister (her beauty was then great: xii. 13, etc., xx. 5, 13); still more in suggesting the carnal policy of Abram's taking Hagar to obtain children by her, when God delayed the promised seed by S. herself (xvi. 1–3); also in harshness to Hagar, when the retributive consequences of her own false step overtook her through the very instrument of her sin (xvi. 5, 6; Jer. ii. 19; Prov. i. 31); also laughing in unbelief at God's promise that she should bear a son in her old age (Gen. xviii.), forgetting that nothing is "too hard for the Lord" (see Jer. xxxii. 17, Luke i. 37), then denying that she laughed, through fear; faith triumphed at last (Gen. xxi.). "At the set time the Lord visited S. as He had said, and the Lord did unto S. as He had spoken"; "God hath made me to laugh," said S., "all that hear will laugh with me," viz. in joy as Abraham laughed (xvii. 17), not in incredulity, as in xviii. 12–15. Under God's prompting, S., seeing Hagar's son "mocking" at Isaac the son of the promise during the feast for the latter when weaned (see the spiritual sense Gal. iv. 22–31), said to Abraham, "cast out this bondwoman," etc. [see HAGAR.] Heb. xi. 11, "through faith also S. herself received strength to conceive seed, and that when she was past age (Alex. and Sin. MSS. omit 'was delivered of a child') because she judged Him faithful that promised"; though first doubting, as the weaker vessel, she ceased to doubt, faith triumphing over sense. "S. obeyed Abraham, calling him lord," and so is a pattern of a meek and quiet spirit to all wives (1 Pet. iii. 6, Gen. xviii. 12). The truth of the sacred narrative appears in its faithfully recording her faults as well as her faith. Her motherly affection so won Isaac that none but Rebekah could "comfort him after his mother's death" (xxiv. 6, 7). She was 127 when she died at Hebron, 28 years before Abraham, and was buried in the cave of Machpelah, bought from Ephron the Hittite; her "shrine" is shown opposite Abraham's, with Isaac's and Rebekah's on one side, Jacob's and Leah's on the other.

Saraph. 1 Chron. iv. 22.

Sardine: *odem*, i.e. *the red stone* (with a yellow shade). Exod. xxviii. 17, xxxix. 10; Ezek. xxviii. 13. Much used by the ancients for seals, as being tough yet easily worked, beautiful, and susceptible of high polish; the best stone for engraving. Josephus (the best authority, being a priest, therefore having often seen the high-priest's breastplate) calls it the *sardonyx*, the first stone in the high-priest's breastplate, in Ant. iii. 7, § 5, but the *sard* or *sardine*, B. J. v. 5, § 7. Both sardine and sardonyx are varieties of agate. He on the heavenly throne "was to look upon like a jasper and a sardine" (Rev. iv. 3). As the jasper (or else *diamond*) represents the Divine *brightness* or *holiness*, so the red sardine (our cornelian) His *fiery wrath*; the same union as in Ezek. i. 4, viii. 2, Dan. vii. 9. Named from Sardis in Lydia, where it was first found. The Hebrews got their high-priest's sardines in Arabia, and from Egypt (Exod. xii. 35).

Sardis. Capital of Lydia, in Asia Minor; on the Pactolus, at the root of mount Tmolus. Northward is a view up the Hermus valley. Southward stand two beautiful Ionic columns of the temple of Cybele, six feet and one third in diameter, 35 ft. below the capital; the soil is 25 ft. above the pavement. The citadel is on a steep, high hill. So steep was its S. wall that Crœsus the last king omitted to guard it; and one of Cyrus' Persian soldiers, seeing a Lydian descend by cut steps to regain his helmet, thereby led a body of Persians into the acropolis. Now an unhealthy desert; not a human being dwelt in the once populous S. in 1850. The senate house (*gerusia*), called Crœsus' house, lies W. of the acropolis. One hall is 156 ft. long by 43 broad, with walls 10 ft. thick. There are remains of a theatre, 400 ft. in diameter, and a stadium, 1000; and of two churches, the latter constructed of fragments of Cybele's temple. Now *Sart.*

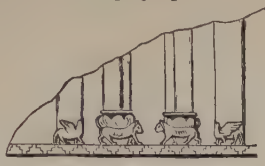


RUINS OF CHURCH AT SARDIS.

Famed for the golden sands of Pactolus, and as a commercial entrepôt. In S. and Laodicea alone of the seven addressed in Rev. ii., iii., there was no conflict with foes within or without. Not that either had renounced *apparent* opposition to the world, but neither so faithfully witnessed by word and example as to "torment them that dwell on the earth" (xi. 10). Smyrna and Philadelphia, the most afflicted, alone receive unmixed praise. S. and Laodicea, the most wealthy, receive little besides censure. S. "had a name that she lived and was dead" (iii. 1; 1 Tim. v. 6; 2 Tim. iii. 5; Tit. i. 16; Eph. ii. 1, 5, v. 14). "*Become* (Gr.) watchful" or "waking" (Gr.), what thou art not now. "Strengthen the things which remain," *i.e.* the few graces which in thy spiritual slumber are not yet extinct, but "ready to die"; so that S. was not *altogether* "dead." Her works were not "filled up in full complement (*pepleromena*) in the sight of My God" (so Sin., Alex., Vat. MSS.). *Christ's* God is therefore *our* God; His judgment is the Father's judgment (John xx. 17, v. 22). He threatens S. if she will not watch or wake up, "He will come on her as a thief"; as the Gr. proverb, "the feet of the avenging deities are shod with wool," expressing the noiseless nearness of God's judgments when supposed far off. S. had nevertheless "a few names" in the book of life, known by the Lord as His (John x. 3). The gracious Lord does not overlook exceptional saints among masses of professors. Their reward and their character accord. "They have not defiled their garments," so "they shall walk (the best attitude for showing grace to advantage) with Me in white, for they are worthy," viz. with Christ's worthiness "put on them" (Rev. vii. 14; Ezek. xvi. 14). The state of *grace* now, and that of *glory* hereafter, harmonize. Christ's rebuke was not in vain. Melito, bishop of S. in the second century, was eminent for piety; he visited Palestine to investigate concerning the O. T. canon, and wrote an epistle on it (Euseb. iv. 26; Jerome Catal. Script. Eccl. xxiv.). In A.D. 17, under the emperor Tiberius, an earthquake desolated S. and 11 other cities of Asia; Rome remitted its taxes for five years, and the emperor gave a benefaction from the privy purse.

Sarepta. The O. T. ZAREPHATH. Luke iv. 26.

Sargon. [See NAHUM.] From *sar* a king, and *gin* or *kin* established. In the inscriptions Sargina; founded Khorsabad (named *Sarghun* by Arabian geographers). [See HOSHEA.] Once "Sargon's" name in Isa. xx. 1, as having taken Ashdod by his general Tartan, caused a difficulty. He is not mentioned in the Scripture histories nor the classics; but Assyrian inscriptions show he succeeded Shalmaneser, and was father of Sennacherib, and took Ashdod as Isaiah says; he finished the siege of Samaria (721 B.C.) which Shalmaneser had begun, and according to the inscription carried away 27,280 persons (comp. 2 Kings xvii. 6). Scripture, whilst naming at the capture of Samaria *Shalmaneser*, 2 Kings xvii. 3, in ver. 4, 5, 6, four times says "the king of Assyria," which is applicable to S. In xviii. 9–11 it is implied Shalmaneser was *not* the actual captor, since after ver. 9 has named him ver. 10 says "THEY took it." Isaiah was the sole witness to S.'s existence for 25 centuries, till the discovery of the Assyrian monuments confirmed his statement. They also remarkably illustrate 2 Kings xvii. 6, that he placed the deported Israelites ("in Halah, Habor, the river of Gozan," and at a later time) "in the cities of the Medes"; for S. in them states he overran *Media* and "annexed many Median towns to Assyria." S. mounted the throne the same year that Merodach Baladan ascended the Babylonian throne, according to Ptolemy's canon 721 B.C. He was an usurper, for he avoids mentioning his father. His annals for 15 years, 721–706 B.C., describe his expeditions against Babylonia and Susiana on the S., Media on the E., Armenia and Cappadocia N., Syria, Palestine, Arabia, and Egypt, W. and S.W. He deposed Merodach Baladan and substituted a viceroy. He built cities in Media, which he peopled with captives from a distance. He subdued Philistia, and brought Egypt under tribute; in his second year (720) he fought to gain Gaza; in his sixth against Egypt (715); in his ninth (712) he took Ashdod by Tartan. Azuri was king of Ashdod; S. deposed him and made his brother Ahimiti king; the people drove him away, and raised Javan to the throne, but the latter was forced to flee to Meroe. (G. Smith, Assyrian Discoveries.) Then, according to the inscriptions, he invaded Egypt and Ethiopia, and received tribute from a Pharaoh of Egypt, besides destroying in part the Ethiopian No-Amon or Thebes (Nah. iii. 8); confirming Isa. xx. 2–4, "as Isaiah hath walked naked and barefoot three years for a sign and wonder upon Egypt and upon Ethiopia, so shall the king of Assyria lead away the Egyptians and the Ethiopians captives, young and old, naked and barefoot," etc. The monuments also represent Egypt at this time in that close connection with Ethiopia which the prophet implies. A memorial tablet in Cyprus shows he extended his arms to that island; a statue of him, now in the Berlin Museum, was found at Idalium in Cyprus. S. built one of the most magnificent of the Assyrian palaces. He records that he thoroughly repaired the walls



COLUMNS OF ASSYRIAN TEMPLE.

of Nineveh, which he raised to be the first city of the empire; and that near it he built the palace and town (Khorsabad) which became his chief residence, Dursargina; from it the Louvre derived its series of Assyrian monuments. He probably reigned 19 years, from 721 to 702 B.C., when Sennacherib succeeded.

Sarid. A landmark on Zebulun's boundary (Josh. xix. 10, 12). Meaning "hole," "incision" (Knobel); perhaps the southern opening of the deep, narrow wady, coming down from the basin of Nazareth, about an hour to the S.E. of Nazareth, between two steep mountains. (Seetzen, in Keil.)

Saron. Acts ix. 35. SHARON in O. T. The article in the Gr. shows the name denotes a district.

Sarsechim. One of Nebuchadnezzar's generals at Jerusalem's capture (Jer. xxxix. 3).

Saruch. Serug (Luke iii. 35).

Satan=*adversary*. Four times in O. T. as a proper name (Job i. 6, 12, ii. 1, Zech. iii. 1, with the article); without it in 1 Chron. xxi. 1; 25 times in N. T.; the DEVIL [see] also 25 times; "the prince of this world" three times, for S. had some mysterious connection with this earth and its animals before man's appearance. Death already had affected the pre-Adamic animal kingdom, as geology shows. S. had already fallen, and his fall perhaps affected this earth and its creatures, over which he may originally in innocence have been God's vicegerent, hence his envy of man his successor in the vicegerency (Gen. i. 26, iii. 1–14). "The wicked one" six times; "the tempter" twice. "The old serpent, the devil, and Satan, who deceiveth the whole world" (Rev. xii. 9, xx. 23). In Job his power is only over outward circumstances, by God's permission. Instead of being a rival power to good and God, as in the Persian belief as to Ormuzd and Ahriman, he is subordinate; his malicious temptation of David was overruled to work out Jehovah's anger against Israel (2 Sam. xxiv. 1, 1 Chron. xxi. 1). As the judicial adversary of God's people he accuses them before God, but is silenced by Jehovah their Advocate (Zech. iii. 1, 2; 1 Pet. v. 8; Ps. cix. 6, 31; 1 John ii. 1, 2). The full revelation of "the strong man armed" was only when "the stronger" was revealed (Luke xi. 21–23). He appears as personal tempter of JESUS CHRIST [see]. The Zendavesta has an account of the temptation in Eden nearest that of Genesis, doubtless derived from the primitive tradition. Christ's words of S. are (John viii. 44), "ye are of your father the devil; he was a murderer (comp. as to his instigating Cain 1 John iii. 9–12) from the beginning and abode not in the truth. When he speaketh a lie he speaketh of his own, for he is a liar and the father of it." He is a "spirit," "prince of the powers of the air," and "working in the children of disobedience" (Eph. ii. 2). "Prince of the *demons*" (Gr.), at the head of an organized "kingdom" (Matt. xii. 24–26), with "his (subject) angels." They "kept not their first estate but left their own habitation"; so God "hath reserved them in everlasting chains under darkness unto the judgment of the great day" (Jude 6). Again "God spared not the angels, but cast them into hell (Tartarus, the bottomless pit: Luke viii. 31, Rev. ix. 11), and delivered them to chains of darkness" (2 Pet. ii. 4). Their final doom is Tartarus; meanwhile they roam in "the darkness of this world"; step by step they and S. are being given up to Tartarus, until wholly bound there at last (Rev. xx.). "The darkness of this world" (Eph. vi. 12) is their chain. They are free now to tempt and hurt only to the length of their chain; Rev. xii. 7–9 describes not their original expulsion, but a farther step in their fall, owing to Christ's ascension, viz. exclusion from access to accuse the saints before God (Job i. 11, Zech. iii.). Christ's ascension as our advocate took away the accuser's standing ground in heaven (comp. Luke x. 18, Isa. xiv. 12–15). Pride was his "condemnation," and to it he tempts others, especially Christian professors (Gen. iii. 5; 1 Tim. iii. 6). As love, truth, and holiness characterize God, so malice or hatred (the spring of murder), lying, and uncleanness characterize S. (John viii. 44, 1 John iii. 10–12). Disbelief of God is what first S. tempts men to (Gen. iii.); "IF Thou be the Son of God" was the dart he aimed at Christ in the wilderness temptation, and through human emissaries on the cross. Also pride and presumption (Matt. iv. 6). Restless energy, going to and fro as the "roaring lion"; subtle instilling of venom, gliding steadily on his victim, as the "serpent" or "dragon"; shameless lust (Job i. 7, Matt. xii. 43); so his victims (Isa. lvii. 20). He steals away the good seed from the careless hearer (Matt. xiii. 19), introduces "the children of the wicked one" into the church itself, the tares among and closely resembling outwardly the wheat (ver. 38, 39). His "power" is that of darkness, from which Christ delivers His saints; cutting off members from Christ's church is "delivering them to S." (1 Cor. v. 5, 1 Tim. i. 20, Acts xxvi. 18, Col. i. 13.) The Jews might have been "the church of God," but by unbelief became "the synagogue of S." His "throne" opposes Christ's heavenly throne (Rev. iv. 2; ii. 9, 10, 13). He has his "principalities and powers" in his organized kingdom, in mimicry of the heavenly (Rom. viii. 38, 1

Cor. xv. 24, Col. ii. 15, Eph. vi. 12). He instigates persecution, and is the real persecutor. He has "depths of S." in opposition to knowledge of "the deep things of God" (Rev. ii. 24); men pruriently desire to know those depths, as Eve did. It is God's sole prerogative thoroughly to know evil without being polluted by it.

S. has "the power of death," because "the sting of death is sin" (1 Cor. xv. 56); S. being author of sin is author of its consequence, death. God's law (Gen. ii 17, Rom. vi. 23) makes death the executioner of sin, and man S.'s "lawful captive." Jesus by His death gave death its deathblow and took the prey from the mighty; as David cut off Goliath's head with his own sword (Matt. xii. 29, Luke x. 19, Isa. xlix. 24, 2 Tim. i. 10, Ps. viii. 2, Heb. ii. 14). "Christ . . . through death . . . destroy (*katargeesee*, render powerless) him that had the power of death." S. seeks to "get an advantage of" believers (2 Cor. ii. 11); he has "devices" (*noeemata*) and "wiles" (*methodeias*, methodical stratagems) (Eph. vi. 11), and "snares" (1 Tim. iii. 7), "transforming himself (Gr.) into an angel of light," though "prince of darkness" (2 Cor. xi. 14, Luke xxii. 53, Eph. vi. 12). "S. hinders" good undertakings by evil men (Acts xiii. 10, xvii. 13, 14; John xiii. 27, viii. 44; 1 John iii. 8-10), or even by "messengers of S.," sicknesses, etc. (2 Cor. xi. 14, xii. 7; 1 Thess. ii. 18; Luke xiii. 16). S. works or energizes in and through antichrist (2 Thess. ii. 9, Rev. xiii. 2) in opposition to the Holy Spirit energizing in the church (Eph. i. 19). The wanton turn aside from Christ the spouse after S. the seducer (1 Tim. v. 11-15). The believer's victory by "the God of peace bruising S." is foretold from the first (Gen. iii. 15, Rom. xvi. 20). The opposition of S. in spite of himself will be overruled to the believer's good, the latter thereby learning patience, submission, faith, and so his end being blessed, as in Job's case. Man can in God's strength "resist S." (Jas. iv. 7); by withholding consent of the will, man gives S. no "place," room or scope (Eph. iv. 27). "The wicked one toucheth not" the saint, as he could not touch Christ (1 John v. 18, John xiv. 30). Self restraint and watchfulness are our safeguards (1 Pet. v. 8). Translate 2 Tim. ii. 26 "that they may awake (*ananeepsosin*) . . . being taken as *saved* captives by him (the servant of the Lord, ver. 24: *autou*) so as to follow the will of Him" (*ekeinou*: God, ver. 25): *ezōgreemenoi*, taken to be saved alive, instead of S.'s thrall unto death, brought to the willing "captivity of obedience" to Christ (2 Cor. x. 5). So Jesus said to Peter (Luke v. 10), "henceforth thou shalt *catch unto life* (*zōgrōn*) men." S. in tempting Christ asserts his delegated rule over the kingdoms of this world, and Christ does not deny but admits it (Luke iv. 6), "the prince of this world" (John xii. 31, xiv. 30, xvi. 11; 2 Cor. iv. 4; Eph. vi. 12). S. slanders God to man (Gen. iii. 1-5), as envious of man's happiness and unreasonably restraining his enjoyments; and man to God (Job i. 9-11, ii. 4, 5). S. tempts, but cannot force, man's will; grace can enable man to overcome (Jas. i. 2-4, 1 Cor. x. 13, Jas. iv. 7, etc.). S. steals the good seed from the careless hearer (Jas. i. 21) and implants tares (Matt. xiii. 4, 19, 25, 38). S. thrusts into the mind impure thoughts amidst holy exercises; 1 Cor. vii. 5, "come together that S. tempt you not *because* of your incontinency," *i.e.*, S. takes advantage of men's inability to restrain natural propensities. S. tempted Judas (Luke xxii. 5, John xxiii. 27), Peter (Luke xxii. 31), Ananias and Sapphira (Acts v.). Augustine's (De Civit. Dei, xxii. 1) opinion was that the redeemed were elected by God to fill up the lapsed places in the heavenly hierarchy, occasioned by the fall of S. and his demons.

Satyrs: *se'irim*. Lev. xvii. 7, "they shall no more offer . . . sacrifices unto devils" (*se'irim*) *i.e. to the evil spirits of the desert*, lit. "shaggy goats," hence applied to an object of heathen worship or a demon dwelling in the desert (2 Chron. xi. 15; Isa. xiii. 21, xxxiv. 14). At Mendes in Lower Egypt the goat was worshipped with foul rites. Israel possibly once shared in them. Comp. Josh. xxiv. 14, 15; Ezek. xxiii. 8, 9, 21.

CYNOCEPHALUS, SATYR.

Saul. Heb. SHAUL. **1.** An early king of Edom (Gen. xxxvi. 37, 38). **2.** Gen. xlvi. 10. **3.** 1 Chron. vi. 24. **4.** First king of Israel. The names Kish and Ner, Nadab and Abi-nadab, Baal and Mephibosheth, recur in the genealogy in two generations. The family extends to Ezra's time. If the Zimri of 1 Chron. ix. 42 be the Zimri of 1 Kings xvi. it is the last stroke of the family of Saul for the kingdom. Saul was son of Kish, son of Ner, son of Abiel or Jehiel. 1 Sam. ix. 1 omits Ner, the intermediate link, and makes Kish son of Abiel; 1 Chron. viii. 33 supplies the link, or Ner in 1 Chron. is not father but *ancestor* of Kish (ix. 36-39), and Ner son of Abi-Gibeon (father or founder of Gibeon, viii. 29) is named only because he was *progenitor* of Saul's line, the intermediate names mentioned in 1 Sam. ix. being omitted. The proud, fierce, and self willed spirit of his tribe, Benjamin, is conspicuous in Saul (see Jud. xix., xx., xxi.). Strong and swift footed (2 Sam. i. 23), and outtopping the people by head and shoulders (1 Sam. ix. 2), he was the "beauty" or "ornament of Israel," "a choice young man," "there was none goodlier than he." Above all, he was the chosen of the Lord (ix. 17, x. 24; 2 Sam. xxi. 6). Zelah was Kish's burial place. Gibeah was especially connected with Saul. The family was originally humble (1 Sam. xi. 1, 21), though Kish was "a mighty man of substance." Searching for Kish's asses three days in vain, at last, by the servant's advice, Saul consulted Samuel, who had already God's intimation that He would send at this very time a man of Benjamin who should be king. God's providence, overruling man's free movements to carry out His purpose, appears throughout the narrative. Samuel gave Saul the chiefest place at the feast on the high place to which he invited him, and the choice portion. Setting his mind at ease about his asses, now found, Samuel raised his thoughts to the throne as one "on whom was all the desire of Israel." "Little then in his own sight" (1 Sam. xv. 17), and calling himself "of the smallest of the tribes, and his family least of all the families of Benjamin" (1 Sam. ix. 21), Saul was very different from what he afterwards became in prosperity; elevation tests men (Ps. lxxiii. 18). Samuel anointed and kissed Saul as king. On his coming to the *oak* ("plain") of Tabor, three men going with offerings to God to Bethel gave him two of three loaves, in recognition of his kingship. Next prophets met him, and suddenly the Spirit of God coming upon him he prophesied among them, so that the proverb concerning him then *first* began, "is Saul also among the prophets?" The public outward call followed at Mizpeh, when God caused the lot to fall on Saul. So modest was he that he hid himself, shunning the elevation, amidst the baggage. A band whose hearts God had touched escorted him to Gibeah, whilst the worthless despised him, saying "how shall this man save us?" (comp. Luke xiv. 14, the Antitype, meekly "He held His peace"; Ps. xxxviii. 13.) NAHASH's cruel threat against Jabesh Gilead, which was among the causes that made Israel desire a king (1 Sam. viii. 3, 19, xii. 12), gave Saul the opportunity of displaying his patriotic bravery in rescuing the citizens and securing their lasting attachment. His magnanimity too appears in his not allowing any to be killed of those whom the people desired to slay for saying "shall Saul reign over us?" Pious humility then breathed in his ascription of the deliverance to Jehovah, not himself (xi. 12, 13). Samuel then inaugurated the kingdom again at Gilgal.

In 1 Sam. xiii. 1 read "Saul reigned 40 years"; so Acts xiii. 21, and Josephus "18 years during Samuel's life and 22 after his death" (Ant. xvi. 14, § 9). Saul was young in beginning his reign (1 Sam. ix. 2), but probably verging towards 40 years old, as his son Jonathan was grown up (xiii. 2). Ishbosheth his youngest son (1 Chron. viii. 33) was 40 at his death (2 Sam. ii. 10), and as he is not mentioned among Saul's sons in 1 Sam. xiv. 49 he perhaps was born after Saul's accession.

In the second year of his reign Saul revolted from the Philistines whose garrison had been advanced as far as Geba (*Jeba*, N.E. of Rama), (x. 5, xiii. 3) and gathered to him an army of 3000. Jonathan smote the garrison, and so brought on a Philistine invasion in full force, 30,000 chariots,

6000 horsemen, and a multitude as the sand. The Israelites, as the Romans under the Etruscan Porsena, were deprived by their Philistine oppressors of all smiths, so that no Israelite save Saul and Jonathan had sword or spear (xiii. 19–21). Many hid in caves, others fled beyond Jordan, whilst those (600: xiii. 15) who stayed with Saul followed trembling. Already some time previously Samuel had conferred with Saul as to his foreseen struggle against the Philistines, and his going down to Gilgal (not the first going for his inauguration as king, xi. 14, 15; but second after revolting from the Philistines) which was the most suitable place for gathering an army. Samuel was not directing Saul to go at once to Gilgal, as soon as he should go from him, and wait there seven days (x. 8); but that after being chosen king by lot and conquering Ammon and being confirmed as king at Gilgal, he should war with the Philistines (*one main end of the Lord's appointing him king*, 1 Sam. ix. 16, "that he may save My people out of the hand of the Philistines, for I have looked upon My people, because their cry is come unto Me"), and *then* go down to Gilgal, and "wait there seven days, till I come, before offering the holocaust." The Gilgal meant is that in the Jordan valley, to which Saul withdrew in order to gather soldiers for battle, and offer sacrifices, and then advance again to Gibeah and Geba, thence to encounter the Philistines encamped at Michmash. Now first Saul betrays his real character. Self will, impatience, and the spirit of disobedience made him offer without waiting the time appointed by Jehovah's prophet; he obeyed so far and so long only as obedience did not require crossing of his self will. Had he waited but an hour or two, he would have saved his kingdom, which was now transferred to one after God's own heart; we may forfeit the heavenly kingdom by hasty and impatient unbelief (Isa. xxviii. 16). Saul met Samuel's reproof "what hast thou done?" with self justifying excuses, as if his act had been meritorious not culpable: "I saw the people scattered from me, and thou camest not within the days appointed (Samuel *had* come before their *expiration*), and the Philistines gathered themselves. . . . Therefore said I, The Philistines will come down now upon me to Gilgal, and I have not made supplication unto Jehovah; I forced myself therefore (he ought to have forced himself to obey not disobey; necessity is often the plea for sacrificing principle to expediency) and offered."

JONATHAN'S [see] exploit in destroying the Philistine garrison (1 Sam. xiv.) eventuated in driving the Philistines back to their own land. The same reckless and profane impatience appears in Saul; he consults Jehovah by the priest Ahiah (ver. 18 read with LXX., "bring hither the *ephod*, for he took *the ephod* that day *in the presence of* Israel"; for the *ark* was not usually taken out, but only the *ephod*, for consultation, and the ark was now at Kirjath-Jearim, not in Saul's little camp); then at the increasing tumult in the Philistine host, impatient to join battle, interrupted the priest, "withdraw thine hand," *i.e.* leave off. Contrast David's patient and implicit following of Jehovah's will, inquired through the priest, in attacking in front as well as in taking a circuit behind the Philistines (2 Sam. v. 19–25). Saul's adjuration that none should eat till evening betrayed his rash temper and marred the victory (1 Sam. xiv. 29, 30). His scrupulosity because the people flew upon the spoil, eating the animals with the blood (1 Sam. xiv. 32–35), contrasts with true conscientiousness which was wanting in him at Gilgal (xiii.). Now he built his first altar. Jonathan's unconscious violation of Saul's adjuration, by eating honey which *revived* him (ver. 27–29, "enlightened his eyes," Ps. xiii. 3), was the occasion of Saul again taking lightly God's name to witness that Jonathan should die (contrast Exod. xx. 7). But the guilt, which God's silence when consulted whether Saul should follow after the Philistines implied, lay with Saul himself, for God's siding "with Jonathan" against the Philistines ("he hath wrought *with God* this day") was God's verdict acquitting him. Thus convicted Saul desisted from further pursuit of the Philistines. His warlike prowess appears in his *securing* his regal authority (xiv. 47, "*took* the kingdom over Israel") by fighting successfully against all his enemies on every side, Moab, Ammon, Edom, Zobah, the Philistines, and Amalek (summarily noticed ver. 48, in detail in chap. xv.).

Saul's second great disobedience at his second probation by God was (xv.) his sparing the Amalekite Agag and the best of the sheep, oxen, etc., and all that was good; again self will set up itself to judge what part of God's command it chose to obey and what to disobey. The same self complacent blindness to his sin appears in his words to Samuel, "I have performed the commandment of Jehovah." "What meaneth then this bleating of the sheep?" Saul lays on *the people* the disobedience, and takes *to himself with them* the merit of the obedience: "*they* have brought them from the Amalekites, for *the people* spared the best of the sheep . . . to sacrifice . . . and the rest *we* have utterly destroyed." True obedience observes *all* the law and turns not to the right or left (Josh. i. 7, Deut. v. 32). The *spirit* of self will shows its non-submission to God's will in small but sure indications. Saul had zeal for Israel against the Gibeonites where zeal was misplaced, because not according to God's will (2 Sam. xxi.); he lacked zeal here, where God required it. He shifts the blame on "the people" and makes religion a cloak, saying the object was "to sacrifice unto Jehovah, thy God." We must not do evil that good may come (Rom. iii. 8). Samuel tears off the pretext: "behold, to obey is better than sacrifice, . . . for rebellion is as the sin of *witchcraft*," the very sin which Saul fell into at last (1 Sam. xxviii.). As Saul rejected Jehovah's word so He rejected Saul "from being king." In 1 Chron. x. 13 "Saul died for his transgression (Heb. *ma'al*, 'prevarication,' shuffling, not doing yet wishing to appear to do, God's will) against Jehovah, and also for asking counsel of one that had a familiar spirit." The secret of Saul's disobedience he discloses, "because I feared the people and obeyed their voice," instead of God's voice (Exod. xxiii. 2, Prov. xxix. 25). Even in confession, whilst using the same words as David subsequently, "I have sinned" (2 Sam. xii. 13), he betrays his motive, "turn again with me . . . honour me now, I pray thee, before the elders of my people and before Israel" (John v. 44, xii. 43). Man's favour he regarded more than God's displeasure. Henceforth Samuel, after tearing himself from the king, to the rending of his garment (the symbol of the transference of the kingdom to a better successor), came to Saul no more though mourning for him.

As the Spirit of Jehovah came upon David from the day of his anointing (xvi. 13, 14), so an evil spirit *from* (it is never said OF) Jehovah troubled Saul, and the Spirit of Jehovah departed from him. David then first was called in to soothe away with the harp the evil spirit; but music did not bring the good Spirit to fill his soul, so the evil spirit returned worse than ever (Matt. xii. 43–45, 1 Sam. xxviii. 4–20). No ritualism or sweet melody, though pleasing the senses, will change the heart; the Holy Spirit alone can attune the soul to purity and peace. Like his tribe, which should "ravin as a wolf, in the morning devouring the prey and at night . . . the spoil" (Gen. xlix. 27), Saul was energetic, choleric, and impressible, now prophesying with the prophets whose holy enthusiasm infected him, now jealous to madness of David whom he had loved greatly and brought permanently to court (1 Sam. xvi. 21, xviii. 2) and made his armour bearer; and all because of a thoughtless expression of the women in meeting the conquerors after the battle with Goliath, "Saul hath slain his thousands, David his ten thousands" (xvii., xviii. 7). A word was enough to awaken suspicion, and suspicion was wrested into proof of treason, "what can he have more but the kingdom?" (see Eccles. iv. 4, Prov. xxvii. 4). But David's wise walk made Saul fear him (1 Sam. xviii. 12, 14, 15, 29; Ps. ci. 2, v. 8). God raised up to David a friend, Michal, in his enemy's house, which made Saul the more afraid. So, not daring to lay his own hand on him, he exposed him to the Philistines (1 Sam. xviii. 17–27); in righteous retribution, it was Saul himself who fell by them (Ps. ix. 15, 16). For a brief time a better feeling returned to Saul through Jonathan's intercession for David (1 Sam. xix. 4–6); but again the evil spirit returned, and Saul pursued David to Michal's house, and even to Samuel's presence at Naioth in Ramah. But Jehovah, "in whose hand the king's heart is, to turn it whithersoever He will" (Prov. xxi. 1), caused him who came to persecute

to prophesy with the prophets. Yet soon after, because Jonathan let David go, Saul cast a javelin at his noble unselfish son, saying, "thou hast chosen the son of Jesse to thine own confusion, for as long as he liveth thou shalt not be established, nor thy kingdom" (1 Sam. xx. 28–33). Saul's slaughter of the priests at Nob, on DOEG's [see and DAVID] information, followed (xxii.), Saul upbraiding his servants as if conspiring with David and feeling no sorrow for the king; "yet can David, as I can (viii. 14, comp. xxii. 7), give every one of you fields and vineyards?" etc., thus answering to David's picture of him (Ps. liii. 7), "this is the man that *trusted in the abundance of his riches*," etc. By slaying the priests, so that Abiathar alone escaped to David, Saul's sin recoiled on himself, for Saul thereby supplied him whom he hated with one through whom to consult Jehovah, and deprived himself of the Divine oracle, so that at last he had to have recourse to witchcraft, though he had himself tried to extirpate it (1 Sam. xxiii. 2, 9; xxviii. 3–7, etc.). The Philistines, by whom Saul thought to have slain David, were the unconscious instruments of saving him from Saul at Maon (1 Sam. xxiii. 26, 27). David's magnanimity at the cave of Engedi in sparing his deadly foe and only cutting off his skirt, when in his power, moved Saul to tears, so that his better feelings returned for the moment, and he acknowledged David's superiority in spirit and deed, and obtained David's promise not to destroy his seed (xxiv.). Once again (xxvi.), at Hachilah David spared Saul, though urged by Abishai to destroy him; the ALTASCHITH [see] of Ps. lvii., lviii., lix., refers to David's words on this occasion, "destroy not." David would not take vengeance out of God's hands (Ps. xxxv. 1–3, xvii. 4, xciv. 1, 2, 23; Rom. xii. 19). His words were singularly prophetic of Saul's doom, "his day shall come to die, or he shall descend into battle and perish." The "deep sleep from Jehovah" on Saul enabled David unobserved to take spear and cruse from Saul's bolster. From a hill afar off David appealed to Saul, "if thy instigation to (*i.e.* giving up to the manifestation of thine own) evil be from Jehovah, through His anger against thee for sin, let Him smell sacrifice" (Heb.), *i.e.* appease God's wrath by an acceptable sacrifice; "but if thy instigators be men, they drive me out from attaching (Heb.) myself to the inheritance of Jehovah (the Holy Land); now therefore let not my blood fall to the earth *far away from* the face of Jehovah," *i.e.* do not drive me to perish in a heathen land; contrast Ps. xvi. 4–6. Saul acknowledged his sinful "folly" (meaning *wickedness* in Scripture [see MUTH-LABBEN]), and promised no more to seek his hurt, and blessed him.

The consultation with the witch at Endor preceded the fatal battle of Gilboa. Saul had "put away *out of the land* wizards," etc. But the law forbad them to *live* (Lev. xix. 31, xx. 27; Deut. xviii. 10, etc.). He only took half measures, as in sparing the Amalekite king; "rebellion" ended in "witchcraft" (1 Sam. xv. 23). He had driven away the only man, David, who could have saved him from the Philistines (xvii.; 2 Sam. v. 17–22). He had killed all by whom he could have consulted Jehovah (1 Sam. xxi., xxii.). How men's own wickedness, by a retributive providence (Jer. ii. 19), corrects them! She was *mistress of a spirit* (*baalath-ob*) with which the dead were conjured up to inquire of them the future. Either she merely pretended this, or if there was a demoniacal reality Samuel's apparition differed so essentially from it that she started at seeing him, and then (what shows her art to be something more than jugglery) she recognised Saul; probably she fell into a state of clairvoyance in which she recognised persons, as Saul, unknown to her by face. Saul did not himself see Samuel with his eyes, but recognised that it was he from her description, and told him his distress; but Samuel told him it was vain to ask of a friend of God since Jehovah was become his enemy. Saul should be in hades by the morrow for his disobeying as to the Amalekites, whilst David, Amalek's destroyer (1 Sam. xxx. 17), should succeed.

On the morrow the Philistines followed hard upon Saul, the archers hit him; then Saul having in vain begged his armour bearer to slay him (1 Sam. xxxi. 4) fell on his own sword, but even so still lingered till an Amalekite (of the very people whom he ought to have utterly destroyed) stood upon and slew him, and brought his crown and bracelet to David (2 Sam. i. 8–10). The Philistines cut off his head and fastened his body to the wall of Bethshan. The armour they put in the temple of Ashtaroth, the head in the temple of Dagon (1 Sam. xxxi. 9, 10; 1 Chron. x. 10); the tidings of the slaughter of their national enemy they sent far and near to their idols and to the people. The inhabitants of Jabesh Gilead showed their gratitude to their former deliverer by bravely carrying off the bodies of him and his sons, and burning them, and burying the bones under a tree. His life is a sadly vivid picture of declension and deterioration until suicide draws a dark curtain over the scene. In his elegy David brings out all his good qualities, bravery, close union with Jonathan, zeal for Israel whose daughters Saul clothed in rich spoils; David generously overlooks his faults (2 Sam. i.). Years after he had the bones of Saul and Jonathan buried in Zelah in the tomb of Kish (2 Sam. xxi. 12–14). **5.** Paul's original name. He was proud of his tribe Benjamin and the name Saul (Acts xiii. 21).

Saviour: *moshia'*, Gr. *soter*. SALVATION from all kinds of danger and evil, bodily, spiritual, temporal, and eternal (Matt. i. 21; Eph. v. 23; Phil. iii. 20, 21), including also the idea restorer and preserver, giver of positive life and blessedness, as well as saviour from evil (Isa. xxvi. 1; 2 Sam. viii. 6; Isa. lx. 18, lxi. 10; Ps. cxviii. 25) [see HOSANNA], deliverer, as the judges were saviours (marg. Jud. iii. 9, 15; Neh. ix. 27; Jeroboam II., 2 Kings xiii. 5, Obad. 21). Isaiah, Joshua or Jeshua, Jesus, Hoshea, Hosea, are various forms of the same root. Justice or righteousness is associated with the idea, and the term REDEEMER (*goel*) [see] implies how God can be just and at the same time a saviour of man (Isa. xliii. 3, 11; xlv. 15, 21, 24, 25; xli. 14; xlix. 26; lx. 16, 17; Zech. ix. 9; Hos. i. 7). Man cannot save himself temporally or spiritually; Jehovah alone can save (Job xl. 14; Ps. xxxiii. 16, xliv. 3, 7; Hos. xiii. 4, 10). The temporal saviour is the predominant idea in the O. T.; the spiritual and eternal saviour of the whole man in the N. T. Israel's saviour, national and spiritual, finally (Isa. lxii. 11; Rom. xi. 25, 26). Salvation is secured in title to believers already by Christ's purchase with His blood; its final consummation shall be at His coming again; in this sense salvation has yet "to be revealed" (1 Pet. i. 5, Heb. ix. 28, Rom. v. 10). Salvation negatively delivers us from three things: (1) the penalty, (2) the power, (3) the presence of sin. Positively it includes the inheritance of glory, bliss, and life eternal in and with God our Saviour.

Scapegoat. [See ATONEMENT, DAY OF; and SIN OFFERING.]

Scarlet: *argaman*, the purple juice of the *Tyrian shell fish, Murex trunculus* [see PURPLE, TYRE]. *Shani tolaath*, an insect colour from the *cocci* or semi-globular bodies as large as a split pea, black but dusted with a grey white powder, on evergreen oaks and other trees. The insect is of the order Homoptera, the females have a mouth able to pierce and suck plants. The Arabs call them *kermes*, whence come our *carmine* and *crimson*. The full grown larva has the dye in greatest abundance. They yield their dye by infusion in water. The dye is fixed by a mordant, anciently alum, now solution of tin. The *double* dipping is implied in *shani*, differently pointed in Heb.: Isa. i. 18, "though your sins be as scarlet (*double dyed*, deeply fixed so that no tears can wash them away; blood-coloured in hue, *i.e.* of deepest guilt, ver. 15; the colour of Jesus' robe when bearing them, Matt. xxvii. 28) they shall be as white as snow" (Ps. li. 7) [see ATONEMENT, DAY OF]. Rahab's scarlet thread was the type (Josh. ii. 18).

Scarlet was also used in cleansing the leper (Lev. xiv. 4). The Mishna says a band of twice dyed scarlet wool tied together the living bird, the hyssop, and the cedar, when dipped into the blood and water. Kurtz makes the scarlet wool symbolise vital health; but Isa. i. 18 gives a contrary sense. A glaring, gorgeous colour (Nah. ii. 3); that of the spiritual whore or corrupt church, conformed to that of the beast or God-opposed world power on which she rides (Rev. xvii., xviii.).

Sceptre: *shebet*. Rod or staff of a ruler. In Jud. v. 14 transl. "out of Zebulun marchers with the staff of the *writer*" or numberer, who levied and mustered the troops, so a *leader* in general. 2 Kings xxv. 19, "principal scribe of the host which

mustered the people"; 2 Chron. xxvi. 11; Ps. ii. 9, "thou shalt break them with a rod of iron." Whoever will not obey Thy loving sceptre, as the Good Shepherd, shall be crushed with an iron sceptre (Matt. xxi. 44; Dan. ii. 34, 35, 44). The iron kingdom Christ's iron sceptre shall break as clay. Ps. cxxv. 3, "the sceptre of the wicked (world power; Persia at this time) shall not rest (permanently) upon the lot of the righteous," viz. on the Holy Land: a psalm written after the return from Babylon. Contrast Christ's "right sceptre" (Ps. xlv. 6; Isa. xi. 3, 4).

Sceva. A chief priest, *i.e.* once having been highpriest, or else chief of the priests at Ephesus, or of one of the 24 courses. His seven sons, Jews, exorcised demons in Jesus' name, whereupon the demon-possessed leaped on *two* of them, and prevailed against them, so that they fled out of the house naked and wounded: (Acts xix. 14-16; Sin., Vat., Alex. MSS. read "prevailed against *both*").

Science: *gnosis*, rather "*knowledge* falsely so called" (1 Tim. vi. 20). There was a true "knowledge," a *charism* or gift of the Spirit, abused by some (1 Cor. viii. 1, xii. 8, xiii. 2, xiv. 6). This was counterfeited by false teachers, as preeminently and exclusively theirs (Col. ii. 8, 18, 23). Hence arose creeds, "symbols" (*sumbola*), *i.e.* watchwords whereby the orthodox might distinguish one another from the heretical; traces of such a creed appear in 1 Tim. iii. 16, 2 Tim. i. 13, 14. The germs of the pretended *gnosis* were not developed into full blown gnosticism till the second century. True knowledge (*epignosis*, full accurate knowledge) Paul valued (Phil. i. 9; Col. ii. 3, iii. 10). He did not despise, but utilises, secular knowledge (Phil. iv. 8, Acts xvii. 28, etc.); and the progress made in many of the sciences as well as in the arts (as in that of design, manifested in the vases and other

EGYPTIAN VASES.

works of that description), was evidently very great.

Scorpion; *'akrab.* Of the class Arachnida and order Pulmonaria. Common in the Sinai wilderness, typifying Satan and his malicious agents against the Lord's people (Deut. viii. 15, Ezek. ii. 6, Luke x. 19). Rolling itself together it might be mistaken for an egg (xi. 12). Found in dry dark places amidst ruins, in hot climates. Carnivorous, breathing like spiders by lung-sacs, moving with uplifted tail. The sting at the tail's end has at its base a gland which discharges poison into the wound from two openings. In Rev. ix. 3, 10,

SCORPION.

"the scorpions of the earth" stand in contrast to the "locusts" from hell, not earth. The "five months" are thought to refer to the 150 prophetical days, *i.e.* years, from A.D. 612, when Mahomet opened his mission, to 762, when the caliphate was moved to Bagdad. In 1 Kings xii. 11 scorpions mean *scourges* armed with iron points. The sting of the common scorpion is not very severe, except that of *Buthus occitanus*.

Scribes; *sopheerim*, from *saphar* to "write," "order," and "count." [See LAWYER.] The function was military in Jud. v. 14 [see SCEPTRE], also in Jer. lii. 25, Isa. xxxiii. 18. Two scribes in Assyrian monuments write down the various objects, the heads of the slain, prisoners, cattle, etc. The scribe or royal secretary under David and Solomon (2 Sam. viii. 17, xx. 25; 1 Kings iv. 3) ranks with the highpriest and the captain of the host (comp. 2 Kings xii. 10). Hezekiah's scribe transcribed old records and oral traditions, in the case of Prov. xxv.—xxix. under inspiration of God. Henceforth the term designates not a king's officer but students and interpreters of the law. Jer. viii. 8 in A. V. means "the pen of *transcribers* is (*i.e.* multiplies copies) in vain." But Maurer, "the false pen of the scribes (persons skilled in expounding) has converted it (the law) into a lie," viz. by false interpretations.

Ezra's glory, even above his priesthood, was that "he was a ready scribe in the law of Moses which the Lord God of Israel had given," and "had prepared his heart to seek the law of the Lord and to do it, and to teach in Israel statutes and judgments" (Ezra vii. 6, 10, 12), "a scribe of the law of the God of heaven." The spoken language was becoming Aramaic, so that at this time an interpretation of the Hebrew Scriptures, the basis of their national and religious restoration, was a primary necessity to the exiles just returned from Babylon (Neh. viii. 8-13). Scribe may be meant in Eccles. xii. 11, 12, "master of assemblies" under "one shepherd," but *the inspired writers* are probably meant, "masters of collections," *i.e.* associates in the collected canon, given (Eph. iv. 11) from the Spirit of Jesus Christ the one Shepherd (Ezek. xxxvii. 24, 1 Pet. v. 2-4). The "many books" of mere human composition are never to be put on a par with the sacred collection whereby to "be admonished." "The families of scribes" had their own special residence (1 Chron. ii. 55). Ezra with the scribes probably compiled under the Holy Spirit, from authoritative histories, Chronicles (1 Chron. xxix. 29; 2 Chron. ix. 29, xiii. 22, "the *commentary* of the prophet Iddo": Midrash).

Except Zadok no scribe but Ezra is named (Neh. xiii. 13). The scribes by whom the O. T. was written in its present characters and form, and its canon settled, are collectively in later times called "the men of the great synagogue, the true successors of the prophets" (Pirke Aboth, i. 1). Their aim was to write nothing themselves but to let the sacred word alone speak; if they had to interpret they would do it only orally. The *mikra*, or careful reading of the text (Neh. viii. 8) and laying down rules for its scrupulous transcription, was their study (comp. *sopherim* in the Jerus. Gemara). Simon the Just (300-290 B.C.), last of the great synagogue, said, "our fathers taught us to be cautious in judging, to train many scholars, and to set a fence about the law." But oral precepts, affecting cases of every day life not specially noticed in the law, in time by tradition became a system of casuistry superseding the word of God and substituting ceremonial observances for moral duties (Matt. xv. 1-6, xxiii. 16-23). The scribes first reported the decisions of previous rabbins, the *halachoth*, the *current* precepts. A new code (the *Mishna, repetition* or *second* body of jurisprudence) grew out of them. Rabbinical sayings, Jewish fables (Tit. i. 14), and finally the *Gemara* (completeness) filled up the scheme; and the Mishna and Gemara together formed the Talmud (instruction), the standard of orthodoxy for the modern Jew. The O. T. too was "searched" (*midrashim*) for recondite meanings, the very search in their view entitling them to eternal life. Jesus warns them to "search" them very differently, viz. to find Him in them, if they would have life (John v. 39). The process was called *hagada* (opinion). The *Kabala* (received doctrine) carried mysticism further. The *gematria* (the Gr. term for the exactest science, *geometry*, being applied to the wildest mode of interpreting) crowned this perverse folly by finding new meanings through letters supposed to be substituted for others, the last of the alphabet for the first, the second last for the second, etc. The Sadducees maintained, against tradition, the sufficiency of the letter of the law.

Five pairs of teachers represent the succession of scribes, each pair consisting of the president of the sanhedrim and the father of the house of judgment presiding in the supreme court. The two first were Joses ben Joezer and Joses ben Jochanan (†40-130 B.C.). Their *separating* themselves from defilement originated the name *Pharisees*. The Sadducee taunt was "these Pharisees would purify the sun itself." Hillel (112 B.C.) is the best representative of the scribes; Menahem (probably the Essene Manaen: Josephus Ant. xv. 10, § 5) was at first his colleague, but with many followers renounced his calling as scribe and joined Herod and appeared in public arrayed gorgeously. To this Matt. xi. 8, Luke vii. 24, 25, may allude. The Herodians perhaps may be connected with these. Shammai headed a school of greater scrupulosity than Hillel's (Mark vii. 1-4), making it unlawful to relieve the poor, visit the sick, or teach children on the sabbath, or to do anything before the sabbath which would be in operation during the sabbath. [See PHARISEES.] Hillel's precepts breathe a loftier spirit: "trust not thyself to the day of thy death"; "judge not thy neigh-

bour till thou art in his place"; "leave nothing dark, saying I will explain it when I have time, for how knowest thou whether the time will come?" (Jas. iv. 13–15); "he who gains a good name gains it for himself, but he who gains a knowledge of the law gains everlasting life" (comp. John v. 39, Rom. ii. 13, 17–24). A proselyte begged of Shammai instruction in the law, even if it were so long as he could stand on his foot. Shammai drove him away; but Hillel said kindly, "do nothing to thy neighbour that thou wouldest not he should do to thee; do this, and thou hast fulfilled the law and the prophets" (Matt. xxii. 39, 40). With all his straitness of theory Shammai was rich and self indulgent, Hillel poor to the day of his death.

Christ's teaching forms a striking contrast. The scribes leant on "them of old time" (Matt. v. 21, 27, 33); "He taught as one having authority and not as the scribes" (vii. 29). They taught only their disciples; "He had compassion on the multitudes" (ix. 36). They taught only in their schools; He through "all the cities and villages" (iv. 23, ix. 35). As Hillel lived to the age of 120 he may have been among the doctors whom Jesus questioned (Luke ii. 46). His grandson and successor, Gamaliel, was over his school during Christ's ministry and the early part of the Acts. Simeon, Gamaliel's son, was so but for a short time; possibly the Simeon of Luke ii. 25, of the lineage of David, therefore disposed to look for Messiah in the Child of that house. The scanty notice of him in rabbinic literature makes the identification likely; the Pirke Aboth does not name him. This school was better disposed to Christ than Shammai's; to it probably belonged Nicodemus, Joseph of Arimathea, and others too timid to confess Jesus (John xii. 42, xix. 38; Luke xxiii. 50, 51). The council which condemned Him was probably a packed meeting, hastily and irregularly convened. Transl. Isa. liii. 8, "He was taken away *by* oppression and by a judicial sentence," *i.e.* by an oppressive sentence; Acts viii. 33, "in His humiliation His judgment was taken away," *i.e.*, a fair trial was denied Him.

Candidate scribes were "chosen" only after examination (comp. Matt. xx. 16, xxii. 14, John xv. 16). The master sat on a high chair, the elder disciples on a lower bench, the youngest lowest, "at his feet" (Luke x. 39, Acts xxii. 3, Deut. xxxiii. 3, 2 Kings iv. 38); often in a chamber of the temple (Luke ii. 46), the pupil submitting cases and asking questions, *e.g.* Luke x. 25, Matt. xxii. 36. The interpreter or crier proclaimed, loud enough for all to hear, what the rabbi whispered "in the ear" (Matt. x. 27). Parables were largely used. The saying of a scribe illustrates the pleasant relations between master and scholars, "I have learned much from my teachers, more from my colleagues, most from my disciples." At 30 the presiding rabbi admitted the probationer to the chair of the scribe by laying on of hands, giving him tablets whereon to write sayings of the wise, and "the key of knowledge" (Luke xi. 52) wherewith to open or shut the treasures of wisdom. He was then a *chaber*, or of the fraternity, no longer of "the ignorant and unlearned" (Acts iv. 13), but separated from the common herd, "people of the earth," "cursed" as not knowing the law (John vii. 15, 49). Fees were paid them for arbitrations (Luke xii. 14), writing bills of divorce, covenants of espousals, etc. Rich widows they induced to minister to them, depriving their dependent relatives of a share (Matt. xxiii. 14; contrast Luke viii. 2, 3). Poverty however, and a trade, were counted no discredit to a scribe, as Paul wrought at tent making. Their titles, rab, rabbi, rabban, formed an ascending series in dignity. Salutations, the designation father, chief seats in synagogues and feasts, the long robes with broad blue zizith or fringes, the hems or borders, the phylacteries (tephillim), contrasted with Jesus' simple inner vesture (*chiton*) and outer garment (*himation*), were all affected by them (Matt. xxiii. 5, 6; Luke xiv. 7). Notwithstanding the self seeking and hypocrisy of most scribes, some were not far from the kingdom of God (Mark xii. 32–34, 38, 40; contrast 42–44); some were "sent" by the Wisdom of God, the Lord Jesus (Matt. xxiii. 34, Luke xi. 49). Christ's minister must be "a scribe instructed unto the kingdom of heaven" (Matt. xiii. 52); such were "Zenas the lawyer" and "Apollos mighty in the Scriptures" (Tit. iii. 13).

Scrip. Shepherd's bag (*yalquut*), 1 Sam. xvii. 40, 2 Kings iv. 42 (*tziqulon*) marg. In N. T. the leathern *wallet* (*pera*) slung on the shoulder for carrying food for a journey; distinct from the purse (*zonē*, lit. "girdle"; *balantion*, small bag for money): Matt. x. 9, 10; Luke x. 4, xii. 33. Unlike other travellers, the twelve and the seventy, *when sent forth*, were wholly dependent on God, having no provision for their journey; at other times they carried provisions in a bag and purse (Luke xxii. 35, 36; John xii. 6; Mark viii. 14–16). The English "scrip," originally "script," akin to "scrap," was used for *food*.

WALLET OR SCRIP.

Scriptures. [See BIBLE, CANON, INSPIRATION, OLD and NEW TESTAMENTS.] Appropriated in the Bible to the sacred writings (2 Kings xxii. 13; Ps. xl. 7; 2 Tim. iii. 15, 16, "the Scripture of truth"; Dan. x. 21; Ezra vi. 18). Meetings for worship and hearing the word of the Lord are noticed in Ezek. viii. 1, xiv. 1, 4, xxxiii. 31; and even earlier, Isa. i. 12–15. Especially after the return from Babylon Ezra held such meetings, when the restored exiles yearned for a return to the law. Now the Jews read the pentateuch once in every year, divided into 54 parashas or sections; and parts only of the prophets, *haphtaroth*, shorter lessons read by a single individual, whereas the parasha is distributed among seven readers. Of the hagiographa the five megilloth are read on five annual fasts or feasts, not on the sabbath. "It is written" is the formula appropriated to holy writ. 2 Chron. xxx. 5, 18, *kakathub* (as it is written); Gr. *graphe, gegraptai, ta hiera grammata* (Matt. iv. 4, 6, xxi. 13, xxvi. 24). The Hebrews, however, substituted *mikra*, "what is read," for *kethubim*, which is applied to one division of Scripture, the hagiographa (Neh. viii. 8). *Graphe* in N. T. is never used of a secular writing. 2 Tim. iii. 15, 16, "all Scripture (*pasa graphe: every* portion of 'the Holy Scripture') is God-inspired (not only the O. T., in which Timothy was taught when a child, comp. Rom. xvi. 26, but the N. T. according as its books were written by inspired men, and recognised by men having 'discerning of spirits,' 1 Cor. xii. 10, xiv. 37), and (therefore) profitable," etc. The position of the Greek adjectives, *theopneustos kai ophelimos*, inseparably connected, forbids making one a predicate the other an epithet, "every Scripture given by inspiration of God is also profitable," as Ellicott transl. In 2 Pet. i. 20, 21, explain "no prophecy of Scripture proves to be (*ginetai*) of private (an *individual* writer's *uninspired*) interpretation," *i.e.* solution, and so *origination*. "Private" is explained "by the will of man," in contrast to "moved by the *Holy Ghost*," not in contrast to the *catholic church's* interpretation, as Rome teaches.

Scythian. Col. iii. 11. More barbarian heretofore than the barbarians. The unity of the Divine life shared in by all believers counterbalances differences as great as that between the polished "Greek" and the rude "Scythian." Christianity is the true spring of sound culture, social and moral.

Sea; *yam.* (1) The ocean in general (Gen. i. 2, 10; Deut. xxx. 13). (2) The Mediterranean, with the article; "the hinder," "western," or "utmost sea" (Deut. xi. 24); "the sea of the Philistines," "the great sea" (Exod. xxiii. 31; Num. xxxiv. 6, 7). (3) The Red Sea (Exod. xv. 4). (4) Inland lakes, as the Salt or Dead Sea. (5) The Nile flood, and the Euphrates (Isa. xix. 5, Jer. li. 36). In Deut. xxviii. 68, "Jehovah shall bring thee into Egypt again *with ships*," explain, thou didst cross the sea, the waves parting before thee, in leaving Egypt; thou shalt return confined in slave ships.

Sea, molten. [See LAVER.]

Sea monster. Lam. iv. 3. *Tannin*, marg. "sea calves." Whales and other cetacean monsters are mammalian. Even they give "the breast" to their young; but the Jewish women in the siege, so desperate was their misery, ate theirs (ver. 10). *Tannin* is used vaguely for any great monster of the deep. True whales are occasionally seen in the Mediterranean.

Sea, the Salt. Now the Dead Sea. Midway in the great valley stretching from mount Hermon to the gulf of Akabah (Gen. xiv. 3, Num. xxxiv.

3, 12). "The sea of the plain" (Arabah): Deut. iii. 17, iv. 49, Josh. iii. 16. "The East Sea" (Ezek. xlvii. 8, 10, 11; Joel ii. 20). "The *former* sea," in opposition to "the hinder sea," *i.e.* the Mediterranean, because in taking the four points of the sky the spectator faced the E., having it *in front* of him and the W. *behind* him (Zech. xiv. 8). It is 40 geographical miles long by nine to nine and three quarters broad. Its surface is 1292 ft. (or, according to Lynch, 1316; it varies greatly at different seasons) below the Mediterranean level. Its greatest depth in the northern part is 1308 ft. Its intense saltness, specific gravity, and buoyancy, are well known. The saltness is due to masses of fossil salt in a mountain on its S.W. border, and to rapid evaporation of the fresh water which flows into it. Neither animals nor vegetables live in it. Its shores are incrusted with salt. Earthquakes (as in 1834 and 1837) throw up large quantities of bitumen, detached from the bottom, upon the southern shore. The great depth of the northern division does not extend to the southern. It was observed by Mr. Tyrwhitt Drake that the bottom is still subsiding. At the southern end the fords between Lisan and the western shore are now impassable, though but three feet deep some years ago; again the causeway between the Rijm el Bahr and the mainland has been submerged for 12 years, though previously often dry. Dr. Tristram's theory seems probable, that the valley was formed by a depression of the strata subsequent to the English chalk period. The area was filled by a chain of large lakes reaching to the sea. The depression continuing, the heat and the consequent evaporation increased, until there remained only the present three lakes, Merom, Galilee, and the Dead Sea which depends on evaporation alone for maintaining its level. Conder has traced the old shore lines of the ancient great lakes. The southern bay is shallow, and the shores marshy. It occupies probably what was originally the plain of Jordan, the vale of Siddim. Possibly the Jordan originally flowed on through the Arabah into the gulf of Akabah. The southern part of the sea, abounding in salt, bitumen, sulphur, and nitre, was probably formed at a recent date, and answers to the description of the valley of Siddim, "full of slime pits" (Gen. xiv. 10), and to the destruction of Sodom, etc., by fire and brimstone, and to the turning of Lot's wife into a pillar of salt. Scripture, however, nowhere says that Sodom, etc., were immersed in the sea, but that they were overthrown by fire from heaven (Deut. xxix. 23; Jer. xlix. 18, l. 40; Zeph. ii. 9; 2 Pet. ii. 6). Josephus speaks of Sodomitis as burnt up, and as adjoining the lake Asphaltitis. Ancient testimony, the recent formation of the sea, its bituminous, saline, volcanic aspect, the traditional names (Usdum), and the traditional site of Zoar (called by Josephus Zoar of Arabia), the hill of salt traditionally made Lot's wife, all favour the southern site for Sodom, etc. Gen. xiii. 10 is not to be pressed further than to mean that Lot from between Bethel and Ai saw enough to arrive at the conclusion that the Ciccar (circuit) of the Jordan, *i.e.* the whole valley N. and S., was fertile and well watered. The lake, comparatively small before, after Sodom's destruction enlarged itself so as to cover the low valley land.

It forms an oval divided into two parts by a peninsula projecting from its eastern side, beyond which the southern lagoon, for ten miles (one fourth of the whole length) is shallow, varying from 12 feet in the middle to three at the edges. The northern bottom lies half a mile below the level of the coast at Jaffa, and more than two thirds of a mile below that of Jerusalem! the deepest depression on the earth. The surrounding region is in many places fertile, and teeming with animal and vegetable life; but every living thing carried by the Jordan into the waters dies. Their specific gravity exceeds that of any other water. A gallon weighs over 12½ lbs. instead of 10, the weight of distilled water. Dr. Robinson could never swim before, but here could sit, stand, lie, or swim. It holds in solution ingredients six times those contained in common salt water: one third common salt (chloride of sodium) and two thirds chloride of magnesium. Of the rest chloride of calcium is the chief ingredient, besides silica, bitumen, and bromine in small quantities. The greasy look attributed to it exists in imagination only; it is transparent and generally clear. The lime and earthy salts, with the perspiration of the skin, make the water feel greasy. Sulphur springs abound around, and sulphur lies over the plains in layers or in fragments. Only in the district near wady Zurka have igneous rocks been found; the lake basin's formation is mainly due to the action of water. Before the close of the eocene period the sea flowed the whole length of the Ghor and Arabah connecting them with the Red Sea; it is in fact a pool left by the retreating ocean. It receives the Jordan at the northern end; *Zurka Main* on its E. side (anciently Callirrhoe, and perhaps the older En Eglaim), also the *Mojib* (Arnon) and the *Beni Hemad*; on the S. the *Kurahy* or *el Ahsy*; on the W. *Ain Jidy*. Besides it receives torrents, full in winter though dried up in summer. The absence of any outlet is one of its peculiarities; evaporation through the great heat carries off the supply from without. Owing to this evaporation a haze broods over the water. The mountain walls on either side run nearly parallel; the eastern mountains are higher and more broken by ravines than the western. In colour they are brown or red, whereas the western are greyish. On the western side, opposite the peninsula separating the northern lake from the southern lagoon, stood Masada, now the rock Sebbeh, 1300 ft. above the lake, where the Jewish zealots made their last stand against Sylva the Roman general, and slew themselves to escape capture, A.D. 71. On the western shore three parallel beaches exist, the highest about 50 ft. above the water. The Khasm Usdum or salt mount, a ridge five miles long, is at the S.W. corner. Its northern part runs S.S.E., then it bends to the right, then runs S.W.; 300 or 400 ft. high, of crystallized rock salt, capped with chalky limestone. The lower part, the salt rock, rises abruptly from the plain at its eastern base. It was probably the bed of an ancient salt lake, upheaved during the convulsion which depressed the bed of the present lake. Between the northern end of Usdum and the lake is a mound covered with stones, Um Zoghal, 60 ft. in diameter, 10 or 12 high, artificial; made by some a relic of Sodom or of Zoar.

The N. and S. ends are not enclosed by highlands as the E. and W. are; the Arabah between the S. of the Dead Sea and the Red Sea is higher than the Ghor or Jordan valley; the valley suddenly rises 100 ft. at the S. of the Dead Sea, and continues rising till it reaches 1800 ft. above the Dead Sea, or 500 above the ocean, at a point 35 miles N. of Akabah. The peninsula separating the northern lake from the southern lagoon is called *Ghor el Mezraah* or *el Lisan* (the Tongue: so Josh. xv. 2 marg.); it is ten geographical miles long by five or six broad. "The Tongue," Lisan, is probably restricted to the southern side of the peninsula. The peninsula is formed of post-tertiary aqueous deposits, consisting of friable carbonate of lime, mixed with sandy marl and sulphate of lime (gypsum); these were deposited when the water of the lake stood much higher than now, possibly by the action of a river from the quarter of *wady Kerak* forming an alluvial bank at its embouchure. It is now undergoing a process of disintegration. The torrents of the *Jeib*, *Ghurundel*, and *Fikreh* on the S., *El Ahsy*, *Numeirah*, *Humeir*, and *Ed Draah* on the E., *Zuweirah*, *Mubughghik*, and *Senin* on the W., draining about 6000 square miles, bring down the silt and shingle which have filled up the southern part of the estuary. The *Stylophora pistillata* coral in the Paris Cabinet d'Hist. Naturelle was brought from the lake in 1837. Polygasters, polythalamiæ, and phytolithariæ were found in the mud and water brought home by Lepsius; the phosphorescence of the waters too betokens the presence of life. Lynch mentions that the birds, animals, and insects on the western side were of a stone colour, undistinguishable from the surrounding rocks. The heat is what tries health rather than any miasma from the water. The lake is said to resemble Loch Awe, glassy, blue, and transparent, reflecting the beautiful colours of the encircling mountains; but the sterile look of the shores, the stifling heat, the sulphureous smell, the salt marsh at the S. end, and the fringe of dead driftwood, justify the name "Dead Sea."

Seal. Used to stamp a document, giving it legal validity. Judah probably wore his suspended from the

neck over the breast (Gen. xxxviii. 18; S. of Sol. viii. 6; Job xxxviii. 14). As the plastic clay presents various figures impressed on it by the revolving cylinder seal (one to three inches long, of terra cotta or precious stone, such as is found in Assyria), as "it is turned," so the morning light rolling on over the earth, previously void of form through the darkness, brings out to view hills, valleys, etc. Treasures were sealed up (Deut. xxxii. 34); the lions' den in Daniel's case (Dan. vi. 17); so our Lord's tomb (Matt. xxvii. 66). Sealing up was also to ensure secrecy (Dan. xii. 4, Rev. v. 1). The signet ring was the symbol

SEAL AND SIGNET RINGS.

of royal authority (Gen. xli. 41, 42; Esth. iii. 10, viii. 10). Clay hardens in the heat, and was therefore used in Assyria and Babylon rather than wax, which melts. A stone cylinder in the Alnwick Museum bears the date of Osirtasin I., between 2000 and 3000 B.C. The Assyrian documents were often of baked clay, sealed while wet and burnt afterwards. Often the seal was a lump of clay impressed with a seal and tied to the document. Such is the seal of Sabacho or So, king of Egypt (711 B.C.), found at Nimrud (2 Kings xvii. 4).

Seba. [See SHEBA.] Son of Cush, *i.e.* Ethiopia (Gen. x. 7). A commercial and wealthy region of Ethiopia (Ps. lxxii. 10; Isa. xliii. 3, xlv. 14 "men of stature"). The Macrobian Ethiopians were reported to be the tallest and comeliest of men (Herodotus iii. 20). Meroe, at the confluence of the Astaboras and Astapus, was called S., till Cambyses called it Meroe from his sister (Josephus, Ant. ii. 10). S. is distinct from Sheba, which is Semitic; S. is Hamitic. The Sebæans were an Ethiopian, ruling race, which dwelt about Meroe the capital, and were physically superior to the rest of the people. Shebek, or Sabacho or So, founded here an Ethiopian kingdom which ruled Egypt. Meru means *an island* in Egyptian; Meru-pet is "the island of Pet," *the bow*, or else "Phut." The Astaboras is the Atbara, the most northern tributary of the Nile, and the Astapus and Astasobas unite to form the Blue river; these bound the island Meroe.

Secacah. One of Judah's six cities in the midbar or *wilderness* bordering on the Dead Sea (Josh. xv. 61).

Sechu=*the hill* or *eminence* (1 Sam. xix. 22). Between Saul's dwelling place, Gibeah, and Samuel's, Ramah. It had "the great well" or cistern (*bor*). Now, according to some, *Bir Neballa* (the well of Neballa), containing a large pit.

Secundus. Of Thessalonica. Along with Aristarchus accompanied Paul in his last journey from Greece to Jerusalem as far as Troas (Acts xx. 4).

Segub. 1. Son of Hezron by Machir's daughter (1 Chron. ii. 21, 22). **2.** The Bethelite. Hiel's youngest son. Died when Hiel set up the gates of accursed Jericho, as Joshua foretold (Josh. vi. 26, 1 Kings xvi. 34).

Seir, Mount=*hairy, rugged.* **1.** Named so from a Horite chief (Gen. xxxvi. 20). Or probably Seir was his *title*, not proper name, given from the rugged rocky nature of the country, or from its abounding in bushes, in contrast to Halak "the smooth mountain." Esau and the Edomite supplanted the previous occupants the HORITES [see]. Mount Seir is the high range from the S. of the Dead Sea to Elath N. of the gulf of Akabah, on the E. of the Arabah, or "the plain from Elath and Ezion Geber." For as Israel moved from mount Hor by way of that plain towards the Red Sea at Elath they "compassed mount Seir" (Num. xxi. 4, Deut. ii. 1, 8). When Israel was refused leave to go the direct route to Moab through Edom's *valleys* (Num. xx. 20, 21) they marched circuitously round the mountains down the Arabah between the limestone cliffs of the Tih on the W. and the granite range of mount Seir on the E. until a few hours N. of Akabah the wady Ithm opened a gap in the mountains, so that turning to their left they could march N. towards Moab (Deut. ii. 3).

Mount Hor alone of the range retains the old name of the Horites; it overhangs Petra; now *jebel Haroon* or mount Aaron, where he died and was buried. The southern part, *jebel es Sherah*, between Petra and Akabah, perhaps bears trace of the name "Seir." *Jebal* is now applied to the northern part of mount Seir, answering to Gebal of Ps. lxxxiii. 6, 7; Geblah (*i.e. mountain*) is the name for mount Seir in the Samaritan pentateuch and the Jerusalem targum. *Jebal* extends N. to the brook Zered (*wady el Ahsi*). "Mount Halak ('naked') that goeth up to Seir" (Josh. xi. 17) was the northern border of Seir, probably the line of white "naked" hills running across the great valley eight miles S. of the Dead Sea, dividing between the Arabah on the S. and the depressed Ghor on the N. Seir and Sinai are not in Deut. xxxiii. 2 grouped together geographically, but in reference to their being both alike scenes of God's glory manifested in behalf of His people. The prophetic denunciation of Ezek. xxxv., "Behold O mount Seir, . . . I will make thee most desolate . . . I will lay thy cities waste . . . perpetual desolations": Burckhardt counted 40 cities in Jebal all now desolate. **2.** A landmark N. of Judah (Josh. xv. 10), W. of Kirjath Jearim and E. of Bethshemesh; the ridge between *wady Aly* and *wady Ghurab*. Now *Mihsir*, N.W. of Kesla or Chesalon. The resemblance in ruggedness to the southern mount Seir may have given the name.

Seirath. Whither Ehud fled after murdering Eglon, and gathered Israel to attack the Moabites at Jericho. In mount Ephraim, a continuation of the *rugged, bushy* (like hair) hills which stretched to Judah's northern boundary (Josh. xv. 10; Jud. iii. 26, 27).

Sela: *selah*, "the rock," Gr. *petra* (2 Kings xiv. 7); Isa. xvi. 1, transl. "send ye the lamb (tribute) from Sela *through* the wilderness to the" king of Judah; Amaziah had subjected it (2 Kings xiv. 7). See for its rocky position Jud. i. 36, 2 Chron. xxv. 12, Obad. 3, Num. xxiv. 21, Isa. xlii. 11, Jer. xlix. 16. The city Petra, 500 Roman miles from Gaza, two days' journey N. of the gulf of Akabah, three or four S. from Jordan. In mount Seir, near mount Hor; taken by Amaziah, and named Joktheel, *i.e. subdued by God*, man without God could not take so impregnable a place (Ps. lx. 9, Josh. xv. 38); afterwards in Moab's territory. In the fourth century B.C. the Nabathæans' stronghold against Antigonus. In 70 B.C. the Arab prince Aretas resided here. The emperor Hadrian named it Hadriana, as appears from a coin. It lay in a hollow enclosed amidst cliffs, and accessible only by a ravine through which the river winds across its site.

TOMB AT PETRA.

A tomb with three rows of columns, a triumphal arch, and ruined bridges, are among the remains. Laborde and Linant traced a theatre for sea fights which could be flooded from cisterns. This proves the abundance of the water supply, if husbanded, and agrees with the accounts of the former fertility of the district, in contrast to the barren Arabah on the W. Selah means a *cliff* or *peak*, contrasted with *eben*, a detached *stone* or *boulder*. The khazneh, "treasury," in situation, colouring, and singular construction is unique. The façade of the temple consisted of six columns, of which one is broken. The pediment has a lyre on its apex. In the nine faces of rock are sculptured female figures with flowing drapery. (Palmer supposes them to be the nine muses with Apollo's lyre above.)

Sela-hammahlekoth=*the rock of divisions* (Targum, Midrash, Rashi), *of escapes* (Gesenius): 1 Sam. xxiii. 28. S.E. of Judah, in the wilderness of Maon, where David was on one side of the mountain, Saul on the other. A message announcing a Philistine invasion caused "divisions" in Saul's mind, whether to pursue David still or go after the invaders. David narrowly escaped.

Selah. Seventy-one times in the Psalms, three times in Habakkuk. From *shelah*, "rest." A music mark denoting a *pause*, during which the singers ceased to sing and only the instruments were heard. LXX. *diapsalma*, a break in the psalm introduced where the sense requires a *rest*. It is a call to calm reflection on the preceding words. Hence in Ps. ix. 16 it follows higgaion, "medi-

tation." The selah reminds us that the psalm requires a peaceful and meditative soul which can apprehend what the Holy Spirit propounds. Thus it is most suggestive, and far from being, as Smith's Bible Dict. alleges of this sense, "superfluous." Delitzsch takes it from *salal* "to lift up," a musical *forte*, the *piano* singing then ceasing, and the instruments alone playing with execution an interlude after sentences of peculiar importance, so as to emphasize them.

Seled. 1 Chron. ii. 30.

Seleucia. Antioch's seaport. The Orontes passes Antioch, and falls into the sea near S., 16 miles from Antioch. Paul and Barnabas at their first missionary tour sailed from that port (Acts xiii. 4), and landed there on returning (xiv. 26). Named from the great Alexander's successor, Seleucus Nicator, its founder, who died 280 B.C. The two piers of the old harbour still remain, bearing the names of Paul and Barnabas; the masonry is so good that it has been proposed to clear out and repair the harbour.

Semachiah. 1 Chron. xxvi. 7.

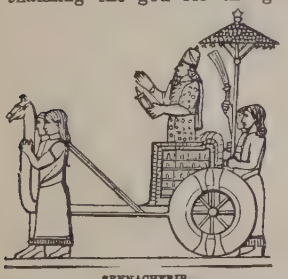
Semei. Luke iii. 26.

Senaah. Ezra ii. 35; Neh. vii. 38, iii. 3. Eusebius and Jerome mention Magdal Senaah, "great S.," seven miles N. of Jericho.

Seneh=*bush*. The southern of the two isolated rocks in the passage of Michmash, mentioned in Jonathan's enterprise (1 Sam. xiv. 4, 8), the nearer of the two to Geba. He made his way across from Geba of Benjamin to the Philistine garrison at Michmash *over* S. and Bozez, the rocks intervening. S. was named from the growth of *thorn bushes* upon it. The ridge between the two valleys (still called Suweineh and Buweizeh) has two steep sides, one facing the S. towards Geba (S.), the other facing the N. towards Michmash (Bozez). In going from Geba to Michmash, instead of going round by the passage of Michmash where the two valleys unite, Jonathan went directly *across* the ridge, *over* the two rocks which lay between the passages or valleys.

Senir. 1 Chron. v. 23; Ezek. xxvii. 5. Wrongly changed to Shenir in Deut. iii. 9, 10, S. of Sol. iv. 8. [See HERMON.]

Sennacherib. In the monuments *Tzin-akki-irib*, "Sin (the moon goddess) increases brothers," implying S. was not the firstborn; or else "thanking the god for the gift."



SENNACHERIB.

Sargon's son and successor. Ascended the throne 704 B.C., crushed the revolt of Babylon, and drove away Merodach Baladan, made Belibus his officer viceroy, ravaged the Aramæan lands on the Tigris and Euphrates, and carried off 200,000 captives. In 701 B.C. warred with the tribes on mount Zagros, and reduced the part of Media previously independent. In 700 B.C. punished Sidon, made Tyre, Arad, and other Phœnician cities, as also Edom and Ashdod, tributary. Took Ashkelon, warred with Egypt, took Libnah and Lachish on the frontier; and having made treaty with Sabacus or So (the clay seal of So found in S.'s palace at Koyunjik was probably attached to this treaty), he marched against HEZEKIAH [see] of Judah who had thrown off tribute and intermeddled in the politics of Philistine cities against S. (2 Kings xviii. 13.) [See ASSYRIA, NINEVEH.] Hezekiah's sickness was in *his* 14*th year*, but S.'s expedition in his 27th, which ought to be substituted for the copyist's error "fourteenth." On his way, according to inscriptions (G. Smith, in Pal. Expl. Qy. Stat., Oct. 1872, p. 198), S. attacked Lulia of Sidon, then took Sidon, Zarephath, etc. The kings of Palestine mentioned as submitting to S. are Menahem of Samaria, Tubal of Sidon, Kemosh Natbi of Moab, etc. He took Ekron, which had submitted to Hezekiah and had delivered its king Padi up to him; S. reseated Padi on his throne. S. defeated the kings of Egypt and Ethiopia at Eltekeh. S. took 46 of Judah's fenced cities including Lachish, the storming of which is depicted on his palace walls. He shut up Hezekiah, (building towers round Jerusalem,) who then submitted and paid 30 talents of gold and 800 of silver. S. gave part of Judah's territory to Ashdod, Ekron, Gaza, and Ashkelon. It was at his second expedition that the overthrow of his host by Jehovah's Angel took place (2 Kings xviii. 17-37, xix.). This was probably two years after the first, but late in his reign S. speaks of an expedition to Palestine apparently. "After this," in 2 Chron. xxxii. 9, 17 years after his disaster, in 681 B.C., his two sons Adrammelech and Sharezer assassinated him after a reign of 22 years, and Esarhaddon ascended the throne 680 B.C. Esarhaddon's inscription, stating that he was at war with his half brothers, after his accession, agrees with the Bible account of S.'s assassination. Moses of Chorene confirms the escape of the brothers to Armenia, and says that part was peopled by their descendants. S.'s second invasion of Babylon was apparently in 699 B.C.; he defeated a Chaldæan chief who headed an army in support of Merodach Baladan. S. put one of his own sons on the throne instead of Belibus. S. was the first who made Nineveh the seat of government. The grand palace at Koyunjik was his, covering more than eight acres. He embanked with brick the Tigris, restored the aqueducts of Nineveh, and repaired a second palace at Nineveh on the mound of Nebi Yunus. Its halls were ranged about three courts, one 154 ft. by 125, another 124 by 90. One hall was 180 ft. long by 40 broad; 60 small rooms have been opened.

EGYPTIAN SCULPTORS

He erected a memorial tablet at the mouth of the *nahr el Kelb* on the Syrian coast, beside an inscription recording Rameses the Great's conquests six hundred years before; this answers to his boast that "he had come up to the height of the mountains, to the sides of Lebanon."

Senuah. Neh. xi. 9, 1 Chron. ix. 7.

Seorim. 1 Chron. xxiv. 8.

Sephar. Gen. x. 30. Zafar or Dhafari, a seaport on the coast of Hadramaut. Pronounced by Arabs *Isfor*. A series of villages near the shore of the Indian Ocean, not merely one town. *El Beleed* or *Hark'am*, consisting of but three or four inhabited houses, on a peninsula between the ocean and a bay, is the ancient *Zafar* (Fresnel).

Sepharad. Jerusalem's citizens, captives at S., shall return to occupy the city and southern Judæa (Obad. 20). Jerome's Hebrew tutor thought S. was on the Bosphorus. Jerome derives it from an Assyrian word "limit," *i.e. scattered in all regions abroad* (so Jas. i. 1). The modern Jews think Spain. As Zarephath, a Phœnician city, was mentioned in the previous clause, S. is probably some Phœnician colony in Spain or some other place in the far West (comp. Joel iii. 6, to which Obadiah refers). *C Pa Rad* occurs before Ionia and Greece in a cuneiform inscription giving a list of the Persian tribes (see also Niebuhr, Reiseb. ii. 31). Also in Darius' epitaph at Nakshi Rustam, i. 28, before Ionia in the Behistun inscription (i. 15). Thus it would be Sardis (the Greeks omitting the *ph*) in Lydia. In favour of *Spain* is the fact that the *Spanish* Jews are called *Sephardim*, the German Jews *Ashkenazim*.

Sepharvaim. From southern Ava, Cuthah, and Hamath, the Assyrian king brought colonists to people Samaria, after the ten tribes were deported (2 Kings xvii. 24). Rabshakeh and Sennacherib (xviii. 34, xix. 13) boastingly refer to Assyria's conquest of S. as showing the hopelessness of Samaria's resistance (Isa. xxxvi. 19): "where are the gods of Hamath . . . S.? have *they* (the gods of Hamath and S.) delivered Samaria out of my hand?" How just the retribution in kind, that Israel having chosen the gods of Hamath and S. should be sent to Hamath and S. as their place of exile, and that the people of Hamath and S. should be sent to the land of Israel to replace the Israelites! (Prov. i. 31, Jer. ii. 19.) S. is Sippara, N. of Babylon, built on *both* banks of Euphrates (or of the canal *nahr Agane*), whence arises its *dual* form, *-aim*, "the two Sipparas." Above the nahr Malka. The one Sippara was called Sipar-sa-samas, *i.e.* consecrated to Samas the sun god; the other, Sipar-sa-Anunit,

consecrated to the goddess Anunit. The Sepharvites burned their children in fire to ADRAMMELECH and ANAMMELECH [see], the male and female powers of the sun; on the monuments S. is called "S. of the sun." Nebuchadnezzar built the old temple, as the sacred spot where Xisuthrus deposited the antediluvian annals before entering the ark, whence his posterity afterwards recovered them (Berosus Fragm. ii. 501, iv. 280). Part of S. was called Agana from Nebuchadnezzar's reservoir adjoining. S. is shortened into Sivra and Sura, the seat of a famed Jewish school. Mosaib now stands near its site. The name Sippara means "the city of books." The Berosian fragments designate it *Pantibiblia* (all books). Here probably was a library, similar to that found at Nineveh, and which has been in part deciphered by G. Smith and others.

Septuagint. Designated LXX. The Gr. version of O. T., made for the Greek speaking (Hellenistic) Jews at Alexandria. The oldest MSS. in capitals (uncials) are the Cottonian (fragments) in British Museum; Vatican (representing especially the oldest text) at Rome; Alexandrian in British Museum, of which Baber in 1816 published a facsimile; Sinaitic at Petersburgh. Alexandrian is of the fifth cent., the others are of the fourth. The ancient text current before Origen was called "the common one"; he compared this with the versions of Aquila, Theodotion, and Symmachus, and marked the LXX. with an obelos ÷ where he found superfluous words, and supplied deficiencies of LXX. from those three, prefixing an asterisk*.

Its wide circulation among Hellenistic Jews before Christ providentially prepared the way for the gospel. Its completion was commemorated by a yearly feast at Alexandria (Philo, Vit. Mos. ii.). Its general use is proved by the manner of its quotation in N. T. The Jews in Justin Martyr's Apology questioned its accuracy. A letter of Aristeas to his brother Philocrates (Hody, Bibl. Text. Orig., 1705) describes the origin of LXX.; King Ptolemy (Philadelphus), by the advice of his librarian Demetrius Phalereus, obtained from the highpriest at Jerusalem 72 interpreters, six from each tribe; by conference and comparison in 72 days they completed the work. Aristobulus (second century B.C., in Clemens Alex. Strom.) says that, before Demetrius, others had made a translation of the pentateuch and Joshua (the history of the going forth from Egypt, etc.). Aristeas' letter is probably a forgery of an Alexandrian Jew; nevertheless the story gave its title to the LXX. (70, the round number for 72.) The composition at Alexandria begun under the earlier Ptolemies, 280 B.C.; the pentateuch alone at first; these are the main facts well established. The Alexandrian Macedonic Gr. forms in the LXX. disprove the coming of 72 interpreters from Jerusalem, and show that the translators were *Alexandrian* Jews. The pentateuch is the best part of the version, being the first translated; the other books betray increasing degeneracy of the Heb. MSS., with decay of Hebrew learning. The LXX. translators had not Heb. MSS. pointed as ours; nor were their words divided as ours. Different persons translated different books, and no general revision harmonized the whole. Names are differently rendered in different books. The poetical parts (except Psalms and Proverbs) are inferior to the historical. In the greater prophets important passages are misunderstood, as Isa. ix. 1, 6, Jer. xxiii. 6; Ezekiel and the lesser prophets are better. Theodotion's version of Daniel was substituted for LXX., which was not used. The delicate details of the Heb. are sacrificed in LXX., the same word in the same chapter being often rendered by differing words, and differing words by the same word, the names of God (Jehovah, *Kurios*, and Elohim, *Theos*) being confounded; and proper names at times being translated, and Heb. words mistaken for words like in form but altogether different in sense (*sh* being mistaken for *s*, ש for ש, *r* for *d*, ר for ד). Some of the changes are designed [see OLD TESTAMENT]: Gen. ii. 2, "sixth" for "seventh." Strong Heb. expressions are softened, "God's *power*" for "hand," "word" for "mouth"; so no stress can be laid on the LXX. *words* to prove a point.

Use of LXX. Being made from MSS. older far than our Masoretic text (from 280 to 180 B.C.), it helps towards arriving at the true text in doubtful passages; so Ps. xxii. 16, where LXX. "they pierced" gives the true reading instead of "as a lion," Aquila a Jew (A.D. 133) so transl. "they disfigured"; (xvi. 10) "Thy Holy One" singular, instead of our Masoretic "Thy holy ones." The LXX. is an impartial witness, being ages before the controversy between Jews and Christians. In Gen. iv. 8 LXX. has "and Cain said to Abel his brother, Let us go into the plain" or "field" (so Samaritan pentateuch); but Aquila, Symmachus, Theodotion, and the Targum of Onkelos agree with our Heb. Of 350 quotations of the O. T. in the N. T. only 50 differ materially from LXX. Its language moulded the conceptions of the N. T. writers and preachers. The Hebrew ideas and modes of thought are transfused into its Greek, which is wholly distinct from classic Greek in this. Expressions unknown to the latter are intelligible from LXX., as "believe in God," "faith toward God," "flesh," "spirit," "justify," "fleshly mindedness." "The passover" includes the *after feast and sacrifices* (Deut. xvi. 2), illustrating the question on what day Christ kept it (John xviii. 28).

Serah. Gen. xlvi. 17; 1 Chron. vii. 30. SARAH in Num. xxvi. 46.

Seraiah. 1. 2 Sam. viii. 17. **2.** The highpriest under king Zedekiah; taken by Nebuzaradan, captain of the Babylonian guard, and slain at Riblah (2 Kings xxv. 18, 1 Chron. vi. 14, Jer. lii. 24). **3.** Son of Tanhumeth the Netophathite; came to the Babylonian viceroy Gedaliah to Mizpah, who promised security to the Jews who should dwell in the land, serving the king of Babylon (2 Kings xxv. 23, Jer. xl. 8). **4.** 1 Chron. iv. 13, 14. **5.** 1 Chron. iv. 35. **6.** Ezra ii. 2, Neh. vii. 7 Azariah. **7.** Ezra vii. 1. **8.** Neh. x. 2. **9.** Neh. xi. 11. **10.** Neh. xii. 1, 12.

11. Neriah's son, Baruch's brother (Jer. li. 59, 61). Went with Zedekiah to Babylon in the fourth year of his reign. Jeremiah gave a special copy of the prophecy to S. wherewith to console the Jews in their Babylonian exile. Though S. was to cast it into the Euphrates, a symbol of Babylon's fate, he retained the substance in memory, to communicate orally to his countrymen. Calvin transl. "when he went *in behalf of* Zedekiah," being sent to appease Nebuchadnezzar's anger at his revolt. "This S. was a quiet prince," *menuchah*, from *nuach* to be quiet (comp. 1 Chron. xxii. 9, "a man of rest"). S. was not one of the courtiers hostile to God's prophets, but *quiet* and docile, ready to execute Jeremiah's commission, notwithstanding the risk. Glassius transl. "prince of Menuchah" (on the borders of Judah and Dan, called also Menahath), marg. 1 Chron. ii. 52. Maurer transl. "commander of the royal caravan," on whom it devolved to appoint the resting places for the night.

Seraphim. Isa. vi. 2, 3. God's attendant angels. Seraphim in Num. xxi. 6 means *the fiery flying* (not winged, but *rapidly moving*) *serpents* which bit the Israelites; called so from the poisonous *inflammation* caused by their bites. *Burning* (from *saraph* to burn) zeal, dazzling *brightness* of appearance (2 Kings ii. 11, vi. 17; Ezek. i. 13; Matt. xxviii. 3) and serpent-like rapidity in God's service, always characterize the seraphim. Satan's serpent (*nachash*) form in appearing to man may have some connection with his original form as a seraph of light. The serpent's head symbolised *wisdom* in Egypt (2 Kings xviii. 4). Satan has wisdom, but wisdom not sanctified by the flame of devotion. The seraphim with six wings and one face differ from the cherubim with four wings (in the temple only two) and four faces (Ezek. i. 5-12); but in Rev. iv. 8 the four *living creatures* (*zoa*) have each six wings. The "face" and "feet" imply a human form. Seraphim however may come from *sar*, "prince" (Dan. x. 13); "with twain he covered his face, and with twain he covered his feet, and with twain he did fly." Two wings alone of the six were kept ready for instant flight in God's service; two veiled their faces as unworthy to look on the holy God or pry into His secret counsels which they fulfilled (Exod. iii. 6; Job iv. 18, xv. 15; 1 Kings

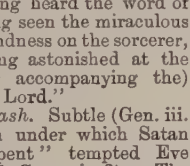
EGYPTIAN CHERUBIM.

xix. 13). Those in the presence of Eastern monarchs cover the *whole of the lower part of their persons* (which the "feet" include). Service consists in reverent waiting on, more than in active service for, God. Their antiphonal anthem on the triune God's *holiness* suggests the keynote of Isaiah's prophecies, "Holy, holy, holy is Jehovah of hosts; the fulness of the whole earth (is) His glory" (Ps. xxiv. 1, lxxii. 19). Besides praising God they are secondly the medium of imparting spiritual fire from God to His prophet; when Isaiah laments alike his own and the people's *uncleanness of lips*, in contrast to the seraphim chanting in alternate reponses with pure *lips* God's praises, and (Isa. vi. 5–7) with a deep sense of the unfitness of his own lips to speak God's message to the people, one of the seraphim flew with a live coal which he took from off the altar of burnt offering in the temple court, the fire on it being that which God at first had kindled (Lev. ix. 24), and laid it upon Isaiah's mouth, saying, "lo, this hath touched thy lips, and thine iniquity is taken away and thy sin purged." Thus he was inaugurated in office, as the disciples were by the *tongues* of fire resting on them, the sign of their speaking of Jesus in various languages; his unfitness for the *office*, as well as his *personal* sin, were removed only by being brought into contact with the sacrificial altar, of which Messiah is the antitype.

Sered. Gen. xlvi. 14, Num. xxvi. 26.

Sergius Paulus. Proconsul of Cyprus, when Paul and Barnabas visited it on their first missionary circuit (Acts xiii. 7). [See CYPRUS, PAUL, PROVINCE, DEPUTY, ELYMAS.] He was at first under the influence of Elymas, but being "a prudent man" (*i.e.* intelligent and searching for the truth), he called for Barnabas and Paul, and having heard the word of God, and having seen the miraculous infliction of blindness on the sorcerer, "believed, being astonished at the (Divine power accompanying the) doctrine of the Lord."

Serpent: *nachash.* Subtle (Gen. iii. 1). The form under which Satan "the old serpent" tempted Eve (Rev. xii. 9, 2 Cor. xi. 3). The serpent being known as subtle, Eve was not surprised at his speaking, and did not suspect a spiritual foe. Its crested head of pride, glittering skin, fascinating, unshaded, gazing eye, shameless lust, tortuous movement, venomous bite, grovelling posture, all adapt it to be type of Satan. The "cunning craftiness, lying in wait to deceive," marks *the particular* serpent rather than the serpent order generally. The serpent cannot be classed physically with the *behemah*, the pachyderm and ruminant animals; "the serpent was crafty above every behemah in the field" (Gen. iii. 1); nor physically is the serpent 'cursed above others"; it must be



COBRA.

Satan who is meant [see DEVIL]. Wise in shunning danger (Matt. x. 16). Poisonous: Ps. lviii. 4, cxl. 3, "they have sharpened their tongues" to give a deadly wound, "like a serpent" (lxiv. 3). Lying hid in hedges (Eccles. x. 8) and in holes of walls (Amos v. 19). Their wonderful motion is effected by the vertebral column and the multitudinous ribs which form so many pairs of levers, enabling them to advance (Prov. xxx. 19); the serpent, though without feet or wings, trails along the rock (stony places being its favourite resort) whithersoever it will, leaving no impression of its way, light, gliding without noise, quick, and the mode unknown to us. The curse in Gen. iii. 14 is mainly on Satan, but subordinately on the serpent his tool; just as the ox that gored a man was to be killed, so the serpent should suffer in his trailing on the belly and being the object of man's disgust and enmity. They shall eat the dust at last (*i.e.* be utterly and with perpetual shame laid low), of which their present eating dust in taking food off the ground is the pledge (Isa. lxv. 25; Mic. vii. 17; Isa. xlix. 23; Ps. lxxii. 9).

The *nachash* is the *Naja haje*. It "will bite without (*i.e.* unless you

INDIAN SERPENT CHARMER.

use) enchantment" (Eccles. x. 11). In Num. xxi. 4–9 the "fiery (causing *inflammation* by the bite) flying serpent" is the *naja*, which has the power of raising and bringing forward the ribs under excitement, so as to stretch the skin wing-like into a broad thin flattened disc, three or four times the width of the neck in repose, and then dart at its prey. Hindoo mythology represents Krishna first as bitten in *the foot*, then as finally crushing the serpent's head beneath his feet; evidently a tradition from Gen. iii. 15.

Serpent, brazen. Num. xxi. 4–9; John iii. 14, 15. The apocryphal Wisdom (xvi. 5–12) says "they were troubled for a small season that they might be admonished having a *sign of salvation* . . . for he that turned himself towards it was not saved by the thing that he saw, but by Thee that art the Saviour of all." *The* brazen serpent typified the Son of man, in that (1) the brazen serpent had the form without the venom of the deadly serpent; just as Jesus was "in the likeness of sinful flesh" yet "without sin" (Rom. viii. 3), "made sin for us" though He "knew no sin" (2 Cor. v. 21); the brazen serpent seemed the most unlikely means of curing the serpents' bites; so the condemned One seemed most unlikely to save the condemned. (2) The brazen serpent lifted up on the pole so as to be visible with its bright brass (which also is typical: Rev. i. 15) to the remotest Israelite answers to Jesus "evidently set forth before the eyes, crucified" (Gal. iii. 1), so that "all the ends of the earth" by "looking unto" Him may "be saved" (Isa. xlv. 22), "lifted up from the earth," and so "drawing all men unto Him" (John xii. 32–34). (3) The cure of the body by looking naturally typifies the cure of the soul by looking spiritually; faith is the eye of the soul turned to the Saviour (Heb. xii. 2), a look *from however far off* saves (vii. 25; Eph. ii. 17; Acts ii. 39); the bitten Israelite, however distant, by a look was healed. The serpent form, impaled as the trophy of the conqueror, implies evil, temporal and spiritual, overcome. Wisdom (of which the serpent is the symbol) obeying God is the source of healing; as wisdom severed from God envenoms and degrades man. Moses' serpent rod was the instrument of power overcoming the magicians' serpents (Exod. vii. 10–12). [See NEHUSHTAN on the worship of the relic; so the cross of Christ itself was perverted into an idol.]

Serpent charming. [See ADDER.] Eccles. x. 11, Jer. viii. 17.

Serug. Reu's son, great grandfather of Abraham: [as to his age see CHRONOLOGY]; in the Heb. 230 years, 30 before begetting Nahor, 200 afterwards; but in LXX. 130 before begetting Nahor, making 330. One of many systematic variations lengthening the interval between the flood and Abraham from 292 to 1172, or as Alex. MS. 1072. Epiphanius (Hær. i. 6, § 8) says S. means "provocation," and that idolatry began in his time, but confined to pictures, and that the religion of mankind up to his time was Scythic, after S. and the building of the Babel tower it was Hellenic or Greek.

Servant: *na'ar, meshareth.* In our sense, a *free, voluntary* attendant, as Joshua of Moses (Exod. xxxiii. 11; so 2 Kings iv. 12, 43, v. 20, vi. 15 marg. "minister"; 2 Sam. xiii. 17, 18; 1 Kings xx. 14, 15). *'Ebed* on the other hand is a *bondservant* or *slave*.

Seth. Gen. iv. 25, v. 3; 1 Chron. i. 1. Seth means "foundation," being "appointed" in Abel's place as ancestor of the promised Seed. Father of Enos=*frailty*; a name embodying his sense of man's weakness, the opposite of the Cainites' pride. This sense of frailty led the Sethites to calling on God in His covenant relation to His believing people; thus began the church as a people separated from the world, and its service of prayer and praise. Whilst the Cainites, by erecting a city and inventing worldly arts, laid the foundation of the world kingdom, the Sethites, by joint invocation of Jehovah's name *i.e.* His self manifestation towards man, founded the kingdom of God.

Seven. [See NUMBER.] The Semitic has the word in common with the Indo-European languages; Heb. *sheba* answering to Latin *septem*, Gr. *hepta*.

Several house. 2 Kings xv. 5. [See UZZIAH.]

Shaalabbin. A town in Dan (Josh. xix. 42). [See SHAALBIM.]

Shaalbim=*place of foxes* or *jackals*. The common form for SHAALABBIM (Jud. i. 35). Held by the Amorites, but at last reduced to be tributary by the house of Joseph. One of Solomon's commissariat districts (1 Kings iv. 9). SHAALBONITE (2 Sam. xxiii. 32) probably means a native of S.

Shaaph. **1.** 1 Chron. ii. 47. **2.** Caleb's son by his concubine Maachah; father, *i.e.* founder, of Madmannah (1 Chron. ii. 49).

Shaaraim=*two gateways*. A city assigned to Judah (Josh. xv. 36, 1 Sam. xvii. 52). In the SHEPHELAH [see] (1 Chron. iv. 31). [See SHILHIM.] The LXX. read *Sakarim*, which favours identifying S. with *Tell Zekariah* above the southern bank of the valley of Elah, a large hill with terraced sides and caves.

Shaashgaz. The eunuch in Xerxes' palace, who had charge of those women in the second house, *i.e.* who had been in to the king (Esth. ii. 14).

Shabbethai. **1.** Ezra x. 15. **2.** Neh. xi. 16.

Shachia. 1 Chron. viii. 10: Shabiah.

Shaddai = ALMIGHTY. [See GOD.] Gesenius derives from *shad*, *shadad*, "to be strong." Isa. xiii. 6 plays on similar sounds, "destruction from the Almighty," *shod* (*devastating tempest*) from *Shaddai*. Rashi and the Talmud (Chagiga, 12, § 1) from *sh* "He *who* is," and *dai* "all-sufficient."

Shadrach. The Chaldee for HANANIAH [see, and MESHECH]. Heb. xi. 33, 34.

Shage. 1 Chron. xi. 34. In 2 Sam. xxiii. 33 SHAMMAH [see].

Shaharaim. 1 Chron. viii. 8. Father of many heads of houses whom his three wives bare to him. He begat in Moab, after he had sent them, viz. Hushim and Baara his wives, away; there he begat, with Hodesh his wife, Jobab, etc. He must have been in Moab a long time.

Shahazimah. A town of Issachar, between Tabor and Jordan (Josh. xix. 22).

Shalem. Gen. xxxiii. 18, 19. Rather "Jacob came *in peace* to the city of Shechem." So Rashi and the Jewish commentators; and Samaritan pentateuch. But LXX., Vulg., and Syriac as A. V. There is a "Salim" still somewhat in the position required, three miles E. of *Nablûs* (Shechem), *i.e.* between Shechem and the Jordan valley where at Succoth Jacob was just before (ver. 17). But *Salim* is not on any actual line of communication between *Nablûs* and the Jordan valley. Moreover, if S. were *Salim*, Jacob's well and Joseph's tomb would have to be removed from their appropriate traditional site to a spot farther E. and nearer *Salim*.

Shalim, the land of; or *Shaalim* = "the land of foxes" or "jackals" (1 Sam. ix. 4), through which Saul passed, seeking Kish's asses. Eastward from Shalisha, where on Van de Velde's map we find *Beni Mussah* and *Beni Salem*. Between Shalisha and the land of Yemini (Benjamin?).

Shalisha. 1 Sam. ix. 4. Between mount Ephraim and Shalim. Keil makes S. the country round Baal-Shalishah (2 Kings iv. 42), 15 Roman miles N. of Diospolis (Lydda); according to Eusebius (Onom.) probably the country W. of Jiljilia where *three wadies* run into the one called Kurawa, whence came the name S., *i.e. threeland*. There are ruins, *Sirisia*, *'Salita*, *Shilta*, and *Kefr thilth*, all modifications of the Heb. *shalsh* "three." In the shephelah.

Shallecheth, the gate=*overturning*. 1 Chron. xxvi. 16. Bötcher transl. "refuse door." The gate was at the road of ascent from the middle valley of Jerusalem to the western side of the temple court. This ascending causeway is still existing, though hidden by the houses in the valley. So the Shallecheth gate is the *bab Silsileh* or *Sinsleh*, which enters the western wall of the Haram area opposite the southern end of the platform of the Dome of the Rock, 600 ft. from the S.W. corner of the Haram wall. [See TEMPLE, JERUSALEM.]

Shallum=*retribution*. **1.** Son of Jabesh; 15th king of Israel. Smote Zachariah, son of Jeroboam II., openly before the people (showing that their sympathies were with him), and seized the kingdom (2 Kings xv. 9, 10), thereby fulfilling the prophecy that Jehu's dynasty should last only to the fourth generation (2 Kings x. 30). Slain after a month's reign by Menahem, illustrating the retributive law (Matt. xxvi. 52; Rev. xiii. 10). **2.** The prophetess Huldah's husband (2 Kings xxii. 14); keeper of the priestly vestments (2 Chron. xxxiv. 22). **3.** 1 Chron. ii. 40, 41. **4.** King Josiah's fourth son in *order*, according to 1 Chron. iii. 15, Jer. xxii. 11; by *birth* third son [see JEHOAHAZ]. **5.** 1 Chron. iv. 25. **6.** Ezra vii. 2; 1 Chron. vi. 12, 13. **7.** 1 Chron. vii. 13; SHILLEM in Gen. xlvi. 24, Num. xxv. 48, 49. **8.** 1 Chron. ix. 17; Ezra ii. 42. **9.** Son of Kore (1 Chron. ix. 19, 31). From ver. 18 it seems S., etc., were of higher rank than S., Akkub, etc., who were "for the companies of the sons of Levi." **10.** 2 Chron. xxviii. 12. **11.** Ezra x. 24. **12.** Ezra x. 42. **13.** Rebuilt the wall with his daughters (Neh. iii. 12). **14.** Jeremiah's uncle (Jer. xxxii. 7); perhaps the same as S., Huldah's husband. **15.** Jer. xxxv. 4.

Shallun. Neh. iii. 15.

Shalmai, children of, or SHAMLAI. Ezra ii. 46; Neh. vii. 48.

Shalman, SHALMANESER. Hos. x. 14 the *eser* common to S. with three other Assyrian kings is omitted, Tiglath Pil-eser, Esar-haddon, and Shar-ezer. No monuments of S. remain, because Sargon his successor, an usurper, destroyed them. The Assyrian canon agrees with Scripture in making S. king directly after Tiglath Pileser. Menander of Ephesus spoke of his warring in southern Syria and besieging Tyre five years (Josephus, Ant. ix. 14). [See HOSHEA and SARGON.] Hoshea king of Israel revolted; then, on S. coming up against him, became his tributary servant, but conspired in dependence on So of Egypt, and withheld tribute. S. a second time invaded the Holy Land (723 B.C.). As Sargon claims the capture of Samaria he must have *ended* what S. *began*. Scripture (1 Kings xvii. 3–6, the general expression "the king of Assyria," and xviii. 9, 10, "*they* took it,") accords with this: "S. spoiled Beth Arbel in the day of battle." G. Smith states that tablets prove the S.E. palace at Nimrud to be that of Shalmaneser, 860 B.C.

Shama. 1 Chron. xi. 44.

Shamariah. 2 Chron. xi. 19.

Shamed, or **Shamer.** 1 Chron. viii. 12.

Shamer. **1.** 1 Chron. vi. 46. **2.** 1 Chron. vii. 34.

Shamgar. Son of Anath, judge of Israel after Ehud, and immediately before Barak (Jud. v. 6, 8; iii. 31). Probably a Naphtalite, as Beth *Anath* was of Naphtali. This tribe took a foremost part in the war with Jabin (iv. 6, 10; v. 18). The tributary Canaanites (i. 33) combined with the Philistines against Israel, rendering the highways unsafe and forcing Israelite travellers into byeways to escape notice. The villages were forsaken, and as in later times the oppressors disarmed Israel of all swords and spears (iv. 3; 1 Sam. xiii. 19, 22). With an *ox goad*, his only weapon (comp. Jud. xv. 15, 16, an undesigned coincidence marking genuineness; 1 Sam. xvii. 47, 50; spiritually 2 Cor. x. 4, 1 Cor. i. 27) he slew 600 Philistines, thereby giving Israel deliverance from oppressors for a time. So he prepared the way for Deborah and Barak's more decisive blow. The inadequacy of the instrument renders Jehovah's might the more evident.

Shamhuth. 1 Chron. xxvii. 8. "The IZRAHITE" or "Zarhite" (ver. 13); of the family of Zerah, son of Judah (ii. 4, 6). Called SHAMMOTH in xi. 27. Belonging to Harod, not "Hurorite" (a mistake of ר for נ); 2 Sam. xxiii. 25, "SHAMMAH the Harodite."

Shamir=*a sharp point*. **1.** A town in the mountains of Judah (Josh. xv. 48); probably eight or nine miles S. of Hebron. **2.** The judge Tola's home and burial place *in mount Ephraim* (Jud. x. 1, 2). Why Tola *of Issachar* dwelt there is uncertain; either for security from the Canaanites, or Issachar may have possessed some towns in the Ephraim mountains. Van de Velde identifies S. with *Khirbet Sammer*, a ruin in the mountains overlooking the Jordan valley, ten miles E.S.E. of *Nablûs*.

Shamir. 1 Chron. xxiv. 24.

Shamma. 1 Chron. vii. 37.

Shammah. **1.** Gen. xxxvi. 13, 17; 1 Chron. i. 37. **2.** Jesse's third son, SHIMEA, SHIMEAH, SHIMMA (1 Sam. xvi. 9, 13); present at David's anointing and at the battle with Goliath (xvii. 13). **3.** One of David's three mighties; son of Agee the Hararite. Single handed he withstood the Philistines in a field of lentiles ("barley" according to 1 Chron. xi. 13, 14, 27, where also by a copyist's error S. is omitted and the deed attributed to Eleazar), when the rest fled before them and Jehovah by

him wrought a great victory (2 Sam. xxiii. 11, 12). **4.** [See SHAMHUTH.] **5.** 2 Sam. xxiii. 32, 33, instead of "Jonathan Shammah," should read "Jonathan son of *Shage*," or, combining both as Kennicott suggests, "Jonathan son of *Shamha*" (1 Chron. xi. 34).

Shammai. **1.** 1 Chron. ii. 28, 32. **2.** Of Maon (1 Chron. ii. 44, 45). **3.** Brother of Miriam and Ishbah, all three being sons of "Bithiah the daughter of Pharaoh whom Mered took" (these words ought to be transposed after "Jalon": 1 Chron. iv. 17, 18). [See BITHIAH, MERED, and JEHUDIJAH.]

Shammua. **1.** Num. xiii. 4. **2.** 1 Chron. xiv. 4; Shimea in iii. 5. **3.** Neh. xi. 17; called also Shemaiah, father of Obadiah (1 Chron. ix. 16). **4.** Neh. xii. 18.

Shamsherai. 1 Chron. viii. 26.

Shapham. 1 Chron. v. 12.

Shaphan=the *jerboa*. 2 Kings xxii. 3, 12; Jer. xxix. 8, xxxvi. 10–12, xxxix. 14, xl. 5, 9, 11, xli. 2, xliii. 6; Ezek. viii. 11. Sent by king Josiah, with the governor of the city and the recorder, to Hilkiah to take account of the money collected for repairing the temple. Hilkiah gave the discovered copy of the law to S. who read it to the king. Josiah then sent S., etc., to Huldah the prophetess to inquire of the Lord His will. S. must have been then an old man, for his son Ahikam was then a man of influence at court. Ahikam was Jeremiah's friend; hence Gemariah gives the prophet and Baruch a friendly warning to hide, and intercedes that Jehoiakim should not burn the roll (Jer. xxxvi. 12, 19, 25).

Shaphat=*judge*. **1.** Num. xiii. 5. **2.** 1 Kings xix. 16, 19. **3.** 1 Chron. iii. 22. **4.** 1 Chron. v. 12. **5.** 1 Chron. xxvii. 29.

Shapher, Mount=*pleasant*. Num. xxxiii. 23, 24. Either *jebel esh Shureif*, 40 miles W. of Ras el Ka'a (near Rissah), or else *jebel Sherafeh*, a rocky promontory on the W. shore of the Elanitic gulf, near the southern limit of the Tih. The former is more likely (Speaker's Comm.). *Jebel Araif*, a conical hill, standing out at the S.W. corner of the wilderness of Zin. The wady *Shareif* at the N. side may be a corruption of S. Here is a broad *pleasant* valley, affording fine pasture (Imperial Dict.).

Sharai. Ezra x. 40.

Sharar. 2 Sam. xxiii. 33. SACAR in 1 Chron. xi. 35.

Sharezer=*the king protects*. Sennacherib's son and murderer, with Adrammelech. Moses of Chorene calls him Sanasar, and says the Armenian king to whom he fled gave him a tract of land where his descendants became numerous.

Sharon, SARON. 1 Chron. v. 16; Isa. xxxiii. 9, "the excellency (beauty) of S." (xxxv. 2), lxv. 10; Song of Sol. ii. 1, "the rose (*narcissus*) of S.," famous for flowers and for pasture; Acts ix. 35. The broad rich tract between the central mountains and the Mediterranean, stretching from Joppa or Jaffa northwards to Carmel. Half the width is of marl and alluvial soil, the other half of old red semi-consolidated sand and shelly breccias. [See PALESTINE.] The coast is marked by white sandhills; fine corn, well trimmed plantations, and long gentle swells of rich red and black earth, characterize S. A second S. beyond Jordan is not meant in 1 Chron. v. 16, as some have imagined. It is not said that the Gadites possessed cities in S. but only pastures of S.; these the Gadites sought for their herds as far as the Mediterranean coast. As intercourse was maintained between the cis-Jordanic Manassites and the trans-Jordanic Manassites, the Gadites with the latter might very well repair with their herds to the S. pastures, as the domain of cis-Jordanic Manasseh stretched into the plain of S. Transl. "and in all the pasture grounds of S. *unto their outgoings*" to the sea (Josh. xvii. 9). David had his herds feeding in S. with Shitrai the Sharonite over them. Gesenius derives S. from *jashar* "straight," "a plain country." One of the earliest recorded travellers in this district was an Egyptian, whose papyrus has been lately transliterated; then as now agricultural pursuits prevailed here,

PLOUGH DRAWN BY MEN.

and illustrations are still found of the Egyptian and Eastern ploughs.

Sharuhen. A town in Judah allotted to Simeon (Josh. xix. 6). Called SHILHIM in xv. 32, SHAARAIM in 1 Chron. iv. 31. The name may be preserved in Tell *Sheriah*, half way between Gaza and Beersheba, ten miles W. of the latter, *Bir es Seba*, at the head of *wady Sheri'ah*, *i.e.* "the watering place."

Shashai. Ezra x. 40.

Shashak. 1 Chron. viii. 14, 25.

Shaul. **1.** Gen. xlvi. 10, Exod. vi. 15, Num. xxvi. 13, 1 Chron. iv. 24. Jewish tradition identifies Shaul with Zimri, "who did the work of the Canaanites in Shittim" (Targum Pseudo Jon., Gen. xlvi.). **2.** Shaul of Rehoboth by the river was one of the kings of Edom (1 Chron. i. 48, 49); SAUL in Gen. xxxvi. 37. **3.** 1 Chron. vi. 24.

Shaveh, Valley of. "The king's dale," where Melchizedek and the king of Sodom met Abraham (Gen. xiv. 17). There ABSALOM [see] reared for himself a pillar, to keep his name in remembrance; "Absalom's place" (2 Sam. xviii. 18). The pyramidal monument, the northern one of the group of monuments W. of Olivet, is hardly "the pillar of Absalom," for "the king's dale" was an *emek*, *i.e.* *a broad open valley*, not a deep ravine as that of Kedron. Josephus says it was a *column* and *of marble* (Ant. vii. 10, § 3), and *erected*, whereas the oldest and lowest part of the pyramidal monument is not "erected" but cut out, and this *of the limestone* of the hill. Its Ionic capitals and frieze ornamentation betray *Roman* or *Grecian* art. Josephus' account however that it was "two stadia from Jerusalem" agrees with the nearness of Shaveh valley to Salem or Jerusalem.

Shaveh Kiriathaim. Gen. xiv. 5. The dwelling place of the Emim at Chedorlaomer's incursion. The dale or valley (Shaveh) by which Kiriathaim was situated. Or "the valley *of the two cities*." [See KIRIATHAIM.]

Shavsha. David's scribe or secretary of state (1 Chron. xviii. 16). SERAIAH in 2 Sam. viii. 17. SHISHA in 1 Kings iv. 3. SHEVA in 2 Sam. xx. 25.

Shawm. Prayerbook version of Psalms, instead of Bible version, "cornet." A bass instrument like

SHAWM.

the clarionet, from German *schalmeie* a reed pipe, with the compass of an octave and the tone of a bassoon, but plaintive. On the manor house walls, Leckingfield, near Beverley, Yorkshire, is the following:

"A shawme maketh a swete sounde, for
he tunythe the basse;
It mountithe not to hye, but kepith
rule and space.
Yet yf it be blowne with to vehement a
wynde,
It makithe it to mysgoverne out of his
kinde."

Sheal. Ezra x. 29.

Shealtiel. Ezra iii. 2, 8; Neh. xii. 1; Hag. i. 1, 12, 14, ii. 2, 23; 1 Chron. iii. 17 SALATHIEL. Father of Zerubbabel in a legal point of view (Luke iii. 27, Matt. i. 12). Pedaiah was *natural* father of Zerubbabel (1 Chron. iii. 18, 19). S. dying without male issue, Pedaiah by the Levirate law married his brother's widow (Deut. xxv. 5–10, Matt. xxii. 24–28). S. was son of Jeconiah not by natural birth but by heritage only on his mother's side. Luke iii. 27, 31, makes S. son of Neri, a descendant of David, through Nathan not Solomon; probably Jeconiah, (besides the Zedekiah in 1 Chron. iii. 16 who died childless,) had another son, Assir, who left only a daughter, who, according to the law as to heiresses (Num. xxvii. 8, xxxvi. 8, 9), married a man of her paternal tribe, viz. Neri, of David's family in Nathan's line. From this marriage sprang S., Malchiram, and the other "sons," *i.e.* *grandsons*, of Jeconiah in 1 Chron. iii. 17, 18.

Sheariah. 1 Chron. viii. 38, ix. 44.

Shearing house: *beth 'equed*. Between Jezreel and Samaria, where Jehu slew at the well or pit 42 of the royal family of Judah (2 Kings x. 12, 14). Lit. "the place where shepherds *bound* sheep when about to shear them," from *'aquad* "to bind." Gesenius transl. "the meeting place of shepherds." In the Esdraelon or Jezreel plain, 15 Roman miles from Legio (*Lejun*): Eusebius Onom. The village *Beit Kad*, though exactly this distance, is not on the plain but S. of mount Gilboa. Conder suggests 'Akadah as the site, on the western side of the great plain.

Shear Jashub="*a remnant shall return*." Isaiah's son who accompanied him in meeting Ahab. His name was a standing memorial to

Ahaz, symbolising the saving of the remnant of Judah when Israel was cast away (Isa. vii. 1–7; x. 20–22; vi. 13), therefore that Pekah of Israel and Rezin of Damascus could not succeed.

Sheba. 1. Son of Bichri a Benjamite, a man of Belial (2 Sam. xx. 1–22). The tribe of Benjamin through S. sought to regain the ascendancy which it lost at Saul's fall. Judah alone remained faithful to David "from Jordan even to Jerusalem"; the rest of Israel followed S. The division between Israel and Judah already had shown itself under Ish-bosheth (2 Sam. ii. 4–9), again at the close of Absalom's rebellion (xix. 41–43). David felt the greatness of the crisis, "now shall S. do us more harm than did Absalom." S. traversed the country gathering followers, and finally aimed at fortifying himself in ABEL BETH MAACHAH [see] in the far N., which was probably connected with Absalom's rebellion through Maacah his mother, and was famed for worldly wisdom. A woman in it saved the city by cutting off and casting S.'s head to Joab (see Eccles. ix. 14, 15). [See AMASA and JOAB.] **2.** 1 Chron. v. 13.

Sheba, from whom the country derives its name. **1.** Grandson of Cush and son of Raamah (Gen. x. 7). **2.** Son of Joktan (Gen. x. 28). **3.** Grandson of Abraham by Keturah; son of Jokshan (Gen. xxv. 3). This is an instance of the intermingling of the early descendants of Shem and Ham.

SHEBA was a wealthy region of Arabia Felix or Yemen (1 Kings x. 1; Ps. lxxii. 10, 15, where "S." is Joktanite, "SEBA" Cushite [see]; Job i. 15, the Keturahite S., vi. 19; Isa. lx. 6; Jer. vi. 20; Ezek. xxvii. 22, it was the S. son of Raamah and grandson of Cush that carried on the Indian traffic with Palestine in conjunction with the Keturahite S. (Joel iii. 8.) The Sabeans were famed for myrrh, frankincense, and cinnamon, their chief city being Mariaba (Strabo xvi. 777), named also Seba, the one being the city the other the fortress (near the famous dyke el 'Arim, built to store water and avert mountain torrents). This was afterwards the celebrated Himyeritic Arab kingdom, called from the ruling family of Himyer. The Cushite S. and his brother Dedan settled along the Persian gulf [see RAAMAH], but afterwards were combined with the Joktanite Sabean kingdom. The buildings of Mariaba or Seba are of massive masonry, and evidently of Cushite origin. The Joktanites (Semitics) were the early colonists of southern Arabia. The Himyerites Strabo first mentions in the expedition of A. Gellius (24 B.C.); the Arabs however place Himyer high in their list. Himyer may mean "the red man," akin to the Red Sea" and "Phœnician." The kingdom probably was called "S." (Seba="turned red"), its reigning family Himyer; the old name was preserved until the founding of the modern Himyeritic kingdom about a century B.C.

"The queen of S." (1 Kings x. 1, 2, 10) ruled in Arabia, not Ethiopia, as the Abyssinian church allege; S. being in the extreme S. of Arabia, "she came (a distance of nearly a thousand miles) from the uttermost parts of the earth," as then known, to hear the wisdom of Solomon (Matt. xii. 42, Luke xi. 31). Four principal Arab peoples are named: the Sabeans, Atramitæ or Hadramaut, Katabeni or Kahtan or Joktan, and the Mimæi.

SHEBA. A town of Simeon (Josh. xix. 2). Possibly the SHEMA of xv. 26. Now *Saawe* (Knobel). Or S. is a transcriber's error, repeating the end of Beer-sheba; for the number of names in xix. 2–6 including S. is 14, whereas 13 is the number stated, and in 1 Chron. iv. 28 S. is omitted in the list of Simeon. But Conder (Pal. Expl., Jan. 1875) identifies S. with Tell el Seba, two miles of Beersheba, and on the line to Moladah (Josh. xix. 2); its well is a quarter of a mile W. of it.

Shebah, or *Shibeah,* meaning *seven* and *oath,* oaths being ratified with *sevenfold* sacrifices (Gen. xxi. 28, 31). The well from which BEERSHEBA [see] was named (xxvi. 31–35), called from the *oath* between Isaac and the Philistines.

Shebam. A town in the land E. of Jordan, assigned to Reuben and Gad (Num. xxxii. 3). The same as Shibmah or Sibmah.

Shebaniah. 1. Neh. ix. 4, 5; x. 10. **2.** Neh. x. 4, xii. 14; Shechaniah in ver. 3. **3.** Neh. x. 12. **4.** 1 Chron. xv. 24.

Shebarim. Josh. vii. 5. From *sheber* "a fracture," *stone quarries* near the slope E. of the town (Keil), or else a spot where were *fissures* in the soil, gradually deepening till they ended in a precipice to the ravine by which Israel had come from Gilgal, "the going down" marg., Heb. *Ha-Morad.*

Sheber. 1 Chron. ii. 18, 48.

Shebna. [See HEZEKIAH, whose treasurer or prefect of the palace S. was (Isa. xxii. 15); also see ELIAKIM.] For pride (ver. 16), luxury (ver. 18), oppression (in contrast to Eliakim a "father" to the inhabitants of Jerusalem, ver. 21), and alienation from God (contrasted with "God's servant," ver. 20), he was doomed to be "tossed" away as a ball. Repenting, he was only degraded to the lower post of scribe (xxxvi. 3). Whether the threat was finally fulfilled on himself, he apostatizing, or on his posterity, is uncertain. [See also TOMB.]

Shebuel. 1. 1 Chron. xxiii. 16, xxvi. 24; SHUBAEL in xxiv. 20. **2.** 1 Chron. xxv. 4, SHUBAEL in ver. 20; chief of the 13th order or band in the temple choir.

Shecaniah. 1. 1 Chron. xxiv. 11. **2.** A priest under Hezekiah; distributed the priests' daily portion; those on duty and those off duty alike received (2 Chron. xxxi. 15–19).

Shechaniah. 1. 1 Chron. iii. 21, 22. **2.** Ezra viii. 3. **3.** Ezra viii. 5. **4.** Ezra x. 2. **5.** Neh. iii. 29. **6.** Neh. vi. 18. **7.** Neh. xii. 3.

Shechem = *shoulder,* or *upper part of the back just below the neck*; explained as if the town were on the shoulder of the heights dividing the waters that flow towards the Mediterranean on the W. and to the Jordan on the E.; or on a shoulder or ridge connected with mounts Ebal and Gerizim. Called also SICHEM, SICHEM, and SYCHAR (John iv. 5, Josh. xx. 7, Jud. ix. 9, 1 Kings xii. 25). Mount Gerizim is close by (Jud. ix. 7) on the southern side, mount Ebal on the northern side. These hills at the base are but 500 yards apart. Vespasian named it Neapolis; coins are extant with its name "Flavia Neapolis"; now *Nablûs* by corruption. The situation is lovely; the valley runs W. with a soil of rich, black, vegetable mould, watered by fountains, sending forth numerous streams flowing W.; orchards of fruit, olive groves, gardens of vegetables, and verdure on all sides delight the eye. On the E. of Gerizim and Ebal the fine plain of *Mukhna* stretches from N. to S. Here first in Canaan God appeared to Abraham (Gen. xii. 6), and here he pitched his tent and built an altar under the oak or terebinth (not "plain") of Moreh; here too Jacob re-entered the promised land (xxxiii. 18, 19), and "bought a parcel of a field where he had spread his tent," from the children of Hamor, Shechem's father, and bequeathed it subsequently to Joseph (xlviii. 22; Josh. xxiv. 32; John iv. 5); a dwelling place, whereas Abraham's only purchase was a burial place. It lay in the rich plain of the *Mukhna,* and its value was increased by the well Jacob dug there. Joshua made "S. in mount Ephraim" one of the six cities of refuge (Josh. xx. 7). The suburbs in our Lord's days reached nearer the entrance of the valley between Gerizim and Ebal than now; for the narrative in John iv. 30, 35, implies that the people could be seen as they came from the town toward Jesus at the well, whereas *Nablûs* now is more than a mile distant, and cannot be seen from that point. Josephus (B. J. iii. 7, § 32) says that more than 10,000 of the inhabitants were once destroyed by the Romans, implying a much larger town and population than at present. [See DINAH, HAMOR, and JACOB on the massacre by Simeon and Levi, Gen. xxxiv.] Under Abraham's oak at S. Jacob buried the family idols and amulets (Gen. xxxv. 1–4). Probably too "the strange gods" or "the gods of the stranger" were those carried away by Jacob's sons from S. among the spoils (xxxv. 2, xxxiv. 26–29). The charge to "be clean and change garments" may have respect to the recent slaughter of the Shechemites, which polluted those who took part in it (Blunt, Undesigned Coinc.). S. was for a time Ephraim's *civil* capital, as Shiloh was its religious capital (Jud. ix. 2, xxi. 19; Josh. xxiv. 1, 25, 26; 1 Kings xii. 1).

At the same "memorial terebinth" at S. the Shechemites made Abimelech king (Jud. ix. 6). Jotham's parable as to the trees, the vine, the fig, and the bramble, were most appropriate to the scenery; contrast the shadow of the bramble which would rather scratch than shelter, with Isa. xxxii.

2. Abimelech destroyed S. and sowed it with salt (Jud. ix. 45). From Gerizim the blessings, and from Ebal the curses, were read (Josh. viii. 33–35). At S. Joshua gave his farewell charge (xxiv. 1–25). Joseph was buried there (ver. 32; Acts vii. 16). At S. Rehoboam was made king by Israel (1 Kings xii. 1); he desired to conciliate the haughty Ephraimites by being crowned there. Here, through his ill advised obstinacy, the Israelites revolted to Jeroboam, who made S. his capital. Mediæval writers (Pal. Expl. Qy. Stat., Jan. 1878, p. 27, 28) placed the Dan and Bethel of Jeroboam's calves on mounts Ebal and Gerizim. The following reasons favour this view. (1) The ruins below the western peak of Gerizim are still called *Lozeh* or Luz, the old name of *Bethel*; a western spur of Ebal has a site *Amud ed Din*, (possibly Joshua's altar on Ebal,) bearing traces of the name *Dan*, and the hill is called *Ras el Kady* (*judgment* answering to the meaning of Dan). (2) The Bethel of the calf was close to the palace of Jeroboam who lived in S. (Amos vii. 13, 1 Kings xii. 25.) (3) The southern Bethel was in Benjamin (Josh. xviii. 22) and would hardly have been chosen as a religious centre by Jeroboam who was anxious to draw away the people from Jerusalem (1 Kings xii. 28). (4) The southern Bethel was taken from Jeroboam by Abijah king of Judah (2 Chron. xiii. 19), whereas the calf of Bethel was not destroyed but remained standing long after (2 Kings x. 29). (5) The Bethel of the calf is mentioned in connection with Samaria (1 Kings xiii. 32; 2 Kings xxiii. 19; Amos iv. 1–4, v. 6), and the old prophet at Bethel was of Samaria according to Josephus (2 Kings xxiii. 18). (6) The southern Bethel was the seat of a school of prophets, which is hardly consistent with its being the seat of the calf worship (ii. 2, 3).

The "men from S." (Jer. xli. 5) who had heathenishly "cut themselves," and were slain by Ishmael, were probably of the Babylonian colonists who combined Jehovah worship with their old idolatries. S. was the chief Samaritan city from the time of the setting up of the temple on Gerizim down to its destruction in 129 B.C., *i.e.* for about 200 years.

SYCHAR [see] is probably a corruption of Shechem; others make it a Jewish alteration, for contempt, from *shecher* "a lie." Jesus remained at S. two days and won many converts, the firstfruits, followed by a full harvest under Philip the evangelist (Acts viii.; John iv. 35–43).

The population now is about 5000, of whom 500 are Greek Christians, 150 Samaritans, and a few Jews. The main street runs from E. to W. The houses are of stone, the streets narrow and dark. Eighty springs are within or around S. It is the centre of trade between Jaffa and Beyrût on one side, and the transjordanic region on the other. It has manufactures of coarse woollen fabrics, delicate silk, camel's hair cloth, and soap. Inscriptions from the Samaritan pentateuch, of A.D. 529, which had been on the walls of a synagogue, have been found and read.

The well of Jacob lies one mile and a half E. of S. beyond the hamlet *Balata*; beside a mound of ruins with fragments of granite columns on a low hill projecting from Gerizim's base in a N.E. direction, between the plain and the opening of the valley. Formerly a vaulted chamber, ten feet square, with a square hole opening into it, covered over the floor in which was the well's mouth. Now the vault has in part fallen and covered up the mouth; only a shallow pit remains, half filled with stones and rubbish. The well was 75 feet deep at its last measurement, but 105 at Maundrell's visit in 1697. It is now dry almost always, whereas he found 15 feet of water. Jacob dug it deep into the rocky ground, its position indicating it was dug by one who could not rely for water on the springs so near in the valley (*Ain Balata* and *Defneh*), the Canaanites being their owners. A church was built round it in the fourth century, but was destroyed before the crusades. Eusebius in the early part of the fourth century confirms the traditional site; John iv. accords with it. Jesus in His journey from Jerusalem to Galilee rested at it, while "His disciples were gone away into the city to buy meat"; so the well must have lain *before*, but *at some little distance from*, the city. Jesus intended on their return to proceed along the plain towards Galilee, without visiting the city Himself, which agrees with the traditional site.

The so called "tomb of Joseph," a quarter of a mile N. of the well in the open plain, in the centre of the opening between Gerizim and Ebal, is more open to doubt. A small square of high walls surrounds a common tomb, placed diagonally to the walls; a rough pillar altar is at the head, and another at the foot. In the left corner is a vine whose branches "run over the wall" (Gen. xlix. 22). Maundrell's description applies better to another tomb named from Joseph at the N.E. foot of Gerizim. However the phrase in Gen. xxxiii. 19, "a parcel of a *field*," Josh. xxiv. 32, favours the site near Jacob's well, *bechelquat hasadeh*, a smooth *level* open cultivated land; in Palestine there is not to be found such a dead *level*, without the least hollow in a circuit of two hours.

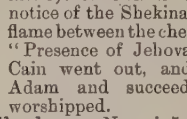
Shechem. **1.** Son of the Hivite HAMOR [see, and DINAH and JACOB] (Gen. xxxiii. 19, xxxiv.). **2.** Num. xxvi. 31, Josh. xvii. 2. **3.** 1 Chron. vii. 19.

Shechinah, SHEKINAH. Not found in the Bible but in the targums. From *shakan* "to dwell," whence comes *mishkan* "the tabernacle." God's visible manifestation in a cloudy pillar and fire; the glorious light, enveloped in a cloud and thence bursting forth at times (Exod. xvi. 7–10), especially over the mercy seat or *capporeth*. [See CLOUD, PILLAR OF, and Exod. xiii. 21, 22, xiv. 19, 20.] Its absence from Zerubbabel's temple is one of the five particulars reckoned by the Jews as wanting in the second temple. In the targums Shekinah is used as a periphrasis for God whenever He is said to "dwell" in Zion, between the cherubims, etc., to avoid the semblance of materialism. They anticipated the Shekinah's return under Messiah; Hag. i. 8 they paraphrase, "I will cause My Shekinah to dwell in it in glory"; Zech. ii. 10, "I will cause My Shekinah to dwell in the midst of thee," etc. The continued presence of the Shekinah down to Nebuchadnezzar's destruction of the temple seems implied in Josh. iii., iv., vi.; Ps. lxviii. 1, comp. Num. x. 35; Ps. cxxxii. 8, lxxx. 1, xcix. 1, 7; Lev. xvi. 2.

In the N.T. we find, corresponding to the Shekinah, "the glory of the Lord": Luke ii. 9; comp. Deut. xxxiii. 2; Acts vii. 2, 53, 55; Heb. ii. 2, ix. 5; Rom. ix. 4 "the glory"; John i. 14, "the Word *tabernacled* (*eskeenosen*) among us, and we beheld His glory"; 2 Cor. iv. 6, xii. 9, "that the power of Christ may tabernacle (*episkeenosee*) upon me"; Rev. xxi. 3. His coming again with clouds and fire is the antitype of this Shekinah (Matt. xxvi. 64; Luke xxi. 27; Acts i. 9, 11; 2 Thess. i. 7, 8; Rev. i. 7). Angels or cherubim generally accompany the Shekinah (Rev. iv. 7, 8; Ps. lxviii. 17; Zech. xiv. 5). In Gen. iii. 24 is the earliest notice of the Shekinah as a swordlike flame between the cherubim, being the "Presence of Jehovah" from which Cain went out, and before which Adam and succeeding patriarchs worshipped.

Shedeur. Num. i. 5, ii. 10. Derived from *Shaddai*, "the Almighty."

Sheep. Gen. iv. 2. Abounded in the pastures of Palestine. Shepherds go before them and call them by name to follow (John x. 4; Ps. lxxvii. 20, lxxx. 1). The ordinary sheep are the broad tailed sheep, and the *Ovis aries*, like our own except that the tail is longer and thicker, and the ears larger; called *bedoween*. Centuries B.C. Aristotle mentions Syrian sheep with tails a cubit wide. The fat tail is referred to in Lev. iii. 9, vii. 3. The Syrian cooks use the mass of fat instead of the rancid Arab butter. The sheep symbolises meekness, patience, gentleness, and submission (Isa. liii. 7; Acts viii. 32). [See LAMB.] *Tzon* means "sheep"; *ayil*, the full-grown "*ram*," used for the male of other ruminants also; *rachel*, the adult "ewe"; *kebes* (masc.), *kibsah* (fem.), the half grown lamb; *seh*, "sheep" or paschal "lamb"; *char*, "young ram"; *taleh*, "sucking lamb"; *attod* (Gen. xxxi. "ram") means "he goat"; *imm'rin*, "lambs for sacrifice." The sheep never existed in a wild state, but was created expressly for man, and so was selected from the first for sacrifice. The image is frequent in Scripture: Jehovah the Shepherd, His people the flock (Ps. xxiii. 1; Isa. xl. 11;



SYRIAN SHEEP.

Jer. xxiii. 1, 2; Ezek. xxxiv.). Sinners are the straying sheep whom the Good Shepherd came to save (Ps. cxix. 176; Isa. liii. 6; Jer. l. 6; Luke xv. 4-6; John x. 8, 11). False teachers are thieves and wolves in sheep's clothing (Matt. vii. 15). None can pluck His sheep from His hand and the Father's (John x. 27-29).

Sheep gate. The Jerusalem gate N. of the temple (Neh. iii. 1, 32, xii. 39). Between the tower of Meah and the chamber of the corner, or gate of the guard house or prison gate. [See JERUSALEM.] "The pool near the sheep *gate*" (not "market," John v. 2) was probably the present *Hammam esh Shefa*.

Sheep market. John v. 2; rather "sheep gate."

Shehariah. 1 Chron. viii. 26.

Shekel. [See MONEY.] It is found inscribed only with the Samaritan character, the original form of the Hebrew. The *lulab* is a frequent symbol, viz. branches of the three trees in Lev. xxiii. 40, the palm, the myrtle, and the willow, carried at the feast of tabernacles. Also the citron fruit, and a palm tree between two baskets of fruit.

Shelah. **1.** Judah's youngest son by the Canaanite Shuah's daughter; ancestor of the SHELANITES (Num. xxvi. 20; Gen. xxxviii. 5, 11, 14, 26, xlvi. 12; 1 Chron. iv. 21-23). **2.** Son of Arphaxad, the proper form for Salah (1 Chron. i. 18, 24).

Shelemiah. **1.** Ezra x. 39. **2.** Neh. iii. 30; probably the same as in ver. 8, one of the priests who made the sacred perfumes and incense, "apothecaries." **3.** Over "the treasuries" of Levitical tithes (Neh. xiii. 13). **4.** Jer. xxxvii. 3. **5.** Jer. xxxvii. 13. **6.** Meshelemiah or Shallum (1 Chron. xxvi. 1, 14). **7.** Ezra x. 41. **8.** Jer. xxxvi. 14. **9.** Jer. xxxvi. 26.

Sheleph. Second of Joktan's sons (Gen. x. 26). Ptolemy (vi. 7) mentions the Salapeni among the ancient inhabitants of Arabia Felix. The geographer Yacut mentions the *Es Sulaf* or *Beni es Silfan* as inhabiting the Yemen. The traveller C. Niebuhr found them still in the Yemen, under the name Sältie, 60 miles S.W. of Senaa.

Shelesh. 1 Chron. vii. 35.

Shelomi. Num. xxxiv. 27.

Shelomith. **1.** Married an Egyptian, a connection unfavourable for promotion of piety (2 Cor. vi. 14, 15); their son was stoned for blasphemy (Lev. xxiv. 11). **2.** 1 Chron. iii. 19. **3.** 1 Chron. xxiii. 18; SHELOMOTH xxiv. 22. **4.** 1 Chron. xxvi. 25, 26, 28. **5.** Son of Shimei, a Gershonite (1 Chron. xxiii. 9). The Gershonites numbered nine fathers' houses, six named after Laadan, and three after Shimei. The three sons of Laadan (ver. 8) and the three of Shimei (ver. 9, descended from Libni and not elsewhere named) were *heads* of the *fathers' houses of Laadan*. The Shimei in ver. 9 is distinct from the Shimei in ver. 7. The sons of the Shimei in ver. 7 are not enumerated till ver. 10. Laadan and Shimei are not named in ver. 7 as being sons of Gershon, but as *founders of the two chief lines of the Gershonites*. **6.** Ezra viii. 10; but LXX. read "of the sons of Bani, S. the son of Josiphiah."

Shelumiel. Num. i. 6, ii. 12, vii. 36, 41, x. 19.

Shem. Noah's eldest son, as the order implies (Gen. v. 32, vi. 10, vii. 13, ix. 18, x. 1; 1 Chron. i. 4). [See HAM.] Usually named first, but in Gen. x. 21 last because from that point forwards Scripture traces the history of his descendants. Transl. "the elder brother of Japheth," as Arab., Syr., and Vulg. If "Japheth the elder" had been meant Heb. idiom would have added "son," "the elder son of Noah." His descendants dwelt chiefly in western Asia, S. of the Asiatic Japhethites, in an uninterrupted line from the Mediterranean to the mountains of Luristan and the Indian Ocean, Lydia, Palestine, Syria (Aram), Chaldæa (Arphaxad), Assyria (Asshur), Persia (Elam), northern and central Arabia (Joktan). *Shem* means in Heb. *name*, and may have been a designation subsequently given him as the one of *note* or great name among Noah's sons; as *Ham*, the settler in the *warm* regions of Africa; *Japheth*, the one whose descendants *spread* most abroad (Gen. ix. 18-27). Noah's words after Shem's dutifulness in covering his father's shame, in filial reverence, with Japheth (comp. the blessing, Exod. xx. 12), "blessed be Jehovah, the God of Shem, and Canaan shall be his servant," not only *bless* God for putting the pious feeling into his heart, but *prophesy* that Jehovah should be specially the God of Shem, which was fulfilled in choosing Abraham and Israel his descendants as God's peculiar people. "*Japheth* shall dwell in the tents of Shem," fulfilled in part now, more fully hereafter (Isa. lx. 3, 5; Eph. iii. 6). All the Japhetic nations almost are believers in the God of Shem, even the Aryan races in Asia are tending toward Christianity. Others less probably (as Gen. ix. 27 refers to Japheth's future rather than Shem's), "*God* shall dwell in the tents of Shem" (comp. John i. 14, the Son of God "tented [*eskeenose*] among us"). The Hamitic Babel tower builders perhaps sneered at the religion of Shem the father of the faithful, the worshipper of "Jehovah God of Shem." "Go to, let us build us a city and tower . . . let us make us a *name*" (shem).

Noah had reached 500 (in round numbers, strictly 502) years before the birth of his first son, Shem. When Shem was 98 and Noah 600 the flood came; two years later Shem the heir of the blessing (Gen. ix. 18-27) begat Arphaxad (v. 32, vii. 6, xi. 10). He died at 600. Methuselah and Shem were the two links between Adam and Isaac, so that the record of creation and man's fall came to Isaac on the testimony of the original chief actor, transmitted by only two intervening links.

SEMITIC or SHEMITIC LANGUAGES. Ethnologists, from the facts of language, divide the Semitic into five main branches, the Aramæan, the Hebrew, the Phœnician, the Assyrian or Assyro Babylonian, and the Arabian. Scripture in Shem's genealogy notices four out of the five: Asshur for the Assyrian, Aram for the Syrian or Aramæan, Eber for the Hebrew, and Joktan for the pure Arabic. Moses omits the Phœnicians, as they had not in his time yet made the movement which first brought them into notice, viz. from the shores of the Persian gulf to those of the Mediterranean (Herodot. i. 1). Moses adds to the Semitic races the Elamites and Ludites, concerning which ethnology says nothing. The Japhetic and Hamitic races are geographically contiguous; the Japhetic spread over the northern regions, Greece, Thrace, Scythia, Asia Minor, Armenia, Media; the Hamitic over all the southern and south western regions, N. Africa, Egypt, Nubia, Ethiopia, southern and south eastern Arabia and Babylonia; the Semitic are located in one region, viz. the central one intermediate between the Japhetic on the N. and the Hamitic upon the S. The intermediate position of the Shemites brought them in contact with the Japhetic races in Cappadocia, and on the other hand with the Hamitic in Palestine, in the Yemen (Arabia Felix), in Babylonia and Elymais. The harmony between Gen. x. and ethnology strikingly confirms Scripture. The Scythic (Hamitic) race at a remote period overspread Europe, Asia, and Africa (Gen. x. 18, 20); the Semitic and Aryan races subsequently occupied the places respectively assigned them by Providence in Canaan and elsewhere; but the Semitics were probably (as the Semitic Melchizedek exemplifies) in Canaan originally, and the Hamite Canaanites acquired their language. The dead languages of the Semitic are Ethiopic and Himyaritic (inscriptions), both akin to Arabic dialects; Hebrew, Samaritan, Carthaginian Phœnician (inscriptions); Chaldee, Syriac, Assyrian (cuneiform inscriptions). [See PHŒNICIAN, HEBREW.] Letters probably passed from the Egyptians to the Hebrews, who under Divine guiding improved them (Exod. xxiv. 4, xxxi. 18; Lev. xix. 28; Num. v. 23). The names of the letters, aleph *an ox*, gimel *a camel*, lamed *an ox goad*, teth *a snake*, suit a nomad people as the Hebrews, rather than a seafaring people as the Phœnicians; these therefore received letters from the Hebrews, not *vice versâ*. Triliteral or bissyllabic stems or roots are a distinctive mark of Semitic languages. The Indo-Germanic have monosyllabic roots. The Arabic is now the richest of the Semitic languages; but Hebrew possesses in the bud all the contrivances which, if they had been duly developed, would have made it a rival of the present Arabic. The Aramaic has endured longer than Hebrew; but it is poor lexically and grammatically, needing frequent periphrases and particles in aid, and wanting in flexibility and harmony. Semitic lacks the Japhetic power of creating compound words, also the delicate shades and gradations of meaning observable in the latter class

of languages. Divine wisdom shows itself in choosing as the vehicle for the O. T. revelation a language so solid, self contained, immovable, and reflective as Hebrew. The Aramaic was too coarse and vague, the Arabic too earthy. When the N. T. revelation for all mankind was to be given, a different vehicle with more flexibility and variety was needed. By that time the Japhetic had ripened fully, and Greek was the tongue so happily chosen for expressing with its wonderful variety, flexibility, and logical power the fully developed doctrines of the gospel.

Shema. A town of Judah (Josh. xv. 26), deriving its origin from Hebron, and in its turn colonising Maon (1 Chron. ii. 43–45; Josh. xv. 26).

Shema. **1.** 1 Chron. v. 8. **2.** Of Benjamin: a head of the fathers of the inhabitants of Aijalon, who drove away the men of Gath (1 Chron. viii. 13, 21); the same as Shimei and Shimhi. **3.** Neh. viii. 4.

Shemaah. Marg. Ha-smaah: 1 Chron. xii. 3.

Shemaiah. **1.** A prophet under Rehoboam, commissioned to charge the king and his 180,000 warriors of Judah not to fight against their brethren of Israel, but to return every man to his house, instead of striving to regain northern Israel from Jeroboam (1 Kings xii. 22, 2 Chron. xi. 2), for that the severance is Jehovah's doing; so they desisted in obedience to the Lord. Upon Rehoboam and his people forsaking Jehovah, and building high places, standing images, and groves, God sent Shishak of Egypt against Jerusalem; he then took all the fenced cities, and S. told Rehoboam and his princes, "thus saith Jehovah, Ye have forsaken Me, therefore have I also left you in the hand of Shishak." The princes then humbled themselves, saying, The Lord is righteous (Ps. li. 4, Lev. xxvi. 43). When Jehovah saw they humbled themselves He declared by S., "I will not destroy them but grant them some deliverance, and My wrath shall not be poured out on Jerusalem by the hand of Shishak" [see REHOBOAM]. S. wrote a chronicle of Rehoboam's reign. **2.** 1 Chron. iii. 22. The words (ver. 21) "the sons of Rephaiah" to the end of the chapter are a genealogical fragment inserted subsequently; the copula is wanting before "the sons of Rephaiah"; their connection with Zerubbabel's descendants who are mentioned before is not stated (Neh. iii. 29). **3.** 1 Chron. iv. 37. **4.** 1 Chron. v. 4. **5.** Neh. xi. 15, 16. **6.** 1 Chron. ix. 16; SHAMMUA, Neh. xi. 17. **7.** 1 Chron. xv. 8, 11. **8.** 1 Chron. xxiv. 6. **9.** 1 Chron. xxvi. 1, 4, 6, 7. **10.** 2 Chron. xxix. 14. **11.** Ezra viii. 13. **12.** Ezra viii. 16. **13.** Ezra x. 21. **14.** Ezra x. 31. **15.** Son of Delaiah; a prophet bribed by Sanballat and Tobiah to frighten Nehemiah (Neh. vi. 10, etc.); S. pretended to be "shut up" through fear, his action corroborating his word, and proposed all should meet in the temple and shut its doors; Nehemiah heroically replied, "should such a man as I flee?" (comp. Ps. xi. 1.) S.'s aim was to entrap Nehemiah into sinful fear, so as to have matter of "evil reproach" against him. **16.** Neh. x. 8, xii. 6, 18, 35. **17.** Neh. xii. 34. **18.** Neh. xii. 36. **19.** Neh. xii. 42. **20.** The Nehelamite, a false prophet at Babylon, who wrote urging Zephaniah the deputy priest to show his gratitude to God for his promotion to Jehoiada's place by exercising his power in imprisoning Jeremiah as "mad" (comp. 2 Kings ix. 11, Matt. xxi. 23, Acts xxvi. 24, John x. 20 the Antitype) and putting him in stocks, because he had recommended the Jewish captives at Babylon to build, plant, and settle there as for a long time, in opposition to those who flattered them with promises of a speedy release. Jeremiah on hearing S.'s letter read by Zephaniah, who was less prejudiced against him, declared from Jehovah, "S. shall not have a man to dwell among this people, neither shall he behold the good" (viz. the future restoration from Babylon), "because he caused you to trust a lie" and "hath taught rebellion against Jehovah," viz. against God's revealed will as to the time of the restoration (Jer. xxix. 24–32, comp. ver. 10, xxviii. 16). **21.** 2 Chron. xvii. 8. **22.** 2 Chron. xxxi. 15. **23.** A Levite at Josiah's passover (2 Chron. xxxv. 9); Conaniah his brother's *name* occurs in Hezekiah's time, as also S., for the same names recur in different generations. **24.** Jer. xxvi. 20. **25.** Jer. xxxvi. 12.

Shemariah. **1.** 1 Chron. xii. 5. **2.** Ezra x. 32. **3.** Ezra x. 41.

Shemeber. King of Zeboim; ally of the king of Sodom, when attacked by Chedorlaomer.

Shemer. Owner of the hill which Omri bought for two silver talents. On it Omri built Samaria (*Shomeron*, Heb.), named from S. *Shomer*, the form in 1 Chron. vii. 32, answers better to the name Shomeron than Shemer (1 Kings xvi. 24).

Shemida, SHEMIDAH (1 Chron. vii. 19). Son of Gilead; ancestor of the SHEMIDAITES (Num. xxvi. 32), who obtained their lot among the male children of Manasseh (Josh. xvii. 2).

Sheminith. Ps. vi. and xii. title. Feminine of *shemini*, "the eighth" (Exod. xxii. 32); 1 Chron. xv. 21, "the singers were appointed with harps on the sheminith to excel," or "oversee." Gesenius explains, the lowest of the three keys of the human voice, an octave or *eighth* below the treble; the *bass* sung by men; as "on alamoth" answers to the treble or *female* voice, as alamoth means. Hengstenberg takes it as indicating the time measured according to the number *eight*. LXX. and Vulg. transl. "concerning" or "for the eighth."

Shemiramoth. **1.** A Levite of the second degree appointed to play with a psaltery on alamoth (1 Chron. xv. 18, 20). In Asaph's division, who led with cymbals (xvi. 5). **2.** 2 Chron. xvii. 8.

Shemuel. **1.** Num. xxxiv. 20. **2.** Samuel the prophet (1 Chron. vi. 33). **3.** 1 Chron. vii. 2.

Shen. 1 Sam. vii. 12. Samuel set up the memorial of the Lord's deliverance from the Philistines, the stone Ebenezer, between Mizpah and Shen, *i.e. the tooth*, a projecting point of rock (comp. xiv. 4, 5 marg.).

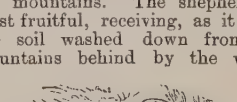
Shenazar. Son of Shealtiel or Salathiel (1 Chron. iii. 18, Kimchi); rather, *brother* of Shealtiel, as the "also" with Malchiram proves (Keil).

Shenir. Deut. iii. 9; S. of Sol. iv. 8. Heb. SENIR [see], the Amorite name for MOUNT HERMON [see] (1 Chron. v. 23, Ezek. xxvii. 5).

Shepham. On the eastern boundary of the promised land, between Hatser-enan where the northern boundary ends and Riblah (or Harbel, *i.e.* HAR-BAAL-HERMON, Jud. iii. 3): Num. xxxiv. 10, 11.

Shephathiah. Heb. SHEPHATIAH= *whom Jehovah defends*. **1.** 1 Chron. ix. 8. **2.** SHEPHATIAH, David's fifth son, by Abital (2 Sam. iii. 4). **3.** A family of 372; returned with Zerubbabel (Ezra ii. 4, Neh. vii. 9); a second company of 80 under Zebadiah came up with Ezra (viii. 8). **4.** Among "the children of Solomon's servants" (Ezra ii. 57). **5.** Neh. xi. 4. **6.** Son of Mattan; urged Zedekiah to put Jeremiah to death, as weakening the hands of the men of war, by foretelling life to those who would go forth to the Chaldæans and death to those who should remain in the city (Jer. xxxviii. 1). **7.** 1 Chron. xii. 5. **8.** 1 Chron. xxvii. 16. **9.** 2 Chron. xxi. 2.

Shephelah. Heb. for A. V. "the vale," "the plain," "the low country"; rather, as 1 Macc. xii. 38 proves, *the low hills* between the central mountains and the seacoast plain, comp. Seville; for Adida on the shephelah answers to Haditheh, which is not in the plain but the low hills. The valleys amidst the shephelah are seldom more than 300 ft. deep, and the slopes much more gradual. Eusebius says that the country about Eleutheropolis was still called shephelah. It is the district of rolling hills, not spurs or shoulders from the main range, but between this and the plain below. The article is always prefixed, *the* shephelah (*hasshephelah*), a marked physical feature of the land; like our phrase "the downs," "the wolds" (Zech. vii. 7, Josh. xv. 33, Deut. i. 7). The divisions are *mountain*, *hill*= shephelah, and *plain* (Talmud, tract Shevith). Rabbi Jochanan says that from Bethhoron to Emmaus is *mountain* (har); from Emmaus to Lydda *hill*; and from Lydda to the sea *plain*. In Josh. xv. 33–47 the shephelah contains 42 cities with their dependent hamlets, many of them in the mountains. The shephelah is most fruitful, receiving, as it does, the soil washed down from the mountains behind by the winter



SYRIAN THRESHING MACHINE

rains; and here were extensive tracts of corn land, the references to which

and to the flails and other agricultural instruments are frequently met with.

Shepherd. [See SHEEP.] The nomad state is one of the earliest stages of society, and was regarded as honourable even to a chief (Gen. iv. 2, 20; xxx. 29, etc; xxxvii.); chiefs' daughters did not disdain to tend flocks (xxix. 6, etc.; Exod. ii. 19). The long stay in Egypt elevated Israel from the nomad to a settled life. The two and a half nomad tribes received their portion in the outlying regions beyond Jordan (Num. xxxii.). As agriculture increased pasturage decreased, and was limited to particular spots, the border of the wilderness of Judah, Carmel (1 Sam. xxv. 2), Bethlehem (xvi. 11, Luke ii. 8), Tekoa (Amos i. 1), and Gedor (1 Chron. iv. 39). Hence the "shepherd's tent" came to symbolise desolation (Ezek. xxv. 4, Zeph. ii. 6). The shepherd's occupation was now no longer dignified (Ps. lxxviii. 70; 2 Sam. vii. 8; Amos vii. 14).

The shepherd's office represents Jehovah's tender care of His people (Ps. xxiii.; Isa. xl. 11, xlix. 9, 10; Jer. xxiii. 3, 4; Ezek. xxxiv. 11, 12, 23).

EASTERN SHEPHERD.

Allusions occur to the exposure to heat and cold (Gen. xxxi. 40), the precarious food (Amos vii. 14), the husks of the carob (Luke xv. 16), the attacks of beasts (1 Sam. xvii. 34, Isa. xxxi. 4, Amos iii. 12), robbers (Gen. xxxi. 39). The shepherd had a mantle of sheepskin with the fleece on (Jer. xliii. 12), a wallet for food (1 Sam. xvii. 40), a sling such as the Bedouin still carries, a staff to ward off foes and to guide the flock with its crook (Ps. xxiii. 4, Zech. xi. 7; so Jehovah "lifts up His staff against" His people's foes, Isa. x. 1, 24; His word is at once our *prop* of support and our *defence* against Satan). The shepherd, when far from home, had his light tent (S. of Sol. i. 8), easily taken down and shifted (Isa. xxxviii. 12). Towers were sometimes erected to spy a foe afar off, and to guard the flock (2 Chron. xxvi. 10, xxvii. 4, comp. "tower of EDAR," Gen. xxxv. 21, Mic. iv. 8).

His duty was to go before and call by name the sheep (John x. 4), watch it with dogs, a sorry animal in the East (Job xxx. 1), to search for stray sheep (Ezek. xxxiv. 12, Luke xv. 4), to supply water, either at a stream or at troughs by wells (Gen. xxix. 7, xxx. 38; Exod. ii. 16), (so Jesus, Ps. xxiii. 2,) to bring back to the fold at evening and to reckon the sheep that none be missing (comp. as to Jesus John xviii. 9, xvii. 11, 12, x. 28, 29), passing one by one "under the rod" (Lev. xxvii. 32, Jer. xxxiii. 13, Ezek. xx. 37), (*i.e.* you shall be counted as Mine, and subjected to My chastening discipline with a view to My ultimate saving of the elect, Mic. vii. 14), checking each sheep as it passed; to act as porter, guarding the entrance to the fold by night (John x. 3). The shepherds kept *watches* (plural in Gr., Luke ii. 8, not "slumbering," Nah. iii. 18) by turns at night, not on duty both night and day as Jacob (Gen. xxxi. 40). Tenderness to the young and feeble was the shepherd's duty, not to overdrive them (Gen. xxxiii. 13); so Jesus (Isa. xl. 11, 29; Mark vi. 31, viii. 2, iv. 33; John xvi. 12). There were chief and under shepherds (Gen. xlvii. 6, 1 Pet. v. 4), and hirelings not of the family (John x. 11–13, 1 Sam. xxi. 7). The shepherd had responsibility, and at the same time personal interest in the flock (xxxi. 39, xxx. 32; 1 Cor. ix. 7). Playing on the pipe beguiled the monotony, and a feast at shearing time gave a yearly variety (1 Sam. xvi. 17; Gen. xxxi. 19, xxxviii. 12; 2 Sam. xiii. 23). Shepherds often contended with one another as to water (Gen. xxvi. 17–22, Exod. ii. 17).

The Egyptian antipathy to shepherds (whom the monuments always represent as mean) was due to their being themselves agriculturists, whereas the neighbouring Arabs with whom they so often strove were nomads. The seizure of Lower Egypt by shepherd kings (Hyksos) for centuries aggravated this dislike, though the Hyksos were subsequent to Joseph (Gen. xlvi. 34).

Princes, and even hostile leaders, are called shepherds: Isa. xliv. 28; Jer. ii. 8, iii. 15, vi. 3; Ezek. xxxiv. 2; Mic. v. 5. Teachers: Eccles. xii. 11. Messiah: Gen. xlix. 24, Ps. lxxx. 1, Zech. xiii. 7, John x. 14, Heb. xiii. 20.

Shephi. 1 Chron. i. 40; SHEPHO in Gen. xxxvi. 23. There is a hill *Shafeh*, N. of Akaba.

Shephuphan. Son of Bela, Benjamin's firstborn (1 Chron. viii. 5). SEPHUPHAM, SHUPHAM (Num. xxvi. 39); Shuppim in 1 Chron. vii. 12, 15; MUPPIM, Gen. xlvi. 21, a transcriber's error probably for SHUPPIM, SHUPHAM.

Sherah. Ephraim's daughter, founded the two Bethhorons and UZZEN-SHERAH (1 Chron. vii. 24). S. as an heiress probably received these places as her inheritance, and caused them to be enlarged by her family.

Sherebiah. Ezra viii. 18, 24. A Levite of the family of Mahli, son of Merari. One of the first ministers for the house of God who joined Ezra at the river Ahava. With Hashabiah, etc., he had charge of the vessels and gifts which the king, his lords, and all Israel, had offered. S. also assisted Ezra at the reading of the law, in making the people understand its sense (Neh. viii. 7). He took part in the confession and thanksgiving at the fast after the feast of tabernacles (ix. 4, 5); and signed the covenant (x. 12), and was over the psalmody (xii. 8, 24).

Sheresh. 1 Chron. vii. 16.

Sherezer. Sent with Regem Melech by the Jews of the country to "the house of God," *i.e. the congregation of priests* at Jerusalem ministering at the altar, (the temple was not yet completed,) to ask whether they should still observe the fast on the tenth day of the fifth month, the anniversary of the burning of the temple. Their fast had been a mere act of self imposed and hypocritical will worship, to please themselves, not the Lord (Zech. vii. 2).

Sheshach. Jer. xxv. 26, li. 41; *i.e.* Babylon, from their goddess Shach reduplicated, as they named Misael Meshach. SHACH was the designation of a Babylonian feast to *Shach*, of five days' duration, during which unbridled licence prevailed as at the Roman saturnalia. Slaves ruled their master, and one called zogan in each house in royal garments ruled the rest (li. 39, 57; Isa. xxi. 5). Cyrus during it took Babylon; thus Jeremiah prophesies the concomitants of the capture. The Kabalistic system (*Athbash*, the first Heb. letter being expressed by the last, the second by the last but one, etc.) would make S. answer to Babel. But in li. 41 *concealment* cannot have been Jeremiah's object, for he mentions "Babylon" (ver. 42). It is not likely the Kabala was as yet invented.

Sheshai. One of Anak's three sons at Hebron, driven out and slain by Caleb leading Judah (Num. xiii. 22, Josh. xv. 14, Jud. i. 10).

Sheshan. Descended from Jerahmeel, Hezron's son, representing a chief family of Judah. Having no male issue, he gave his daughter in marriage to Jarha his Egyptian slave (1 Chron. ii. 31, 34, 35).

Sheshbazzar. ZERUBBABEL'S [see] Persian or Babylonian name (Ezra i. 8, 11; v. 14, 16). *Prince* (*ha-nasi*, the Jewish term for *head of the tribe*) and *governor* (*pechah*, the Persian Cyrus appointing him) of Judah. "S. laid the foundation of the house of God in Jerusalem" as Zechariah (Zech. iv. 9) foretold that *Zerubbabel* should do (comp. Ezra i. 11 with ii. 1, 2).

Sheth. 1. Seth in 1 Chron. i. 1. 2. Num. xxiv. 17 transl. "destroy all the children of *tumult*," i.e. Moab's fierce warriors (Exod. xv. 15; Isa. xv. 4, xvi. 6). *S.* is akin to *shaon* in the parallel "tumultuous ones," Heb. "children of tumult" (Jer. xlviii. 45); others make S. a Moabite king.

Shethar. In Xerxes' (Ahasuerus) third year (Esth. i. 3, 4; comp. Ezra vii. 14).

Shethar Boznai = *star of splendour*. A Persian officer commanding "on this side the river" under Tatnai the satrap, in Darius Hystaspes' reign (Ezra v. 3, 6; vi. 6, 13). S. with Tatnai and the Apharsachites tried to hinder the building of the temple under Zerubbabel, writing to Darius (Ezra v.) that search should be made whether the decree of Cyrus for its restoration, which the Jews alleged, was to be found in the house of the rolls at Babylon. On its being found at Achmetha, or Ecbatana, Darius ordered the work to proceed, and that S., etc., should help with contributions from the king's goods, and with animal victims, and wheat,

salt, wine, and oil. S. and the others thereupon did so speedily.

Sheva. **1.** David's scribe (2 Sam. xx. 25); SERAIAH in viii. 17; SHISHA in 1 Kings iv. 3; SHAVSHA in 1 Chron. xviii. 16. **2.** Father or founder of Machbena and Gibea (1 Chron. ii. 49).

Shewbread. "Bread of the faces" or "presence" of God (Exod. xxv. 30). "Bread of ordering" (1 Chron. ix. 32). "The continual bread" (Num. iv. 7). "Hallowed bread" (1 Sam. xxi. 4–6, Matt. xii. 4, Heb. ix. 2 "the shewbread," Gr. "bread of setting forth"). The table was of acacia or "shittim wood," two cubits long, one broad, one and a half high, overlaid with pure gold, with a golden crown to the border round about, to hinder any bread falling off (but see below): Exod. xxv. 23–30. The border was to be "of a handbreadth"; so in the sculpture on Titus' Arch the slave's hand that holds the table is just the breadth of the border. "The *pure* table" (Lev. xxiv. 6), both because of its unalloyed gold and because of the "pure offering" on it (Mal. i. 11). The table stood in the holy place on the N. side (Exod. xxvi. 35). The 12 cakes of unleavened bread, arranged in two piles, with a golden cup of frankincense on each (Josephus Ant. iii. 10, § 7), were renewed every sabbath, and the stale loaves given to the priests. They represented the 12 tribes before Jehovah perpetually, (see Rev. xxi. 12) in token that He was always graciously accepting His people and their good works, for

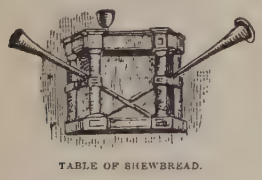


TABLE OF SHEWBREAD.

whom atonement had been made by the victims on the altar outside. They were the national meat offering (Lev. xxiv. 5–9). Each cake contained two tenths of an ephah, about six pounds and a quarter, of fine flour. The frankincense as a memorial was probably cast upon the altar fire as "an offering made by fire unto the Lord," when the bread was removed from the table on the sabbath. Ahimelech stretched the law in giving the stale loaves to David's men, as free from ceremonial defilement (1 Sam. xxi. 4–6; Matt. xii. 4), for they should have been eaten *by the priests, in the holy place* (Lev. xxiv. 5–9). Bähr thinks the loaves symbolised the Holy One in His sanctuary as the Bread of life to His people (John vi. 35, 47–51; Matt. iv. 4; Deut. viii. 3). But the loaves were taken *from Israel*, not presented by God to them; and *one* loaf would suit his view rather than *twelve* (1 Cor. x. 17). Still, on their presenting themselves before Him in the bread symbol, He feeds them represented by their priests. As they are a bread offering to Him, so He gives Himself as the bread to feed them.

In 2 Chron. iv. 8, 19, *ten* tables are mentioned "whereon the shewbread was set," *i.e.*, Solomon made a number of tables, and one great golden one on which they set the loaves. In the parallel passage, 1 Kings vii. 48, "the table of gold" alone is mentioned, as in 2 Chron. xxix. 18. "Ten" is the number also of the candlesticks. The tables were probably made of cedarwood overlaid with gold (see Josephus Ant. viii. 3, § 7). As it is omitted in the list of articles restored from Babylon (Ezra i. 9–11), it was doubtless remade by Zerubbabel. Antiochus Epiphanes carried away the table of the second temple (2 Macc. i. 22). A new one was made at the restoration of the temple by Judas Maccabeus (1 Macc. iv. 49). Afterwards Ptolemy Philadelphus presented a splendid table (Josephus Ant. xii. 2, § 8, 9). In the Arch of Titus, the sculptor in defiance of perspective exhibits the two ends. Speaker's Comm. (Exod. xxv. 23–30) for "crown of gold" transl. "*moulding* of gold"; for "border," "a *framing*" which reached from leg to leg, to make the table firm, as well as to adorn it with a second moulding of gold; two fragments of such a framing appear half way down the legs in the Titus' Arch sculpture. "Over against the framing" the rings were "upon the four extremities (A. V. 'corners') that were at the four (clawlike) feet," answering to each corner of it. The staves were never taken out of the golden rings by which the ark was to be borne; so transl. Num. iv. 5, 6, "put the staves *thereof in order*," not "put in," they would need merely *adjustment* after motion (Exod. xxv. 14, 15). The "dishes" or *bowls* were probably the measures for the meal used in the loaves. For "spoons" transl. "*cups*" filled with frankincense, represented on Titus' Arch. For "covers" and "bowls" and "to cover withal" transl. "*flagons* and *chalices, to pour out withal.*" These were for the drink offering which accompanied every meat offering, for the shewbread was a true meat offering.

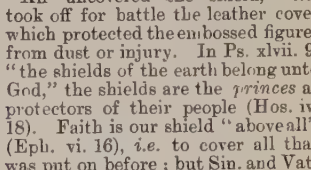
In Num. iv. 7 the Heb. means "the shew table" or "table of the faces" or presence, viz. of God manifested. Similar is the phrase "the Angel of His presence" (Isa. lxiii. 9; Exod. xxxiii. 14, 15, xxiii. 20; Deut. iv. 37, "in His sight"). The "face" stands for *the Person.* "The bread of the face" on the table in the sanctuary symbolises that man is admitted to God's holy table and presence, seeing and being nourished by God in the person of Christ, the Bread of life. The priests, Israel's representatives, alone ate this sacramental pledge in the O. T. The whole church as "priests unto God" offer themselves before God and are fed at the Lord's table with the sacramental symbol of Christ's body, our true food (Ps. xxiii. 5, Luke xxii. 30, 1 Cor. xi. 26). The continued renewal every sabbath testified to the design of that holy day to renew men afresh to *self dedication* as in God's immediate presence; as Israel by the candlestick appeared as a people of *enlightenment*, and by the incense altar as a people of *prayer*. The frankincense always on the shewbread, and consumed when the bread was to be eaten, symbolised that *prayer* must ever accompany *self dedication*, and that the *flame of love* must kindle *prayer* when we are about to hold communion with and to be nourished by Him.

Shibboleth=*a stream*, or *ear of corn.* The Ephraimites, unable to pronounce the aspirate (as indeed the Greeks too have no *sh* sound), said Sibboleth, and so were detected by the Gileadites under Jephthah at the passage of Jordan (Jud. xii. 6).

Shibmah. SIBMAH, Heb. A town originally of Bashan, and called *Sebam* or *Shebam* (Num. xxxii. 3), but afterwards assigned to Reuben who rebuilt it (Num. xxxii. 3, 38). Famous for its vines (Isa. xvi. 8, 9). Now the ruin *Es Sameh*, four miles E. of Heshbon.

Shicron. A landmark at the W. end of the northern boundary of Judah (Josh. xv. 11); between Ekron and Jabneel.

Shield. [See ARMS.] Being of wood covered with leather, it might be burned (Ezek. xxxix. 9). In Nah. ii. 3, "the shield . . . is made red," the reference is to bull's *hide shields dyed red* to strike terror into the foe, or rather to the red reflection of the sun's rays from shields of *bronze* or *copper*, such as are found among the Assyrian remains. The surface was kept bright with oil, which preserved both the leather and the metal. Isa. xxi. 5, "anoint the shield": Isaiah warns the Babylonian revellers to prepare for instant *self defence*; *offensive* arms are not mentioned, as Cyrus would take them *by surprise* in the midst of a feast (2 Sam. i. 21). The shield was



SKIN AND WICKER SHIELDS.

covered when not in use; Isa. xxii. 6, "Kir uncovered the shield," *i.e.* took off for battle the leather cover which protected the embossed figures from dust or injury. In Ps. xlvii. 9, "the shields of the earth belong unto God," the shields are the *princes* as protectors of their people (Hos. iv. 18). Faith is our shield "above all" (Eph. vi. 16), *i.e.* to cover all that was put on before; but Sin. and Vat. MSS. read "IN all things." Faith will certainly intercept (not only "ye may," but "ye shall be able") and so "quench all the fire-tipped darts of the evil one" (1 Pet. v. 9; 1 John v. 4, 18). Fire darts were canes with tow and combustibles ignited on the head, to set fire to wood and tents.

Shiggaion. From *shagah*, "erred." An *erratic* melody betokening excitement and agitation (Ewald). Hengstenberg refers it to the *subject* of the psalms, "the aberrations of the wicked" (Hab. iii. 1). In conso-

nance with this the Heb. root of S. occurs in Saul's address to David (1 Sam. xxvi. 21), "behold I have played the fool and *erred* exceedingly" (comp. Ps. cxix. 21, 118). Ps. vii. refers to David's being accused by Saul (*the Benjamite, Cush* the Ethiopian unchangeably *black* at heart towards David: Jer. xiii. 23, Amos ix. 7; *Cush* similar to *Kish*, Saul's father) of plotting evil against him, whereas he returned good for evil in sparing Saul his deadly foe, when in his power (1 Sam. xxiv. 7); "concerning the words" *i.e.* on account of the calumnies which men uttered against David to ingratiate themselves with the king, and which Saul gave ear to (1 Sam. xxiv. 9, xxvi. 19). These David rebuts (Ps. vii. 3-5).

Shihon. A town of Issachar (Josh. xix. 19). Eusebius (Onomast.) calls it "a village near mount Tabor."

Shihor of Egypt. The *black, turbid* river (Josh. xiii. 3, xv. 4, 47; SIHOR is the less correct form): 1 Chron. xiii. 5. "S. which is before (*i.e.* E. of) Egypt." Not the Nile, which is called "the river" (*ha-yeor*, Gen. xli. 1, 3, Exod. i. 22), and flowed not *before* but through the middle of Egypt. The Rhinocorura is meant, now *wady el Arish*, the *nachal* or "river of Egypt," Canaan's southern boundary toward Egypt (Num. xxxiv. 5). In Isa. xxiii. 3, Jer. ii. 18, Sihor means the Nile.

Shihor Libnath. Josh. xix. 26. A boundary of Asher. "Shihor" is not confined to the Nile exclusively. Not the Belus or glass river (Pliny H. N. v. 19), now *nahr Naman*, which flows into the Mediterranean below Acre or Accho, for this is too far N. It must be S. of Carmel where Asher was bounded by Manasseh (Josh. xvii. 10), S. of Dor. Keil conjectures the *nahr Zerka*, three hours S. of Dor, Pliny's "crocodile river"; its name "blue" may answer both to Shihor "black" and Libnath "white."

Shilhi. 1 Kings xxii. 42.

Shilhim. A city in the S. of Judah (Josh. xv. 32). One of Simeon's cities in xix. 6 [see SHARUHEN]; SHAARAIM in 1 Chron. iv. 31. The Imperial Bible Dictionary connects S. with Shiloah or Siloam from *shalach* "send," waters *sent* from a fountain (John ix. 7, Neh. iii. 15), and identifies with *el Birein*, "the wells" four in number, each 25 or 30 ft. deep. The name appears in *wady es Seram*, which is near and contains "ruins of Seram," *khirbet es Seram*.

Shillem = SHALLUM. 1 Chron. vii. 13. Ancestor of the SHILLEMITES (Gen. xlvi. 24, Num. xxvi. 49).

Shiloah, waters of. A soft flowing stream, SILOAM. Isaiah (viii. 6) makes it represent the *quiet confidence* in Jehovah's benignant sway, exercised through David's line, to which he urged the Jews, in contrast to the overwhelming force of Assyria (like the flood of the Euphrates) which they sought as an ally. For twenty out of the twenty-four hours its flow is perfectly quiet; its action is intermittent and irregular during the other three or four hours. In summer the irregularity is only once in two or three days. Northern Israel too preferred Rezin of Syria, and Pekah, to alliance with Judah, represented by softly flowing Shiloah (Isa. viii. 6, 17, 14).

Shiloh. Gen. xlix. 10. The Messianic interpretation is evaded by transl. "until he (Judah) shall come *to S.*," Judah leading in the march (Num. ii. 3-9, x. 14); and when Israel came to S. they pitched the tabernacle there (Josh. xviii. 1-10), and Judah's principality ceased. But the town S. did not exist in Jacob's time, and Judah did not lose the preeminence there; nor indeed did Judah, but Moses and Aaron, lead Israel in the wilderness. S. means *the Peacemaker*, "the Prince of peace" (Isa. ix. 6), from *shalah* "to be at peace." Solomon (=*peaceful*) typically (Ps. lxxii.), Messiah antitypically, fulfils the prophecy (Gesenius, Keil, etc.). The ancient versions, however, almost unanimously transl. "*He to whom* it belongs," "He whose right it is": Ezek. xxi. 27 (LXX., Aqu., Symm., Syr., Saad., Onk., Targ. Jer., all except Vulg. and Pseudo Jon.). The letter *yod* (the *i* in Shiloh) is made an objection to this latter translation, but many Heb. MSS. and all Samaritan MSS. are without the yod, which probably did not appear till the tenth century. The reading without the yod being the *harder* reading is the less likely to be spurious; the copyists would more probably insert than omit it. However (as *sh* for the relative *asher* is unknown in the pentateuch, and "*it* [*hua*] is due," viz. the sceptre, would be needed), "the Peacemaker" is best, and so *our* Heb. text requires as it has the yod. "Abraham rejoiced to see Messiah's day, he saw it and was glad" (John viii. 56); Jacob naturally expresses the same sure anticipation. The taxing (Luke ii. 1, 2) on the eve of Jesus' birth definitely marked the passing of the sceptre (the tribal authority and royal prominence) and of the lawgiver (the sanhedrim expounders of the law, lit. *the ruler's staff, mechoqueeq*; Num. xxi. 18) from Judah, which virtually had begun some time before, and which was consummated only at Jerusalem's overthrow by Rome. The Herods, though Rome's creatures, exercised a quasi-native sovereignty in Judah just before and after Jesus' birth. After Archelaus a Roman procurator for the first time was sent thither. Keil's view however is probably preferable: "the sceptre shall not depart from Judah . . . till S. come," *i.e.* shall NEVER depart. "Until" (*'ad ki*) is not exclusive (Ps. cx. 1); "and (until) to Him shall the *willing obedience* (as of a son, *yiquhath*: Prov. xxx. 17) of the peoples be." Judah should bear the sceptre with "lion" courage until in the future S., sprung from Judah, the willing obedience of the nations came to Him, and His rule over the tribes was widened into the *peaceful* government of the world. Balaam refers to this prophecy of Jacob (Num. xxiv. 17, Isa. xi. 1-9, Zech. ix. 10, Eph. ii. 14, Rev. v. 5). "From between his feet" is explained by the versions, "from his posterity." Rather it is *the ruler's staff resting between his feet* when he sat, and inclining towards himself. When he spoke in public assemblies he held it in his hand (Keil).

Shiloh. From *shalah* "to rest." The place at which Israel attained its state of *rest*, and where the Lord rested among them (Ps. cxxxii. 14). Judges (xxi. 19) describes its position as "on the N. side of Bethel (*Beitin*), on the E. side of the highway that goeth up from Bethel to Shechem (*Nablûs*), and on the S. of Lebonah." Now *Seilûn*. The ark, which had been at Gilgal during the conquest of Canaan, was removed on the completion of the conquest to S. where it remained from Joshua's closing days to Samuel's (Josh. xviii. 1-10, Jud. xviii. 31, 1 Sam. iv. 3). Here Joshua divided by lot the part of the western Jordan land not yet allotted (Josh. xix. 51). S. fell within Ephraim (xvi. 5, 6). The annual feast of Jehovah when the daughters of S. went forth in dances gave Benjamin, when threatened with extinction, the opportunity of carrying off wives (Jud. xxi. 19-23). At a distance of 15 minutes' walk is a fountain reached through a narrow dale; it flows first into a well, thence into a reservoir, from which herds and flocks are watered. Hither the daughters of S. would resort, the spectators could see their dances from the amphitheatre of surrounding hills. Terraces are traceable at the sides of the rocky hills, once covered with verdure and productiveness. Though the scenery is not striking the seclusion was favourable to worship and religious study. In the rock-hewn sepulchres may have been laid the remains of some of Eli's house. Here Eli judged Israel and died of grief at the capture of the ark by the Philistines. Here Hannah prayed and Samuel was reared in the tabernacle and called to the prophetic office (1 Sam. i., ii., iii.). The sin of Hophni and Phinehas caused the loss of the ark and God's forsaking of His tabernacle at S. (called in spiritual sense "the *house* of God," though not of stone: Jud. xviii. 31, 2 Sam. vii. 6, 1 Kings iii. 2), so that this became a warning beacon of God's wrath against those who sin in the face of high spiritual privileges (Jer. vii. 12; Ps. lxxviii. 60, 61). Ahijah the prophet was here consulted by the messengers of Jeroboam's wife (1 Kings xi. 29, xii. 15, xiv. 1, 2). From S. came the half heathenish men, with offerings for the Lord's house, who had cut themselves, and whom Ishmael slew (Jer. xli. 5).

A tell or hill, surrounded by higher hills, rises from an uneven plain, with a valley on the south side. On the hill the tabernacle would be conspicuous from all sides. On the summit of the hill are the remains of what was once a Jewish synagogue, subsequently used as a mosque. On the lintel over the doorway, between two wreaths of flowers, is carved a vessel shaped like a Roman amphora, so closely resembling the "pot of manna," as found on coins and in the ruins of the synagogue at Caper-

naum, that it doubtless formed part of the original building. There is a

RUINS OF SYNAGOGUE AT SHILOH.

curious excavation in the rock which may have been the actual spot where the ark rested; for its guardians would select a place sheltered from the bleak winds of the highlands. The position of the sanctuary was central for the Israelites W. of Jordan. Major Wilson says northwards the tell at Seilun slopes down to a broad shoulder, across which a level court has been cut, 77 by 412 ft.; the rock is scarped to the height of five feet, evidently the site of the tabernacle. The mosque's title, the mosque of the Eternal, points to its original occupation by Jehovah's sanctuary.

Shiloni. Neh. xi. 5, transl. "the Shilonite," *i.e.* descendant of Shelah, Judah's youngest son; Shelani (Num. xxvi. 20) is changed to S.; comp. 1 Chron. ix. 5.

Shilshah. 1 Chron. vii. 37.

Shimea, SHIMEAH. **1.** David's brother (2 Sam. xxi. 21). Named also SHAMMAH, father of Jonathan and Jonadab [see]; distinct from SHAMMUA or SHAMMUAH, David's son by Bathsheba (1 Chron. iii. 5, xx. 7 marg.). **2.** 1 Chron. vi. 30. **3.** 1 Chron. vi. 39. **4.** 1 Chron. viii. 32, called also SHIMEAM (ix. 38).

Shimeath. 2 Kings xii. 21; 2 Chron. xxiv. 26.

Shimei. 1. Son of Gershom, son of Levi (1 Chron. xxiii. 7, 9, 10 [see SHELOMITH (5)]; vi. 17, 29; Num. iii. 18; Zech. xii. 13). SHIMI in Exod. vi. 17. **2.** Son of Gera, a Benjamite, of Saul's house; at Bahurim, a marked spot on the way from the Jordan valley to Jerusalem, just within Benjamin; to this point Phaltiel followed Michal (2 Sam. iii. 16). When David, fleeing from Absalom, reached the edge of the valley, between the road and S.'s house, S. ran along the ridge over against the road, cursing and throwing stones and dust at him and his mighty men still as he went; and saying, "Come out, come out, thou bloody man and thou man of Belial; the Lord hath returned upon thee all the blood of the house of Saul (referring to his hanging up Saul's sons for the Gibeonites, chap. xxi., which in time preceded this; also to his general engagement in wars, 1 Chron. xxii. 8), and the Lord hath delivered the kingdom into the hand of Absalom thy son, and behold thou art taken in thy mischief because thou art a bloody man" (2 Sam. xvi. 5-13). Abishai would have "taken off his head" then and there, as a "dead dog" presuming to "curse the king." But David felt it was Jehovah's doing: "let him curse, for the Lord hath bidden him; it may be that the Lord will *look on mine affliction*, and requite me good for his cursing." An undesigned coincidence between David's language in the history and in the independent psalms, a mark of genuineness (Ps. cix. 17, 28, "let them curse, but bless Thou"; xxv. 18, "*look upon mine affliction*," etc.). S. wisely was the "first of the house of Joseph" to meet David on his victorious return over Jordan (comp. spiritually *our* wisdom, Luke xiv. 32). A thousand Benjamites, and Ziba with his 15 sons and 20 servants, were with him. He fell down before the king, confessing his sin and begging David not to "impute iniquity" to him, or remember and take to heart his perversity; spiritually comp. Matt. v. 25, Ps. xxxii. 1-6. Again Abishai would have slain S., but David felt his day of restoration to the kingdom was no day for avenging wrongs, and said "thou shalt not die."

But on his deathbed David felt, though he forgave S. the *personal* wrong, yet that public justice required his punishment in some form, for David was not likely, in going to appear before God, to cherish *revenge* after having spared him twice when he might justly have slain him. To Solomon he committed the fulfilment of the duty unfulfilled by himself; "thou knowest what thou oughtest to do unto him." The impunity of S. as of Joab had brought the law into discredit, for S. was living in court favour at Jerusalem, "*thou hast with thee S.*" (1 Kings ii. 8.) *Anticipating* from S.'s restless spirit that he would attempt some fresh lawlessness, David says, "his hoar head bring thou down to the grave with blood." However, as Solomon did not put him to death but gave him a chance of life, some understand "not" after "bring thou down," taken from the former clause, "hold him *not* guiltless," and "bring *not* down his hoar head," etc. So in 1 Sam. ii. 3, where two prohibitions come together, the negative is expressed only in the first clause and understood in the second. Solomon bound him on pain of death to build a house, and stay at Jerusalem, and not cross the Kedron which separated him from the road to his old abode at Bahurim. After the lapse of three years S. went after two slaves of his, who had fled to Achish of Gath. His breach of his own oath brought on him the king's threatened penalty; he was slain by Benaiah. Thus he brought "on his own head" his wickedness towards David which David had left unavenged; justice had its course; so by "taking away the wicked from before the king, his throne was established in righteousness" (Prov. xxv. 5; 1 Kings ii. 36-46; Ps. vii. 16; Ezek. xvii. 19).

3. Faithful to Solomon in Adonijah's rebellion (1 Kings i. 8); identified with S. son of Elah (iv. 18), Solomon's commissariat officer in Benjamin; or with S. or Shammah, David's brother, or Shammah the Ararite (2 Sam. xxiii. 11). **4.** Son of Pedaiah, Zerubbabel's brother (1 Chron. iii. 19). **5.** Son of Zacchur, a Simeonite (1 Chron. iv. 26, 27); he had 16 sons and six daughters. **6.** Son of Gog a Reubenite (1 Chron. v. 4). **7.** A Gershonite Levite, son of Jahath (1 Chron. vi. 42). **8.** Son of Jeduthun, chief of the tenth division of singers (1 Chron. xxv. 17). **9.** The Ramathite, over David's vineyards (1 Chron. xxvii. 27). **10.** A Levite, of the sons of Heman; took part in the purification of the temple under Hezekiah (2 Chron. xxix. 14). **11.** The Levite, Cononiah's brother, having charge of the offerings, etc., under Hezekiah (2 Chron. xxxi. 12, 13). **12.** A Levite in Ezra's time (Ezra x. 23), married a foreign wife; also SEMIS. **13.** Of the Hashum family, put away his foreign wife (Ezra x. 33). **14.** Son of Bani, put away his foreign wife (Ezra x. 38). **15.** Ancestor of Mordecai, son of Kish, of Benjamin (Esth. ii. 5).

Shimeon. Ezra x. 31.

Shimites. Num. iii. 21; Zech. xii. 13.

Shimma, SHAMMAH. Jesse's third son (1 Chron. ii. 13; 1 Sam. xvi. 9).

Shimon. 1 Chron. iv. 20.

Shimrath. 1 Chron. viii. 21.

Shimri. 1. 1 Chron. iv. 37. **2.** 1 Chron. xi. 45. **3.** 2 Chron. xxix. 13.

Shimrith. 2 Chron. xxiv. 26; SHOMER in 2 Kings xii. 21.

Shimrom. Rather SHIMRON: 1 Chron. vii. 1. SHIMRONITES, his descendants, Num. xxvi. 24.

Shimron Meron. One of the 34 kings conquered by Joshua (Josh. xii. 20, xi. 1). In xix. 15 S. appears among the towns of Zebulun. The Talmud identifies S. with *Simuniyeh*, W. of Nazareth. The Jewish traveller Hap-Parchi fixes it south of mount Gilboa, at a village *Dar Meron* (Asher's Benj. ii. 434).

Shimshai. The scribe of Rehum, the royal prefect of Judæa; he joined in writing in Syriac to Artaxerxes to stop the building of the temple and city (Ezra iv. 7-24).

Shinab. King of Admah; one of the five kings attacked by Chedorlaomer.

Shinar. A region in Mesopotamia, the plain between the Tigris and Euphrates. Here the rebels against God's will built the Babel tower (Gen. xi. 2, 3). Famed for its wheat (Herodot. i. 193). Derived from *sheni* "two" and *'ar* or *nahr* "rivers."

Ship. Amongst the earliest shipbuilders were the Phœnicians, whose commerce and voyages made them foremost in the maritime science of early ages, and traces of whose

PHŒNICIAN SHIP.

ships are frequently met with. [On PAUL'S voyage see EUROCLYDON, MELITA, CNIDUS, CRETE, FAIR HAVENS.] Paul was first in the Adramyttian coasting vessel from Cæsarea to Myra; then in the large Alexandrian corn ship wrecked at Malta; then in another Alexandrian corn ship from Malta by Syracuse and Rhegium to Puteoli. Luke shows accurate nautical knowledge,

yet not professional, but of an observer, telling *what* was done but not the *how* or the *why*. Fourteen different verbs he uses of the progression of a ship, peculiar to himself and appropriate to each case: *pleo*, Luke viii. 23, Acts xxi. 3; *apopleo*, xiii. 4, xiv. 26, xx. 15, xxvii. 1; *bradupleo*, xxvii. 7; *diapleo*, ver. 5; *ekpleo*, xv. 39; *katapleo*, Luke viii. 26; *hupopleo*, Acts xxvii. 4, 7; *parapleo*, xx. 16; *euthudromeo*, xvi. 11, xxi. 1; *hupotrecho*, xxvii. 16; *paralegomai*, ver. 8, 13; *pheromai*, ver. 15; *diapheromai*, ver. 27; *diaperao*, xxi. 2. Paul's ship, besides cargo of wheat, carried 276 persons, so she would be of 600 tons. Lucian (Ploion e Euche) describes an Alexandrian wheat ship,

EGYPTIAN SHIP.

180 ft. long (including end projections) by 45 ft. broad, *i.e.* 1300 tons. The largest on record was Ptolemy Philopator's war galley, 420 ft. long by 57 ft. broad, under 5000 tons. "The governor" in Jas. iii. 4 is *the helmsman* (*kuberneetees*; the owner was *naucleeros*). There were two paddle rudders, one on each quarter, acting in a rowlock or through a porthole. As the helmsman used only one at a time, "the helm" is in the singular in Jas. iii. 4. In Acts xxvii. 29, 40, after letting go the four anchors at the stern, they lashed up both the rudder paddles lest they should interfere with the ground tackle. When they wished to steer again and the anchor ropes were *cut* (marg.), they unfastened the lashings or bands of the paddles. The ship's run from Rhegium to Puteoli, 180 miles in two days, the wind being full from the S., illustrates the rate of sailing. The bow and the stern were much alike, except that on each side of the bow was painted "the sign" (*paraseemon*), as for instance "Castor and Pollux" (Acts xxviii. 11). An eye was painted on each side of the bow; so Luke's phrase (*antophthalmein*), "bear up into," lit. "*eye* the wind" directly (xxvii. 15). The imperfect build of ships caused the need of "undergirders" to pass round the frame, at right angles to its length, when the planks were in danger of starting.

The anchors resembled ours, but had no flukes. Spiritually they symbolise the Christian hope (Heb. vi. 19). The soul is the ship; the world the sea; the bliss beyond the distant coast; hope resting on faith the anchor which prevents the vessel being tossed to and fro; the consolation through God's promise and hope is the cable connecting the ship and anchor. The soul clings, as one in fear of shipwreck, to the anchor, and sees not whither the cable runs, where it is fastened; she knows it is fastened behind the veil which hides the future glory; if only she hold on to the anchor, she shall in due time be drawn in where it is, into the holiest, by the Saviour.

Anchoring by the stern, the ancients were prepared to anchor in the gale such as Paul encountered; and Purdy (Sailing Directions, 180) says that the holding ground at Malta where Paul was wrecked is quite good enough to have secured the anchors and ship in spite of the severe night. In Acts xxvii. 40, for "mainsail" transl. "foresail," which was needed to put the ship about and to run it aground. Vessels were propelled by oars as well as by sails (Ezek. xxvii. 29, Isa. xxxiii. 21, Jonah i. 13). Of the 32 parts or points of the compass card a modern ship will sail within six points of the wind. The clumsier ancient ship probably could sail within seven points. In a heavy gale the ship would lie to, with the right side to the storm, the object being not progress but safety; as under the lee of Clauda (Acts xxvii. 14–17). To anchor was impossible; to drift would have brought the ship to the fatal Syrtis off Africa. The wind was E.N.E. (Euraquilo); the direction of drift being W. by N., and the rate of drift one mile and a half an hour; the shipwreck must have been off Malta. Having no compass or charts, they seldom ventured voyaging in winter (ver. 9), and the absence of visible sun or stars seriously embarrassed them (ver. 20). In the intricate passages between islands and mainland they did not sail by night when the moon was dark (xx. 13–16, xxi. 1). Thomson (Land and Book, 401–404) mentions seeing but one rickety boat on the sea of Galilee, which was once covered with fishermen's boats; contrast the fact that Josephus (B. J., ii. 21, § 8–10) mentions his collecting here 230 boats, with four men in each.

Shiphi. 1 Chron. iv. 37.

Shiphmite. Native of SHEPHAM; ZABDI (1 Chron. xxvii. 27).

Shiphrah. From Egyptian *cheper* "to procreate," "prolific" [see PUAH, MIDWIFE]: Exod. i. 15–21.

Shiphtan. Num. xxxiv. 24.

Shisha. 1 Kings iv. 3 [see SHAVSHA]; 1 Chron. xviii. 16.

Shishak. Sheshonk I. in the monuments; first sovereign of the Bubastite 22nd dynasty. He comes before us without the ancient name of Pharaoh; he probably was a bold adventurer who supplanted the previous dynasty. Hence arose his hostility to Solomon, who was allied to a daughter of the former Pharaoh. By comparing Manetho and the monuments with 2 Chron. xii. 2–9 and 1 Kings xi. 40, xiv. 25–28, we infer that the first year of S. corresponds to Solomon's 26th year, about 988 B.C. (980: Hincks); and the 20th of S. when he invaded Judah (969 B.C.) to Rehoboam's fifth year. Zerah probably succeeded S. and attacked Judah before the 15th year of Asa. The name S. answers to Sheshach (Babylon), as Usarken and Tekerut, his successors, answer to Sargon and Tiglath, Semitic names; Namuret (Nimrod) too is a name of princes of this line. The tablet of Harpsen from the Serapeium (Lepsius) makes S. son of a chief named Namuret, whose ancestors are untitled and bear foreign names. S. took as the title of his standard "he who attains royalty by uniting the two regions of Egypt." He married the heiress of the Rameses family; his son and successor took to wife the daughter of the Tanite 21st dynasty. A Pharaoh of the 21st dynasty took Gezer in Palestine from the Canaanites (1 Kings ix. 16) and gave it as a present to his daughter, Solomon's wife. It was only late in his reign that S. could, like that Pharaoh, carry on foreign wars. S. early in his reign received Jeroboam the political exile, fleeing from Solomon, Jeroboam's enemy, towards whom S. would feel only jealousy, having no tie of affinity as the Pharaoh of the previous dynasty had. During Solomon's powerful reign S. attempted no attack. The division of the tribes under REHOBOAM [see] gave S. the opportunity which he sought. With 1200 chariots and 60,000 horsemen, and Lubim, Sukkiim and Cushim without number, he took Judah's cities fortified by Rehoboam (2 Chron. xi. 5–12) and came to Jerusalem (xii. 2–4, 5, 9–12) [see SHEMAIAH]. S. has recorded this expedition on the wall of the great temple at Karnak; there is a list of the countries, cities and tribes, ruled, conquered, or made tributary by him, including many Jewish names, Taanach, Rehob, Mahanaim, Gibeon, Bethhoron, Kedemoth, Aijalon, Megiddo, Ibleam, Almon, Shoco, one of Rehoboam's fenced cities, etc. Telaim, Beth Tappuah, Golan, the circle of Jordan, the valley (*emek*, Beth Emek; Josh. xix. 27), the Negeb or S. of Judah, Jerahmeelites, Rekem (Petra), and the Hagarites, are all specified; (1) the Levitical and Canaanite cities are grouped together; (2) the cities of Judah; (3) Arab tribes S. of Palestine. Champollion reads in the inscription "the kingdom of Judah." Brugsch objects that the "kingdom of Judah" would be out of place as following names of towns in Judah, the supposed equivalent of "kingdom" (*malkuth*) rather answers to king (*melek*). S. went to settle his protegé, Jeroboam, in his northern kingdom, where he was endangered from the Levitical (2 Chron. xi. 13) and the Canaanite towns in northern Israel not being in his hands; these S. reduced and handed over to him. S. contented himself with receiving Rehoboam's submission, and carrying away the accumulated temple treasures of David's and Solomon's reigns, the golden shields, etc.; and allowed him to retain Judah, lest Jeroboam should become strong. His policy was to leave the two petty kings as checks upon each other, letting neither gain strength enough to trouble himself. He was not strong enough to attack

Assyria; so he contented himself with subjugating Palestine and the parts of Arabia bordering on Egypt, so as to make them an effectual barrier against Assyria's advance. An inscription in the Silsilis quarries mentions the cutting of stone for the chief temple of Thebes in S.'s 22nd year. He appears in the temple at Thebes as "lord of both Upper and Lower Egypt." The lotus and the papyrus are both upon the shields carried before him; the "nine bows" follow, symbolising Libya.

Shitrai. 1 Chron. xxvii. 29.

Shittah. The acacia, perhaps the *seyal*, or Nilotica or Arabica. The ark, the staves, the shewbread table and staves, and the altars of burnt offering and incense, were made of shittah (Exod. xxv., xxvi., xxvi.—xxxviii.). Isaiah foretells (xli. 19) God's planting it in the wilderness. The Egyptian *saut*. Many acacia trees grow on Sinai; they grow to the size of a mulberry tree. It was probably in the shittah or acacia that the flame appeared which did not burn the bush (Exod. iii.). The gum arabic is obtained by incisions in the bark. The shittah boards of the tabernacle, ten cubits long and one and a half broad, were not necessarily one piece but formed of pieces joined together. The acacia is not that so called in England, the *Robinia pseudo acacia*, a N. American plant; but of the order Leguminosæ, Mimoseæ. Hard and durable wood. If the ark had been made in Palestine, oak or cedar would have been its material; its being said to be made of shittah, the wood of the wilderness, is an undesigned propriety and mark of truth (Exod. xxv. 10).

Shittim. [See SHITTAH, ABEL SHITTIM.]

Shiza. 1 Chron. xi. 42.

Shoa. Ezek. xxiii. 23 = *rich* [see PEKOD, KOA]. Symbolical name for Babylon. Smith's Bible Dict. takes it as a proper name, upon the sound of which Ezekiel plays. Pliny mentions a "Sue" in the rocky region W. of the Orontes range, near Gaugamela. *Shu'a* in Chaldee means "rock."

Shobab. **1.** 2 Sam. v. 14; 1 Chron. iii. 5, xiv. 4. **2.** 1 Chron. ii. 18.

Shobach. General of Hadarezer, king of the Syrians of Zoba. Commanded the army brought from beyond Euphrates after Syria's and Ammon's defeat before Rabbah. David crossed Jordan and defeated S. at Helam. S. fell on the battle field. SHOPHACH in 1 Chron. xix. 16.

Shobai, children of. Ezra ii. 42, Neh. vii. 45.

Shobal. **1.** Seir's second son, a "duke" or phylarch of the Horites (Gen. xxxvi. 20, 29). **2.** Prince or founder of Kirjath Jearim (1 Chron. ii. 50, 52). *Soba* (akin to Shobal the founder of Kirjath Jearim) answers to it; for Kirjath Jearim is described as on the boundary of Judah, next mount Seir, which is next to Chesalon. *Kesla* now answers to Chesalon, on the same ridge with *Soba*; and between the two is the mount called *Saghir*, evidently answering to mount Seir. The thickets W. of *Soba* answer to mount Jearim, "the hill of thickets." Baalah was another name of Kirjath Jearim, meaning "elevated," which is true of *Soba*. (Pal. Expl. Qy. Stat., July 1878, p. 114.) **3.** Possibly the same as Haroeh, which may be a corruption for Reaiah (1 Chron. iv. 1, 2). So **2** and **3** are identical.

Shobek. Neh. x. 24.

Shobi. Son of NAHASH [see] (2 Sam. xvii. 27). Showed hospitality to David when fleeing from Absalom.

Shoco. 2 Chron. xi. 7. SHOCHO in xxviii. 18; SHOCHOH in 1 Sam. xvii. 1. [See SOCHO.]

Shoham. 1 Chron. xxiv. 27.

Shomer. **1.** = SHAMER [see]. **2.** Father of Jehozabad. SHIMRITH [see] is given as the mother in 2 Chron. xxiv. 26. Keil conjectures that Shomer is a transcriber's error from omitting *th*, or else that Shomer was grandfather of Jehozabad.

Shophan. A fortified town E. of Jordan, rebuilt by Gad (Num. xxxii. 35). Rather write Atroth Shophan, *i.e.* "Ataroth of the burrow," to distinguish it from Ataroth in ver. 34.

Shoshannim. Title Ps. xlv., lxix., lxxx. The "upon" expresses the *object* of the psalm. In Ps. lx. the singular SHUSHAN occurs. S. means "lilies," *i.e. beautiful virgins*. The beauty of the innocent, pure, lily like "virgins" (Ps. xlv. 9, 14) is spiritual; for the other psalms of the authors of Ps. xlv., viz. "the sons of Korah," are all spiritual. In Ps. lxxx. SHOSHANNIM EDUTH is the "testimony" (Ps. lxxviii. 5, lxxxi. 5) which points out the *lovely* (lily like) *salvation* of the Lord. Hence thrice is repeated "we shall be saved," ver. 3, 6, 19, and ver. 2, "save us." The lily is the enigmatic expression for *loveliness*. David delighted in enigmatic titles. SHUSHAN EDUTH (Ps. lx.) is "the lily of testimony"; God's promise (Gen. xlix., Deut. xxxiii., Num. xxiv. 17-19) of Canaan to Israel (ver. 6) is His *lovely testimony*, of which the assurance was already given in a partial deliverance (ver. 4, 5).

Shua. A Canaanite of Adullam, father of Judah's wife (1 Chron. ii. 3), who was therefore named Bath-shua, "daughter of S."

Shuah. **1.** Gen. xxv. 2. **2.** Brother of Chelub (1 Chron. iv. 11). Ten of De Rossi's and Kennicott's MSS. read "S. *son* of Chelub," another form of Caleb, the addition distinguishing him from Caleb, son of Hezron, and from Caleb the son of Jephunneh.

Shual. 1 Chron. vii. 36.

Shual, the land of. 1 Sam. xiii. 17; from *shual*, jackal, or else "the hollow land." Shual was the land whither one of the three parties of Philistine marauders went (1 Sam. xiii. 17). In the same direction as Ophrah, *Taiyibeh*; therefore N. of Michmash. Possibly "the land of Shalim" (1 Sam. ix. 4). The wild region E. of *Taiyibeh*, containing a ravine named that of "hyænas."

Shubael. [See SHEBUEL.]

Shuham. SHUHAMITES (Num. xxvi. 42, 43). HUSHIM in Gen. xlvi. 23.

Shuhite. Bildad, in Job ii. 11. On the W. of Chaldæa, bordering on Arabia. Above Hit, on both sides of the Euphrates, occur in Assyrian inscriptions the *Tsukhi*, a powerful people. Conquered by Babylon they are counted by Ezekiel among the Chaldæan tribes. Descended from Shuah (1). *Sohene* in the Peutingerian tables designates the country on the Euphrates immediately above Babylonia.

Shulamite. [See CANTICLES.] Feminine of *Solomon*, "prince of peace." His bride, "daughter of peace," accepting and proclaiming peace (Isa. lii. 7, Eph. ii. 17). Caught up in chariot like flight by her Lord to sit with Him in heavenly places (Eph. ii. 6), she is entreated by the daughters of Jerusalem "Return, return, O S." (S. of Sol. vi. 13.) Comp. as to the future rapture of the saints, 1 Thess. iv. 17; Elijah, 2 Kings ii. 11, 12, 16. There is a beautiful reciprocity of character, name, and blessedness between the heavenly Solomon and His S. the redeemed church. "As He is, so are we in this world" (1 John iv. 17); He "the living Stone," they "lively stones" (1 Pet. ii. 4, 5); He the Bridegroom, she the bride; He "a crown of glory and diadem of beauty" to her (Isa. xxviii. 5, Mal. iii. 17), she "a crown of glory and a royal diadem" in His hand (Isa. lxii. 3). "The company of two armies" (Mahanaim, *two camps*) to be seen in the S. (S. of Sol. vi. 13) are Christ's family in heaven and that on earth conjoined in Him, the one militant the other at rest. Mahanaim was where the angels met Jacob (Gen. xxxii.), the scene of his victorious wrestling in prayer with the Angel of the covenant. Though she is "peace" yet she has warfare here with the flesh within and foes without. Her strength and peace are Christ and His double hosts, in heaven and on earth, enlisted on her side by prayer. Hence flow the graces in her which attract the daughters of Jerusalem. Not till towards the close does the bride receive her name S. (vi. 13), "the peace receiver." In viii. 10 marg. she explains her name, "one that found peace." Not till her union with Solomon did she find it and received her name accordingly (Rom. v. 1). The reconciled one (2 Cor. v. 19, 20; Eph. ii. 14).

Shumathites. 1 Chron. ii. 53.

Shunem, SHUNAMITE. A city of Issachar (Josh. xix. 18). The Philistines' place of encampment before the battle of Gilboa (1 Sam. xxviii. 4). The residence of the Shunammite women (2 Kings iv. 8), amidst cornfields; connected with mount Carmel. Abishag's home (1 Kings i. 3). "Five miles S. of mount Tabor," in Eusebius' (Onom.) time called "*Sulem*." Rather eight Roman miles from Tabor. Now *Solam*, a village on the S.W. side of "little Hermon," *jebel Duhy*, three miles N. of Jezreel, five from Gilboa (*Fukua*), in view of the sacred site on mount Carmel, amidst rich cornfields. It has a spring, without which the Philistines would not have encamped there.

Shuni. SHUNITES (Gen. xlvi. 16, Num. xxvi. 15).

Shuppim. [See HUPPIM and MUPPIM.]

Shur. Outside the eastern border of Egypt. Meaning "a wall." The strip of desert which skirts the wall-like range of *jebel er Rahah* (E. of Suez, the continuation of the range jebel et Tih northwards towards the Mediterraneau, still called by the Arabs *jebel es Sur*) as far S. as wady Gharandel. Hagar fleeing from Abraham, then in southern Palestine, reached a fountain "in the way to Shur"(Gen. xvi. 7). She was probably making for her country Egypt by the inland caravan route, the way by Shur over *jebel er Rahah* as distinguished from the coast road by el Arish. Abraham settled for a time between the two deserts of Kadesh and Shur, and finally sojourned at Gerar (xx. 1). In xxv. 18 Shur is defined to be "before (*i.e.* E. of) Egypt." So 1 Sam. xv. 7, xxvii. 8; Josephus (Ant. vi. 7) makes it Pelusium, near the Nile's mouth; others the N.E. part of the wilderness of Paran, now *al Jifar*. Gesenius makes Shur the modern Suez. Israel entered "the wilderness of Shur" when they had crossed the Red Sea (Exod. xv. 22, 23). The wilderness of Shur is the whole district between the N.E. frontier of Egypt and Palestine, Shur being derived from the Egyptian Khar (occurring in a papyrus of the 19th dynasty), Kh and Sh being interchanged. In Num. xxxiii. 8 the special designation occurs, "the wilderness of Etham" (at the northern extremity of the Bitter Lakes).

Shushan. Named from its abundant *lilies*. Capital of Elam, Cissia, or Susiana. Asshur-bani-pal, Esarhaddon's successor, in inscriptions says he took S. and gives its ground plan sculptured (Layard Nin. 452), 660 B.C. In Belshazzar's last year Daniel was at S. in the palace (not actually, but transported in spirit) when he saw the vision (Dan. viii. 2). Cyrus's conquest transferred S. to Persia. Darius Hystaspes and the Achæmenian princes made it the capital. He founded the grand palace described in Esth. i. 5, 6. Near Persia, cooler than Babylon, and having excellent water, S. was a suitable metropolis of the Persian empire. The kings left it for Ecbatana or Persepolis only in the height of summer, and for Babylon in the depth of winter; here Alexander found twelve millions and the regalia of the great king. After this it declined. S. lay between the two

PLAIN OF SHUSHAN.

streams of the Eulæus and the Shapur. Canals joined the two and so surrounded the citadel of S. The Coprates or river of Dizful and the right branch of the Choaspes (*Kerkhah*) flowed a few miles E. and W. of the city. Hence arose its famed fertility. The Kerkhah water was so excellent that it was carried about with the great king on his journeys. The ruins cover a space 6000 ft. E. to W. by 4500 from N. to S.; the circumference is about three miles. Spacious artificial mounds or platforms stand separated from one another. The western one, of earth, gravel, and sundried bricks, is smallest but loftiest, 119 ft. above the Shapur, an obtuse angled triangle, with corners rounded off and base facing E. The sides are so steep as to be unapproachable to horsemen except at three points; round the top is a space of 2850 ft. This is probably the famous citadel (Herodot. iii. 68; Polyb. v. 48, 14; Strabo xv. 3, § 2; Arrian Exp. Al. iii. 16). S.E. of this western platform is the great platform of 60 acres, the eastern face 3000 ft. long. The third platform is N. of the other two, a square of 1000 ft. each way. The three together form a lozenge pointing almost due N., 4500 ft. long by 3000 broad. E. of these is an irregular extensive but lower platform, as large as all the rest put together. Low mounds extend beyond to the Dizful river.

Sir F. Williams of Kars discovered the bases of three columns of the palace in the E. of the lozenge, 27 ft. 6 in. from centre to centre, similar to the great hall (Chel Minar) at Persepolis. Loftus (Chaldæa and Susiana) ascertained next the position of all the 72 pillars of the original palace. On the bases of four columns were found trilingual inscriptions in the three languages used by the Achæmenian kings at Behistun. E. Norris deciphered the first part: "says Artaxerxes, the great king, king of kings, king of the country, king of the earth, son of king Darius . . . Darius was the son of king Artaxerxes . . . Artaxerxes was son of Xerxes . . . Xerxes was son of king Darius . . . Darius was the son of Hystaspes the Achæmenian . . . Darius my ancestor anciently built the temple; afterwards it was repaired by Artaxerxes my grandfather. By Ormuzd's aid I placed the effigies of Tanaites and Mithra in this temple. May Ormuzd, Tanaites, and Mithra protect me, with the other gods, and all that I have done . . ." The dimensions correspond almost to the hall at Persepolis, Susa's palace, 345 by 244 ft. N. and S. As Darius Hystaspes commenced the Susa palace, so Xerxes built that at Persepolis. Both consisted of a central hall 200 ft. square, *i.e.* 40,000 square ft. in area, only inferior to the Karnak hall, 58,300 square ft.; with 36 columns more than 60 ft. high; the walls at Persepolis are 18 ft. thick; three great porches stood outside, 200 ft. wide by 65 deep, supported by 12 columns. These were the palace audience halls; the western porch for morning audience, the eastern for the afternoon. The principal porch, the throne room, was to the N.

The central hall, called "temple" in the inscription as the king partook of the Divine character, was used for such religious ceremonials as the king's coronation or enthroning, thanksgivings, and offerings to the gods for victories. It was unsuited for convivial festivities. "The king's gate" where Mordecai sat (Esth. ii. 21) was a square hall, 100 ft. each way, resting on four central pillars, 150 or 200 ft. in front of the northern portico. The inner court where Esther begged Ahasuerus' favour (v. 1) was the space between the northern portico and "the king's gate"; the outer court was the space between the king's gate and the northern terrace wall. "The royal house" (i. 9) and "the house of the women" (ii. 9, 11) were behind the great hall toward the S. or between the great hall and the citadel, communicating with it by a bridge over the ravine. "In the court of the garden of the king's palace" in front of the eastern or western porch Ahasuerus "made a feast unto all the people . . . seven days . . . where were white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble" (i. 5, 6). The feast was evidently out of doors, in tents put up in one of the palace courts. A *talar* or raised platform was above the palace roof, as at Persepolis, making the height above the artificial platform 120 ft., and above the plain, which was 60 ft. lower, 180 ft. The effect of such a stately central palace, elevated on a plateau, and rising above the outer subordinate buildings, interspersed with trees and shrubs, must have been magnificent.

Shuthelah, SHUTHALHITES (Num. xxvi. 35). Ancestor of Joshua (1 Chron. vii. 20–27). Lord A. C. Hervey, viewing 1 Chron. vii. as corrupt, restores the line of S. thus: (1) Joseph; (2) Ephraim; (3) Shuthelah; (4) Eran or Laadan; (5) Ammihud; (6) Elishama, captain of Ephraim (Num. i. 10); (7) Nun; (8) Joshua. The affair with the men of Gath (vii. 20–27, viii. 13) was probably after Israel's settlement in Canaan; and Ephraim and S. mean the individuals of *their descendants* who represented them as heads of the tribe or family. The Ephraimite settlements in the mountain district containing Bethhoron, Gezer, and Timnath Serah, were suited for a *descent* on the Philistine plain containing Gath. Benjamin helped Ephraim against the men of Gath. The Ephraim who mourned for his sons Ezer and Elead was not the patriarch son of Joseph, but a descendant who bore Ephraim's name.

Sia, children of. Neh. vii. 47. SIAHA in Ezra ii. 44.

Sibbecai, SIBBECHAI, the HUSHATHITE [see]. Of David's guard (2 Sam. xxi. 18; 1 Chron. xxvii. 11), eighth captain for the eighth month, of 24,000 (1 Chron. xi. 29). Of the Zarhite family of Judah. Fought singly with Saph or Sippai, the Philistine giant in the battle at Gezer or Gob (xx. 4). MEBUNNAI is a transcriber's mistake for Sibbecai, in 2 Sam. xxiii. 27.

Sibmah. A town of Reuben, E. of Jordan (Josh. xiii. 19). [See SHIBMAH.] In Moab's hands afterwards it was famed for its grapes (Isa. xvi. 7–9). Jer. xlviii. 32, "thy plants are gone over the sea," *i.e.* shall be transported beyond sea to Cyprus and

lands subject to Babylon; or else "they wandered through the wilderness, they are gone over the Dead Sea," in wild luxuriance overrunning the wilderness round Moab and spreading round the sea so as to reach beyond to the other side. S. was near Heshbon; "the lords of the heathen," the Assyrian princes invading Moab, destroyed all the luxuriant vines.

Sibraim. A landmark N. of the Holy Land (Ezek. xlvii. 16), between the boundary of Damascus and Hamath.

Sichem. [See SHECHEM.] Gen. xii. 6, "the place of S." The *town* was not yet existing.

Siddim, the vale of. Gen. xiv. 3, 8, 10. Gesenius from the Arabic explains "a plain (*emek*) cut up by stony channels, which render it difficult of transit." *Emek* means a broad flat tract between hills, a suitable battle field for the four kings against five. It had many bitumen pits. Onkelos, Aquila, and Rashi make S. plural of *sadeh*, "a plain." So Stanley "the valley of (cultivated) fields." Aben Ezra derives S. from *sid*, "lime," bitumen being used for lime (xiv. 3). The words "which is the Salt Sea" imply that the Dead Sea in part now covers (probably at its S. end which is shallow and with shores incrusted with salt and bitumen) the vale of S. The plain is in part enclosed between the southern end of the lake and the heights which terminate the *Ghor* and commence the *wady Arabah*. In the drains of the *Sabkhah* are Gesenius' *impassable channels*. The form of the plain agrees with the idea of an *emek*. The Imperial Bible Dictionary makes S. a Hamitic word occurring in Egyptian monuments, the *Shet-ta-n* or land of "Sheth," part of the Rephaim who possessed that part of Palestine.

Sidon=*fishing town*; or ZIDON. Gen. x. 9, 15; Josh. xi. 8, xix. 28; Jud. i. 31. S. was in Asher (Isa. xxiii. 2, 4, 12). An ancient mercantile city of Phœnicia, in the narrow plain between Lebanon and the Mediterranean, where the mountains recede two miles from the sea; 20 miles N. of Tyre. Now *Saida*. Old S. stands on the northern slope of a promontory projecting a few hundred yards into the sea, having thus "a fine naturally formed harbour" (Strabo). The citadel occupies the hill behind on the south. S. is called (Gen. x. 15) the firstborn of Canaan, and "great S." or the metropolis (Josh. xi. 8). Sidonians is the generic name of the Phœnicians or Canaanites (Josh. xiii. 6, Jud. xviii. 7); in ver. 28 Laish is said to be "far from S.," whereas TYRE [see], 20 miles nearer, would have been specified if it had then been a city of leading importance. So in Homer S. is named, but not Tyre. Justin Martyr makes (xviii. 3) Tyre a colony planted by S. when the king of Ascalon took S. the year before the fall of Troy. Tyre is first mentioned in Scripture in Josh. xix. 29 as "the strong city," the "daughter of S." (Isa. xxiii. 12.) S. and Sidonians are names often subsequently used for Tyre, Tyrians. Thus Ethbaal, king of the Sidonians (1 Kings xvi. 31), is called by Menander in Josephus (Ant. viii. 13, § 2) king of the Tyrians. By the time of Zechariah (ix. 2) Tyre has the precedency, "Tyrus and S." S. revolted from the yoke of Tyre when Shalmaneser's invasion gave the opportunity. Rivalry with Tyre influenced S. to submit without resistance to Nebuchadnezzar. Its rebellion against the Persian Artaxerxes Ochus entailed great havoc on its citizens, Tennes its king proving traitor. Its fleet helped Alexander the Great against Tyre (Arrian, Anab. Al., ii. 15). Augustus took away its liberties. Its population is now 5000. Its trade and navigation have left it for Beyrût. It was famed for elaborate embroidery, working of metals artistically, glass, the blowpipe, lathe, and graver, and cast mirrors. (Pliny xxxvi. 26, H. N. v. 17; 1 Kings v. 6, "not any can skill to hew timber like unto the Sidonians.") Their seafaring is alluded to (Isa. xxiii. 2). Self indulgent ease followed in the train of their wealth, so that "the

SIDON.

manner of the Sidonians" was proverbial (Jud. xviii. 7). S. had her own king (Jer. xxv. 22, xxvii. 3). Sidonian women in Solomon's harem seduced him to worship Ashtoreth "the goddess of the Sidonians" (1 Kings xi. 1, 4; 2 Kings xxiii. 13). Joel reproves S. and Tyre for selling children of Judah and Jerusalem to the Grecians, and threatens them with a like fate, Judah selling their sons and daughters to the Sabeans. So Ezekiel (xxviii. 22–24) threatens S. with pestilence and blood in her streets, so that she shall be no more a pricking brier unto Israel. Jesus went once to the coasts of Tyre and S. (Matt. xv. 21.) Paul touched at S. on his voyage from Cæsarea to Rome (Acts xxvii. 3); by Julius' courteous permission Paul there "went unto his friends to refresh himself." Tyre and S.'s doom shall be more tolerable in the day of judgment than that of those who witnessed Christ's works and teaching, yet repented not (Matt. xi. 21, 22). On a coin of the age of Antiochus IV. Tyre claims to be "mother of the Sidonians," being at that time the capital city.

Sihon. King of the Amorites. Shortly before Israel's approach he had dispossessed Moab of all their territory N. of Arnon. An Israelite poet celebrates S.'s victory, glorifying Heshbon as the city whence "a flame" went forth "consuming Ar of Moab," so that "Moab's sons their idol (Chemosh) rendered fugitives, and yielded his daughters into captivity unto S."! then by a sudden startling transition the poet introduces *Israel's* triumph in turn over S. "We (Israelites) have shot at them, Heshbon is perished even unto Dibon, and we have laid them waste even unto Nophah, with fire even unto Medeba." Israel begged leave to pass peaceably through the Amorite land by the king's highway, but "S. gathered all his people" and came to Jahaz (between Dibon and Medeba) and fought against Israel and was defeated. Churlishness and unprovoked violence bring their own punishment (Prov. xvi. 18, xviii. 12; Num. xxi. 21–31). So Israel gained all the Amorite territory, from the Arnon to the Jabbok. Josephus says that *every man in the nation fit to bear arms* fought in the Amorite army against Israel (Ant. iv. 5, § 2). The struggle was a desperate one; no mere human force enabled Israel, heretofore unused to warfare, to subdue so formidable a king and conqueror as S. Pride of conquest was his snare.

Sihor. [See SHIHOR.]

Silas. Contracted form of SILVANUS. A chief (Gr. "leading") man of the church at Jerusalem, a prophet (Acts xv. 22, 32). His name from the Latin *sylva*, "a wood," implies he was a Hellenistic Jew. He was (xvi. 37) a Roman citizen. Delegated by the Jerusalem council to accompany Paul and Barnabas with the decree for Antioch. Then he returned to Jerusalem (xv. 33), for (ver. 34) "notwithstanding it pleased S. to abide there still" is an interpolation to account for ver. 40 (Sin., Vat., Alex. MSS. omit ver. 34). He doubtless revisited Antioch soon after his return to Jerusalem, so he was there chosen by Paul to be companion of his second missionary tour (xv. 40—xvii. 14). He stayed behind with Timothy at Berea when Paul went on to Athens, but was charged to join him there with all speed (ver. 15). S., when he and Timothy (apparently *together*) came from Macedonia, found Paul at Corinth (xviii. 5). Whether in the meantime he had joined Paul at Athens, and been sent thence to Thessalonica with Timothy (1 Thess. iii. 2), and joined him again at Corinth, is not recorded. Paul notices his preaching at Corinth and associates his name with his own in the heading of the two epistles to the Thessalonians (2 Cor. i. 19, 1 Thess. i. 1, 2 Thess. i. 1). S. was the bearer of the first epistle of Peter (v. 12) who designates him "a faithful brother unto you as I suppose." The uncertainty is not as to S.'s faithfulness to them (which is strongly marked by the article in Sin. and Alex. MSS.), but as to whether he or some other would prove to be *the bearer of the epistle*, addressed as it was to five provinces, all of which S. might not reach. "By S. that faithful brother, as I expect, I have written to you." S. probably stood in a close relation to the churches of Asia, having taken the oversight after Paul's departure, and afterwards went to Peter. S. was a suitable messenger by whom to confirm Paul's

doctrine of "the true grace of God" in the same churches (2 Pet. iii. 16). After Paul's last journey to Jerusalem S. no more appears as his companion. His connection with Peter began after that. "Exhorting and confirming the brethren" seems to have been Silas' forte (Acts xv. 32). In the public witness for Christ confirmed by the Pythoness at Philippi, and in the scourging for His name's sake, and the prayers and praises sung in the prison to God, and in the jailer's conversion, S. bore a part second only to Paul (xvi. 19, 25, 29). So also at Thessalonica and Berea (xvii. 4, 10).

Silk. The English is derived by the change of *r* and *l* from *sericum*, the manufacture of the Chinese (*Seres*): Rev. xviii. 12. Aristotle in the fourth century B.C. is the first who positively mentions the import of *the raw material* to the island Cos in the Mediterranean (H. A. v. 19). In Prov. xxxi. 22 (*shesh*) transl. "fine linen," not *silk*. The *texture* silk was probably known much earlier in western Asia, considering its intercourse with the far East by various routes, viz. from southern China by India and the Persian gulf, or across the Indus through Persia, or by Bactria the route of central Asia, for the SINIM (Isa. xlix. 12) are the Chinese. *Meshi*, the other Heb. term for silk, occurs in Ezek. xvi. 10, 13, from *mashah* "to draw," fine *drawn* silk (Pliny vi. 20, xi. 26, describes the manner). The *Bombyx mori*, the caterpillar of a sluggish moth, feeding on the mulberry tree, produces the oval-yellow cocoon of silk wound around its own body.

Silla. 2 Kings xii. 20. "The house of Millo which goeth down to S." Evidently in the valley below MILLO [see], but "*the* Millo" is the phrase elsewhere.

Siloam, the pool of. *Shelach* in Neh. iii. 15, A. V. "Shelah," "Shiloah" (Isa. viii. 16), S. (John ix. 7, 11). Now *Silwan*. Every other pool has lost its Bible designation. S., a small suburban tank, alone retains it. It is a regularly built pool or tank (*bereekah*) near the fountain gate, the stairs that go down from the city of David (S. of the temple mount), the wall above the house of David, the water gate, and the king's garden (comp. Neh. xii. 37 with iii. 15). Josephus (B. J. v. 9, § 4; 4, § 1; 6, § 1; 12, § 2) places it at the end of the valley of Tyropœon, outside the city wall where the old wall took a bend eastward, and facing the hill on which was the rock Peristereon to the E. The adjoining village *Kefr Silwan* on the other side of Kedron also retains the name S. *Silwan* stands at the southern extremity of the temple mount, known as "the Ophel." It is partly hewn out of the rock, partly built with masonry, measuring 53 ft. long, 18 wide, 19 deep. A flight of steps descends to the bottom. Columns extend along the side walls from top to bottom. The water passes hence by a channel cut in the rock, and covered for a short way, into the gardens below which occupy the site of "the lower pool" or "the king's pool" (Neh. ii. 14). The fountain of the Virgin above is connected by a zigzag conduit, 1750 ft. long cut through the rock, with a reservoir, an oblong basin, decreasing in size as it proceeds from 15 to three feet, in a cave entered by a small rock hewn archway. From this artificial cave at the west end of S. an open channel in the rock conveys the water into S. The Virgin's fountain (where the lamp here figured was found), 15 ft. long by six wide at the bottom, is on the opposite side of the valley from the Jewish burying ground where Kedron turns W. It is near the beginning of the projection of the temple hill called "Ophel." It is named now also "the fountain of the mother of steps" (*ayin um ed durag*), because it is reached by two flights of 26 descending steps cut in the rock. It is a natural syphon, so that at times it is quite dry and in a short time rises beyond its ordinary limits. The term *kolumbeethra* in John ix. 7 implies "a pond for swimming." R. Ishmael says of its source, the Virgin's fountain, that there the highpriest used to plunge. It was to S. that a Levite was sent with the golden pitcher on "the last and great day of the feast" of tabernacles. From S. he brought the water to be poured over the sacrifice in memory of the water at Rephidim. To it Jesus alluded when standing in the temple He cried, "if any man thirst let him come unto Me and drink," etc. (John vii. 37–39.) He "sent" the blind man to wash the clay off his eyes in S., which means "sent," and he returned seeing. Messiah "the sent One" (Luke iv. 18, John x. 36) answers to the type S. the *sent* water (Job v. 10, Ezek. xxxi. 4) that healed; He flows gently, softly, and healing, like S. fertilising and beautifying, not turbid as the winter torrent Kedron, nor sweeping destructively all before it as Euphrates (symbol of Assyria), but gliding on in its silent mission of beneficence (Isa. viii. 6, xlii. 1–4, xl. 11; 2 Cor. x. 1). S. was called so from *sending* its waters to refresh the gardens below, still the greenest spot about Jerusalem, and abounding in olives, figs, and pomegranates. The water for the ashes of the red heifer also was taken from S. (Dach Talm. Babyl. 380.) Into S. probably Hezekiah led by a subterranean aqueduct down the Tyropœon valley the waters on the other side of the city when "he stopped the upper watercourse of Gihon and brought it straight down to the W. side of the city of David" (2 Chron. xxxii. 30).

LAMP FOUND AT VIRGIN'S FOUNTAIN.

Siloam, tower of. Luke xiii. 4. Probably connected with "the wall of the pool of Siloah by the king's garden" (Neh. iii. 15); "at the wall's bend to the S. above the fountain of Siloam" (Josephus B. J. v. 4, § 2) was probably a tower. Jotham "built much on the wall of Ophel" (2 Chron. xxvii. 3); "Manasseh compassed about Ophel" (xxxiii. 14); a "tower lay (projecting) out" in Ophel (Neh. iii. 26); such a projection might easily fall.

Siloam, village of. The village *Kefr Silwan* is at the foot of the third height of Olivet, at the spot

SILOAM.

where Solomon built the temples to Chemosh, Ashtoreth, and Milcom; "the mount of corruption," E. (="before") of Jerusalem, the shrines being "on the right hand," *i.e.* S. of the mount called in the Vulg. "the mount of offence" (1 Kings xi. 7, 2 Kings xxiii. 13.)

Silver. Heb. *keseph*, Gr. *arguros*. The only one of the four metals, gold, silver, brass, and iron, not mentioned till after the deluge. Abraham paid Ephron for the cave of Machpelah "400 shekels of silver, current money with the merchant" (Gen. xxiii. 16). By this time it had become a recognised standard of value and medium of exchange. It probably was not coined, but bars of silver were probably formed in conventional shapes and marked with some sign to note their weight. The thousand ("pieces" is not in the Heb.) of silver given by Abimelech to Abraham probably indicate the value of the "sheep and oxen," etc., which he gave (xx. 14–16). [See MONEY.] Silver was brought to Solomon in lavish abundance from Arabia and Tarshish (in plates like the Cingalese sacred writing tablets): 2 Chron. ix. 14, 21; 1 Kings x. 21, 27. Idols were generally wood inside, *plated* over with silver (Jer. x. 9; Isa. xxx. 22, xl. 19; Hos. xiii. 2; Hab. ii. 19). It was used for women's ornaments, Gen. xxiv. 53; cups, xliv. 2; sockets and chapiters of the pillars of the tabernacle, Exod. xxvi. 19, xxvii. 10, xxxviii. 17; the two trumpets, Num. x. 2; the temple candlesticks, etc., 1 Chron. xxviii. 15–17; the model shrines of Diana, Acts xix. 24. There being *mines* ("vein") of silver and "*dust* of gold" is accurately noted in Job xxviii. 1 [see METALS]. The Lord, with perfect wisdom and love, leaves His people in affliction till, their dross being purified, He sees them reflecting His holy image; just as a "refiner of silver" sits watching the melting silver until he sees his own image reflected, when he knows the silver has been long enough in the furnace and withdraws it (Mal. iii. 3). [See MINES and LEAD.] Captain Burton's discovery of silver and gold and other metals in great abundance

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in the land of Midian, as well as the remains of ancient mine workings, remarkably confirms the Scripture account of Midian's wealth in the metals (Num. xxxi. 9, 22, 50-54; Jud. viii. 24-26). A forger would never have ascribed this kind of wealth to a nomad people. [See MIDIAN, PARAN.]

Silverlings. Isa. vii. 23. [See PIECES OF SILVER.] "A thousand vines at 1000 silverlings," *i.e.* shekels (2*s.* 3*d.* each); a large price.

Simeon, SIMON. **1.** [See LEVI.] Jacob's second son by Leah, Gen. xxix. 33. From *shama'*, "hear"; as the birth of Reu-ben (*see* a son) her first-born convinced Leah that God *saw* her, so that of S. that God *heard* her. Levi's and S.'s slaughter of the Shechemites (xxxiv. 25, 30) incurred Jacob's reproof (xlix. 5-7). Judah and S. joined together in the conquest of southern Canaan (Jud. i. 3, 17). Joseph's selection of S. as hostage for Benjamin's appearance was perhaps due to his having been a leader in the brothers' cruel attack (Gen. xxxvii., xlii. 24).

S.'s families are enumerated (Gen. xlvi. 10; Num. xxvi. 12-14; 1 Chron. iv. 24-43). At the census at Sinai S. numbered 59,300 (Num. i. 23); it was then the most numerous after Judah and Dan. At Shittim it had become the smallest, numbering 22,200. The mortality consequent on the idolatry of Peor was a leading cause (Num. xxv. 9, 14). Zimri, slain in the act, was a prince of S. (xxvi. 14.) S. was doomed by Jacob to be "scattered in Israel" (Gen. xlix. 7); its sins caused its reduction to such small numbers as found adequate territory within Judah (Josh. xix. 2-9). S. was the "remnant" with Judah and Benjamin, which constituted Rehoboam's forces (1 Kings xii. 23). Still S. remained strong enough in Hezekiah's days to smite the men of Ham with an expedition under 13 Simeonite princes, and to occupy their dwellings "at the entrance of (rather, as Keil, '*westward from*') Gedor to the E. side of the valley" (1 Chron. iv. 34-43). The Simeonites "found the Meunim" (not as A. V., ver. 41, "habitations") [see MAON] there besides the Hamites (whether Egyptians, Cushites, or Canaanites). The Meunim were connected with Maan, a city near Petra, E. of wady Musa, nomads. Five hundred Simeonites undertook a second expedition under four chiefs, sons of Shimei, against the remnant of Amalek that had escaped from Saul and David (1 Sam. xiv. 48, xv. 7; 2 Sam. viii. 12) to the mountains of Idumea; they smote them utterly, and dwelt in their place, and were there at the date of the composition of 1 Chronicles, *i.e.* after the return from Babylon. S. is omitted in Moses' blessing, possibly because of the idolatry of Peor. S. in the wilderness marched south of the tabernacle, with Reuben and Gad, sons of Zilpah, maid of Leah, S.'s mother. The Canaanitess mother of Shaul (Gen. xlvi. 10) and the Horite father of Shaphat the spy from S. (Num. xiii. 5) indicate the laxness of S. in marriage connections, whence sprang his heathenish degeneracy. Their villages and 18 or 19 cities lay round the well Beersheba in Judah's extreme south. S. stands first of the tribes appointed to bless the people on mount Gerizim (Deut. xxvii. 12). Though cities of S. were among those to which David sent presents of the Amalekite spoils, and though Ziklag was David's own property, received from Achish king of the Philistines who had wrested it from S. (1 Sam. xxvii. 6, xxx. 26, etc.), yet S. and Judah were few in numbers at his installation at Hebron (1 Chron. xii. 23-37), and S. more than Judah. Some men of S. were apparently settled in the northern kingdom of Israel after the disruption (2 Chron. xv. 9, xxxiv. 6). S. is between Issachar and Benjamin, not beside Judah, in Ezek. xlviii. 25. S. is also in Rev. vii. 7.

2. Luke iii. 30. **3.** PETER [see]. The Heb. form of the Gr. Simon used by James; the most Hebraistic of the twelve (Acts xv. 14). Sin. and Alex. MSS. read "Symeon" (2 Pet. i. 1), but Vat. "Simon." His mentioning *his original name* accords with his design in 2 Peter, to warn against coming false teachers (chap. ii.) by setting forth the true "knowledge" of Christ on the testimony of *the original apostolic eye witnesses* like himself. This was not required in 1 Peter.

4. Luke ii. 25-32. "Just and devout, waiting (like the dying Jacob, Gen. xlix. 18) for the consolation of Israel" (promised in Isa. xl.), and having upon him "the Holy Ghost," who "revealed that he should not see death before he had seen the Lord's Christ." When Jesus' parents brought Him into the temple to redeem Him as the firstborn with five shekels according to the law (Num. xviii. 15), and to present Him to the Lord, S. took Him up in his arms, and blessing God said, "Lord, now Thou *dost let* Thy servant depart in peace (not a prayer, but a *thanksgiving*; again like Jacob, Gen. xlvi. 30); for mine eyes (not another, Job xix. 27) have seen (1 John i. 1) Thy (Isa. xxviii. 16, Luke iii. 6) salvation: which Thou hast prepared before the face of all people (the catholicity of the gospel): a light to lighten the Gentiles (Isa. ix. 2), and (not only *light*, but also) the glory of Thy people Israel" (Isa. lx. 1-3). He is mentioned so vaguely, "a man in Jerusalem," that Lightfoot's view is hardly correct that he was president of the sanhedrim and father of Gamaliel (Acts v. 34-40) who took so mild a view of Christianity, and that because of his religious opinions S. is not mentioned in the Mishna. Rabban Simeon's grandfather was of the family of David; he succeeded his father Hillel as president, A.D. 13; at the feet of his son Gamaliel Paul was brought up. But the S. of Luke ii. would scarcely have trained his son a Pharisee; Simeon was a common name. Christ's advent brings to view some of His hidden ones, as S. and Anna, who, unknown to the world, were known to Him as yearning for Him.

5. Brother, *i.e.* cousin, of Jesus (Matt. xiii. 55, Mark vi. 3). Probably the apostle S. Zelotes, "the zealot" (Luke vi. 15, Acts i. 13) for the honour of the law and the Israelite theocracy. Called "the Canaanite" (not the nation, but *cananaios*, in Chaldee equivalent to the Gr. Zelotes; "zealot," Matt. x. 4, Mark iii. 18). Tenth among the twelve in Luke, but eleventh in Matthew and Mark. Eusebius from Hegesippus makes S. son of Clopas to succeed James in the bishopric of the Jerusalem church which was removed to Pella. He was martyred in his 120th year, under Trajan, A.D. 107, as David's descendant who might claim the throne and give trouble to the Romans. **6.** Father of Judas Iscariot (John vi. 71, xii. 4, xiii. 2, 26).

7. "The leper," cleansed probably by Jesus. In his house at Bethany Mary anointed the Lord's feet (Matt. xxvi. 6, etc.; Mark xiv. 3). He was probably father of Martha, Mary, and Lazarus; perhaps for a time he was away through leprosy, so that he is not named in Luke x. 38 where the house is called Martha's house, nor John xi., but in Mark xiv. 3. [See LAZARUS.]

8. "The Pharisee" in whose house the sinful, but forgiven, woman anointed Jesus' feet. Uncharitableness, ignorance, and pride prompted his thought, "this man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him, for she is a sinner." Christ showed His own *knowledge* by answering Simon's unexpressed thought; His *holiness*, by not only being undefiled by her touch, but also sanctifying her by His touch; His *judicial power*, as One more than "a prophet," by justifying her and condemning him (Luke vii. 36-50, xviii. 9-14). By the parable of the debtor forgiven 500 pence loving the creditor more than the one forgiven only 50, Christ showed that her warm and demonstrative love flowed from consciousness of forgiveness, his want of love from his fancy that he needed but little God's forgiveness. Where little or no love is shown, little or no *sense of forgiveness* (which answers to her "faith," ver. 50) exists to prompt it. Her sins, though many, were forgiven, not *on account of* her love, but as the *moving cause* of her love; the "for" in ver. 47 is *evidential*, her much love evidenced her much forgiveness and much sense of it.

9. Of Cyrene; attending the passover "from the country, father of Alexander and Rufus" [known to Roman Christians, Rom. xvi. 13, for whom Mark wrote); impressed to bear after Christ the cross to Golgotha, when the Lord Himself had sunk under it (John xix. 17, Mark xv. 21, Luke xxiii. 26). An honourable ignominy.

10. THE TANNER with whom Simon lodged at Joppa (Acts ix. 43; x. 6, 32). As rigid Jews regarded the business as unclean, Peter's lodging there shows already a relaxation of Judaism. His house was near the seaside for the convenience of the

water. By the Sultan's order the old walls of Jaffa (Joppa) have been lately removed. In cutting a gate through a water battery at an angle of the sea wall built by Vespasian, and directly in front of the reputed house of Simon the tanner on the rocky bluff above, the men came on three oval shaped tanner vats hewn out of the natural rock and lined with Roman cement, down near the sea, and similar to those in use 18 centuries ago. Probably no more than one tanner would be living in so small a place as Joppa; so that the tradition is confirmed that here was the house of Simon with whom Peter lodged when he received the call of Cornelius.

SKIN BOTTLE.

11. S. Magus. The Samaritan who practised magic, "bewitching the people of Samaria, giving out that he himself was some great one," so that all said "this is the power of God which is called great" (so Sin., Vat., Alex. MSS.). Born at the Samaritan village (Gittim, according to Justin Martyr), S. was converted nominally and baptized through Philip at Sichem or Sychar, where Christ's ministry (John iv.) had already prepared the way. Josephus (Ant. xx. 7, § 2) records that S. was Felix' tool to seduce Drusilla away from her husband Azizus, king of Emesa. The Pseudo Clemens represents him as disciple, then successor, of Dositheus the gnostic heresiarch. The Recognitiones and Clementina report fabulous controversies between S. and Peter. His followers report his saying "I am the word of God, the paraclete, omnipotent," in fact the incarnation of the word (the Logos, Philo and John i. 1). S., viewing baptism as the initiation into communion with some powerful spirit through whom he could do greater wonders than before, was baptized. His case shows that the apostles could not always infallibly read motives, and that the grace symbolised in baptism is not indifferently conferred on all as Romanists teach, giving sacraments a magic power as if they could profit without faith. S., subsequently seeing extraordinary powers of the Holy Ghost conferred through laying on of Peter's and John's hands on those already baptized, and supposing that their bestowal was by the outward act independently of the inward disposition, desired to buy the power of conferring such gifts (whence comes our term *simony*); evidently S. himself had not received the gifts, not having yet presented himself. Peter said "thy *money perish* with thee" (1 Cor. vi. 13, Col. ii. 22), undesignedly in coincidence with Peter's language in the independent epistle (1 Pet. i. 7); so "thou hast neither part nor *lot*," etc.; comp. 1 Pet. i. 4 "inheritance," lit. *lot* (*kleros*); "thy heart is not right (in motives and ends) in the sight of God; repent . . . if perhaps the thought . . . may be forgiven," implying his sin verged towards the unpardonable one (Matt. xii. 31). God, not the apostles, in Peter's view could absolve; comp. John xx. 23. "For I perceive thou art in the gall," etc. (Heb. xii. 15.) S. in his prayer, "pray that none of these things which ye have spoken come upon me," shows that fear of punishment, not hatred of sin, influenced him as Pharaoh (Exod. viii. 8).

Simri, SHIMRI. 1 Chron. xxvi. 10. Though not the firstborn, his father made him chief.

Sin. [See EXODUS.] Pelusium (Ezek. xxx. 15, 16), "the strength of Egypt," its frontier fortress on the N.E. in contrast to No or Thebes at the far S. of Egypt. From *sin*, "muddy," as Pelusium comes from *pelos* "mud," "clay." So the Arab Teeneh from *teen*, "mud." But Lepsius explains Pelusium *the Philistine* town, the last held by the shepherd dynasty (?). A Sallier papyrus records a great battle at S. between Rameses and the Sheta; here too was the alleged deliverance of Sethos from Sennacherib, mice gnawing by night the Assyrians' bowstrings and shield straps. Herodotus says that Sethos' statue with a mouse in his hands stood in Vulcan's temple, and an inscription, "look on me and learn to reverence the gods." Ezekiel's prophecy "S. shall have great pain" was fulfilled in the Persian Cambyses' great cruelty to the Egyptians after conquering Psammenitus near Pelusium. Ochus here defeated Nectanebos, the last native king.

Sin, wilderness of. Which Israel reached after leaving the encampment by the Red Sea (Num. xxxiii. 11). Their next stage was Rephidim: EXODUS [see] xvi. 1, xvii. 1. Sin wilderness is the desert sandstone tract, Debbet er Ramleh, extending across the peninsula from wady Nasb in a S.E. direction between the limestone district of et Tih and the granite of the central formation, Sinai. The journey from Elim, or even from the Red Sea, could be performed in a day. The Egyptians working the copper mines at Sarbut el Khadim would keep the route in good order. Israel moved by detachments; and only at the wilderness of Sin "*all* the congregation" assembled for the first time. [See PARAN.] Distinct from the wilderness of Zin.

Sin. Viewed as *chatha*, "coming short of our true end," the glory of God (Rom. iii. 23), lit. *missing the mark*; Gr. *hamartano*. *Aven*, "vanity," "nothingness"; after all the scheming and labour bestowed on sin nothing comes of it. "Clouds without water" (Jude 12, Prov. xxii. 8, Jer. ii. 5, Rom. viii. 20). *Pesha'* rebellion, viz. against God as our rightful king. *Rasha'* "wickedness," akin to *ra'ash* "restlessness"; out of God all must be unrest (Isa. lvii. 20, 21); "wandering stars" (Jude 13). *Ma'al*, "shuffling violation of duty," "prevarication" (1 Chron. x. 13). *Asham*, "guilt," incurring punishment and needing atonement. *Ra'*, "ill," "ruin," the same word for "badness" and "*calamity*," lit. *breaking in pieces*. *'Aval*, "evil," "perversity." *'Amal*, "travail"; sin is weary work (Hab. ii. 13). *'Avah*, "crookedness," "wrong," a *distortion* of our nature, disturbing our moral balance. *Shagah*, "error." *'Abar*, "transgression through anger"; "sin is the transgression of the law," *i.e.* God's will (1 John iii. 4). Sin is a degeneracy from original good, not an original existence, creation, or generation; not by the Creator's action, but by the creature's defection (Eccles. vii. 29). As God is love, holiness is resemblance to Him, love to Him and His creatures, and conformity to His will. Selfishness is the root of sin, it sets up self and self will instead of God and God's will.

The origination of man's sin was not of himself, but from Satan's deceit; otherwise man's sin would be devilish and ineradicable. But as it is we may be delivered. This is the foundation of our REDEMPTION [see, and SAVIOUR and ATONEMENT,] by Christ. Original sin is as an hereditary disease, descending from the first transgressor downwards (Ps. li. 5). National sins are punished in this world, as nations have no life beyond the grave (Prov. xiv. 34). The punishment of the individual's sins are remedial, disciplinary, and deterrent in this world; and judicially retributive in the world to come. [See, on eternal punishment, HELL.] The Gr. *aionios* represents the Heb. *'olam* and *'ad*; *'olam*, hidden, unlimited duration; *'ad*, applied to God's eternity and the future duration of the good and destruction of the wicked (Ps. ix. 5, lxxxiii. 17, xcii. 7).

The objections are: 1. That the length of punishment is out of all proportion with the time of sin. But the duration of sin is no criterion of the duration of punishment: a fire burns in a few minutes records thereby lost *for ever*; a murder committed in a minute entails cutting off from life for ever; one act of rebellion entails perpetual banishment from the king. 2. That the sinner's eternal punishment would be Satan's eternal triumph. But Satan has had his triumph in bringing sin and death into the world; his sharing the sinner's eternal punishment will be the reverse of a triumph; the abiding punishment of the lost will be a standing witness of God's holy hatred of sin, and a preservative against any future rebellion. 3. That the eternity of punishment involves the eternity of sin. But this, if true, would be no more inconsistent with God's character than His permission of it for a time; but probably, as the saved will be delivered from the possibility of sinning by being raised above the sphere of evil, so the lost will be incapable of sinning any more in the sense of a moral or immoral choice by sinking below the sphere of good. 4. That eternal vengeance is inconsistent with God's gospel revelation of Himself as love. But the N. T. abounds in statements of judicial vengeance being exercised by God (Rom. xii. 19, Heb. x. 30, 1 Thess. iv. 6, 2 Thess. i. 8).

Sin offering. [See SACRIFICE, ATONEMENT, LEPROSY.] As *chatteth*, *hamartia*, is the sin offering, so *asham*

(implying *negligence*), *lutron*, is *the trespass offering*. [See SIN.] The *trespass offering* was a forfeit for the violated rights of others, whether of Jehovah as head of the nation or of a fellow man. It related to the consequence of sin more immediately than to sin itself in the sinner's heart. Its connection with the consecration of the leper, and reconsecration of the nazarite, expressed the share each has in sin's consequences, disease, death, and consequent defilement (Lev. v. 14, xiv., xv.). It was less connected with the conscience than the sin offering (iv. 3). There was no graduation of offerings according to the worshipper's circumstances. It was accompanied with pecuniary fine, one fifth besides the value of the injury done, in fact "fine offerings" (Num. v. 5–8). None of the blood was put on the altar horns, as in the sin offering. The victim was a ram instead of a female sheep or goat. In Isa. liii. 10 transl. "when His soul shall have made an offering for sin" (*asham*, a trespass offering, Matt. xx. 28, "a *ransom* for many," *lutron anti pollōn*), He voluntarily laying down His life (John x. 17, 18; Eph. v. 2; Heb. ix. 14). [On the ceremonies of the DAY OF ATONEMENT, see.] The later Jews, instead of setting the scapegoat free in the wilderness, led it to a high precipice called Sook (*narrow*) and dashed it down. This was done to avoid the recurrence of what once occurred, viz. the scapegoat came back to Jerusalem, which was thought a bad omen. Lieut. Conder has discovered the spot, the hill el Muntâr, half a mile beyond the well of Sûk beside the ancient road from Jerusalem. The ridge still is named Hadeidun, answering to the Heb. name of the district, Hidoodin (*sharp*). A tabernacle was erected at every space of 2000 cubits, to evade the law of the sabbath day's journey, for they led the scapegoat out on the sabbath; after eating bread and drinking water the conductor of the goat could go on to the next tabernacle; ten stages were thus made between Sook and Jerusalem, in all six and a half miles to el Muntâr, whence the conductor caught the first sight of the great desert. Beside the well probably was the tenth tabernacle, to which he returned after precipitating the goat, and where he sat till sundown, when he might return to Jerusalem. (Pal. Expl. Qy. Stat., July 1878, p. 118.)

Sins of ignorance, rather of *inadvertence*. Eccles. v. 6, x. 5; Heb. ix. 7, "errors," Gr. "sins of ignorance." Lev. iv. 2, in contrast to *presumptuous* sins entailing (*ipso facto*, whether the crime incurred *civil* punishment or not) the being cut off (Num. xv. 22, 30; Ps. xix. 12, 13; Heb. x. 26, 27; Prov. ii. 13–15; Exod. xxxi. 14; Lev. vii. 20; Matt. xii. 31; 1 John v. 16; Acts iii. 17; Eph. iv. 18; 1 Pet. i. 14; Luke xii. 48).

Sinai. [See EXODUS.] The peninsula of S. is a triangular tract, bounded on the W. by the gulf of Suez, on the E. by the gulf of Akabah, and on the N. by a line drawn from Gaza through Beersheba to the S. of the Dead Sea. There are three divisions: (1) the southernmost, the neighbourhood of S.; (2) the desert of et Tih, the scene of Israel's wanderings; (3) the Negeb, or south country, the dwelling of Abraham, Isaac, and Jacob. Near 'Ain Hudherah (Hazeroth) Mr. Palmer (Pal. Expl. Qy. Stat., Jan. 1871) discovered *Erweis el Ebeirig*, which he believed to be the remains of an Israelite camp. The tombs outside he identified as the Kibroth Hattaavah, "graves of lust" (Num. xi. 31); the extensive remains betoken a large assemblage of people. Farther on the stone huts scattered over the hills and country, Arabic "Nawamis" (mosquitoes), were probably Amalekite dwellings. Proceeding N. the explorers reached 'Ain Gadis or Kadesh, with a wady of the same name running from it beside a large plain. 'Ain Gadis is on the frontier of the Negeb or south country, which is now waste through neglect of the water supply, but bears traces of former cultivation and ruins of many cities. Eshcol, whither the spies went, lay not far off from Kadesh in the vine abounding district on the way to Hebron; the hill sides are covered with small stone heaps, on which the vines were trained. To the north stand el Meshrifeh or Zephath "the watch-tower," and Sbaita, all built of stone, without timber, "the city of the Zephath," afterwards called Hormah (Jud. i. 17). The route lies then through the Amorite hills to Ruhaibeh, with the remains of an old well, the troughs being of great size and antiquity, the Rehoboth well of Isaac; near it Shutnet, or Sitnah. Then Beersheba with three wells, one dry, the other two full of water.

S. stands in the centre of the peninsula which lies between the two horns of the Red Sea. It is a wedge shaped mass of granite and porphyry plutonic rocks, rising almost 9000 ft. above the sea. On the S.W. lies a wide alluvial plain, coasting the gulf of Suez; on the E. side, coasting the Akabah gulf, the plain is narrow. There are three chief masses: (1) The N.W. cluster, including five-peaked Serbal, 6342 ft. above the sea. (2) The E. and central mass, jebel Katherin its highest point, 8063 ft. above the sea; jebel Musa, at the south end, about 7000 ft. (3) The S.E. close to (2), Um Shaumer its highest point. Ras Sufsafeh, the northern end of (2), with the vast plain er Rahah (the wilderness of S.) for Israel below, is the mount S. of the law. Horeb is the N. part of the Sinaitic range. At the foot of Ras Sufsafeh are alluvial mounds, which exactly correspond to the "bounds" set to restrain the people. In the long retiring sweep of er Rahah the people could "remove and stand afar off," for it extends into the side valleys. Moses, coming through one of the oblique gullies at the side of Ras Sufsafeh on the N. and S., might not see the camp, though hearing the noise, until he emerged from the wady ed Deir or the wady Leja on the plain (Exod. xxxii. 15–19).

Sinim. Isa. xlix. 12. The people of southern China. An inland commercial route [see SILK] connected the extreme East with the West very early. The Sinims and the Scythians interchanged commodities as the Chinese and Russians do now. Sinæ was the name of the Chinese traders. Their town was Thinæ, one of the great emporiums in western China, now Thsin or Tin in the province of Schensi. In the eighth century B.C. the Sinæ became independent in western China, their princes reigning there for 650 years before they attained dominion over the whole land; in the third century B.C. the dynasty of Tsin (whence came "China") became supreme over the empire. The Chinese "came from far," (distinct from "the N. and the W."), viz. from the far East, answering the requirements of Isa. xlix. 12. The western part becoming first known to India, the name of this part was given to the whole. The Chinese seldom call themselves so, being in the habit of giving themselves high sounding titles, or else naming themselves from the reigning dynasty.

Sinite. A tribe of Canaan (Gen. x. 17). In the Lebanon district Strabo mentions *Sinna* (xvi. 2, § 18); Jerome that near Arca was *Sinum*, *Sini* (Quæst. Heb. in Genes.).

Sion, mount. A name of mount HERMON [see]. Deut. iv. 48, "lofty," "upraised." Different from Zion. Shenir and Sirion mean the glittering *breastplate* of ice.

Siphmoth. One of David's haunts in southern Judah, to which he sent of the Amalekite spoil (1 Sam. xxx. 28).

Sippai. Of the sons of the Rephaim or giants, slain by Sibbechai (1 Chron. xx. 4). SAPH in 2 Sam. xxi. 18.

Sirah, the well of. Whence Joab recalled Abner to murder him at Hebron (2 Sam. iii. 16, 26). On the northern road from Hebron by which Abner would naturally return through Bahurim to Mahanaim. *Ain Sara*, a spring and reservoir on the western side of the ancient northern road, one mile out of Hebron, may represent S. *Sirah* and *Sara* mean alike "withdrawn," referring to the fact that the spring is *withdrawn* from the high road at the end of a little alley with dry stone walls, under a stone arch (Pal. Expl. Qy. Stat., July 1878, p. 121).

Sirion. The Sidonian name for HERMON [see] (Deut. iii. 9, Ps. xxix. 6).

Sisamai. 1 Chron. ii. 40.

Sisera. **1.** Captain of the host of JABIN [see, and JAEL, BARAK, DEBORAH, KISHON], the Canaanite king who reigned in HAZOR. S. resided in HAROSHETH of the Gentiles [see]. His doom was a standing reference in after times (1 Sam. xii. 9, Ps. lxxxiii. 9). The curdled milk, still offered by Bedouin as a delicacy to guests, is called *leben*. It is not only refreshing to the weary, but also strongly soporific, and Jael's aim would be to cast S. into a sound sleep. In Jud. v. 20, "the stars in their courses fought against S.," the reference is not only to the storm of hail beating in the enemy's face which Josephus describes, but also to the falling meteoric stars of au-

tumn which descended as the defeated host fled by night. (Pal. Expl. Qy. Stat., July 1878, p. 115, 116.) The Divine approval of the faith of Jael in killing S. involves no approval of her treachery. So in the case of Gideon, Samson, Jephthah, God in approving their faithful zeal in executing His will gives no sanction to the alloy of evil which accompanied their faith (Heb. xi. 32). From this great enemy sprang Israel's great friend, Rabbi Akiba, whose father was a Syrian proselyte of righteousness; he was standard bearer to Bar Cocheba in the Jewish war of independence (Bartolocci iv. 272). **2.** One of the Nethinim who returned with Zerubbabel (Ezra ii. 53, Neh. vii. 55). Canaanite captives were dedicated to help the Levites in the heavier work of the temple.

Sitnah. Gen. xxvi. 21. The same root as Satan. Now *Shutnet*. The second of the two wells dug by Isaac in the valley of Gerar, which the herdmen of the place strove for as theirs. On the left of the wady Ruhaibeh is the small valley *Shutneh* er Ruhaibeh, preserving the *name*. Palmer suggests that the great well in wady *Sadi* is Isaac's. (Pal. Expl. Soc., "Our Work.")

Slave. Hired service was little known anciently; slavery was the common form of service. But among the Hebrews the bond service was of a mild and equitable character; so much so that *ebed*, "servant," is not restricted to the bond servant, but applies to higher relations, as, *e.g.*, the king's prime minister, a rich man's steward, as Eliezer (Gen. xv. 2, xxiv. 2), God's servant (Dan. ix. 17).

EGYPTIAN SERVANT.

Bond service was not introduced by Moses, but being found in existence was regulated by laws mitigating its evils and restricting its duration. Man stealing was a capital crime (Deut. xxiv. 7); not only stealing Israelites, but people of other nations (Exod. xxi. 16). The Mosaic law jealously guarded human life and liberty as sacred. Masters must treat Hebrew servants as hired servants, not with rigour, but with courteous considerateness as brethren, and liberally remunerate them at the close of their service (Deut. xv. 12-18; Lev. xxv. 39-41). Exod. xxi. 2 provided that no Israelite bound to service could be forced to continue in it more than six years. Leviticus supplements this by giving every Hebrew the right to claim freedom for himself and family in the jubilee year, without respect to period of service, and to recover his land. This was a check on the oppression of the rich (Jer. xxxiv. 8-17). Property in foreign slaves might be handed down from father to son, so too the children born in the house (Gen. xiv. 14, xvii. 12). Some were war captives (Num. xxxi. 6, 7, 9; Deut. xx. 14); but Israelites must not reduce to bondage Israelites taken in war (2 Chron. xxviii. 8-15). The monuments give many illustrations of the state of the Israelites themselves reduced to bondage by foreign kings to whom they were delivered for their rebellion. Others

JEWISH SLAVES

were enslaved for crime (Exod. xxii. 3, like our penal servitude), or bought from foreign slave dealers (Lev. xxv. 44), so they were his property (Exod. xxi. 21). The price was about 30 or 40 shekels (Exod. xxi. 32; Lev. xxvii. 3, 4; Zech. xi. 12, 13; Matt. xxvi. 15). The slave was encouraged to become a proselyte (Exod. xii. 44). He might be set free (xxi. 3, 20, 21, 26, 27). The law guarded his life and limbs. If a married man became a bondman, his rights to his wife were respected, she going out with him after six years' service. If as single he accepted a wife from his master, and she bare him children, she and they remained the master's, and he alone went out, unless from love to his master and his wife and children he preferred staying (Exod. xxi. 6); then the master bored his ear (the member symbolising willing obedience, as the phrase "give ear" implies) with an awl, and he served for ever, *i.e.* till jubilee year (Lev. xxv. 10, Deut. xv. 17); type of the Father's willing Servant for man's sake (comp. Isa. l. 5, Ps. xl. 6-8, Heb. x. 5, Phil. ii. 7). A Hebrew sold to a stranger sojourning in Israel did not go out after six years, but did at the year of jubilee; meantime he might be freed by himself or a kinsman paying a ransom, the object of the law being to stir up friends to help the distressed relative. His brethren should see that he suffered no undue rigour, but was treated as a yearly hired servant (Lev. xxv. 47-55). Even the foreigner, when enslaved, if his master caused his loss of an eye or tooth, could claim freedom (Exod. xxi. 6, Lev. xix. 20). He might be ransomed. At last he was freed at jubilee. His murder was punished by death (Lev. xxiv. 17, 22; Num. xxxv. 31-33). He was admitted to the spiritual privileges of Israel: circumcision (Gen. xvii. 12), the great feasts, passover, etc. (Exod. xii. 43; Deut. xvi. 10, xxix. 10-13, xxxi. 12), the hearing of the law, the sabbath and jubilee rests. The receiver of a fugitive slave was not to deliver him up (Deut. xxiii. 15, 16). Christianity does not begin by opposing the external system prevailing, but plants the seeds of love, universal brotherhood in Christ, communion of all in one redemption from God our common Father, which silently and surely undermines slavery. Paul's sending back Onesimus to Philemon does not sanction slavery as a compulsory system, for Onesimus went back of his own free will to a master whom Christianity had made into a brother. In 1 Cor. vii. 21-24 Paul exhorts slaves not to be unduly impatient to cast off even slavery by unlawful means (1 Pet. ii. 13-18), as Onesimus did by fleeing. The precept (Gr.) "*become* not ye slaves of men" implies that slavery is abnormal (Lev. xxv. 42). "If called, being a slave, to Christianity, be content; but yet, if *also* (besides *spiritual* freedom) thou canst be free (*bodily*, a still *additional* good, which if thou canst not attain be satisfied without, but which if offered despise not), *use the opportunity of becoming free rather than* remain a slave." "Use *it*" in ver. 23 refers to *freedom*, implied in the words just before, "be made free" (2 Pet. ii. 19).

Slime: *chemar*. LXX. "asphalte," bitumen (Gen. xi. 3). Herodotus (i. 179) mentions that hot bitumen and burned bricks were used for building the walls of Babylon; the bitumen from the river Is falling into Euphrates not far from Babylon. As the bitumen is found only here and there among the ruins, chiefly toward the basement, it was probably used only where they wished to counteract moisture. The Dead Sea, from its abounding in asphalte, is called "the Asphalte Lake." The vale of Siddim was full of pits of it (Gen. xiv. 10). Moses' mother made the ark watertight with pitch and "slime" (asphalte; Speaker's Comm., Exod. ii. 3, makes it *mud* to bind the papyrus stalks together, and to make the surface smooth for the infant).

Sling. [See ARMS.] 1 Sam. xvii. 40. Smooth stones were preferred. The Benjamites' expertness with it was famed (Jud. xx. 16, 1 Chron. xii. 2). Suited for skirmishing, and for striking the besieged (2 Kings iii. 25, 2 Chron. xxvi. 14). Two strings attached to a leathern centre, the *hollow receptacle* of the stone, composed it. 1 Sam. xxv. 29, "the soul of thine enemies He will hurl away in the *cup* (*kaph*) of the sling." It was swung round the head, then one string was let go and the stone hurled out. Image of sudden and violent removal (Jer. x. 18). Transl. Zech. ix. 15, "they (the Jews) shall tread under foot the sling stones" hurled at them by the foe, and falling harmless at their feet (Job xli. 28). Their foes shall be as such sling stones when fallen under foot; in contrast to God's people (ver 16), "the (precious) stones of a crown." In Prov. xxvi. 8, "as he that *bindeth* a stone in a sling" (*margemah*, distinct from *quela'* a sling), the stone *bound* is useless to the slinger; so "honour" is useless when "given to a fool" (Ewald). Maurer transl. "hurleth." Chald., Syr., and Arabic support A. V.; the Vulg. supports marg., "as he that putteth a precious stone in *an heap of stones*." A. V. is best.

EGYPTIAN SLINGERS.

Smyrna. A city on the coast of Ionia, at the head of the gulf, having a well sheltered harbour; N. of Ephesus; beautified by Alexander the Great and Antigonus, and designated "the beautiful." Still flourishing, and under the same name, after various

vicissitudes, and called "the Paris of the Levant," with large commerce and a population of 200,000. The

SMYRNA.

church here was one of the seven addressed by the Lord (Rev. ii. 8–11). Polycarp, martyred in A.D. 168, 86 years after conversion, was its bishop, probably "the angel of the church in S." The Lord's allusions to *persecutions* accord with this identification. The attributes of Him "which was dead and is alive" would comfort S. under persecution. The idol Dionysus at S. was believed to have been killed and come to life; in contrast to this lying fable is Christ's title, "the First and the Last, which was dead and is alive" (Rev. ii. 8). As death was to Him the gate of life, so it is to His people. Good "works," "tribulation," "poverty" owing to "spoiling of goods," whilst she was "rich" in grace (contrast Laodicea, "rich" in her own eyes and the world's, poor before God), were her marks. The Jews in name, really "the synagogue of Satan," blasphemed Christ as "the Hanged One." At Polycarp's martyrdom they clamoured with the heathen for his being cast to the lions; the proconsul opposed it, but, impotent to restrain the fanaticism of the mob, let them tie him to the stake; the Jews with their own hands carried logs for the pile which burned him. The theatre where he was burned was on a hill facing the N. It was one of the largest in Asia. Traces of it may be seen in descending from the northern gateway of the castle. A circular letter from the church of S. describes his martyrdom. When urged to recant he said, "fourscore years and six I have served the Lord, and He never wronged me; how then can I blaspheme my King and Saviour?" The accuser, the devil, cast some of the S. church into prison, and "it had tribulation ten days," a short term (Gen. xxiv. 55, Num. xi. 19), whereas the consequent joy is eternal (many Christians perished by wild beasts or at the stake because they refused to throw incense into the fire to sacrifice to the genius of the emperor): a sweet consolation in trial. *Ten* is the number of the world powers hostile to the church (Rev. xiii. 1). Christ promises S. "a crown of life" (comp. Jas. i. 12, 2 Tim. iv. 8 "of righteousness," 1 Pet. v. 4 "of glory") in reward for "faithfulness unto death." The allusion is to the *crown-wearing* (*stephanophori*), leading priests at S. It was usual to present the superintending priest with a crown at the end of his year of office; several persons of both sexes are called "crown bearers" in inscriptions. The ferocity of the populace against the aged Polycarp is accounted for by their zealous interest in the Olympian games celebrated here, in respect to which Christianity bore an antisocial aspect. S. (= *myrrh*) yielded its perfume in being bruised to death. S.'s faithfulness is rewarded by its candlestick not having been wholly removed; whence the Turks call it "infidel S." Persecuted S. and PHILADELPHIA [see] are the only churches which the Lord does not reprove.

Snail: *chomet* (Lev. xi. 30). Rather "a lizard." Some think the *Stellio lacerta*. The Chaldee means "to bow down"; the Mahometans kill it, as though it mimicked them at prayers. The *shablul* in Ps. lviii. 8 is a "snail" or slug (*limax*), which delights in the damp night; but in the hot sunshine, as it crawls over a dry surface and moistens the way with its secretion, its moisture melts away.

Snow. See PALESTINE, *Climate*, at the end.

So. The Egyptian king to whom Hoshea, Israel's last king, applied in the ninth year of his reign for help, when casting off the obligation to pay tribute to Assyria (2 Kings xvii. 4). So did not venture to encounter the Assyrian king Shalmaneser, but deserted his protegé, as Egyptian kings often did (Isa. xxx. 3, xxxvi. 6). Israel was conquered and Samaria taken. Egyptian monuments illustrate Scripture; precisely in Hoshea's time a change occurs in the Egyptian dynasties. Manetho's 25th or Ethiopian dynasty extended its influence into Lower Egypt in 725 B.C. So or Seveh answers to Sabacho of Manetho, and Shebek I. of the hieroglyphics. A little later So contended with Sargon in southern Palestine. A seal of fine clay, impressed from the bezel of a metallic finger ring, an oval two inches long by one wide, bears the image, name, and titles of Sabacho. Some make So the first Sabacho, others Sabacho II. Tirhakah or Tehrak, the third and last of the dynasty, is thought to have put So to death. Sabaku (according to G. Smith's deciphering) married the sister of Tirhakah who helped Hezekiah against Sennacherib; at Sabaku's death Tirhakah succeeded, Sabaku's son being set aside.

Soap: *borith*. [See FULLER.] Jer. ii. 22. Vegetable alkali or potash. Many plants yielding alkalies exist in Palestine and around: *hubeibet* (*Salsola kali*) with glass-like leaves near the Dead Sea; *ajram* near Sinai, pounded for use as soap; the *gilloo* or soap plant of Egypt; and the heaths near Joppa. The *Saponaria officinalis* and *Mesembryanthemum nodiflorum* (Job ix. 30, Isa. i. 25). Heb. for "purely" "as alkali (purifies)."

Socho. 1. 1 Chron. iv. 18. Heber was "father," founder, or colonist of S. in the low hill region of Judah. Now *Shuweikeh*, in the western part of the low hills of Judah, on the southern slope of the *wady Sumt*, nearly half a mile above the bed of the wady, a natural terrace, green in spring, dotted with grey ruins. SOCHOH in 1 Kings iv. 10. SOCOH in Josh. xv. 35. Between S. and Azekah the Philistines were posted for the battle wherein Goliath fell (1 Sam. xvii. 1). Rehoboam fortified it after the disruption (2 Chron. xi. 7). Taken by the Philistines in Ahaz' reign (xxviii. 18). 2. Also in Judah; now *Shuweibeh* (Josh. xv. 48), ten miles S.W. of Hebron.

Sodi. Num. xiii. 10.

Sodom. Chief of the group S., Gomorrah, Admah, Zeboim, and Bela or Zoar (Gen. x. 19, xiii. 3, 10–13, xix.; Luke xvii. 29; 2 Pet. ii. 6; Jude 4–7; Mark vi. 11; Matt. x. 15; Deut. xxix. 23). [See GOMORRAH.] Palmer and Drake traversing the Negeb in a S.E. direction, as far as mount Hor, made a detour to jebel (mount) Madherah. At its summit and base are blocks of stone, of which the Arabs say: "a people once dwelt there, to whom travellers came seeking hospitality; but the people did to them a horrible deed, wherefore the Almighty in anger rained down stones, and destroyed them from off the face of the earth." S. is interpreted "burning" or else "vineyard" (Gesenius), "fortification" (Fürst). Abraham could see the smoke of the burning cities from near Hebron. The Lord over night announced to him S.'s doom, at some spot on the way from Mamre or Hebron towards S., to which he had accompanied the angels (Gen. xviii. 16). Tradition says the spot was Caphar Berucha, from which the Dead Sea is visible through a ravine. Long ranges of hills intervene between Hebron and S., but from the hill over Hebron or Mamre through a gap in the chain the whole district of the Jordan valley is visible. Lot at first pitched only *towards* S., not till afterwards did he go *farther south* to S. itself (Gen. xiii. 12, xiv. 12; and xiv. 3 says expressly the vale of Siddim is the Salt Sea). This favours the S. of the Dead Sea site for S., etc., which the traditional names confirm.

SODOMITES. Not inhabitants of Sodom, but those "devoted" (*quedeeshim*) to unnatural lust in Ashtoreth's honour, as a religious rite! (Deut. xxiii. 17, 1 Kings xiv. 24, 2 Kings xxiii. 7, Job xxxvi. 14 marg.) There were women similarly "desecrated" to lust as a religious rite (Gen. xxxviii. 21, 22; Hos. iv. 14; transl. 1 Kings xxii. 38), "the dogs licked his blood while the harlots (*zonoth*) were bathing in the pool" early in the morning, as their custom was. So LXX.

Solomon: *Shelomoh* in Heb. Second child of David by Bathsheba. Josephus makes S. last born of David's sons (Ant. vii. 14, § 2). His history is contained in 2 Sam. xii. 24, 25; 1 Chron. xxii. 6–16; 1 Kings i.—xi.; 2 Chron. i.—ix. The leading events of his life were selected, under inspiration: viz. his grandeur, extensive commerce, and wisdom, etc. (1 Kings ix. 10—x. 29), from "the book of the Acts of Solomon"; his accession and dedication of the temple (i.—viii. 66) from "the book of Nathan the prophet"; his idolatry and its penal consequences (chap. xi.) from "the book of Ahijah the Shilonite and the visions of Iddo the seer." The 72nd Psalm was his production under

the *Spirit*. Its *objective* character accords with S.'s other writings, whereas *subjective feeling* characterizes David's psalms. S.'s glorious and wide kingdom typifies Messiah's. The Nile, Mediterranean, and Euphrates, were then Israel's bounds (1 Kings iv. 21, 2 Chron. ix. 26) as promised in Gen. xv. 18, Deut. xi. 24. From thence Messiah is to reign to the ends of the earth (ver. 8; Isa. ix. 5, 6; xi.; Zech. ix. 10; Mic. v. 4; Num. xxiv. 19).

"The song of degrees," *i.e.* for Israelites *going up* to the great feasts at Jerusalem (Ps. cxxvii.), was also S.'s. It has no trace of the sadness which pervades "the songs of degrees" without titles, and which accords with the post captivity period. The *individual* comes into prominence *here*, whereas *they* speak more of *the nation and church*. The theme suits S. who occupied chiefly the domestic civic territory. The main thought answers to Prov. x. 22, "so God giveth *His beloved* sleep," *i.e. undisturbed repose and wealth without the anxieties of the worldly, in a way they know not how* (Mark iv. 27). So God gave to His beloved S. *in* sleep (Hengstenberg supplies "in"); Matt. vi. 25, 34. Jedidiah ("*beloved* of Jehovah," Ps. cxxvii. 2) was his God-given name (lx. 5). S. evidently refers (ver. 2) to his own experience (1 Kings iii. 5–13, iv. 20–25), yet in so unstudied a way that the coincidence is evidently undesigned, and so confirms the authenticity of both psalm and independent history. [See PROVERBS, CANTICLES, and ECCLESIASTES.]

His name "S.," *peaceful*, was given in accordance with the early prophecy that, because of wars, David should not build Jehovah's house, but that a son should be born to him, "a man of rest," who should build it (1 Chron. xxii. 9, comp. the fulfilment 1 Kings iv. 25, v. 4, and the Antitype Matt. xi. 29, Ps. cxxxii. 8–14, Isa. xi. 10, ix. 6, Eph. ii. 14). His birth was to David a pledge that God is at *peace* with him. Jehovah commissioned Nathan ("sent by the hand of Nathan"), and Nathan called David's son Jedidiah "for Jehovah's sake," *i.e. because Jehovah loved him*. Jehovah's naming him so assured David that Jehovah loved S. Jedidiah was therefore not his actual name, but expressed Jehovah's relation to him (2 Sam. xii. 24, 25). Tradition makes Nathan the prophet his instructer, Jehiel was governor of the royal princes (1 Chron. xxvii. 32). Jehovah chose S. of all David's sons to be his successor, and promised to be his father, and to establish his kingdom for ever, if he were constant to His commandments (xxviii. 5, 6, 7). Accordingly David swore to Bathsheba that her son should succeed. She pleaded this at the critical moment of ADONIJAH'S [see] rebellion (1 Kings i. 13, 17, 30). By the interposition of Nathan the prophet, Zadok the priest, Benaiah, Shimei, and Rei, David's mighty men, S. was at David's command taken on the king's own mule to Gihon, anointed, and proclaimed king. S. would have spared ADONIJAH [see] but for his incestuous and treasonous desire to have Abishag his father's concubine; he mercifully spared the rest of his brothers who had joined Adonijah. ABIATHAR [see] he banished to Anathoth for treason, thus fulfilling the old curse on Eli (1 Sam. ii. 31–35). Joab the murderer he put to death, according to his father's dying charge, illustrating S.'s own words, Eccles. viii. 12, 13. Shimei fell by breaking his own engagement on oath. S.'s reverent dutifulness to his mother amidst all his kingly state appears in the narrative (1 Kings ii. 12; Exod. xx. 12; Ps. xlv. 9; Prov. i. 8, iv. 3, vi. 20, x. 1).

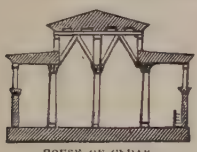
The ceremonial of coronation and anointing was repeated more solemnly before David and all the congregation, with great sacrifices and glad feastings, Zadok at the same time being anointed "priest"; and Jehovah magnified S. exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel (1 Chron. xxix. 20–25). He was "yet young and tender" (ver. 1, xxii. 5; 1 Kings iii. 7; "I am but a little child," Prov. iv. 3); perhaps 20 years of age: as Rehoboam was 41 at his accession and S. had reigned 40 years, Rehoboam must have been born before S.'s accession (1 Kings xi. 42, xiv. 21). S. loved the Lord who had first loved him (comp. JEDIDIAH): iii. 3. He walked in David's godly ways; but there being no one exclusive temple yet, he sacrificed in high places, especially at the great high place in Gibeon, where was the tabernacle with its altar, whilst the ark was in Zion. After his offering there a thousand burnt offerings God in vision gave him his choice of goods. In the spirit of a child (see 1 Cor. ii. 14) he asked for an understanding heart to discern between good and bad (comp. Jas. i. 5, iii. 17; 2 Tim. iii. 17; Prov. ii. 3–9; Ps. lxxii. 1, 2; Heb. v. 14). God gave him, besides wisdom, what he had not asked, riches, honour, and life, because he made wisdom his first desire (Jas. iv. 3; 1 John v. 14, 15; Eccles. i. 16; Matt. vi. 33; Eph. iii. 20; Prov. iii. 2, 16; Ps. xci. 16). His wise decision as to the owner of the living child established his reputation for wisdom. His Egyptian queen, Pharaoh's daughter, is distinguished from "the strange women" who seduced him to idolatry (1 Kings xi. 1), and no Egyptian superstitions are mentioned. Still he did not let her as a foreigner stay in the palace of David, sanctified as it was by the presence of the ark, but assigned her a dwelling in the city of David and then brought her up out of the city of David to the palace he had built for her (2 Chron. viii. 11; 1 Kings ix. 24, iii. 1). GEZER [see] was her dowry. Towards the close of his reign God chastised him for idolatry because, beginning with latitudinarian toleration of his foreign wives' superstitions, he ended with adopting them himself; retaining at the same time what cannot be combined with idolatry, Jehovah's worship (Ezek. xx. 39, 1 Kings xi.). JEROBOAM [see] "lifted up his hand against the king, and fled to Shishak (of a new dynasty) of Egypt"; REZON [see] of Zobah on the N.E. frontier and HADAD [see] the Edomite became his adversaries, S. otherwise had uninterrupted peace.

Among his buildings were the famous TADMOR [see] or Palmyra in the wilderness, to carry on commerce with inland Asia, and store cities in Hamath; Bethhoron, the Upper and the Nether, on the border towards Philistia and Egypt; Hazor and Megiddo, guarding the plain of Esdraelon; Baalath or Baalbek, etc. [On 1 Kings x. 28 see LINEN, and on ver. 29 see HORSE.] Tiphsah (Thapsacus) on the Euphrates (1 Kings iv. 24) was his limit in that direction. On Lebanon he built lofty towers (2 Chron. viii. 6; S. of Sol. vii. 4) "looking toward Damascus" (1 Kings ix. 19). The Hittite and Syrian kings, vassals of S., were supplied from Egypt with chariots and horses through the king's merchants. Hiram was his ally, and supplied him with timber in return for 20,000 measures (*core*) of wheat and 20 measures of pure oil (1 Kings v.). S. gave him at the end of his great buildings 20 cities in Galilee, with which Hiram was dissatisfied [see CABUL]. S. had his navy at Ezion Geber, near Eloth on the Red Sea, which went to Ophir and brought back 420 talents of gold; and a navy of TARSHISH [see] which sailed with Hiram's navy in the Mediterranean, bringing every three years "gold, silver, ivory, apes, and peacocks." For the first time Israel began to be a commercial nation, and S.'s occupation of Edom enabled him to open to Hiram his ally a new field of commerce. His own interest in it is evidenced by his going in person to Elath and Ezion Geber to view the preparations for expeditions (2 Chron. viii. 17; comp. his allusions to seafaring life, Prov. xxiii. 34, 35). Silver flowed in so plentifully that it was "nothing accounted of"; of gold yearly came in 666 (the number of the beast, Rev. xiii. 18) talents; a snare to him and his people, seducing the heart from God to luxurious self indulgence (1 Kings iv. 20, 25). Heretofore "dwelling alone, and not reckoned among the nations," Israel now was in danger of conformity to them in their idolatries (x. 14).

The TEMPLE [see] and his palace were his great buildings. Hiram, a widow's son of Naphtali by a Tyrian father, was his chief artificer in brass. S.'s men, 30,000, *i.e.* 10,000 a month, the other 20,000 having two months' relief, cut timber in Lebanon; 70,000 bore loads; 80,000 hewed stone in the mountains and under the rock, where the mason's Phœnician marks have been found; chiefly Canaanites, spared on conforming to Judaism; 3300 officers were over these workmen. The preparation of stones took three years (LXX. 1 Kings v. 18). The building of the temple began in Zif, the second month of his fourth

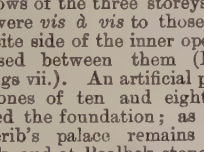
year; the stones were brought ready, so that no sound of hammer was heard in the house; in seven years it was completed, in the month Bul (November), his 11th year (vi. 37, 38); eleven months later S. offered the dedication prayer, after the ark had been placed in the holiest place and the glory cloud filled the sanctuary; this was during the feast of tabernacles. He recognises in it God's covenant-keeping faithfulness (1 Kings viii. 23-26); His being unbounded by space, so that "the heaven of heavens cannot contain Him," much less any temple; yet he begs God to regard the various prayers which should, under various exigencies, be offered there (Isa. lxvi. 1, Jer. xxiii. 24, Acts vii. 24). He acknowledges His omniscience as knowing already the plague of each heart which the individual may confess before Him. After kneeling in prayer S. stood to bless God, at the same time begging Him to incline Israel's heart unto Himself and to "maintain their cause at all times as the matter shall require" (Heb. "the thing of a day in its day"): ver. 59, Luke xi. 3. God's answer (1 Kings ix. 3) at His second appearance to S. in Gibeon was the echo of his prayer (viii. 29), "Mine eyes and Mine heart shall be there perpetually" (ix. 3), but God added a warning that if Israel should apostatize the temple should become "a byeword among all people."

The building of S.'s palace occupied 13 years, after the temple, which was built in seven. It consisted of (1) the house of the forest of Lebanon, built of a forest of cedar pillars, and



HOUSE OF CEDAR.

serving also as an armoury (1 Kings x. 17), 100 cubits long, 50 broad, 30 high, on four rows of cedar pillars and hewn cedar beams over the pillars. There were 45 side rooms, forming three storeys of 15 rooms each, built upon the lower rows of pillars in ranges of 15 each; the windows of the three storeys on one side were *vis à vis* to those on the opposite side of the inner open court enclosed between them (Keil on 1 Kings vii.). An artificial platform of stones of ten and eight cubits formed the foundation; as in Sennacherib's palace remains at Koyunjik, and at Baalbek stones 60 ft.



RUINS OF BAALBEK.

long, probably laid by S. (2) The pillar hall with the porch (ver. 6) lying between the house of the forest of Lebanon and (3) The throne room and judgment hall (ver. 7). (4) The king's dwelling house and that of Pharaoh's daughter (ver. 8). All four were different parts of the one palace. His throne, targets, stables, harem (both the latter forbidden by God, Deut. xvii. 16, 17), paradises at Etham (wady Urtas), men and women singers (Eccles. ii. 5-8), commissariat, and officers of the household and state, all exhibit his magnificence (1 Kings iv., x., xi.).

His might and greatness of dominion permanently impressed the oriental mind; S. is evidently alluded to in the Persian king Artaxerxes' answer, "there have been mighty kings over Jerusalem which have ruled over all countries beyond the river; and toll, tribute, and custom was paid unto them." The queen of SHEBA's [see] (Arabian tradition calls her Balkis) visit illustrates the impression made by his fame, which led "all the earth to seek to hear his wisdom which God had put in his heart"; she "hearing of his fame *concerning the name of Jehovah*" (*i.e. which he had acquired through Jehovah's glorification of Himself in him*) brought presents of gold, spices, and precious stones. Josephus attributes to her the introduction of the balsam for which Judæa was afterwards famed (1 Kings x. 1-25). Northern Arabia was at this time ruled by *queens* not kings, but she probably came from southern Arabia or Arabia Felix. Like the wise men coming to the Antitype, she came with a great train, and with camels laden with presents, in search of Heaven-sent wisdom (Prov. i. 6, Matt. ii. 1), "to prove S. with hard questions" (*chidah*, pointed sayings hinting at deep truths which are to be guessed; very common in Arabic literature), and to commune with him of all that was in her heart; comp. as to these "hard questions" Prov. xxx. 18, etc., 15, 16; Jud. xiv. 12-19; also Josephus (Ant. viii. 5, § 3) quotes Phœnician writers who said that S. and Hiram puzzled one another with sportive riddles; Hiram at first had to pay forfeits, but was ultimately the winner by the help of a sharp Tyrian lad Abdemon. The queen of Sheba confessed that she believed not the report till her own eyes saw its truth, yet that half was not told her, his wisdom and prosperity exceeded the fame which she had heard (comp. spiritually John i. 46, iv. 42). Her coming to S. from so far condemns those who come not to Him who is infinitely greater, Wisdom itself, though near at hand, and needing no long pilgrimage to reach Him (Matt. xii. 42, Prov. viii. 34). He is the true "Prince of peace," the Jedid-jah "the well beloved of the Father." "God gave S. wisdom (*chokmah*, 'practical wisdom' to discern the judicious course of action), and understanding (*tebunah*, keenness of intellect to solve problems), and largeness of heart (large mental capacity comprising varied fields of knowledge) as the sand," *i.e. abundant* beyond measure (1 Kings iv. 29). He excelled the famous wise men of the East and of Egypt (Isa. xix. 11, xxxi. 2; Acts vii. 22). Of his 3000 proverbs we have a sample in the Book of PROVERBS [see]; of his 1005 songs we have only the Song of Solomon (its five divisions probably are referred to in the odd five), and Ps. lxxii. and cxxvii. He knew botany, from the lowly hyssop (probably the tufty wall *moss*, *Orthotrichum saxatile*, a miniature of the true and large hyssop) to the stately cedar. He also spoke of the results of his observations in the natural history of beasts, birds, creeping things, and fishes.

As an autocrat, S. was able to carry on his magnificent buildings and works, having an unbounded command of wealth and labour. But the people's patience was tried with the heavy taxes and levies of provisions (1 Sam. viii. 15, 1 Kings iv. 21-23) and conscriptions required (v. 13). Thus by Divine retribution the scourge was being prepared for his apostasy through his idolatrous mistresses. God declared by His prophet His purpose to rend the kingdom, except one tribe, from his son (1 Kings xi. 9, etc.). One trace of the servitude of the "hewers of *stone*" existed long after in the so called children or descendants of "SOLOMON'S SERVANTS" attached to the temple (Ezra ii. 55-58; Neh. vii. 57, 60); inferior to the NETHINIM [see], hewers of *wood* (1 Kings v. 13-15, 17, 18; ix.

HEWERS OF WOOD.

20, 21; 2 Chron. viii. 7, 8; 1 Chron. xxii. 2), compelled to labour in the king's *stone quarries*. His apostasy was the more glaring, contrasted with God's goodness in appearing to him twice, blessing him so much, and warning him so plainly; also with his own former scrupulous regard for the law, so that he would not let his Egyptian queen remain in the neighbourhood of the ark; and especially with his devout prayer at the dedication. See the lesson to us, 1 Cor. x. 12.

S. probably repented in the end; for Chronicles make no mention of his fall. Again ECCLESIASTES [see] is probably the result of his melancholy, but penitent, retrospect of the past; "all is vanity and vexation of spirit": it is not vanity, but wisdom as well as our whole duty, to "fear God and keep His commandments." God having made him His Jedidiah (beloved of Jehovah) "visited his transgression with the rod, nevertheless His lovingkindness He did not utterly take from him" (Ps. lxxxix. 30-36). As the Song of Solomon represents his first love to Jehovah in youth, so Proverbs his matured experience in middle age, Ecclesiastes the sad re-

trospect of old age. "S. in all his glory" was not arrayed as one of the "lilies of the field": a reproof of our pride (Matt. vi. 29).

The sudden rise of the empire under David and S., extending 450 miles from Egypt to the Euphrates, and its sudden collapse under Rehoboam, is a feature not uncommon in the East. Before Darius Hystaspes' time, when the satrapial system was introduced of governing the provinces on a common plan by officers of the crown, the universal system of great empires was an empire consisting of separate *kingdoms*, each under its own king, but paying tribute or presents to the one suzerain, as S. The Tyrian historians on whom Dius and Menander base their histories (Josephus, Apion i. 17) confirm Hiram's connection with S., and state that letters between them were preserved in the Tyrian archives and fix the date as at the close of the 11th century B.C., and the building of the temple 1007 B.C. Menander (in Clem. Alex., Strom. i. 386) states that S. took one of Hiram's daughters to wife, so "Zidonians" are mentioned among his wives (1 Kings xi. 1). At first sight it seems unlikely Israel could be so great under David and S. for half a century in the face of two mighty empires, Egypt and Assyria. But independent history confirms Scripture by showing that exactly at this time, from the beginning of the 11th to the close of the 10th century B.C., Assyria was under a cloud, and Egypt from 1200 B.C. to Shishak's accession 990 B.C. S. was prematurely "old" (1 Kings xi. 4), for he was only about 60 at death.

Solomon's porch. John x. 23. A portion of the temple which according to Josephus (B. J. v. 5, § 1; Ant. xx. 9, § 7) remained from Solomon's time. It rose from a great depth, occupying part of the valley, and supported by a wall 400 cubits high, formed of immense stones, some 20 cubits long. The Chaldæans spared it, perhaps for its strength and beauty. Our Lord walked in its shelter in winter.

Solomon's servauts, *i.e.* slaves. [See SOLOMON] Canaanites, living till Solomon's time in comparative freedom, were forced to slaves' work in the *stone* quarries, and degraded below the Netbinim ("given" or dedicated to the Lord, as the Gibeonites were; hewers of *wood* and drawers of water for the sanctuary, Josh. ix. 23): 1 Kings v. 13–18, ix. 20, 21; 2 Chron. viii. 7, 8; 1 Chron. xxii. 2. Their "children" or descendants discharged menial offices in the temple on the return from Babylon (Ezra ii. 55–58, Neh. vii. 57–60). Their names betray their Canaanite origin: only 392, in contrast with Solomon's 150,000.

Son. Used also for *descendant*. Figuratively too to express the *characteristic*: Barnabas means *son of consolation*; "sons of Belial," *i.e.* of *worthlessness*, children generally having their father's characteristic; "son of oil," *abounding in oil* or *fruitfulness* (Isa. v. 1 marg.).

Son of God. Applied in the plural to the godly SETH'S [see] descendants (not angels, who "neither marry nor are given in marriage," Luke xx. 35, 36), "the salt of the earth" heretofore, amidst its growing corruption by the Cainites. When *it* lost its savour ("for that he also [even the godly seed] is become flesh" or fleshly) by contracting marriages with the beautiful but ungodly, God's Spirit ceased to strive with man, and judgment fell (Gen. vi. 2–4). In Job i. 6, ii. 4, angels. In Ps. lxxxii. 6 "gods . . . sons of the Highest," *i.e.* His representatives, exercising, as *judges* and *rulers*, His delegated authority. *A fortiori*, the term applies in a higher sense to "Him whom the Father sanctified and sent into the world" (John x. 35). Israel the type was Son of God (Exod. iv. 22, 23; Hos. xi. 1). Faith obeying from the motive of love constitutes men "sons of God" (Jer. iii. 4, Hos. i. 10). Unbelief and disobedience exclude from sonship those who are sons only as to spiritual privileges (Deut. xxxii. 5, Heb.). "It (the perverse and crooked generation) hath corrupted itself before Him (Isa. i. 4), they are not His children but their blemish," *i.e.* "they cannot be called God's children but the disgrace of God's children" (Rom. ix. 8, Gal. iii. 26). The doctrine of regeneration or newborn sonship to God by the Spirit is fully developed in the N. T. (John i. 12, 13; iii. 3, 5; 1 John iii. 1–3; Rom. viii. 15; Gal. iv. 5, 6.)

The Son of God, Antitype to Israel, is coequal, coeternal, coessential (consubstantial) with the Father; by eternal generation (Col. i. 15), "begotten far before every creature" (Gr.), therefore *not* a *creature*. So Prov. viii. 22 (Heb.), "Jehovah *begat* (*quanani* akin to Gr. *gennuo*) Me in the beginning of His way (rather omit 'in'; the Son Himself was 'the Beginning of His way,' 'the Beginning of the creation of God,' Rev. iii. 14) from everlasting . . . or ever the earth was . . . I was by Him as One *brought up with Him* (*amon*). I was daily His delight, rejoicing always before Him" (Prov. viii. 22–31, John i. 1–3). The Son was the Archetype from everlasting of that creation which was in due time to be created by Him. His distinct Personality appears in His being "by God . . . brought up *with* God," not a mere attribute; *amon*, "nursed at His side"; "the only begotten Son who is in the bosom of the Father"; to be "honoured as the Father" (John i. 18, v. 20). Raised infinitely above angels; "for to which of them saith God, Thou art My Son, this day (there is no yesterday or to-morrow with God, His 'to-day' is eternity from and to everlasting) have I begotten Thee?" and "Thy throne, O God, is for ever and ever" (Heb. i.; Ps. ii. 7, xlv. 6, 7). His Divine Sonship from everlasting was openly manifested by the Father's raising Him from the dead (Acts xiii. 33, Rom. i. 4, Rev. i. 5). Nebuchadnezzar called Him "the Son of God," unconsciously expressing a truth the significance of which he imperfectly comprehended (Dan. iii. 25). The Jews *might* have known Messiah's Godhead from Ps. xlv. 6, 7, and Isa. ix. 6, "a Son . . . the mighty God, the Everlasting Father"; (vii. 4) Immanuel "God with us"; (Mic. v. 2) "whose goings forth have been from of old, from everlasting." The Scripture-asserted *unity of God* was their difficulty (Deut. vi. 4), and also the palpable woman-sprung *humanity* of Jesus. Their supposing John the Baptist to be Messiah (Luke iii. 15) shows they did not expect Messiah or Christ to be more than *man* (Matt. xxii. 42–45). To Jesus' question, "what think ye of Christ, whose Son is He?" the Pharisees answered not the Son of God, but "the Son of David," and could not solve the difficulty, "how then doth David in the Spirit call Him Lord?" in the 110th Psalm, "Jehovah said unto my Lord" (Adonai), etc., *i.e.* the Lord of David, not in his merely personal capacity, but as *Israel's* Representative, literal and spiritual. Jesus quotes it "Lord," not "my Lord," because Jehovah addresses Him as *Israel's and the church's* Lord, not merely *David's*. Had the Pharisees believed in Messiah's *Godhead* they could have answered: As man Messiah was David's son, as God He was David's and the church's Lord. The sanhedrim *unanimously* (Mark xiv. 64) condemned Him to death, not for His claim to Messiahship but to *Godhead* (John xix. 7; Luke xxii. 70, 71, "art Thou the Son of God?" etc., xxiii. 1; Matt. xxvi. 63–66). So contrary to man's thoughts was this truth that Jesus says, not flesh and blood, but the Father revealed it to Peter (Matt. xvi. 17). The Jews *thrice* took up stones to kill Him for blasphemy (1) in unequivocally claiming God to be peculiarly "*His own* Father" (*idion patera*): John v. 15. Again, (2) in claiming Divine preexistence, "before Abraham was created (began to be, *genesthai*), I am" (*eimi*): viii. 58, 59. And (3) in saying, "I and the Father are one" (*hen*, one *essence*, not person): x. 30, 31, 33. The apostles preached His Divine *Lordship* as well as Messiahship (Acts ii. 36). His acknowledged purity of character forbids the possibility of His claiming this, as He certainly did and as the Jews understood Him, if the claim were untrue; He never would have left them under the delusion that He claimed it if delusion it were. But the Jews from Deut. xiii. 1–11 (some thought Jesus specially meant, "if the *son of thy mother* entice thee," for He had a human *mother*, He said, but not a human father) inferred that His miracles, which they could not deny, did not substantiate His claim, and that their duty was to kill with holy zeal One who sought to draw them to worship as Divine another beside God. They knew not that He claimed not to be distinct God, but One with the Father, One God; they shut their eyes to Deut. xviii. 15, etc., and so incurred the there foretold penalty of rejecting Him. His miracles they attributed to Satan's help (Matt. xii. 24, 27; Mark iii. 22; Luke xi. 15; John vii. 20, viii. 48; Matt. x. 25). Men may commit awful sins in fana-

tical zeal for God, with the Scriptures in their hands, whilst following unenlightened conscience; conscience needs to be illuminated by the Spirit and guided by prayerful search of Scripture. The Jews ought to have searched the Scriptures and then they would have known. Ignorance does not excuse, however it may palliate, blind zeal; they *might* have known if they *would*. Yet Jesus interceded for their ignorance (Luke xxiii. 34; Acts iii. 17, xiii. 27). Deniers of Jesus' Godhead on the plea of God's *unity* copy the Jews, who crucified Him because of His claim to be God. The Ebionites, Cerinthians, and other heretics who denied His Godhead, arose from the ranks of Judaism. The arguments of the ancient Christian apologists, Justin Martyr, Tertullian, etc., against the *Jews*, afford admirable arguments against modern Socinians; the Jews sinned against the dimmer light of the O. T., Socinians against the broad light of both O. and N. T. The combination in One, the Son of God and the Son of man, was such as no human mind could have devised. The Jews could not ascend to the idea of Christ's *Divine Sonship*, nor descend to the depth of Christ's sufferings as the *Son of man*; so they invented the figment of two Messiahs to reconcile the seemingly opposite prophecies, those of His transcendent glory and those of His exceeding sufferings. The gospel at once opposes the Jews' false monotheism by declaring Christ to be the co-equal Son of God, and the pagan polytheism by declaring the *unity* of God.

Son of man. Others are "sons of men" (Job xxv. 6; Ps. cxliv. 3, cxlvi. 3; Isa. li. 12, lvi. 2). God addresses Daniel (viii. 17) once, Ezekiel so about 80 times, to remind him of his *human lowliness and frailty*, as "man lower than the angels," though privileged to enjoy visions of the cherubim and of God Himself, "lest he should be exalted through the abundance of the revelations" (2 Cor. xii. 7). The Divine Son appeared to him "as the appearance of *a man* above upon the throne" (Ezek. i. 26). As others are "sons of God," but He "*the* Son of God," so others are "sons of man" (ii. 1, 3) but He "*the* Son of man" (Matt. xvi. 13), being *the embodied representative of humanity* and the whole human race; as on the other hand He is the bodily representative of "all the fulness of the Godhead" (Col. ii. 9). Ezekiel, as type of "the Son of man" whose manifestation he records, is appropriately designated "son of man." The title "the Son of man" implies at once Messiah's *lowliness* and His *exaltation* in His manifestations as THE REPRESENTATIVE MAN respectively at His first and second comings; His humiliation on the one hand (Ps. viii. 4-8; Matt. xvi. 13, xx. 18, 28) and His exaltation on the other hand, just "because He is the Son of man": Dan. vii. 13, 14, Heb. not Ben *ish* or *Adam*, son of a *hero* or of *man* generically viewed, but *Ben enosh*, "Son of man," frail and abject, marking the connection of His humiliation and exaltation as man (Phil. ii. 5-11, Matt. xxvi. 64, John v. 27). He comes again as man to reinstate man in his original glory, never to be dispossessed of it. He is now set down on the throne of *God* as the Son of God. That is a throne which His saints cannot share; therefore He shall assume another throne, made "His" in order that they may sit down on it with Him (Rev. iii. 21). The kingdom shall be "under the whole heaven," on earth (Dan. vii. 18, 27); He shall reign with them as the Son of man, Head of the new creation, and Restorer of man's lost inheritance. Because as *man* He established His and the saints' title to the kingdom at the cost of His own blood, as *man* He shall judge and reign. It is fit that He who as the Son of man was judged by the world should judge the world. Rev. v. 9, 10; Ps. viii. 4-8; Heb. ii. 6-8; 1 Cor. xv. 21, 22-28, 45, 47. The title "the Son of man" in the N.T. Jesus alone uses, and *of Himself*, except Stephen in dying, "I see the Son of man standing on the right hand of God," referring not to His humiliation on earth but to His heavenly exaltation (comp. John xii. 23, 34, vi. 62, iii. 13; Acts vii. 56); standing to assist, plead for (Ps. cix. 31), and receive the dying martyr. Stephen speaking "full of the Holy Ghost" repeats Jesus' prophecy before the council, foretelling His exaltation *as the Son of man*; only there it is "*sitting* on the right hand of power," because there majestic repose, here rising to His servant's help, is the thought. Stephen's assertion stirred their rage, that Jesus who had been crucified for claiming to be "the Son of God" stands at God's right hand as being "the Son of man." Another exception is John so calls Him in apocalyptic vision (Rev. i. 13, xiv. 14), corresponding to the O. T. apocalypse (Dan. vii. 13). The Son of God in eternity became the Son of man in time, whose manhood shall be glorified with His Godhead to eternity. The two titles together declare the whole truth as to His one Person, "whom do men say that I, *the Son of man*, am? . . . Thou art the Christ, *the Son of God*. . . . Blessed art thou, Bar-Jona" (son of Jonah), etc. As truly as thou art son of Jonah I am at once "the Son of man" and "the Son of God" (Matt. xvi. 18). The two are again combined in Caiaphas' question as to His being the Son of God, and His affirmative answer and further revelation, "nevertheless, *besides* . . . ye shall see the Son of man sitting on the right hand of power," etc. (Matt. xxvi. 63, 64, xxiv. 30, xxv. 31, 32; Mark xiv. 61, 62.) As the Son of man He was Lord of the sabbath, "for the sabbath was made for man" whose Representative Head He is (Mark ii. 28). As the Son of man He suffered for sin (Matt. xvii. 12), and as the Son of man He hath power on earth to forgive sins (ix. 6). As the Son of man He had not where to lay His head (viii. 20); as the Son of man "He hath on His head a golden crown" (Rev. xiv. 14). Every eye shall see *Him* (Rev. i. 7), but only "the pure in heart shall see *God*" (Matt. v. 8). "The Son of God became the Son of man that you who were sons of men might be made sons of God" (Augustine, Serm. 121). Jesus is one of our race, yet above the whole race, the One Man in whom mankind finds its unity, the turning point of history at the close of the old and the beginning of the new era. His absolute relation to mankind requires an absolute relation to God. He could be the Son of man only because He is the Son of God. He alone fully realizes the ideal of man, as well as that of God, combining too in His manhood all the exquisite graces of woman with the powers of man.

Soothsayers. [See DIVINATION.] Old Saxon for "sayers of the truth."

Sopater. "Son of Pyrrhus" (in Sin., Vat., Alex. MSS.), of Berea, was one of Paul's companions on his return from Greece to Asia, after his third missionary journey (Acts xx. 4).

Sophereth, children of. Ezra ii. 55, Neh. vii. 57.

Sorcerers. [See DIVINATION.] From *sortiarii*, divining by lots.

Sorek. A wady (Heb. *nachal*) where dwelt Delilah (Jud. xvi. 4). Near Gaza probably (ver. 21). S. means a choice kind of vine with *dusky coloured* grapes. The Arabic now expresses a purple grape of Syria, noted for small raisins, soft minute pips, and red wine. Named from plantations of this vine; so *Masrekah* (Gen. xxxvi. 36). Porter identifies S. with *wady Surar* (Heb. "pebbles"), the drain of the western Judæan hills, running as a broad flat valley through the lower hills and reaching the sea at Yebneh. The valley separates the rugged mountains of the 'Arkub from the low rolling hills of the shephelah, beyond which is the Philistine plain. The valley of S. joins the great gorge which bounded Judah on the N.; at the junction lie the ruins of Beth-shemesh on a knoll. On the south is TIMNATH [see], where Samson slew the lion; on the north are Sŭr'a and Eshû'a, the ancient Zoreah and Eshtaol. Beit Atab (rock Etam) is two miles westward; on the N. side of the valley is a chapel dedicated to neby Samit, a name akin to Samson.

Sosipater. Rom. xvi. 21. Possibly the full form of Sopater (Acts xx. 4).

Sosthenes. A Jew, "ruler of the synagogue," after Crispus on conversion had ceased to be so. Probably ringleader of the spiteful Jews who with one accord made insurrection against Paul, and brought him to Gallio's judgment seat. When Gallio would not be made the tool of their spite, but drave them from his judgment seat, the Greeks or Gentiles, seeing the deputy's feeling which they sympathised with, against the Jewish bigots, seized S. and beat him before Gallio's judgment seat; and Gallio cared for none of these things, *i.e.* refused to interfere, being secretly pleased that the mob should second his own contempt for the fanatical Jews. But in 1 Cor. i. 1 we find S. under very different cir-

cumstances, no longer against Paul, but associated with him in saluting the Corinthian Christians. Whence arose the change? Paul probably showed Christian sympathy for an adversary in distress; the issue was the conversion of S. Saul the persecutor turned into Paul the apostle, and S. the ringleader of persecution against the apostle, were two trophies of grace that, side by side, would appeal with double power to the church at Corinth. Paul designates "our brother" in a way implying that S. was well known to the Corinthians, though at the time of writing he must have been with Paul at Ephesus.

Sotai, children of. Ezra ii. 55, Neh. vii. 57.

South. The designation of a large district of JUDAH [see, and PALESTINE]; the *Negeb*. Palmer (Desert of Exodus) notices how accurately Jer. xiii. 19 has been fulfilled, "the cities of the S. shall be shut up, and none shall open them." Walls of solid masonry remain; fields and gardens surrounded with goodly walls, every sign of human industry, remains of wells, aqueducts, reservoirs; mountain forts to resist forays of the sons of the desert; desolated gardens, terraced hill sides, and wadies dammed to resist the torrent; ancient towns still called by their names, but no living being, except the lizard and screech owl, amidst the crumbling walls. In Jud. i. 16 it is called "the wilderness of Judah S. of Arad"; a strip of hilly country, running from the Dead Sea westward across Palestine, obliquely to the S.W. This tract is separated from the hills of Judæa or the mountains of Hebron by the broad plain of Beersheba (*wady el Malih*, "the valley of Salt") extending from the Dead Sea westward or S.W. to the land of Gerar. The cities were 29 (Josh. xv. 21–32); some of the names are not of distinct cities, but compound names. The land is now at rest, enjoying its sabbath, because it did not rest in the Jews' sabbaths (Lev. xxvi. 34, 35, 43). Besides the application of "the Negeb" to the *whole* district there are ethnological and geographical subdivisions; the Negeb of the Cherethites, the Negeb of the Kenites, the Negeb of Judah, the Negeb of Arad, the Negeb of Jerahmeel. The Negeb of Caleb was a subdivision of, or identical with, the Negeb of Judah, as appears from 1 Sam. xxx. 14, 16, xxv. 2, 3; comp. with Josh. xxi. 11, 12). The low country N. and W. of Beersheba was the Negeb of the Cherethites. The Negeb of Judah was S. of Hebron in the outposts of Judah's hills; Tel Zif, Main, and Kurmul (Carmel), ruined cities, mark the Negeb of Caleb. Tel Arad marks the Negeb of the Kenites reaching to the S.W. of the Dead Sea. The Negeb of Jerahmeel lay between wady Rukhmeh (corruption of Jerahmeel) in the N., and wadies el Abaydh, Marreh, and Madarah, in the S. The Amalekites (in Num. xiv. 25) dwelt in the valley and yet "in the hill," for their land was a plateau, the sense of *sadeh* "country" in Gen. xiv. 7; comp. 1 Sam. xxvii. 8. Some lived in the hills, others in the fertile lower level to which the wadies debouch; so now the Azazimeh.

South Ramoth, or RAMATH OF THE SOUTH. Bordering on the desert S. of Judah; resorted to by David toward the close of his wanderings, and rewarded with a share of the Amalekite spoil (1 Sam. xxx. 27).

Sower. [See AGRICULTURE.] Ps. cxxvi. 6, Heb. "he goeth, going and weeping, bearing the draught of seed (*i.e.* seed to be *drawn* out by him from the seed basket, Amos ix. 13 marg.); coming he shall come with rejoicing (joyous cry), bearing his sheaves"; the long continued sorrow and the consequent longer joy are happily expressed by the repetitions. The spiritual sowing is illustrated in Prov. xi. 18, Matt. xiii. 19, 24, 2 Cor. ix. 6, Gal. vi. 7. Heavenly reward and hell are not arbitrary, but the *natural* and necessary development of the *seed* of holiness and that of sin respectively.

EGYPTIAN SOWING.

Spain. Solomon's fleet visited Spain, then named Tarshish (the Gr. "Tartessus"). In classic times the name "Spain" came into use, traceable to the Basque *Ezpana, i.e.* on the *edge* of Europe. The Iberian language (whence the country derived one of its names and its river Iberus or Ebro was designated) was the original of the Basque. Rom. xv. 24, 28, Paul's intention to visit Spain may imply that a Christian church was already founded there. As to the early introduction of Christianity, comp. Irenæus i. 3 and Tertullian, Adv. Jud., 7.

Sparrow. Akin to Heb. *tzippor*, imitation of the sound made by it, "tzip" (Ps. lxxxiv. 3 [see BIRD], Lev. xiv. 4–7 marg.). On the meaning of the rite in cleansing lepers, one tzippor killed, the other dipped in its blood and let loose alive, Cowper writes:

"Dipped in his fellow's blood,
The living bird went free;
The type, well understood,
Expressed the sinner's plea;
Described a guilty soul enlarged,
And by a Saviour's death discharged."

Its *commonness* gives point to Jesus' remark, "Are not two sparrows sold for a farthing . . . one of them shall not fall on the ground without your Father. . . . Fear ye not therefore, ye are of more value than many sparrows" (Matt. x. 29, 31; Luke xii. 6, 7). There are one hundred different species of the passerine order in Palestine.

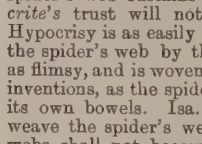
Spearmen: *dexiolaboi* (Acts xxiii. 23). Light armed troops, as distinguished from bowmen and targeteers; derived from their *grasping* the weapon with the *right* hand which the others could not. Alex. MS. reads *dexioboloi*, "hurlers with the right hand." So Syriac version. Escorted Paul to Cæsarea from Jerusalem by night. Distinguished from the heavy armed legionaries (*stratiotai*), who only went as far as Antipatris, and from the cavalry who went forward to Cæsarea. They accompanied these latter, and were evidently so lightly

EGYPTIAN MAKING SPEARS.

armed as to be able to keep pace on the march with the mounted soldiers.

Spices: *basam*. Not pungent, as pepper, ginger, etc., but *aromatic* woods, seeds, or gums (S. of Sol. vi. 2, v. 1). Balsam or balm of Gilead, *Amyris opobalsamum*; a tropical plant that grew in the plains of Jericho and the hot valleys of southern Palestine. A. V. transl. not *basam*, but *tzeri* or *tzori*, "BALM" [see]. The balm of Gilead tree is not more than 15 ft. high, with straggling branches and scanty foliage. The balsam is procured from the bark by incision, and from the green and ripe berries. The *nekoth*, "spicery" Gen. xxxvii. 25, is the *storax* or gum of the styrax tree (Speaker's Comm.). Arabic *nekaat*, the gum exuding from the tragacanth (*astragalus*); when exposed to the air it hardens into lumps or worm-like spires (Smith's Bible Dict.). In 2 Kings xx. 13 marg., "house of spicery" expresses the *original* design of the house; but it was used ultimately for storing Hezekiah's other "precious things." *Sammim*, a general term for aromatics used in preparing the holy anointing oil. Certain Levites specially "oversaw the frankincense and spices" (1 Chron. ix. 29, 30). Myrrh and aloes were among the spices wrapped with Jesus' body (John xix. 39, 40; comp. also 2 Chron. xvi. 4, Mark xvi. 1, Luke xxiii. 56, xxiv. 1).

Spider: *akkabish*. Job viii. 14, "the hypocrite's trust shall be a spider's web," viz. frail and transitory, notwithstanding its ingenuity; the spider's web sustains *it*, the *hypocrite's* trust will not sustain him. Hypocrisy is as easily swept away as the spider's web by the wind; it is as flimsy, and is woven out of its own inventions, as the spider's web out of its own bowels. Isa. lix. 5, "they weave the spider's web . . . their webs shall not become garments"; the point is the *thinness* of the garment, as contrasted with what is substantial (Prov. xi. 18). When a spider attacks a fly it plunges its two fangs into its victim, and through them (being tubular) injects poison. In Prov. xxx. 28 transl. *semamith*, "the *gecko* (lizard) taketh hold with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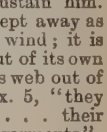

GECKO'S FOOT ENLARGED.

her hands, and is in kings' palaces." It can run over smooth surfaces

noiselessly in an inverted position, as flies on a ceiling. But the spider's characteristic is not this, but to weave a web; it is in *cottages* rather than "palaces." The gecko teaches, as much as the spider taught Robert Bruce, the irresistible power of perseverance. The spider's spinning organs serve as both hands and eyes (Kirby, Bridgwater Treatise, ii. 186).

Spies. According to Num. xiii. 2 Moses sent the spies into Canaan at the command of God; but according to Deut. i. 22 at the suggestion of the *people*. The seeming discrepancy disappears thus; the people begged that they should be sent; Moses laid their request before God, who thereupon gave the command. In the historical book, Numbers, *God's* command alone is mentioned; but in Deuteronomy, which treats of the *people's* conduct towards God, Moses reminds them that the request which eventuated in their fathers' rebellion and death in the wilderness, emanated from themselves. The generation whom Moses addressed in Deuteronomy needed to be warned by the fate of their fathers. Moses treats fathers and children as *one* people.

Spikenard: *nerd*, meaning the *stalk*; so our *spike*-nard, Arabic *sunbul*. S. of Sol. i. 12; iv. 13, 14. Of it the ointment with which Mary anointed Jesus was made; it was so costly that Judas and other disciples murmured at the waste (Mark xiv. 3–5, John xii. 3–5), its worth being 300 denarii, about £9 7*s*. 6*d*. A *valerian*, with roots of strong odour, acting on the nerves; *Nardostachys jatamansi* (Sanskrit, "locks of hair," from the *shaggy hair on the stem*). Brought from distant India it suggested our Lord's declaration, "wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." In lands distant as India, whence it came, shall her gift of it to her Lord be told.

Spirit. Heb. *ruach*, Gr. *pneuma*. Man in his normal integrity ("whole," *holokleron*, complete in all its parts, 1 Thess. v. 23) consists of "spirit, soul, and body." The *spirit* links man with higher intelligences, and is that highest part receptive of the quickening Holy Spirit (1 Cor. xv. 47). The *soul* (Heb. *nephesh*, Gr. *psuche*) is intermediate between *body* and *spirit*; it is the sphere of the will and affections. In the unspiritual the spirit is so sunk under the animal *soul* (which it ought to keep under) that such are "animal" ("*sensual*," having merely the body of organized matter and the *soul*, the immaterial animating essence), "having not the spirit" (Jude 19; Jas. iii. 15; 1 Cor. ii. 14, xv. 44–48; John iii. 6). The unbeliever shall rise with an *animal* (soul-animated) body, but not, like the believer, with a *spiritual* (spirit-endued) body like Christ's (Rom. viii. 11). The *soul* is the seat of the appetites, the desires, the will; hunger, thirst, sorrow, joy, love, hope, fear, etc.; so that *nephesh* is the man himself, and is used for *person, self, creature, any*: a virtual contradiction of materialism, implying that the unseen soul rather than the seen body is the *man*. "Man was made" not a living body but "a living soul." "The blood, the life," links together body and soul (Lev. xvii. 11).

Spirit, the Holy. [See THE HOLY GHOST.]

Spirits in prison. 1 Pet. iii. 18, 19. The argument is, Be not afraid (ver. 14, 17) of suffering for well doing even unto death, for death in the flesh leads to life in the spirit as in Christ's case, who was put to death in the flesh but quickened *in spirit* (*i.e. in virtue of His Divine nature*: Rom. i. 3, 4, 1 Cor. xv. 45, 2 Cor. xiii. 4) in which (as distinguished from *in person*) He *went* in the person of Noah (comp. 1 Pet. i. 11) "a preacher of righteousness" (2 Pet. ii. 5; He went not *locally* but as Eph. ii. 17, "He *came* and preached peace," viz. by His ministers) and preached unto the spirits in prison, viz. the antediluvian unbelievers; their bodies seemed free, but their spirits were in prison (Ps. cxli. 9) and they like "prisoners shut up in the prison," just as the fallen are judicially regarded as in chains of darkness, though for a time at large on the earth (2 Pet. ii. 4; Isa. xxiv. 18, 22, 23, lxi. 1; Gen. vii. 11, referred to in Isa. xxiv. 18). "His Spirit" long "strove" with them, but ceased to do so because even the seed of the godly Seth proved "flesh" and quenched the Spirit (Gen. vi. 3).

Sponge. Matt. xxvii. 48, Mark xv. 36, John xix. 29, Ps. lxix. 21. Found on rocks in deep water in the Levant and the parts of the Mediterranean which wash the Grecian isles.

Sprinkle. Viz. with blood to atone for guilt, as the highpriest did (Lev. iv. 6, xvi. 14, 19), or with water for purifying (Num. xix. 18–21, Acts ii. 33). So Messiah (Isa. lii. 15, Heb. ix. 13, 14, 1 Pet. i. 2). Many were astonished at Him; so shall He sprinkle many nations, even kings shall shut their mouths in dumb awe (comp. Rom. xvi. 25, 26, and xv. 21 with Isa. lii. 14, 15).

Stachys. A Christian at Rome, saluted by Paul in Rom. xvi. 9 with the epithet "my beloved."

Stacte. The LXX. Gr. term from *stazo* "to drop." One ingredient in the holy perfume (Exod. xxx. 34), *nataf*; also in Job xxxvi. 27. Lit. *anything that drops*, as *e.g.* the purest myrrh, that drops as a tear spontaneously from the tree. Storax or *Styrax officinale* of Syria is probably meant. The leaves resemble those of the poplar, downy beneath, with sweet-scented snow-white flowers clustered on the ends of the branches. It grows about 20 ft. high; the reddish yellow gum resin which exudes from the bark contains benzoic acid; the Hindoos burn the benzoin in their temples.

Star gazers. Isa. xlvii. 13. [See DIVINATION, ASTROLOGERS.]

Star of the wise men. Matt. ii. [See MAGI.] Smith's Bible Dict. ably disproves the theory of its being a conjunction of Jupiter and Saturn which took place thrice in 7 B.C. (*i.e.* three years before Jesus' birth, for the B.C. dates from the fourth year after His birth), May, September, and December, answering to the seven months which would intervene between the beginning and the end of the wise men's journey. Tacitus, Suetonius, and Josephus in their statements as to the universal expectation then prevalent of some great One about to appear in the East refer to *Vespasian* long after Christ. The

COIN OF VESPASIAN.

star was probably a meteoric body employed by the God of nature to be His instrument in the world of revelation, to guide the wise men to the Divine Messiah. Curiously a star appeared in September, 1604, between Mars and Saturn, after a conjunction of Saturn and Jupiter in Pisces, but at a shorter interval than the star of the Magi after the conjunction in 7 B.C.

Stater. [See MONEY.] Matt. xvii. 24–27, Gr.

Steel. Jer. xv. 12. Rather *copper*, which being mixed with "iron" by the Chalybes near the Euxine Pontus formed the hardest metal, "the northern iron and the steel." "Shall (ordinary) iron break" this? No more can the Jews break the hardier Chaldees of the N. So in Job xx. 24, Ps. xviii. 34, transl. "brass" or "copper." Bronze was anciently used for strengthening arms.

Stephanas. A Christian at Corinth whose household, "the firstfruits of Achaia," Paul baptized (1 Cor. i. 16, xvi. 15–17). In Rom. xvi. 5 oldest MSS. read "Asia" for Achaia. Fortunatus and Achaicus were probably of this household. By joining Paul at Ephesus they with Stephanas supplied means of communion between Paul and the Corinthians, taking his letter back with them. They refreshed his spirit as representatives of the absent Corinthians, they helped and laboured with him. So Paul urges the Corinthians, "acknowledge ye them," by a kindly welcome recognising their true worth. The partisans of Apollos, Cephas, and Christ, might possibly receive them coldly as having been baptized by Paul, hence he "beseeches" the Corinthians in their behalf. They had "addicted themselves to the ministry of the saints" voluntarily (2 Cor. viii. 4, ix. 1), viz. to their temporal relief (Rom. xv. 25, Heb. vi. 10).

Stephen. The first of the seven appointed to minister as a DEACON [see] in distributing alms, so that the Grecian widows should not be neglected whilst the Hebrew widows were served (Acts vi., vii.). His Grecian name (meaning *crown*; by a significant coincidence he was the first who received the *crown* of

martyrdom) and his anti-Judaistic speech indicate that he was a Hellenist [see GRECIAN] or Greek speaking foreign Jew as contrasted with a home born Hebrew speaking Jew. "He did great miracles and wonders among the people," in confirmation of the gospel. He was, like the rest of the seven, "of honest report, full of the Holy Ghost and wisdom"; also "full of faith and power," so that the disputants of the synagogue of the Libertines, Cyrenians, Alexandrians, Cilicians, all like himself Grecian Jews, "were not able to resist the wisdom and the spirit by which he spake." So they charged him before the sanhedrim by suborned witnesses with speaking against Moses and God, the temple and the law, and asserting that Jesus of Nazareth should destroy the temple and change the customs that Moses had delivered. Doubtless he showed that Jesus really "fulfilled" the law whilst setting aside that part of its letter which was designed to continue only till the gospel realized its types. His Hellenistic life away from the temple and its rites made him less dependent on them and readier to comprehend the gospel's freedom from legal bonds. The prophets similarly had foretold the superseding of the legal types and the temple by the Antitype (Jer. vii. 4, xxxi. 31–34). His judges looking steadfastly on him "saw his face as it had been the face of an angel," like that of Moses after talking with God on the mount (Exod. xxxiv. 29–35, 2 Cor. iii. 18, Eccles. viii. 1). They were at first awestruck, as the band that fell backward at Jesus' presence in Gethsemane. Then the highpriest appealed to S. himself as Caiaphas had to Jesus. His speech is not the unconnected narrative that many suppose, but a covert argument which carries his hearers unconsciously along with him until at the close he unveils the drift of the whole, viz. to show: (1) That in Israel's past history God's revelation of Himself was not confined to *the holy land* and *the temple*, that Abraham had enjoyed God's revelations in Mesopotamia, Haran, and Canaan before he possessed a foot of the promised land; so also Israel and Moses in the strange land of Egypt, and in Midian and Sinai, which was therefore "holy ground" (Acts vii. 33), and in the wilderness 40 years. (2) That in their past history from the first the same failure to recognise their true friends appeared as in their present rejection of the great Antitype Messiah and His ministers: "ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost, as your fathers did so do ye"; so the brethren towards Joseph, the Israelites towards Moses (ver. 9, 35, 40), and worst of all towards God, whom they forsook for a calf and for Moloch. (3) That God nevertheless by ways seeming most unlikely to man ultimately exalted the exile Abraham, the outcast slave Joseph, and the despised Moses to honour and chiefship; so it will be in Messiah's case in spite of the humiliation which makes the Jews reject Him. (4) That Solomon the builder of the temple recognised that which the Jews lose sight of, viz. that the Most High dwelleth not in temples made with hands, as though His presence was confined to a locality (1 Kings viii. 27; 2 Chron. ii. 6, vi. 18), and which Jehovah through Isaiah (lxvi. 1) insists on: Therefore spiritual worship is the true worship for which the temple was but a preparation.

The alleged discrepancies between the O. T. and S.'s speech are only in appearance. He under the Holy Spirit supplements the statements in Exod. vii. 7, Moses "fourscore years old" at his call, 40 years in the wilderness, 120 at his death (Deut. xxix. 5, xxxi. 2, xxxiv. 7), by adding that he was 40 at his visiting his Israelite brethren and leaving Egypt for Midian, and stayed there 40 (Acts vii. 23–30). Also he combines, as substantially one for his immediate object, the two statements (Gen. xv. 16), "after that they shall come hither (to Canaan) again," and Exod. iii. 12, "ye shall serve God upon this mountain" (Horeb), by Acts vii. 7, "after that they shall come forth and serve Me in this place" (Canaan). Israel's being brought forth to worship Jehovah in Horeb, and subsequent worshipping Him in Canaan their inheritance, were but different stages in the same deliverance, not needing to be distinguished for Stephen's purpose. Moses' trembling (ver. 32) was a current belief which S. endorses under the Spirit. Again as to ver. 15, 16, "Jacob and our fathers were carried over into Sychem, and laid in the sepulchre that Abraham bought of Emmor," S. with elliptical brevity refers to six different chapters, summing up in one sentence, which none of his hearers could misunderstand from their familiarity as to the details, the double purchase (from Ephron the Hittite by Abraham, and from Hamor of Shechem by Jacob: Gen. xxiii. 16, xxxiii. 19), the double burial place (Machpelah's cave and the ground at Shechem), and the double burial (Jacob in Machpelah's cave: l. 13, and Joseph in the Shechem ground of Jacob, ver. 25, Exod. xiii. 19, Josh. xxiv. 32). The burials and purchases were virtually one so far as *his* purpose was concerned, viz. to show the faith of the patriarchs and their interest in Canaan when to the eye of sense all seemed against the fulfilment of God's promise; S. hereby implying that, however visionary Jesus' and His people's prospects might seem, yet they are as certain as were the patriarchs' prospects when their only possession in Canaan was a tomb. These seeming discrepancies with the O. T. are just what a *forger* would avoid, *they confirm the genuineness of S.'s speech as we have it.* So as to other supplementary notices in it as compared with O. T. (Acts vii. 2 with Gen. xii. 1; Acts vii. 4 with Gen. xi. 32; Acts vii. 14 with Gen. xlvi. 27; Acts vii. 20 with Exod. ii. 2; Acts vii. 22 with Exod. iv. 10; Acts vii. 21 with Exod. ii. 10; Acts vii. 53 with Deut. xxxiii. 2; Acts vii. 42, 43 with Amos v. 26.)

The fascination with which at first S.'s beaming heavenly countenance had overawed his stern judges gave place to fury when they at last saw the drift of his covert argument. Perceiving their resistance to the truth he broke off with a direct charge: "ye stiffnecked (with unbending neck and head haughtily thrown back), and (with all your boast of circumcision) uncircumcised in heart and ears (which ye close against conviction!), ye do always resist the Holy Ghost" (comp. Neh. ix. 29, 30); with all your phylacteries "ye have not kept (*ephulaxate*) the law," of which you boast. They were cut to the heart (Gr. *sawn asunder*) and gnashed on him with set teeth. But S., full of the Holy Ghost, "strained his eyes with steadfast look into heaven" (*atenisas*, the same word as describes the disciples' look after the ascending Saviour: Acts i. 10). There he saw "standing (to help [Ps. cix. 31], plead for and receive him, not as elsewhere *sitting* in majestic repose) the Son of man" (a phrase used elsewhere in N. T. by Jesus Himself). The members of the council, remembering probably the use of similar language by Jesus when on trial before them (Matt. xxvi. 64), being at all events resolved to treat as blasphemy S.'s assertion of the Divine exaltation of Him whom they had crucified, cried aloud, stopped their *ears* (unconsciously realizing S.'s picture of them: Acts vii. 51, Ps. lviii. 4), ran upon him with one accord (contrast "with one accord," Acts iv. 24), and cast him out of the city (as was the custom in order to put out from the midst of them such a pollution: Kings xxi. 13, Luke iv. 29, Heb. xiii. 12) and stoned him, all sharing in the execution, the witnesses casting the first stones (Deut. xiii. 9, 10, xvii. 7; John viii. 7), after having stripped off the outer garments for greater ease in the bloody work, and laid them at the feet of Saul who thereby signified his consent to S.'s execution (Acts viii. 1, xxii. 20). The act was in violation of Roman authority, which alone had power of life or death, a sudden outbreak as in John viii. 59. Like Jesus in his recognition of the glory of "the Son of man," he also resembled his Lord in his last two cries, the second uttered on bended knee to mark the solemnity of his intercession, "Lord *Jesus* (as Jesus had invoked *the Father*), receive my spirit," "Lord lay not this sin to their charge" (Luke xxiii. 34, 46). Thus S. was laid "asleep" (the term for death after Jesus' pattern: John xi. 11, comp. Deut. xxxi. 16, Dan. xii. 2, 1 Cor. xv. 18, 51). Devout proselytes, a class akin to the Hellenists to whom S. belonged, carried him to his burial and made great lamentation over him. His holy day is put next after Christmas, the martyr having the nearest place to the great Sufferer. It is the Lord's becoming man to die for man that nerves man to be willing to die for the Lord. The gate opening on the descent to the valley of the Kedron is called St. S.'s gate.

S. was first of the earliest Christian ministry, "the archdeacon," as the

Eastern church call him. To S. first the name "martyr" is applied (Acts xxii. 20). The forerunner of Paul, whose conversion was the first fruit of his prayer for his murderers; among the pricks of conscience which Saul vainly strove to resist (ix. 5) the foremost was remorse at the remembrance of the part he took in the last touching scene of the holy martyr's execution. The first martyr foreran the first apostle of the Gentiles; S anticipated that worldwide catholicity of spirit which Paul advocated everywhere in opposition to the narrow prejudices of Judaism.

Stocks. (1) *Mahpeketh*, Jer. xx. 2, xxix. 26, from *hapak* "rack"; our "pillory"; the word implies the body was *bent*, the arms and neck as well as the leg being confined. Prisons had usually a chamber for the purpose called "the house of the pillory" (2 Chron. xvi. 10, A. V. "prison house"). The other Heb. term, (2), *sad*, is our "stocks" (Job xiii. 27, xxxiii. 11; Acts xvi. 24), in which the feet alone are confined; the Roman *nervus*, which could be made at the jailer's will an instrument of torture by drawing asunder the feet; (3) Prov. vii. 22, rather "a fetter"; *akasim*, used for "the tinkling ornaments on women's feet" in Isa. iii. 16-18. The harlot's tinkling-foot ornaments excite the youth's passions, all the while he knows not that her foot ornaments will prove his feet fetters; "to love one's fetters, though of gold, is the part of a fool" (Seneca). He sports with and is proud of his fetters as if they were an ornament, or put on him in play.

Stoics. Acts xvii. 18, 29. The pantheists of antiquity, as the Epicureans were the atheists. Zeno of Citium founded the Stoic school, 280 B.C. The painted *stoa* or portico where he taught originated the name. Cleanthes and Chrysippus succeeded; Seneca popularized their tenets; Epictetus (A.D. 115), as a Stoic, gives their purest specimens of heathen morality; and the emperor Marcus Aurelius tried to realize them in his public conduct. But egotism and pride are at the root, whereas humility is at the foundation of Christianity. Individual autonomy is their aim, faith in the unseen God is the Christian's principle. The Stoic bows to fate, the Christian rests on the personal providence of the loving Father. The Stoics had no notion of bodily resurrection, it is the Christian's grand hope. In common with the Stoics Paul denied the Epicurean notion of the world's resulting from chance, and a God far off and indifferent to human acts and sorrows; for, as the poet Aratus says, "in God we live, and move, and have our being"; but he agreed with the Epicureans, God "needs" nothing from us; but he rejects both Stoic and Epicurean doctrines in proclaiming God as the *personal* Giver to all of all they have, and the Creator of all, of one blood, and the providential Determiner of their times and places, and their final Judge; inferring the sinful absurdity of idolatry from the spiritual nature of God, which is that wherein man reflects His likeness as His child (not in visible body), and which cannot be represented by any outward image.

Stomacher: *pthigil.* Isa. iii. 24. A broad plaited girdle; LXX. "a tunic inwoven with purple stripes."

Stones, large and long, but not high, are the characteristic of Jewish architecture (Mark xiii. 1). Robinson mentions one 24 ft. long by six broad, and only three high (Res. i. 233, note 284). Flint stones were used as knives for circumcising (Exod. iv. 25; Josh. v. 2, 3 marg.). Stones were consecrated as memorials to God by anointing, as that at *Bethel* (Gen. xxviii. 18). The Phœnicians similarly called meteoric stones bætylia, and worshipped them. Isa. lvii. 6, "among the smooth stones of the stream is thy portion" (*i.e.* thy gods, Ps. xvi. 4, 5). Gesenius transl. "in the *bare* places of the valley," but what follows confirms A. V., "even *to them* hast thou poured a drink offering"; comp. Lev. xxvi. 1, "image of stone," marg. *figured stone.*

The "white stone" in Rev. ii. 17 is a glistering diamond, the Urim (*light* answering to "white") borne by the highpriest within the breastplate (*choshen*) of judgment, with the twelve tribes' names on the twelve precious stones, next the heart. None but the highpriest knew the name written upon it, perhaps "Jehovah." He consulted it in some Divinely appointed way. In our Christian dispensation the high-priest's peculiar treasure, consultation of God's light and truth, belongs to all believers as spiritual priests. If the reference be to Greek ideas, the *white* conveys the idea of acquittal, the *stone* that of election.

In Zech. xii. 3 "I will make Jerusalem a burdensome stone . . . all that burden themselves with it shall be cut to pieces," alluding to the custom of testing youths' strength by lifting a massive stone (Matt. xxi. 44). The Jews "fell" on Messiah "the rock of offence and were broken"; the rock shall fall on antichrist who "burdens himself with it" by his assault on the restored Jews, and "grind him to powder" (Zech. xiii., xiv.). Christians are "living stones" built up as a spiritual temple on Christ "the chief corner stone" (Eph. ii. 20-22; 1 Pet. ii. 4-8).

Stones, precious. [See AGATE, CARBUNCLE, etc.] Josephus' nomenclature for the stones in the high-priest's breastplate is confirmed by the Vulgate of Jerome, at a time when the breastplate was still open

RUINS IN FORUM ROMANUM.

for inspection in the Temple of Concord, situated in the Forum.

Stools: *abnaim.* Exod. i. 16 (Jer. xviii. 3, where a potter's wheel is meant); lit. *two stones.* A peculiar seat such as is represented on monuments of the 18th Egyptian dynasty, and is still used (Lane) by Egyptian midwives. Gesenius however refers it to the laver in which the newborn child was washed, and in which Persian kings used to cause sons of female relatives to be drowned immediately after birth (Thevenot, Itin. ii. 98).

Stork. Four feet high, with jet black wings and bright red beak and legs (Zech. v. 9). *Chasidah*, the white stork, *Ciconia alba*, unclean because of its unclean feeding (Lev. xi. 19). From Heb. *chasid*, "dutiful," "piously affectionate." The black stork is more common in the East (but LXX. transl. "heron"). Its confiding nature towards man, its utility in clearing away offal and reptiles, its attachment to its young, and kindness to the old and feeble, its grave contemplative look, and its predilection for pinnacles of temples, mosques, and churches, have made it in all ages an object of man's special regard and protection; so that in Thessaly it was a capital crime to kill a stork (Pliny, H. N. x. 21). In the burning of Delft formerly, and more lately in the

battle of Friedland, a mother stork, having vainly tried to extricate her young, perished in the flames herself. The stork punctually observes "her appointed times" of migration at the end of March and beginning of April; in Holland she remains till October. Storks' nests, unless disturbed, are rebuilt for generations on the same site (Jer. viii. 7). Regularly they return every spring from their winter abodes in sunnier climes, but God's people will not return to Him even when "the winter" of His wrath is past and He invites them back to "the spring" of His favour. They build their large nests in lofty trees, in the absence of lofty towers and ruins, to which their liking for man's society attracts them (Ps. civ. 17). [On Job xxxix. 13 see OSTRICH.]

Strain. Matt. xxiii. 24. Rather (from a misprint) "strain *out* a gnat," as in Tyndale's, Cranmer's, the Bishops', and the Genevan Bible. An image from minute care in straining wines to clear them; ye are punctilious about trifles, but reckless about enormities.

Stranger. A foreigner settled among the covenant people, without Israelite citizenship, but subject to Israel's laws, and having a claim to kindness and justice (Exod. xii. 49; Lev. xxiv. 22, xix. 34, xxv. 6; Deut. i. 16, xxiv. 17, 18, 19; x. 18, 19; xvi. 11, 14; xxvi. 11). [See PROSELYTES.] In contrast to one "born in the land," *not transplanted*, "*ezrach.*" *Geer*,

toshab: *geer* implies the stranger viewed in respect to his foreign origin, lit. one *turned aside* to another people; *toshab* implies his permanent residence in the land of his adoption. Distinguished from the "foreigner," *nakri*, who made no stay in Israel. The stranger included the "mixed multitude" from Egypt (Exod. xii. 38); the Canaanites still remaining in Palestine and their descendants, as Uriah the Hittite and Araunah the Jebusite, Doeg the Edomite, Ittai the Gittite; captives in war, fugitives, and merchants, amounting under Solomon to 153,600 males (2 Chron. ii. 17), one tenth of the population. Strictly the stranger had no share in the *land*. It is to be a peculiarity of restored Israel that the stranger shall inherit along with the native born (Ezek. xlvii. 22). Still anomalies may have been tolerated of necessity, as that of Canaanites (on conversion to the law) retaining land from which Israel had been unable to eject their forefathers. Strangers were excluded from kingship. Though tolerated they must not violate the fundamental laws by blaspheming Jehovah, breaking the sabbath by work, eating leavened bread at the passover, infringing the marriage laws, worshipping Moloch, or eating blood (Lev. xxiv. 16, xviii. 26, xx. 2, xvii. 10, 15; Exod. xx. 10, xii. 19). If the stranger were a bondservant he had to be circumcised (Exod. xii. 44). If free he was exempt, but if not circumcised was excluded from the passover (ver. 48); he might eat foods (Deut. xiv. 21) which the circumcised stranger might not eat (Lev. xvii. 10, 15). The liberal spirit of the law contrasts with the exclusiveness of Judaism after the return from Babylon. This narrowness was at first needed, in order to keep the holy seed separate from foreign admixture (Neh. ix., x., xiii.; Ezra x.). But its degeneracy into proud, morose isolation and misanthropy our Lord rebukes in His large definition of "neighbour" in the parable of the good Samaritan (Luke x. 36).

The law kept Israel a people separate from the nations, yet exercising a benignant influence on them. It secured a body of 600,000 yeomen ready to defend their own land, but unfit for invading other lands, as their force was ordained to be of infantry alone. Interest from a fellow citizen was forbidden, but from a stranger was allowed, subject to strict regard to equity. The hireling was generally taken from strangers, the law guarded his rights with tender considerateness (Deut. xxiv. 14, 15). [See NETHINIM and SOLOMON'S SERVANTS.]

Straw: *teben*. The Egyptians reaped corn close to the ear, afterwards they cut the straw close to the ground and laid the straw by. Pharaoh refused this straw to Israel, who therefore had to gather the short stubble left; transl. Exod. v. 12, "gather (*quash*) stubble *for* the straw," *i.e.* to be prepared as straw chopped small; so the old versions and Targum Onkelos.

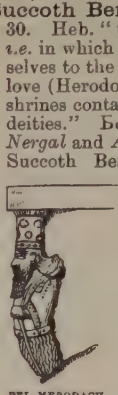
Street: *rechob*. A broad open space, as the courtyard, the space near the gate devoted to public business (Deut. xiii. 16), or before the temple (Ezra x. 9, Esth. iv. 6). Particular trades gathered in certain quarters, as "the bakers' street" (Jer. xxxvii. 21). *Chutz* is a narrow street (Prov. v. 16, Jer. v. 1) in contrast to the broad street, *rechob*. *Shuqu* like *chutz* is seemingly the narrow street distinguished from "the broad way," *rechob*, in S. of Sol. iii. 2. Luke xiv. 21 *plateia* and *rumē*, "the streets and lanes." But *shuqu* in etymology means a place of *concourse*, and *rumē* is applied to the "straight" street of Damascus (Acts ix. 11).

Suah. 1 Chron. vii. 36.

Succoth=*booths*, from *sakkak* "to entwine" or "shelter." **1.** Jerome places it "beyond Jordan" (Quæst. Heb.). In Josh. xiii. 27, 28 S. is assigned to Gad. The mention of the "house" and "booths" marks that Jacob stayed there for long, in contrast to his previous pilgrim life in tents. S. lay on the route between Peniel [see PENUEL] on the E. of Jordan and Shechem on the W. of Jordan (Gen. xxxii. 30, xxxiii. 17, 18) [see SHALEM]. Subsequently in Gideon's days S. had 77 chiefs and elders (*zequeenim*, sheikhs, *i.e.* headmen, lit. old men). See also 1 Kings vii. 46, 2 Chron. iv. 17. The Talmud makes S. a district (so Ps. lx. 6, "the valley of S.") as well as a town, called Ter'alah; this corresponds to the tell or mound *Der'ala*, thickly strewed with pottery, in the great plain N. of the Jabbok, one mile from the river and three miles from where it leaves the hills. Close by is a smaller mound with ruins. The Bedouin say a city existed formerly on the large mound. E. of tell Der'ala is the ford of the Jabbok, "Mashra'a Canaan," *i.e. Canaan's crossing*. The route into Canaan which the nomad tribes, as Midian, always took ("the way of them that dwell in tents," Jud. viii. 11) was along the course of the Jabbok and so across Jordan opposite Bethshean, thence spreading over the Esdraelon plain. Gideon (Jud. viii. 4–17) in pursuing Midian took the same course in reverse order till he reached S. The men of S., as living on this great army route between Canaan and the East, and having regard only to self and no concern for Israel's deliverance and no compassion for the sufferings of Gideon's gallant little band, would give no bread to their brethren lest they should incur the vengeance of Midian; nay more, they added insolence to unkindness. As then they classed themselves with the wicked, of whom thorns are the symbol, their retributive punishment was to be chastised with thorns of the wilderness (the strongest thorns: Isa. v. 6, xxvii. 4; Amos i. 3; 2 Sam. xxiii. 6, 7). See Pal. Expl. Qy. Stat., April 1878, p. 81.

2. Israel's first camping place after leaving Egypt, half way between Rameses and Etham, S. of the *Birket Timseh* (the lake of crocodiles) on the road which led by the shortest way to the edge of the wilderness. Possibly from Heb. *succoth* "booths," but probably from the Egyptian *sechet* or *sochot*, the domain of an officer of state in Lower Egypt not far from Memphis, in the time of Chufu (Exod. xii. 37, xiii. 20; Num. xxxiii. 5, 6).

Succoth Benoth. 2 Kings xvii. 30. Heb. "the tents of daughters," *i.e.* in which they prostituted themselves to the Babylonian goddess of love (Herodot. i. 109), or else "small shrines containing images of female deities." But, as the parallelism to *Nergal* and *Ashima* require a *deity*, Succoth Benoth is probably *Zirbanit*, called wife of the Babylonian idol Merodach, and "queen" of Babylon. Thus Succoth "tents" would be a Heb. mistranslation of *Zir* as if akin to *Zarat*, whereas it means "supreme"; or Succoth is the Hamitic for Zir (Sir H. Rawlinson.) The people of Hani (2000 B.C.), according to G. Smith's reading of an inscription, defeated the Babylonians, and carried away the image of Zirat Banit=Succoth Benoth.


BEL MERODACH.

Suchathites. A family of scribes at Jabez (1 Chron. ii. 55).

Sukkiims. Part of Shishak's army in invading Judah (2 Chron. xii. 3). "Dwellers in tents" (Gesenius); possibly an Arab tribe S. of Palestine, subdued by Shishak. However, their mention along with the Lubim and Cushim may suggest that they were rather Africans.

Sun. Gen. i. 14 transl. "let there be *luminaries*," lit. *light bearers*. Genesis only tells what the sun, moon, and stars are *in relation to the earth*. When the mists were dispelled, and the seas confined within bounds, the heavenly bodies assumed their natural functions, marking days and nights, seasons and years, and God appoints the sun to rule the day and the moon the night. "Let them be for signs," as eclipses, portents of extraordinary events (Matt. ii. 2, Luke xxi. 25) and Divine judgments (Joel ii. 30, Jer. x. 2, Matt. xxiv. 29), and indicating the four quarters of the heavens (Ps. l. 1) and also the changes in the weather; "and for seasons, days, and years." The sun regulated the length of the Israelite year by the recurrence of pentecost at a fixed agricultural season, viz. when the corn was ripe. The person facing the rising sun *faced* the E.; so "before," "forward," meant the E.; "behind," "backward," meant the W.; "on the left hand" meant the N."; "on the right" the S. (Job xxiii. 8, 9.) *Shemesh*, "sun," expresses the *stupor* produced on the beholder by his overwhelming brilliancy; *chammah* and *cheres* are poetical names implying his *heat*. Sun worship was the earliest idolatry (Job xxxi. 26, 27); Ra was the sun god in Egypt; On was the city of the sun worship (Jer. xliii. 13 Heb.), Bethshemesh "house of the sun," Gr. Heliopolis. Joshua's causing the sun to stand still phenomenally virtually proclaimed his God Jehovah

to be Lord of the sun and all creation, in the face of heathendom. The valley of Ajalon is still called *wady el Mikteleh*, "the valley of slaughter." The Phœnician Baal; the Ammonite Moloch and Milcom; the Syrian Hadad; latterly the Persian Mithras (Zoroaster previously had reformed the worship). The sun images were called in Heb. *chammānim* (Lev. xxvi. 30; marg. 2 Chron. xiv. 5, xxxiv. 4), stone statues to solar Baal or *Baal Haman* in Carthaginian inscriptions. The

GATE AT BAALBEK.

temple at Baalbek was dedicated to the worship of the sun. Manasseh introduced direct sun worship (2 Kings xxi. 3, 5). Josiah destroyed by fire (the very element which was worshipped) the chariots, and removed the horses consecrated to the sun (xxiii. 5, 11, 12). The housetop was the place of sun altars and incense burning (Zeph. i. 5). Worship was directed to the rising sun (Ezek. viii. 16, 17); they used to hold a bunch of tamarisk branches (*barsom*) to their nose at daybreak, whilst singing hymns to the rising sun (Strabo, i. 15, § 733). The horses sacred to the sun, and used in processions to meet the rising sun, were kept at the entering in of the house of Jehovah in the portico (as Gesenius explains *parvarim* in 2 Kings xxiii. 11, not "suburbs") at the western side of the outer temple court. An insult to the only true God, in His own house!

Spiritually, God's law is the sun (Ps. xix. 7). He is a Sun to cheer; and "the Sun of righteousness," from whom we receive all righteousness, by imputation for justification, and by impartation for sanctification (Mal. iv. 2, Rev. i. 16).

Supper. [See MEALS.]

Suretiship. Person for person (Gen. xliii. 9). The *hand* was given in token of undertaking the office or becoming responsible for a debt (Job xvii. 13, Prov. vi. 1, Ps. cxix. 122, Isa. xxxviii. 14): "undertake (*harbeeni*) for me," Heb. "be surety for me." Christ is the "surety (*enguos*) of a better testament" (Heb. vii. 22, ix. 11–15); Jer. xxx. 21, "who is this that engaged his heart to approach unto Me?" lit. *pledged his life*, a thing unique: Messiah alone made His life responsible for ours. "Heart" implies the *courage* it needed to undertake such a tremendous suretiship; the question implies admiration at His union of Godhead and manhood qualifying Him for the work.

Susanchites. Ezra iv. 9, 10. Descendants of some of the nations planted by Asnapper in Samaria. Inhabitants of Susiana or Susa.

Susanna=*lily.* One of the women who ministered to the Lord Jesus (Luke viii. 3).

Susi. Num. xiii. 11.

Swallow: *deror*, from *darar*, free, spontaneous motion (Ps. lxxxiv. 3). [See BIRD.] *'Agur* is probably the *crane*, from *ga'ar* to *chatter*, as Latin *grus* is akin to *garrio*, in Isa. xxxviii. 14, and *sus* (the Italian *zisilla*) the swallow: "like a swallow or a crane." In Prov. xxvi. 2 the sense is "as the bird (sparrow) by wandering, as the swallow (*deror*) by flying, never lights upon us, but flies to the winds, so the curse for which we have given no just cause shall not come" to hurt us; contradicting the common superstition that a curse brings its fulfilment, however undeserved; nay Providence shields His people from Satan's and his agents' malice. Balaam could not curse Israel whom God had blessed (Deut. xxiii. 5), nor Shimei David, nay God requited David good instead (2 Sam. xvi. 5–12, Ps. cix. 28).

SWIFT.

Swan: *tinshemeth.* Lev. xi. 18, Deut. xiv. 16. [See LXX.] Unclean as food. Probably an unclean feeder

(which the swan is not, feeding on vegetable foods) is meant; either the ibis, or else the *Porphyrio hyacinthinus*, the purple gallinule or sultana waterhen, with rich dark blue plumage, and brilliant red beak and legs, and extraordinarily long toes, with which it grasps its food and carries it to its mouth.

Sweat, bloody. [See AGONY.]

Swim. The orientals swam anciently in the manner their descendants swim, *hand over hand.* So the Assyrian sculptures represent swimmers. This illustrates Isa. xxv. 11, "He shall spread forth His hands in the midst of them (the foes), as he that swimmeth spreadeth forth . . . to swim" (comp. Zech. v. 3); the swimmer beating down with his hands, *i.e.* bringing down each hand forcibly.

SWIMMING ON SKIN.

Sycamine tree. Luke xvii. 6; distinct from the SYCAMORE (xix. 4; LXX. in O. T. transl. the latter however *sycamine*, meaning the *Egyptian sycamine*). The sycamine is the mulberry tree (*morus*) cultivated for supplying food for the silkworm caterpillars. Slow growing; but attaining large size, and stretching deep roots, so that it would require strong force to "pluck it up by the root."

Sycamore. Luke xix. 4. Often planted by the wayside for shade. Tristram (Land of Israel) found an old sycamore at the broken aqueduct of Herod's Jericho. The fig mulberry or sycamore fig (Amos vii. 14). [See SYCAMINE.] The size of a walnut tree; the leaves heart shaped, downy underneath and fragrant; the fruit growing in clusters on little sprigs from the trunk. Amos was a gatherer employed about sycamore fruit (Heb.); but LXX. makes him a "puncturer (*knizōn*) of sycamore fruit." Pliny says they made an *incision* in the fruit when of a certain size, and on the fourth day it ripened. The A. V. is compatible with the Heb. If not *gathered*, it spoils by gnats. It is inferior to the fig. The tree is always green, and bears fruit often throughout the year, so that it is of much value to the poor. The wood, though porous, is durable, and suffers neither from moisture nor heat; Egyptian mummy coffins of it are sound after entombment for thousands of years. The destruction of sycamore trees by hailstones was among Egypt's heavy losses (marg. Ps. lxxviii. 47). David had an overseer over his sycamore trees (1 Chron. xxvi. 28; comp. also 1 Kings x. 27).

Sychar. John iv. 5. Shechem or Nablûs (Jerome Quæst. Gen. xlviii. 22) corrupted into Sichem, Sychar. Some think it an *intentional* corruption, as if from *sheker* "falsehood," or *shikor* "drunkard" (Isa. xxviii. 1, 7), due to Jewish bigotry against the Samaritans. It is objected that Jacob's well at the entrance into the valley is a mile and a half from Shechem, and that it is unlikely the woman, if belonging to Shechem, would go so far for water when plenty was nearer at hand; but Robinson conjectures the town had extensive suburbs anciently which reached to near Jacob's well. The woman probably went to this well, irrespectively of distance, just because it was *Jacob's*; her looking for "Messiah" is in consonance with this, besides the well was *deep* and the water therefore specially good. However S. may have been *close to the well*; and (Thomson, Land and Book, xxxi.) the present village, *Aschar*, just above Jacob's well, on the side of Ebal and on the road by which caravans pass from Jerusalem to Damascus, and by which doubtless Jesus passed between Judæa and Galilee, may answer to S. So Jerome and Eusebius (Onomasticon) make S. "before," *i.e.* E. of, Neapolis (Shechem) by the field of Joseph with Jacob's well. The Bordeaux pilgrim (A.D. 333) puts Sechar or S. a Roman mile from Sychem, which he makes a suburb of Neapolis. "A city of Samaria called S." is language not likely to be used of the metropolis Shechem; moreover the name Sychem occurs Acts vii. 16. On the other hand "called" suits the idea that S. is a Jewish nickname for Shechem. Lieut. Conder favours *'Aschar*, which is the translation of the Samaritan *Iskar*, not from the Heb. "drunkard," but from a Heb. Aramaic root meaning "to be shut up." This derivation and the de-

scription in John iv. 5, 6 answer accurately to *Aschar*. Jacob's well is at the point where the narrow vale of Shechem broadens into the great plain; it is 2000 yards E. of *Nablûs* (Shechem), which is hidden from it. The tomb of Joseph is a third of a mile northeastward, thence a path ascends to *Aschar* which is visible from Jacob's well. (Pal. Expl. Qy. Stat., July 1877, p. 149.)

Sychem. In STEPHEN'S [see] speech, Acts vii. 16. He tells us that the other patriarchs as well as Joseph were buried there (Josh. xxiv. 32).

Syene. Properly Seveneh or Sebennytus in the eastern delta (the Heracleopolis of Manetho, called from Hercules the local god), meaning a *key* or *opening*, a S. Egyptian town. "From Migdol to S.," *i.e.* from the fortress near Pelusium on the N. of Suez to Syene in the far S. towards Ethiopia (Ezek xxix. 10, xxx. 6); not as A. V. "from the tower of S." The shepherd kings had S. for their chief city, whence they are called Sebennyte Pharaohs.

Synagogue = Heb. *'eedah*, "a congregation" or "appointed solemn meeting," in the pentateuch; *quahal*, a meeting *called*, represents *ecclesia* "CHURCH" [see]. In the N. T. *synagogue* (Gr.) is used of the Christian assembly only by the most Judaic apostle (Jas. ii. 2). The Jews' malice against Christianity caused Christians to leave the term "synagogue" to the Jews (Rev. ii. 9). The first hints of religious meetings appear in the phrases "before the Lord," "the calling of assemblies" (Isa. i, 13). The sabbaths were observed from an early time by gatherings for prayer, whether at or apart from the tabernacle or temple (1 Sam. xx. 5, 2 Kings iv. 23). Jehoshaphat's mission of priests and Levites (2 Chron. xvii. 7–9) implies there was no provision for regular instruction except the septennial reading of the law at the feast of tabernacles (Deut. xxxi. 10–13). In Ps. lxxiv. 4, 8 (comp. Jer. lii. 13, 17, which shows that the psalm refers to the Chaldæan destruction of the sanctuary) the "congregations" and "synagogues" refer to the *tabernacle* or *temple meeting place between God and His people*; "*mo'eed mo'adee*" in the psalm is the same word as expresses "the tabernacle of congregation," or *meeting between God and His people*, in Exod. xxxiii. 7, comp. xxix. 42, 43. So in Lam. ii. 6, "He (the Lord) hath destroyed His places of assembly." But the other places of devotional meetings of the people besides the temple are probably included. So Ps. cvii. 32, "the congregation of the people . . . the assembly of the elders" (Ezra iii. 1).

The prophets' assemblies for psalmody and worship led the way (1 Sam. ix. 12, x. 5, xix. 20–24). Synagogues in the strict and later sense are not mentioned till *after* the desecration of the temple by Antiochus Epiphanes. The want of the temple in the Babylonian captivity familiarized the exiles with the idea of spiritual worship independent of locality. The elders often met and sat before the prophet Ezekiel to hear Jehovah's word (Ezek. viii. 1, xi. 15, 16, xiv. 1, xx. 1); in chap. xxxiii. 31 *the people* also sit before him to hear. Periodic meetings for hearing the law and the prophets read were customary thenceforth on the return (Ezra viii. 15; Neh. viii. 2, ix. 1; Zech. vii. 5; Acts xv. 21). When the Jews could not afford to build a synagogue they built an oratory (*proseuche*) by a running stream or the seashore (Acts xvi. 13). The synagogue was the means of rekindling the Jewish devotion and patriotism which shone so brightly in the Maccabean struggle with Antiochus. The synagogue required no *priest* to minister; this and the reading of the O. T. prepared the way for the gospel.

Sometimes a wealthy Jew or a proselyte built the synagogue (Luke vii. 5). The kibleh or direction was towards Jerusalem. The structure, though essentially different from the temple (for it had neither *altar* nor *sacrifice*), resembled in some degree that of the temple: the ark at the far end contained the law in both; the lid was called the kophereth or mercy seat; a veil hung before it. Here were "the chief seats" sought by the Pharisees and the rich (Matt. xxiii. 6; Jas. ii. 2, 3). In the middle was a raised platform on which several could be together, with a pulpit in the middle for the reader to stand in when reading and to sit when teaching. A low partition separated men on one side from women on the other. Besides the ark for the law (torah) there was a chest for the haphtaroth or roll of the prophets.

In the synagogue a college of elders was presided over by the chief or ruler of the synagogue (Luke vii. 3; viii. 41, 49). The elders were called parnasim, "pastors," "shepherds" (Eph. iv. 11, 1 Pet. v. 1), ruling over the flock (1 Tim. v. 17, Heb. xiii. 7); they with the ruler managed the affairs of the synagogue and had the power of excommunication. The officiating minister was delegate (*sheliach*, answering to the term *apostle*, "sent") of the congregation, the forerunner of "the *angel* (messenger sent) of the church" (Rev. i. 20, ii. 1). The qualifications required were similar to those of a bishop or presbyter; he must be of full age, father of a family, apt to teach (1 Tim. iii. 1–7; Tit. i. 6–9). The *chazzan* or "minister" (Luke iv. 16–20, where Christ by *rising* indicated that as a member of the synagogue at Nazareth He desired to undertake the office of *maphtir* or reader of the lesson from the prophets, and was at once permitted owing to His fame) answered to our deacon or subdeacon; besides getting the building ready for service he acted as schoolmaster during the week. There were also the ten batlanim or *men of leisure*, permanently making up a congregation (ten being the minimum to constitute a congregation), that no single worshipper might be disappointed; also acting as alms collectors. Three were archisunagogi, "chiefs of the synagogue"; then also the "angel" or "bishop" who prayed publicly and caused the law to be read and sometimes preached; and three deacons for alms; the interpreter of the old Heb. Testament, who paraphrased it; also the theological schoolmaster and his interpreter (Lightfoot, Hora iv. 70).

The government of the church evidently came from the synagogue not from the Aaronic priesthood. So also did the worship; with the addition of the new doctrines, the gifts of the Spirit, and the supper of the Lord; fixed liturgical forms, creeds, as the *shema*, "Hear O Israel," etc. (Deut. vi. 4), and prayers, the *kaddish*, *shemoneh esreh*, *berachoth*; [comp. brief creeds, 1 Tim. iii. 16, 2 Tim. i. 13, the Lord's prayer (Luke xi.), the "order" (1 Cor. xiv. 40);] the teaching out of the law, which was read in a cycle, once through in three years. The prophets were similarly read as second lessons; the exposition (*derash*) or "word of exhortation" followed (Acts xiii. 15, xv. 21). The psalms were selected to suit the special times; the times of prayer (*shacharith, mincha, 'arabith*) were the third, sixth, and ninth hours (Acts iii. 1, x. 3, 9); so in O. T., Ps. lv. 17, Dan. vi. 10. Clemens Alex. (Strom.) and Tertullian (Orat. xxv.) state the same in the church of the second century. Sunday, Wednesday, and Friday were the devotional days of the synagogue as of the church. The custom of ending the Saturday sabbath with a feast formed the connecting link between the seventh day Jewish sabbath and the first day, Christian Lord's day and Lord's supper (1 Cor. xi. 20, Rev. i. 10). Preparatory ablutions (Heb. x. 22; John xiii. 1–15; Tertullian, Orat. xi.), standing in prayer, not kneeling (Luke xviii. 11; Tertullian xxiii.), the arms stretched out (Tertullian xiii.), the face toward the E. (Clemens Alex., Strom.), the Amen in responses (1 Cor. xiv. 16), the leaping as if they would rise towards heaven in the Alexandrian church (Clemens Alex., Strom. vii. 40) as the Jews at the tersanctus of Isa. vi. (Vitringa 1100, Buxtorf x.), are all reproductions of synagogue customs. However the Hebrew in prayer wears the *talith* drawn over his ears to the shoulders (a custom probably later than apostolic times), whereas the Christian *man* is bareheaded (1 Cor. xi. 4).

The synagogue officers had judicial power to scourge, anathematize, and excommunicate (Matt. x. 17; Mark xiii. 9; Luke xii. 11, xxi. 12; John xii. 42, ix. 22): so the church (1 Cor. vi. 1–8, xvi. 22; Gal. i. 8, 9; 1 Cor. v. 5; 1 Tim. i. 20; Matt. xviii. 15–18); also to seize and send for trial before the sanhedrim at Jerusalem (Acts ix. 2, xxii. 5).

The Great Synagogue (Mark vii. 3 "the elders"; Matt. v. 21, 27, 33, "they of old time") is represented in the rabbinical book, Pirke Aboth, of the second century A.D., to have succeeded the prophets, and to have been succeeded by the scribes, Ezra presiding; among the members Joshua, the highpriest Zerubbabel, Daniel, the three children, Haggai, Zechariah, Malachi, Nehemiah, Mordecai; their aim being to restore *the crown* or *glory of Israel*, the name of God as great, mighty, and terrible (Dan. ix. 4, Jer. xxxii. 18, Deut.

vii. 21); so they completed the O. T. canon, revising the text, introducing the vowel points which the Masorete editors have handed down to us, instituting the feast purim, organising the synagogue ritual. Their motto, preserved by Simon high-priest, was "set a hedge about the law." [See SCRIBES.] The only O. T. notice of anything like such a body is Neh. viii. 13, "chiefs of the fathers of all the people, the priests, and the Levites . . . Ezra the scribe" presiding. The likelihood is that some council was framed at the return from Babylon to arrange religious matters, the forerunner of the sanhedrim. Vitringa's work on the synagogue, published in 1696, is the chief authority. In the last times of Jerusalem 480 synagogues were said to be there (see Acts vi. 9). Lieut. Conder found by measurement (taking the cubit at 16 in.) that a synagogue was 30 cubits by 40, and its pillars 10 ft. high exactly.

There are in Palestine eleven specimens of synagogues existing; two at Kefr Bir'im, one at Meiron, Irbid, Tell Hum, Kerazeh, Nebratein, two at El Jish, one at Umm el 'Amed, and Sufsaf. In plan and ornamentation they are much alike. They are not on high ground, nor so built that the worshipper on entering faced Jerusalem, except that at Irbid. The carved figures of animals occur in six out of the eleven. In all these respects they betray their later origin, as vitally differing from the known form of synagogue and tenets of the earlier Jews. Their erection began probably at the close of the second century, the Jews employing Roman workmen, at the dictation of Roman rulers in the time of Antoninus Pius and Alexander Severus, during the spiritual supremacy of the Jewish patriarch of TIBERIAS [see]. Their date is between A.D. 150 and 300 (Pal. Expl. Qy. Stat., July 1878, p. 123).

Syntyche. [See EUODIAS.]

Syracuse. A great city in the E. of Sicily. Paul arrived there from Melita (Malta) on his way to Rome (Acts xxviii. 12). A convenient place for the Alexandrian corn ships to touch at, for the haven was good and the water from the fountain Arethusa excellent. The prevalent wind in this part of the Mediterranean, the W.N.W., would carry the vessel from Malta round the S. of Sicily to the eastern shore on which lay S. They waited three days there for the wind, then by a circuitous course, necessitated by the direction of the wind, reached Rhegium.

Syria. LXX. Gr. for Heb. *Aram*, fifth of Shem's sons. Aram means the *high* land N.E. of the Holy Land, extending from the Jordan and the sea of Galilee to the Euphrates; the term means *high*. In Genesis Aram-Naharaim, *i.e.* Aram between the two rivers, is Mesopotamia, part of which is Padan Aram; and Laban who lived there is called the Aramæan or Syrian. Syria is by some derived from Assyria, by others from Tyre, as if Tsyria; by Ritter from Shur, the wilderness into which Israel passed out of Egypt (Gen. xxv. 18, Exod. xv. 22, 1 Sam. xxvii. 8), whence the name was extended over all Syria. The Heb. Aram begins on the northern border of Palestine, and thence goes northward to mount Taurus, westward to the Mediterranean, eastward to the Khabour river. Divided into Aram or Syria of Damascus, Aram or Syria of Zobah (the tract between Euphrates and Cœlosyria), Aram or Syria Naharaim (of the two rivers), *i.e.* Padan Aram or Mesopotamia, the N.W. part of the land between the Tigris and Euphrates. On the W. two mountain chains run parallel to one another and to the coast from the latitude of Tyre to that of Antioch, viz. Lebanon and Antilebanon; Lebanon the western chain at its southern end becomes Bargylus. Mount Amanus, an offshoot of Taurus, meets the two long chains at their northern extremity, and separates Syria from Cilicia. The valley between Lebanon and Antilebanon is the most fertile in Syria, extending 230 miles, and in width from 8 to 20 miles. The southern portion is Cœlosyria and Hamath. The Litany in this valley (el Bukaa) flows to the S.W.; the Orontes (*nahr el Asi*, *i.e.* the rebel stream) flows to the N. and N.E. for 200 miles; the Barada of Damascus is another river of Syria. The Syrian desert is E. of the inner chain of mountains, and S. of Aleppo; it contains the oasis of Palmyra, and towards its western side the productive plain of Damascus. The chief towns were Antioch, Damascus, Tadmor or Palmyra, Laodicea, Hamath (Epiphaneia), Hierapolis, Heliopolis or Baalbek in Cœlosyria, Chalybon or Aleppo, Apamea, and Emesa.

Hamites, as the Hittites (the *Khatti* in the monuments), first occupied Syria. Then a Shemite element entered from the S.E., *e.g.* Abraham, Chedorlaomer, Amraphel. In early times Syria was divided among many petty "kings," as Damascus, Rehob, Maacah, Zobah, Geshur, etc. 1 Kings x. 29, "kings of Syria"; 2 Kings vii. 6, "kings of the Hittites." Joshua fought with the chiefs of the region of Lebanon and Hermon (Josh. xi. 2-18). David conquered Hadadezer of Zobah, the Syrians of Damascus, Bethrehob. Rezon of Zobah set up an independent kingdom at Damascus, in Solomon's time. Damascus became soon the chief state, Hamath next, the Hittites with Carchemish their capital third. Scripture and the Assyrian records remarkably agree in the general picture of Syria. In both the country between the middle Euphrates and Egypt appears parcelled out among many tribes or nations; in the N. the Hittites, Hamathites, Phœnicians, and Syrians of Damascus; in the S. the Philistines and Idumeans. Damascus in both appears the strongest state, ruled by one monarch from one centre; Hamath with its single king is secondary (2 Kings xix. 13, 1 Chron. xviii. 9). In contrast with these two centralised monarchies stand the Hittites and the Phœnicians, with their several independent kings (1 Kings x. 29, xx. 1). Chariots and infantry, but not horsemen, are their strength. The kings combined their forces for joint expeditions against foreign countries. Egypt and Assyria appear in both in the background, not yet able to subdue Syria, but feeling their way towards it, and tending towards the mutual struggle for supremacy in the coveted land between the Nile and the Euphrates (G. Rawlinson, Hist. Illustr. of O.T.). Syria passed under Assyria (Tiglath Pileser slaying Rezin and carrying away the people of Damascus to Kir), Babylon, and Græco Macedonia successively. At Alexander's death Seleucus Nicator made Syria head of a vast kingdom, with Antioch (300 B.C.) as the capital. Under Nicator's successors Syria gradually disintegrated. The most remarkable of them was Antiochus IV. (Epiphanes), who would have conquered Egypt but for the mediation of Rome (A.D. 168). Then he plundered the Jewish temple, desecrated the holy of holies, and so caused the revolt of the Jews which weakened the kingdom. The Parthians under Mithridates I. overran the eastern provinces, 164 B.C. Syria passed under Tigranes of Armenia, 83 B.C., and finally under Rome upon Pompey's defeat of Mithridates and Tigranes his ally, 64 B.C.

In 27 B.C. at the division of provinces between the emperor and the senate Syria was assigned to the emperor and ruled by legates of consular rank. Judæa, being remote from the capital (Antioch) and having a restless people, was put under a special procurator, subordinate to the governor of Syria, but within his own province having the power of a legate. [See BEN-HADAD, AHAB, HAZAEL on the wars of the early kings of Syria.]

Abilene, so called from its capital Abila, was a *tetrarchy* E. of Antilibanus, between Baalbek and Damascus. Lysanias was over it when John began baptizing (Luke iii. 1), A.D. 26. Pompey left the principality of Damascus in the hands of Aretas, an Arabian prince, a tributary to Rome, and bound to allow if necessary a Roman garrison to hold it (Josephus, Ant. xiv. 4, § 5; 5, § 1; 11, § 7). Under Augustus Damascus was attached to Syria; Caligula severed it from Syria and gave it to another Aretas, king of Petra. At Paul's conversion an "ethnarch of king Aretas" held it (2 Cor. xi. 32).

Syrophœnician. Mark vii. 26; the woman is a remarkable case of faith outside of Israel, and of Jesus' exceptional healing beyond the precincts of the elect nation, His special sphere; parallel to Elijah's ministration to the widow of Zarephath (Luke iv. 26, 27). Mark terms her a "Greek," *i.e.* a *Gentile*; Matthew (xv. 22) "a woman of Canaan," *i.e.*, like the Phœnicians her countrymen, she was a descendant of Canaan the accursed race, yet she became blessed by Jesus through faith. Syrophœnicia is the northern end of the long strip, Phœnicia, and had Tyre for its capital.

T

Taanach=*sandy soil.* An old city of Canaan. Joshua conquered its king (Josh. xii. 21). It was afterwards

assigned to Manasseh (1 Chron. vii. 29), and became a Levitical city (xvii. 11, 12, xxi. 25). Israel failed to drive out its aboriginal occupants (Jud. i. 27). The scene of Barak's victory was not Taanach or Megiddo, but mount Tabor, near the sources of the Kishon, three miles W. of mount Tabor (*el Mujahiyeh*, "the spring head"): Jud. iv. 7–14. Barak had all the advantage of a rush down the hill upon the foe in the plain, as Napoleon had in his battle of mount Tabor; had the battle been in T. he would have had to come the whole width of the plain to attack from low ground the foe on the spurs of the hills far away from the main bed of the Kishon. "In T." (v. 19) must be a general name for the district of which T. is the capital; or else must be transl. "sandy soil," which abounds all over the plain. "The waters of Megiddo" in Jud. v. 19 are those of the stream Jalûd, supplied from springs round *Mejedda*, a ruin near *Beisan* (Bethshean). (Pal. Expl. Qy. Stat., Jan. 1877, p. 13–20.) T. and Megiddo (1 Kings iv. 12) were the chief towns of the fertile tract which forms the western part of the great Esdraelon valley. Now Ta'annuk, a small village with ruins on a flat tell, an hour and a quarter S.E. of Megiddo.

Taanath Shiloh. On the border of Ephraim (Josh. xvi. 6); =*the approach of Shiloh* (Gesenius), *the futurity of Shiloh* (Kurtz). Hengstenberg also identifies it with Shiloh (=*rest* after Canaan was subdued; the Jerusalem Talmud, Megillah i., identifies Taanath Shiloh with Shiloh), making Taanath the old Canaanite name and Shiloh the new Heb. name. But Eusebius (Onom., *Thenath*) makes it ten Roman miles from Neapolis (Sichem) on the way to Jordan, probably the Thena of Ptolemy v. 16, § 5, named with Neapolis as the two chief towns of Samaria; now *Tana*, *Ain Tana*, ruins S.E. of Nablûs where are large cisterns (Robinson, Bibl. Res. 295; Ritter xv. 871).

Tabbaoth, children of. Ezra ii. 43, Neh. vii. 46.

Tabbath. S. of Abel Meholah. Conjectured (Smith's Bible Dict.) to be *Tubukhat Fahil*, or terrace of Fahil, a natural bank 600 ft. high, with a long flat top, embanked over against the western face of the mountains E. of the Jordan (Jud. vii. 22).

Tabeal: *Tabeēl*, Heb. A Syrian-like name. The scheme of Rezin of Syria and Pekah of Israel was to set up Tabeal's son as a vassal king instead of Ahaz, in Judah. A party in Jerusalem (Isa. vii. 5, 6; viii. 6, 9, 12) favoured the project.

Tabeel. A Syrian officer under the Persian government, who joined in writing from Samaria against Jerusalem to Artaxerxes or Pseudo Smerdis (Ezra iv. 7).

Taberah=*burning*. A place in the wilderness of Paran where a fire from Jehovah consumed many Israelites at the outer edge of the camp, for their murmurings (Num. xi. 3, Deut. ix. 22). It was close by Kibroth Hattaavah, and not a separate encampment; it therefore is not enumerated in Num. xxxiii. 16.

Tabering. Nah. ii. 7: Nineveh's maids "tabering upon their breasts," *i.e.* beating on them as on a tambourine. The tabor, tabret, or timbrel is the tambourine, a musical instrument beaten as a drum.

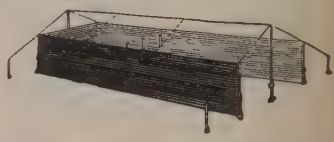
Tabernacle. Heb. *mishkan*, *ohel*; Gr. *skēnē*. A miniature model of the earth, as Israel was a pattern to all nations. The earth shall at last be the tabernacle of God's glory, when He will tabernacle with men (Rev. xxi. 3). *Mishkan* is from *shakan* "to dwell," a poetical word, whence comes *shekinah*. As *ohel* represents the outward tent of black goats' hair curtains, so mishkan is the inner covering, the curtain immediately on the boards; the two are combined, "the tabernacle of the tent" (Exod. xxxix. 32, xl. 2, 6, 29). "House" (*beth*) applies to the tabernacle when fixed in Canaan, Israel's inheritance; originally appearing in Beth-el; finally designating the church of the N. T. (1 Tim. iii. 15.) *Quodesh* and *miqudash*, "sanctuary," are applied to (1) the whole tabernacle (Exod. xxv. 8), (2) the court of the priests (Num. iv. 12), and (3) in the narrowest sense to the holy of holies (Lev. iv. 6).

The same tabernacle was in the wilderness and in Shiloh; the external surroundings alone were changed (Ps. lxxviii. 60, Josh. xviii. 1, 1 Sam. iii. 15). The inner mishkan (Gr. *naos*) was the same, surrounded by an outer covered space into which "doors" led. Samuel slept, not in the inner mishkan, but in one of the outer chambers. The whole, including the outer chambers, was called *heekhal* (Gr. *hieron*), "palace." The predominating colour was sky blue (Exod. xxv. 4, xxvi. 4, xxviii. 28, 31, 37); the curtain, loops, veil, high-priest's lace of the breastplate, ephod robe, mitre lace. The three colours employed, blue, scarlet, and purple, were the royal colours and so best suited to the tabernacle, the earthly palace of Jehovah.

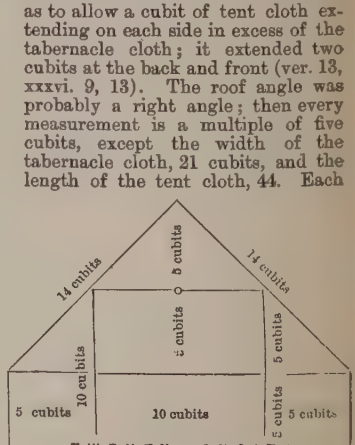
The three principal parts of the tabernacle were the *mishkan*, "the DWELLING PLACE"; the tent, *ohel*; the covering, *mikseh*. The materials for the mishkan were a great *cloth of woven work figured with cherubim*, measuring 40 cubits by 28, and a quadrangular enclosure of wood, open at one end, 10 cubits high, 10 wide, and 30 long. The size of the cloth appears from the number and dimensions of the ten breadths("curtains") of which it consisted (Exod. xxvi. 1–6, 26–28, xxxvi. 31–33). The VEIL [see] was 10 cubits from the back, according to Philo and Josephus. THE TENT was the great cloth of *goats' hair*, 44 cubits by 30, and five pillars overlaid with gold, and furnished with golden *hooks* (*vav*, used as to the veil and the tent curtains; *taches*, "*queres*," belong to the tabernacle cloth and the tent cloth of the sanctuary, Exod. xxvi. 6, 33), from which hung the curtain that closed the entrance. The *covering* was of *rams'* and *tachash* [skins of marine animals, as seals: see BADGER] skins.

Fergusson ably shows that an ordinary tent sheltered the inner mishkan. The common arrangement makes (1) the fabric unsightly in form and the beauty of its materials mainly concealed; also (2) drapery could not be strained over a space of 15 feet without heavily sagging, and a flat roof could not keep out rain; also (3) the pins and cords essential to a tent would hardly have place if the curtains were merely thrown over the woodwork and hung down on each side; also (4) the name "tent" implies a structure in *that* shape, not flat roofed; also (5) the five pillars in front of the mishkan would be out of symmetry with the four pillars of the veil, and the middle of the five pillars would stand needlessly and inconveniently in the way of the entrance. The five are quite appropriate to the entrance to a *tent*;

the middle one, the tallest, supporting one end of a ridge pole, 60 ft. long. The heads of the pillars were joined by connecting rods (A.V. "fillets") overlaid with gold (Exod. xxxvi. 38). There were five bars for each side of the structure, and five for the back, the middle bar alone of the five on each wall reached from end to end (xxvi. 28), as here shown.



The red rams' skins covering was over the goats' hair, and the tachash skins above this (ver. 14). The tent cloth was laid over the tabernacle cloth so as to allow a cubit of tent cloth extending on each side in excess of the tabernacle cloth; it extended two cubits at the back and front (ver. 13, xxxvi. 9, 13). The roof angle was probably a right angle; then every measurement is a multiple of five cubits, except the width of the tabernacle cloth, 21 cubits, and the length of the tent cloth, 44. Each



side of the slope would be about 14, half the width of the tabernacle cloth. The slope extends five feet beyond the wooden walls, and five

from the ground. The tent cloth would hang down one cubit on each side. The tent area (judging from the tabernacle cloth) thus is 40 ft. by 20 ft.; the tent cloth overhanging at the back and front by two cubits, *i.e.* half a breadth. The wooden structure within the tent would have a space all around it of five cubits in width; here probably were eaten the sacrificial portions of meat not to be taken outside, here too were spaces for the priests, like the small apartments round three sides of the temple. The five pillars must have stood five cubits apart.

Each chief measurement of the temple was just twice that of the tabernacle. The holiest place, a square of ten cubits in the tabernacle (according to inference), was 20 in the temple; the holy place in each case was a corresponding double square. The porch, five cubits deep in the tabernacle, was ten in the temple; the side spaces, taking account of the thickness of the temple walls, were five and ten wide respectively; the tabernacle ridge pole was 15 high, that of the temple roof (the holy place) 30 (1 Kings vi. 2). In Ezek. xli. 1 *ohel* is "the tent." Josephus (Ant. iii. 6, § 4) confirms the view, making the tabernacle consist of three parts: the holiest, the holy place, the entrance with its five pillars, the front being "like a *gable and a porch*." Fergusson observes, "the description (Exod. xxvi. and xxxvi.) must have been written by one who had seen the tabernacle standing; no one would have worked it out in such detail without ocular demonstration of the way in which the parts would fit together."

The brazen altar and the tabernacle were the two grand objects within the court. The tabernacle was Jehovah's "dwelling place" where He was to "meet" His people or their representatives (Exod. xxv. 8; xxix. 42, 43; xxvii. 21; xxviii. 12). "The tabernacle (tent) of the congregation" (rather "of meeting" without the article) is in the full designation "the tabernacle of the tent of meeting" (Exod. xl. 2, 29), *i.e.* not of the people meeting one another, but of Jehovah meeting with Moses, the priest, or the people: "*ohel mo'eed*" (Num. x. 3). "The tabernacle (tent) of *the testimony*" (*i.e.* having within it *the tables of the law*) is another name (Acts vii. 44, Rev. xv. 5), Heb. *'eduth* (Exod. xxxviii. 21, where it ought to be "*the* testimony"). The ark contained it; and the lid of the ark, the mercy seat, was the place where Jehovah met or communed with Israel. As the Israelite theocracy was God's kingdom, so the tabernacle was His palace, where the people had audience of God and whence He issued His commands, embodied in the testimony within the ark. The altar of burnt offering outside marks that only through shedding of blood can sinful man be admitted within His courts; and the mercy seat within the veil, sprinkled with blood of the victim slain outside, typifies Christ, our propitiation or propitiatory within the heavenly holy of holies (Rom. iii. 25), who is the sinner's only meeting place with God. Once admitted within the courts by the propitiation of Christ, we as king priests can offer incense of prayer and praise, as the priests burnt incense with holy fire on the altar of incense within (Ps. cxli. 2, Mal. i. 11). The separation of the church from the world is marked by the exclusion of any but priests from the holy place, and of the people from the congregation whilst unclean; the need of holiness by the various purifications (comp. Ps. xxiv.). The king-priestly functions belonging to Israel in relation to the world, but declined through slowness of faith (Exod. xix. 6, xx. 19; Deut. v. 27, 28), Jehovah keeps for them against Israel's restoration (Isa. lxi. 6, lxvi. 21). The tabernacle represents God dwelling in the midst of Israel, and Israel drawing nigh to God through atonement and with offerings, prayers, and praises. Christ's body is "the antitypical tabernacle which the Lord pitched, not man" (Heb. viii. 2). Through His glorified body as the tabernacle Christ passes into the heavenly holy of holies, God's immediate presence, where He intercedes for us. His manhood is the "tabernacle of meeting" between us and God, for we are members of His body (Eph. v. 30). John i. 14, "the Word was made flesh and tabernacled among us." The "veil's" antitype is His rent *flesh*, or suffering humanity, through which He passed in entering the heavenly holiest for us (Heb. v. 7, x. 19, 20). His *body* is the temple (John ii. 19). The tabernacle or temple is also a type of the church founded on Christ, the meeting place between God and man (Eph. ii. 18–22). As 10 (=1+2+3+4) the number for completeness predominates in the tabernacle itself, so five the half of ten, and the number for imperfection, predominates in the courts; four appearing in the perfect cube of the holiest expressed worldwide extension and Divine order. The shittim or acacia wood implied incorruption and imperishableness of Divine truth. As the court represents the Jewish dispensation, so the holy place the Christian and the holiest place the glorified church. The church having passed through the outer court, where atonement has been once for all made, ministers in the holy place, as consisting of king priests (1 Pet. ii. 5, 9; Rev. i. 6, v. 10) without earthly mediator, with prayer, praise, and the light of good works; and has access in spirit already (Heb. x. 19), and in body finally, into the heavenly holiest. In another point of view the court is the body, the holy place the soul, the holiest the spirit.

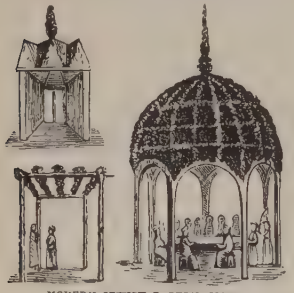
The tabernacle was fixed at Shiloh (Josh. xviii. 1). Then the ark was taken by the Philistines, and returned to Baale or Kirjath Jearim; then the tabernacle was at Nob and Gibeon until the temple was built (1 Sam. iv., vi., xxi. 1; 1 Chron. xiii. 5, xvi. 39; 2 Sam. vi. 2, 17).

The tabernacle was made in strict accordance with the pattern God revealed to Moses' mind; nothing was left to the taste and judgment of artificers (Exod. xxv. 9, 40). It answered to the archetype in heaven, of which the type was showed by God to Moses (mentally it is probable) in the mount (Heb. viii. 5). BEZALEEL [see] of Judah and AHOLIAB [see] of Dan were divinely qualified for the work (Exod. xxxi. 3) by being "filled with the Spirit of God in wisdom, understanding, knowledge, and all workmanship." The sin as to the golden calf delayed the execution of the design of the tabernacle. Moses' own "tent" (not *mishkan*, "tabernacle") in this transition stage was pitched far off from the camp (to mark God's withdrawal from apostate Israel) as "the tent of meeting" provisionally, to which only Moses the mediator and his faithful minister Joshua were admitted (Exod. xxxiii. 3–11). Another outline law was given, another withdrawal of Moses to an interview alone with God followed. The people gave more than enough materials (xxxvi. 2, 5, 6), and *their* services as workmen and workwomen (xxxv. 25). The tabernacle was now erected on the first day of the second year from the exodus, no longer "far off," but in the midst of the camp. Israel was grouped round the royal tabernacle of the unseen Captain of the host, in definite order, His body guards immediately around, the priests on the eastern side, the other three Levite families on the other three sides; Judah, Zebulun, Issachar, outside on the E.; Ephraim, Manasseh, Benjamin on the W.; Dan, Asher, Naphtali on the N.; Reuben, Simeon, Gad on the S. The cloud, dark by day, fiery red by night, rested on the tabernacle so long as Israel was to stay in the same encampment; it moved when Israel must move (xl. 36–38; Num. ix. 15–23). Jehovah's name, the I AM, distinguishing the personal Creator from the creature, excludes pantheism and idolatry, as conversely the seemingly sublime inscription on Isis' shrine at Sais, identifying the world and God, involves both: "I am all that has been, and is, and shall be, and my veil no mortal has withdrawn" (Clemens Alex. de Is. et Osir., 394).

Moses' authorship of the pentateuch is marked by the fact that all his directions concerning impurity through a dead body relate to a *tent* such as was in the wilderness, nothing is said of a *house*; but in the case of leprosy a *house* is referred to (Num. xix. 11, 14, 21; Lev. xiii. 47–59). As to the Levites' service (Num. iii., iv.) of the tabernacle, exact details as to the parts each family should carry on march are given, such as none but an eyewitness would detail. The tabernacle with the camp of the Levites was to set forward between the second and third camps (Num. ii. 17); but chap. x. says after the first camp had set forward the tabernacle was taken down, and the sons of Gershon and Merari set forward bearing the tabernacle, and afterwards the second camp or standard of Reuben. This seeming discrepancy is reconciled a few verses after: the tabernacle's less sacred parts, the outside tent, etc., set out between the first and

second camp; but the holy of holies, the ark and altar, did not set out till after the second camp. The reason was that those who bore the outside tabernacle might set it up ready for receiving the sanctuary against its coming (ver. 14–21). No forger in an age long before modern criticism was thought of would invent such a coincidence under seeming discrepancy.

Tabernacles, Feast of. [See FEASTS.] *Ha succoth*, "feast of ingathering"; *ha asiph* (Exod. xxiii. 16); Gr. *scenopegia* (John vii. 2). Third of the three great feasts; from Tisri 15 to 22 (Lev. xxiii. 34–43); commemorating Israel's passage through the desert. Thanksgiving for harvest (Deut. xvi. 13–15). The rites and sacrifices are specified, Num. xxix. 12–38. The law was read thereat publicly on the sabbatical year (Deut. xxxi. 10–13). Kept with joy on the return from Babylon (Neh. viii.); comp. the contemporary Ps. cxviii. 14, 15, 19, 20, 22–27, in undesigned coincidence, alluding to the feast, the joy, the building of the walls, and setting up of the gates; Zech. iv. 7–10, iii. 9, xiv. 16, 17. The earlier celebration under Zerubbabel was less formal and full according to the law (Ezra iii. 4); therefore it is unnoticed in the statement (Neh. viii. 17) that since Joshua's days till then (when the later celebration under Nehemiah, which was fuller and more exact, took place) it had not been so kept. The people in the wilderness dwelt in *tents*, not *booths* (succoth). The *primary* design was a harvest feast kept in autumn bowers, possibly first in Goshen. The *booth*, like



MODERN JEWISH TABERNACLES

the *tent*, was a temporary dwelling, and so suited fairly to represent camp life in the desert. So Hosea (xii. 9) uses "tabernacles" or "tents" for "booths," when speaking of the feast; the booth was probably used at times in the desert when at certain places they made a more permanent stay during the forty years. It commemorated, with thanksgiving for the harvest which was the seal of their settlement in a permanent inheritance, their transition from nomadic to agricultural life. Its popularity induced Jeroboam to inaugurate his Bethel calf worship with an imitation feast of tabernacles on the 15th day of the eighth month, "which he devised of his own heart" (1 Kings xii. 32, 33), possibly because the northern harvest was a little later, and he wished to break off Israel from the association with Judah by having a different month from the seventh, which was the legal month. In Jerusalem the booths were built on the roofs, in house courts, in the temple court, and in the street of the water gate and of the Ephraim gate. They were made of boughs of olive, palm, pine, myrtle, and other trees of thick foliage. From the first day of the feast to the seventh the Israelites carried in their hands "the *fruit* (marg.) of goodly trees, branches of palm, thick trees, and willows" (Lev. xxiii. 40). In one hand each carried a bundle of branches (called *lulab* or "palm" in rabbinical Heb.) and in the other a citron (*hadar*, "goodly trees"). The feast of tabernacles, like passover, began at full moon on the 15th day of the month; the first day was a day of holy convocation; the seven days of the feast were followed by an eighth day, forming no part of it (Lev. xxiii. 34–36; Num. xxix. 35), a day of holy convocation, "a solemn assembly" (*atzereth*), or, as the Heb. denotes, "a closing festival" (2 Chron. vii. 9). On each of the seven days the offering consisted of two rams, 14 lambs a year old, with 13 bulls on the first day, 12 on the second, and so on till on the seventh there were only seven, the whole amounting to 70 bulls; but on the *atzereth* only one bull, one ram, and seven lambs. The booths or, according to Jewish tradition, *huts of boards on the sides covered with boughs on the top*, were occupied only the seven days, not on the *atzereth*.

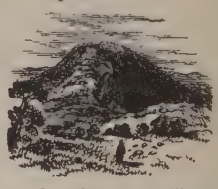
OLIVE BRANCH.

The feast of tabernacles is referred to in John vii. 2, 37, viii. 12. Jesus alludes to the custom of drawing water from Siloam in a golden goblet and pouring it into one of the two silver basins adjoining the western side of the altar, and wine into the other, whilst the words of Isa. xii. 3 were repeated, in commemoration of the water drawn from the rock in the desert; the choir sang the great hallel, and waved palms at different parts of Ps. cxviii., viz. ver. 1, 25, 29. Virtually Jesus said, I am the living Rock of the living water. Coming next day at daybreak to the temple court as they were extinguishing the artificial lights, two colossal golden candlesticks in the centre of the temple court, recalling the pillar of fire in the wilderness, Jesus said, "I am the Light of the world" (John viii. 1, 2, 12). As the sun by natural light was eclipsing the artificial lights, so Jesus implies, I, the Sun of righteousness, am superseding your typical light. "The last great day of the feast" is the *atzereth*, though the drawing of water was on *previous* days not omitted. Joy was the prominent feature, whence the proverb, "he who has never seen the rejoicing at the pouring out of the water of Siloam has never seen joy in his life" (Succah v. 1). The feast was called Hosanna, "save we beseech Thee." Isa. xi. refers to the future restoration of Israel; the feast of tabernacles connected with chap. xii. doubtless will have its antitype in their restored possession of and rest in Canaan, after their long dispersion; just as the other two great feasts, passover and pentecost, have their antitype respectively in Christ's sacrifice for us, and in His writing His new law on our hearts at pentecost. Jewish tradition makes Gog and Magog about to be defeated on the feast of tabernacles, or that the seven months' cleansing shall end at that feast (Ezek. xxxix. 12). Rest after wanderings, lasting habitations after the life of wanderers, is the prominent thought of joy in the feast, alike in its former and in its future celebration.

Tabitha. Aramaic, answering to Heb. *tzebiah*, "a female gazelle," *Dorcas* (Acts ix. 36), the emblem of *beauty*. The Christian woman at Joppa, "full of good works and alms deeds" (as making coats and garments for poor widows, comp. Job xxxi. 19, 20), who was raised from the dead by Peter's prayer and words under the Spirit, "T., arise." Many in consequence believed in the Lord. Peter's miraculous cure of Æneas at Lydda was what led T.'s believing friends to send so far, that he should come to them, with the hope of God's power working by him even on the dead. After Christ's example in the case of Jairus' daughter, "Peter put them all forth," and prayed (comp. John xi. 41, 42), and then when he felt he had obtained his request spake the word of power, and gave her his hand to lift her up (Matt. ix. 25; Mark v. 40, 41).

Tablets. [See AMULET.]

Tabor=*height*, *mound* (*tabar* akin to *tzabar*). **1.** Ps. lxxxix. 12, "the N. and S. Tabor (*i.e.* the W.) and Hermon (E. of Jordan) shall rejoice," etc. Their existence and majestic appearance are a silent hymn to their Creator's



praise; the view from T. comprises as much of natural beauty and sacred interest as any in the Holy Land. Accurately answering to its name; a large isolated *moundlike* mountain, 1865 ft. high, N.E. of Esdraelon plain. On the W. however a narrow ridge connects it with the hills of Nazareth, which lies six or eight miles off due W. The southern end of the lake of Galilee lies 12 miles off to the E. It consists of limestone; thick forests of oak, etc., cover the sides, affording covert to wolves, boars, lynxes, and reptiles.

WOLF.

The summit is a mile and a half in circuit, surmounted with a four-gated fortress's ruins, with an Arabic inscription on one of the gateways recording its building or rebuilding by the sultan Abu Bekr. Named among Issachar's boundaries (Josh. xix. 22), but the fortified *city* at mount T.'s base may be meant there. [See CHISLOTH TABOR.] From T. Barak descended with his 10,000 men into the plain, at Deborah's command, and conquered Sisera at the Kishon (Jud. iv. 6–15). [See KEDESH.] Here Zebah and Zalmunna slew Gideon's brothers (viii. 18, 19). Herder makes T. to be meant when Moses says of Issachar and Zebulun (Deut. xxxiii. 19), "they shall call the people unto *the mountain*, there they shall offer sacrifices of righteousness." The open glades on the summit would form a suitable sanctuary, and were among "the high places" which ensnared Israel in idolatry; so Hos. v. 1, "a net spread upon T." Jewish tradition states that liers in wait in T. and Mizpah intercepted and murdered Israelites going from the northern kingdom up to Jerusalem to worship in Jehovah's temple (comp. ver. 2). Jer. xlvi. 18, "as T. is among the mountains," *i.e.* as it towers high and unique by itself, so Nebuchadnezzar is one not to be matched as a foe. The large bevelled stones among the ruins at the top belong to Roman times.

The Lord's transfiguration Jerome and others assigned to T. But the buildings on T. (see Josephus, B. J. iv. 1, § 8, and 1 Chron. vi. 77) are inconsistent with the solitude "apart" of which the narrative (Matt. xvii. 1, 2) speaks. Moreover the transfiguration took place near Cæsarea Philippi; this fact, and the reference to the "snow," accord best with mount Hermon being the scene (Mark viii. 27, ix. 1–3). **2.** The city of the Merarite Levites (1 Chron. vi. 77). [See CHISLOTH TABOR, Josh. xix. 12.] **3.** "The plain of T." *Elon*, rather "the *oak* of T." (1 Sam. x. 3.) Identified by Ewald with the oak of Deborah (= *Tabor* differently pronounced), Rebekah's nurse (Gen. xxxv. 8), and the palm of Deborah the prophetess (Jud. iv. 5; the distance from Rachel's sepulchre at Bethlehem is an objection), and the oak of the prophet of Bethel (1 Kings xiii. 14).

Tabrets. Tabourines. "The workmanship of thy tabrets was prepared in thee, in the day that thou wast created," *i.e.* no sooner wast thou created than, like Adam, thou wast surrounded with tabrets, the emblem of Eden-like joys (Ezek. xxviii. 13).

Tabrimon=*good* RIMMON [see]. A Syrian god. Father of Benhadad I. (1 Kings xv. 18.)

Tache=*clasp*, to unite two opposite loops. Exod. xxvi. 6, 33, *queres*, used only as to the tabernacle cloth and the tent cloth; but "hook," *vav*, is used only of the veil and of the tent curtain.

Tachmonite. [See JASHOBEAM.]

Tadmor. 2 Chron. viii. 4. Built by Solomon in the wilderness. Tamar, Heb. (1 Kings ix. 18), meaning "the city of palms," answering to Palmyra from *palma* "a palm." Solomon fixed on the site, an oasis in the desert which lies between Palestine and Babylonia, as the commercial

RUINS OF PALMYRA.

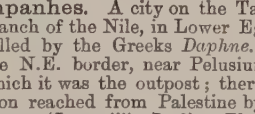
entrepot between Jerusalem and Babylon. Subsequently it linked Rome and Parthia by the mutual advantages of trade. In Trajan's time it fell under Rome. Called by Hadrian, who rebuilt it, Hadrianopolis. Under the emperor Gallienus the Roman senate made Odenathus, a senator of Palmyra, its king for having defeated Sapor of Persia. On Odenathus' assassination his widow Zenobia assumed the title Queen of the East, but was conquered and made captive (A.D. 273) by the emperor Aurelian. Merchants from the English factory at Aleppo, at the close of the 17th century, visited it, and reported their discoveries (Philos. Transact., A.D. 1695, vol. xix., 83). Aglibelus and Melachbelus, *i.e. the summer and the winter sun*, are named in one inscription (Bochart, Geogr. Sacr., ii. 8, § 811). Long lines of Corinthian columns still remain, producing a striking effect; probably of the second and third centuries A.D. A fragment of a building bears Diocletian's name. There are remains of walls of Justinian's time. Robt. Wood's "The Ruins of Palmyra," a folio with splendid engravings (A.D. 1753), is the best work on T.; see also chap. xi. of Gibbon's "Decline and Fall of the Roman Empire."

Tahan. Num. xxvi. 35, 1 Chron. vii. 25.

Tahath. **1.** 1 Chron. vi. 24, 28, 33. **2.** 1 Chron. vii. 20. **3.** Grandson of **2**; but Burrington makes him son of Ephraim, and slain by the men of Gath in a raid on cattle (1 Chron. vii. 20, 21). Also T. **2** is Tahan.

Tahath. A stage in Israel's desert march between Makheloth (*Nakhel*) and Tarah (*Tawarah*) (Num. xxxiii. 26). Meaning *lower* or *below*. If a district it is probably the mountain region of the *Tyahah* Arabs, the *jebel et Tih*.

Tahpanhes. A city on the Tanitic branch of the Nile, in Lower Egypt, called by the Greeks *Daphne*. On the N.E. border, near Pelusium, of which it was the outpost; therefore soon reached from Palestine by Johanan (Jer. xliii. 7, 9). Pharaoh had there a "palace" being built or repaired in the prophet's time, with



EGYPTIAN BRICK MAKERS.

bricks made of clay in a "brick kiln" at the entry. Of the same materials, Jeremiah foretells, should the substructure of Nebuchadnezzar's throne be built, implying that Nebuchadnezzar's throne should be raised on the downfall of Pharaoh's throne: xlvi. 14, "publish in Migdol (E.) . . . Noph (S.), . . . T." (W.); here Jews were dwelling (xliv. 1). In Isa. xxx. 4 it is "Hanes" by contraction. In Jer. ii. 16 "the children of Noph (Memphis, the capital) and Tahapanes" (with which the Jews came most in contact) represent *the Egyptians* generally, who under Pharaoh Necho slew the king of Judah, Josiah, at Megiddo, and deposed Jehoahaz for Eliakim or Jehoiakim (2 Kings xxiii. 29, 30, 33–35). Called from the goddess Tphnet. Now *Tel Defenneh*.

Tahpenes. Wife of the Pharaoh (conjectured to be Psusennes of the Tanitic line) who received Hadad the Edomite, when fleeing from David (1 Kings xi. 19). Her sister married Hadad.

Tahrea. 1 Chron. ix. 41. TAREA in viii. 35.

Tahtim-Hodshi, land of. A corrupt text, 2 Sam. xxiv. 6, which not even the LXX. or Syriac help towards understanding. Visited by Joab in taking the census, between Gilead and Dan Jaan; therefore is E. of Jordan.

Talent. [See MONEY.] Attic talent = £193 15*s.* The Hebrew talent was 3000 shekels; if the shekel be 2*s.* 6*d.*, = £375. Heb. *kibbar*, "a globe."

Talitha cumi. Aramaic, "damsel, arise"; Christ's words to Jairus' daughter (Mark v. 41). From *talah* "a lamb."

Talmai=*furrows*. **1.** One of the three giant sons of Anak slain at Hebron or Kirjath Arba (their dwelling place at the time of the spies, Num. xiii. 22) by the men of Judah under Caleb (Jud. i. 10, Josh. xv. 14). **2.** Of the Geshur royal family, son of king Ammihud; father of David's wife Maacah (2 Sam. xiii. 37); grandfather of Absalom. David formed the unfortunate connection doubtless in his invasion of the Geshurites (1 Sam. xxvii. 8, 2 Sam. iii. 3). His passion for *beauty* at all costs bore its bitter fruits. T. harboured Absalom, the beautiful son of a beautiful mother, when fleeing after murdering his brother Amnon.

Talmon. Neh. xi. 19; 1 Chron. ix. 17; Ezra ii. 42, "the children of T."; Neh. vii. 45, xi. 19.

Tamah, the children of. Neh. vii. 55, Ezra ii. 53.

Tamar=*a palm*. **1.** [See JUDAH.] Her importance in the narrative (Gen. xxxviii. 6–30) lies in her being the instrument (though in an incestuous way) of saving from extinction the family and tribe from which Messiah was to spring. Er and Onan were dead; and Judah's wife Bathshua. Shelah alone remained; and Judah's parental fears for him, lest if joined to T. he too like his brothers should die, were preventing Judah from giving him as the tribe law required (Deut. xxv. 5, Matt. xxii. 24) to T. She took the desperate measure of helping herself by incest. Pharez and Zarah were her sons by Judah; and a fruitful race followed, God not sanctioning but overruling evil to His own good purpose (Rom. iii. 5–8; Ruth iv. 12, 22; Matt. i. 3). **2.** Daughter of David and Maacah;

the handsome ABSALOM's [see] beautiful sister; forced by AMNON [see] at his bad friend JONADAB'S [see] abominable suggestion (2 Sam. xiii., 1 Chron. iii. 9). Beauty is a snare unless grace accompany and guard it (Prov. xxxi. 30). T. excelled in baking palatable cakes (*lebibah*, "heart-cakes," with spices as "cordials"). Amnon availed himself of this to effect his design, as if he wished to see the exquisite grace with which she baked before his eyes. She remonstrated at his force, dwelling twice on such baseness being wrought "in Israel," where a higher law existed than in heathendom. Yet such was the low opinion she, in common with the rest of David's children, formed of the king's foolish fondness for his offspring that she believed it would outweigh his regard for the law of God against incest (Lev. xviii. 9, 11). Amnon was his eldest son, from whom he would not withhold even a half sister! Each prince, it appears, had his own establishment, and princesses were not above baking; the king's daughters in their virginity were distinguished by "garments of divers colours." **3.** Absalom's sole surviving child, beautiful as her aunt and father; married Uriel of Gibeah, and bore Maachah, wife of Rehoboam king of Judah (1 Kings xv. 2; 2 Chron. xi. 20–22, xiii. 2), and mother of Abijah (2 Sam. xiv. 7).

Tamar. A spot S.E. of Judah (Ezek. xlvii. 12, xlviii. 28). A day's journey S. of Hebron towards Elam (Elath on the Red Sea), according to the Onomasticon.

Tammuz. From *tamzuz*, "melted down," referring to the river Adonis fed by the melted snows of Lebanon, also to the sun's *decreasing* heat in winter, and to Venus' melting lamentations for Adonis. T. was the Syrian Adonis (Jerome), Venus' paramour, killed by a wild boar, and according to mythology permitted to spend half the year on earth and obliged to spend the other half in the lower world. An annual feast was kept to him in June (T. in the Jewish calendar) at Byblos, when the Syrian women tore off their hair in wild grief, and yielded their persons to prostitution, consecrating the hire of their infamy to Venus; next followed days of rejoicing for his return to the earth. The idea fabled was spring's beauties and the river's waters destroyed by summer heat (the river Adonis or nahr Ibrahim in spring becomes discoloured with the heavy rains swelling the streams from Lebanon, which discolouration superstition attributed to T.'s blood); or else the earth clothed with beauty in the half year whilst the sun is in the upper hemisphere, and losing it when he descends to the lower (Ezek. viii. 14). Instead of "weeping for T.," the idol of beauty and licentiousness, the women ought to have wept for the national sins. Christian women, instead of weeping over fictitious tales of morbid love and carnal sorrows, ought to consecrate their fine sensibilities to the active promotion of the glory of Him who is altogether lovely, and whose bitter and unmerited sufferings should call forth our tears of grateful and glowing love. Imitate Mary who, when all others were gone, stood at the crucified Lord's sepulchre weeping, and so had her tears dried up by the risen Saviour Himself (John xx. 11–16). Isis' relation to Osiris in Egypt was the same as that of Venus to Adonis. *Adoni* means *my lord*, like Baali. Constantine suppressed the worship for its profligacy.

Tanach. Josh. xxi. 25. [See TAANACH.]

Tanhumeth. Jer. xl. 8, 2 Kings xxv. 23.

Tanis. See ZOAN.

Taphath = *a drop.* Solomon's daughter, wife of the son of Abinadab, Solomon's commissariat officer in Dor (1 Kings iv. 11).

Tappuah = *apple.* **1.** A city of Judah in the shephelah or low hilly region (Josh. xv. 34); on the lower slopes of the hills, 12 miles W. of Jerusalem. **2.** On Ephraim's border, not far from the Mediterranean, "THE LAND OF T.," in the territory of Ephraim but belonging to Manasseh (Josh. xvi. 8, xvii. 8). Having a good spring it is called En Tappuah (xvii. 7). Near the torrent Kanah.

Tappuah. A son of Hebron (1 Chron. ii. 43); perhaps the meaning is *a place* near Hebron where one of Hebron's sons settled, whence the family took its name. Smith's Bible Dict. makes T. colonised by the men of Hebron, the same place as BETH TAPPUAH [see]. But the continuation of the genealogy, and Korah being never mentioned as a *place*, requires Hebron to be a *person.*

Tarah. A stage in Israel's march between Tahath (jebel et Tih) and Mithcah (Num. xxxiii. 27). The region possibly of the *Tawarah* Arabs.

Taralah. In Benjamin. Josh. xviii. 27.

Tares. Matt. xiii. 24–30. *Zizanion*, Arab *zowan*, Heb. *zonin*; *zan* means *nausea.* Not our vetch, but *darnel*; at first impossible to distinguish from wheat or barley, until the wheat's ear is developed, when the thin fruitless ear of the darnel is detected. Its root too so intertwines with that of the wheat that the farmer cannot separate them, without plucking up both, "till the time of harvest." The seed is like wheat, but smaller and black, and when mixed with wheat flour causes dizziness, intoxication, and paralysis; *Lolium temulentum*, bearded darnel, the only deleterious grain among all the numerous grasses. French *ivraie*, "tipsy grass," whence our harmless "rye grass" is named. Hollow professors, having the form without the reality of godliness, nay, even hurtful and bad (Isa. xxix. 13, Matt. xv. 8, Mark vii. 6, Ezek. xxxiii. 31). None but the Lord of the harvest can distinguish the seeming from the real. The attempt to forestall His judgment for the sake of securing a pure church has always failed, and has only tended to foster spiritual pride and hypocrisy. Trench makes the "tares" *degenerate wheat* (Parables, 91); sin is not a generation but a degeneracy.

Tarpelites. Ezra iv. 9. Colonists planted in Samaria after Israel's deportation by Assyria. Conjectured to be the Tapyri, a Median tribe E. of Elymais (Ptolemy, vi. 2, § 6), or the Tarpetes, a Mœotic race (Strabo, xi. 495).

Tarshish. Tartessus (as *Asshur* became *Athur*, *Bashan Batanœa*), a Phœnician city S. of Spain; the portion of Spain known to the Hebrews (Ps. lxxii. 10). "The kings of T. . . . kings of Sheba," *i.e.* the wealthy T. in the far W. and Sheba in the S.E. T. was a dependency of Phœnician Tyre. Isa. xxiii. 6, 10 ("pass through thy land as a river, O daughter of T.," *i.e.* Tartessus and its inhabitants would now that Tyre's strength was disabled pour forth as waters, no longer kept working mines for the parent city), 14, 18; Ezek. xxvi. 15, 18, xxvii. 12. "T. was thy (Tyre's) merchant . . . with silver, iron, tin, and lead, they traded in thy fairs." T. was famed for various metals exported to Tyre; most of them were drawn from Spain and Portugal, tin possibly from Cornwall or from Lusitania or Portugal. "Ships of T." are mentioned often: Ps. xlviii. 7, "Thou brakest the ships of T. with an east wind," alluding with undesigned coincidence to the event recorded 2 Chron. xx. 36, 37; "Jehoshaphat joined himself with Ahaziah king of Israel to make ships to go to T. . . . in Ezion Gaber . . . because . . . the Lord hath *broken* thy works," *i.e.* wrecked thy ships. The ships of T. built at Ezion Geber on the Elanitic gulf of the Red Sea (1 Kings xxii. 48) were intended by Jehoshaphat to trade with Africa and India; but a copyist in 2 Chron. xx. 36 makes them *go to T.* It is *possible* they were carried across the land to the Mediterranean, but more likely that "ships of T." mean large vessels, as our phrase "East Indiamen" does not imply the destination but the *size*; the copyist mistook the phrase for the *destination.* So in 1 Kings ix. 26, x. 22; 2 Chron. ix. 21: the "peacocks" point to India, for southern Asia and the isles of the eastern archipelago are their native home. The names too are of Sanskrit etymology, *tukki*, akin to Tamil *toka*, "the tailed bird," *i.e.* peacock. So "apes," *kaph*, akin to Sanskrit *kapi.* The Greeks received the peacock from Persia, as the Gr. *taôs* is the Persian *taus.* Strabo makes the Bœtis or Guadalquivir (great stream) be called Tartessus. An island, a town, and a region bore the name. [On Gen. x. 4, which Rawlinson refers to TARSUS, see, at the close.]

Tarsus. Acts ix. 11, xxii. 3, xxi. 39. Paul's birthplace and early residence. Capital of Cilicia, in a plain on the river Cydnus at the foot of the passes northward over mount Taurus into Cappadocia and Lycaonia. Through these passes a road led to Lystra and Iconium (Acts xiv.), another road by the Amanian and Syrian gates eastwards to Antioch.

Founded by Sennacherib of Assyria; the Greeks too took part in its colonisation (Strabo xiv. 673), Xenophon

TARSUS.

mentions it (*Tarsoi* in the Anabasis). Julius Cæsar rewarded T. for fidelity, and Augustus made it a free city, *i.e.* governed by its own laws and magistrates and free from tribute, but without Roman citizenship, which Paul must have acquired in some

COIN OF TARSUS.

other way. Ranked by Strabo above Athens and Alexandria for its school of literature and philosophy; Athenodorus, Augustus' tutor, the grammarians Artemidorus and Diodorus, and the tragedian Dionysides belonged to T. Here Paul received providentially that training which adapted him for dealing with the polished Greeks on their own ground, quoting Aratus a Cilician poet, Epimenides a Cretan, and Menander the Athenian comedian. He resided in T. at intervals after his conversion (Acts ix. 30, xi. 25); after his first visit to Jerusalem and before his ministry with Barnabas at Antioch, and doubtless at the commencement of his second and third missionary journeys (xv. 41, xviii. 23).

G. Rawlinson thinks Tarshish in Gen. x. 4 can scarcely designate Tartessus, founded not till after Moses, but *T.* in Cilicia; though said to be founded by Sennacherib, an old settlement doubtless preceded his colony. Thus Tarshish in Gen. x. 4 will represent the Cilicians or the Greeks in Cilicia; it is associated with Kittim or Cyprus, which was near.

Tartak. Idol of the Avvite colonists planted by Esarhaddon in Samaria (2 Kings xvii. 31). Worshipped under the form of an ass (Talmud Bab. Sanhedrin, 63 b.). In Egyptian hieroglyphics the ass symbolises T. (Plutarch Is. and Os. 14.) T. may be of Persian origin, meaning *the prince of darkness*, belonging to the under world or some planet of ill fortune. The Carmanians worshipped Mars with an ass (2 Kings xvii. 31). In Pehlevi *tar thakh* means *deep darkness, hero of darkness*.

Tartan. Next to the Assyrian king in apparent rank. The commander in chief, who commanded his armies in his absence (Isa. xx. 1). One sent against Ashdod by Sargon, distinct from Sennacherib's tartan (2 Kings xviii. 17.) After the tartan came the rabsaris, "chief eunuch," who had right of near approach to the king's person, and introduced strangers and attended to his comforts; then the rabshakeh, "chief cupbearer," representing his master in embassies.

Tatnai. A Persian satrap "on this side," *i.e.* the Jewish side, of the Euphrates (Ezra iii. 5, 6, vi. 6, 13). [See SHETHAR BOZNAI.]

Taxes. [See PUBLICAN.] Each Israelite paid a half shekel as "atonement money" for the service of the tabernacle, the morning and evening sacrifice, the incense, wood, shewbread, red heifers, scapegoat, etc. (Exod. xxx. 13.) This became an annual payment on the return from Babylon; at first only a third of a shekel (Neh. x. 32); afterwards a half, the *didrachma* (Matt. xvii. 24); paid by every Jew wherever in the world he might be (Josephus Ant. xviii. 9, § 1). Under kings the taxes were much increased: a tithe of the soil's produce and of cattle (1 Sam. viii. 15, 17); forced military service, a month every year (ver. 12, 1 Kings ix. 22, 1 Chron. xxvii. 1); gifts, nominally voluntary but really imperative (like the old English "benevolences"), and expected, as at the beginning of a reign or in war (1 Sam. x. 27, xvi. 20, xvii. 18). Import duties on foreign articles (1 Kings x. 15); monopolies of commerce; gold, linen from Egypt (1 Kings ix. 28, x. 28); the first cuttings of hay, "the king's mowings" (Amos vii. 1). Exemption from taxes was deemed an ample reward for military service (1 Sam. xvii. 25). The taxes, not the idolatry, of Solomon caused the revolt under his son; and Adoram, as over the tribute, was the chief object of hatred (1 Kings xii. 4, 18). The Assyrian and Egyptian conquerors imposed heavy taxes on the Israelite and Jewish kings, Menahem, Hoshea, Hezekiah, Josiah (2 Kings xv. 20, xvii. 4, xviii. 14, xxiii. 35). Under the Persian Darius Hystaspes each satrap had to pay a fixed sum which he levied from the people with extortion. Judæa had to provide for the governor's household daily maintenance, besides 40 shekels a day (Neh. v. 14, 15). The three sources of revenue were: (1) the *mindah* or "*measured* payment" or "toll," *i.e.* direct taxes; (2) the excise on articles of *consumption*, "tribute," *belo*; (3) "custom" (*halak*), payable at bridges, fords, and stations on the road (Ezra iv. 13, 20). The priests, Levites, singers, porters, and Nethinim were exempted by Artaxerxes (vii. 24). The distress of the people by taxes and forced service is pathetically described (Neh. ix. 37). They mortgaged their lands to buy corn, and borrowed money at one per cent per month, *i.e.* 12 per cent. per year, to pay the king's tribute; failing payment they became slaves to their creditors.

When Judæa fell under Rome, the taxes were farmed, viz. the dues (*telos*) at harbours and city gates, and the poll tax (*census* or *epikephalaion*); the lawfulness of the latter alone the rabbins questioned (Matt. xxii. 17). Judas of Galilee raised a revolt against it (Josephus Ant. xviii. 1, § 6; B. J. ii. 8, § 1). Besides there was a property tax, the registry and valuation for which took place at Christ's birth and was completed by Quirinus [see CYRENIUS] after Archelaus' deposition (Luke ii. 1, 2). The Christian's rule is Matt. xxii. 21, Rom. xiii. 7.

Taxing. Luke ii. 1, 2. [See JESUS CHRIST, CYRENIUS, CENSUS.]

Tebah. Gen. xxii. 24.

Tebaliah. 1 Chron. xxvi. 11.

Tebeth. See MONTH.

Tehinnah. Father or founder of Ir Nahash (*city of* Nahash, probably father of Abigail, and step sister of David: 2 Sam. xvii. 25, 1 Chron. ii. 16); Eshton's son; of Judah, of the men of Rechab (1 Chron. iv. 12).

Teil: *eelah.* [See OAK.] Royle makes it the terebinth pistacia,

TEREBINTH PISTACIA.

whence comes the pistachio nut and Chio turpentine.

Tekoa. 2 Sam. xiv. 2. A town of Judah (2 Chron. xi. 6). Six Roman miles from Bethlehem, (to the S.E.,) which was six miles S. of Jerusalem. T. was thus 12 from Jerusalem (Eusebius), but only nine by a shorter route (Jerome). The wise woman whom Joab suborned to persuade David to restore Absalom belonged to T. (2 Sam. xiv.) Rehoboam fortified it (2 Chron. xi. 6). It was Amos' birthplace. Jeremiah, warning Judah to flee southward from the enemy advancing from the N. (Jer. vi. 1), plays upon the sound *tikehu Tekoa*, "blow the trumpet in T." The derivation *taqua'* "to strike" alludes to the stakes struck into the ground to secure the tents of the shepherds who roamed in "the wilderness of T.," which was E. of the town or cluster of pastoral tents.

TEKOA.

Ira, one of David's thirty mighties, was a Tekoite (2 Sam. xxiii. 26). The Tekoites repaired the wall under Nehemiah (iii. 5, 27); but "their nobles put not their necks to the work of their Lord." Contrast iv. 6, "the people had a mind to work" (Jud. v. 23, Col. iii. 23). AMOS' [see] familiarity with the T. desert and the danger of a shepherd's life affected his style.

In the lists of Judah (1 Chron. ii. 24, iv. 5) Ashur, Hezron's posthumous son and Caleb's brother, is mentioned as father, *i.e.* founder or prince, of T. Now *Teku'a*; within sight of

"the Frank mountain," the site of Herod's castle, formerly BETHHACCEREM [see]; broken columns, heaps of bevelled stones, cisterns, and square foundations of houses, mark the site which is on a broad topped hill, with the remains of a square tower at the N.E.; it commands the view of the level range of the Moabite mountains, affording frequent glimpses of the Dead Sea.

Tel-abib. The hill or mound Abib. The place of Ezekiel's residence among the Jewish captives in Babylonia, on the Chebar, a branch of the Euphrates (iii. 15); the *nahr Malcha*, Nebuchadnezzar's royal canal.

Tel-harsa, TEL-HARESHA. A Babylonian town from which certain Jews who "could not show . . . whether they were of Israel" returned to Judæa with Zerubbabel (Ezra ii. 59, Neh. vii. 61). Meaning "hill of the wood" (Gesenius).

Tel-melah. Connected with Telharsa and Cherub (Chiripha, in Ptolemy). Thelme (Ptolemy v. 20) or "hill of salt," a city of the low salt district near the Persian gulf (Gesenius).

Telah. 1 Chron. vii. 25.

Telaim. Where Saul numbered his host before attacking Amalek (1 Sam. xv. 4). Same as Telem probably. LXX. and Josephus read Gilgal; but no Heb. MS. sanctions this.

Telassar. Isa. xxxvii. 12. THELASAR, 2 Kings xix. 12. "*Hill* (or *sanctuary*) *of Asshur*"; a place wrested from the children of Eden by Assyria. Somewhere in western Mesopotamia; associated with Gozan, Haran, and Rezeph, in the hill country above the upper Mesopotamian plain, from which rises the river *Khabour*. The targum on Gen. x. 12 understands T. to be Resen.

Telem. A city in the extreme S. of Judah (Josh. xv. 24). [See TELAIM.] Conjectured to be *Kubbet el Baul*, bordering on the *Dhullam* Arabs.

Telen. Ezra x. 24. TALMON, Neh. xii. 25.

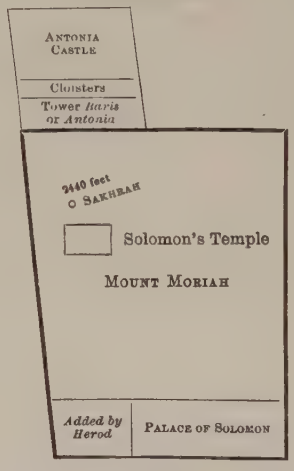
Tema=*desert land.* Ishmael's ninth son (Gen. xxv. 15). Founder of an Arab tribe in the northern Arabia Deserta, on the border of the Syrian desert (Job vi. 19); "the troops of T." are the *caravans* on the direct road anxiously "looking for" the return of their companions gone to look for water; the failure of it in the wady and the disappointment depict Job's disappointment at not finding comfort from his friends whose professions promised so much (Isa. xxi. 14, Jer. xxv. 23). *Teyma*, a small town, preserves the name (*Themme* in Ptolemy v. 19, § 6); commanded by the *castle* El Ablak of a Jew Samuel (A.D. 550), attributed by tradition to Solomon, now in ruins; originally meant to protect the caravan route on the N. of Arabia. Comp. Gen. xxv. 15, "sons of Ishmael, by their *towns* and castles." The Heb. however for "castles" may mean "hamlets"; see Speaker's Comm., Num. xxxi. 10; from *tor* "a row," viz. of rude dwellings, of stones piled one on another and covered with tent cloths, like the *dovars* in Algeria.

Teman=*on the right.* So *south* to one facing east. Son of Eliphaz, Esau's son (Gen. xxxvi. 11); a duke of Edom. The southern part of Idumea. Habakkuk (iii. 3) confirms this southern position, from which as the starting point in the region of mount Paran the Holy One's coming is northwards. Ezek. xxv. 13 transl. "I will make it desolate from Teman (in the S.) *even to* Dedan (in the N.W.); they shall fall by the sword," *i.e.* the *whole* land of Edom. Famed for wisdom: Jer. xlix. 8, "is wisdom no more in T.?" etc.; comp. 1 Kings iv. 30, and for "mighty men" Obad. 8, 9. Eliphaz the Temanite is mentioned as a wise man in Job ii. 11, xxii. 1. Eusebius and Jerome mention T. as a town 15 miles from Petra, and a Roman post.

Temeni. 1 Chron. iv. 6.

Temple. [See JERUSALEM and TABERNACLE.] David cherished the design of superseding the tent and curtains by a permanent building of stone (2 Sam. vii. 1, 2); God praised him for having the design "in his heart" (1 Kings viii. 18); but as he had been so continually in wars (v. 3, 5), and had "shed blood abundantly" (1 Chron. xxii. 8, 9, xxviii. 2, 3–10), the realization was reserved for SOLOMON [see] his son. The building of the temple marks an era in Israel's history, the nation's first permanent settlement in peace and rest, as also the name "Solomon," *man of peace*, implied. The

HARAM AREA.



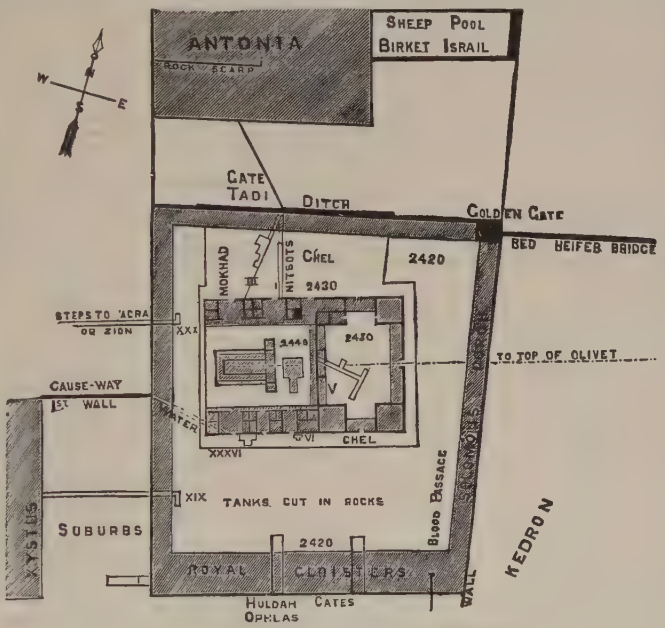
site was the threshing floor of Araunah the Jebusite, whereon David by Jehovah's command erected an altar and offered burnt offerings and peace offerings (2 Sam. xxiv. 18–25; 1 Chron. xxi. 18–30, xxii. 1); Jehovah's signifying by fire His acceptance of the sacrifice David regarded as the Divine designation of the area for the temple. "This is the house of the Lord God, and this is the altar . . . for Israel" (2 Chron. iii. 1). "Solomon began to build the house of Jehovah at Jerusalem in mount Moriah (Heb. *in the mount of the vision of Jehovah*) where He appeared unto David in the place that David had prepared in the threshing floor of Ornan the Jebusite." Warren identifies the "dome of the rock" with Ornan's threshing floor and the temple altar. Solomon's temple was there in the Haram area, but his palace in the S.E. of it, 300 ft. from N. to S., and 600 from E. to W., and Solomon's porch ran along the E. side of the Haram area. The temple was on the boundary line between Judah and Benjamin, and so formed a connecting link between the northern and the southern tribes; almost in the centre of the nation. The top of the hill having been levelled, walls of great stones (some 30 ft. long) were built on the sloping sides, and the interval between was occupied by vaults or filled up with earth. The lower, bevelled stones of the wall still remain; the relics of the eastern wall alone being Solomon's, the southern and western added later, but still belonging to the first temple; the area of the first temple was ultimately a square, 200 yards, a stadium on each side, but in Solomon's time a little less. Warren makes it a rectangle, 900 ft. from E. to W., and 600 from N. to S. "The Lord gave the pattern in writing by His hand upon David," and "by His Spirit," *i.e.* David wrote the directions under Divine inspiration and gave them to Solomon (1 Chron. xxviii. 11–19). The temple retained the general proportions of the tabernacle doubled; the length 60 cubits (90 ft.), the breadth 20 cubits (30 ft.): 1 Kings vi. 2, 2 Chron. iii. 3. The height 30 cubits, twice the whole height of the tabernacle (15) measuring from its *roof*, but the oracle 20 cubits (double the height of the tabernacle walls, 10), making a perfect cube like that of the tabernacle, which was half, *i.e.* ten each way; the difference between the height of the oracle and that of the temple, viz. ten cubits, was occupied by the upper rooms mentioned in 2 Chron. iii. 9, overlaid with pure gold. The temple looked toward the E., having the most holy place in the extreme W. In front was a porch as broad as the temple, 20 cubits, and ten deep; whereas the tabernacle porch was but five deep and ten broad. Thus the ground plan of the temple was 70 cubits, *i.e.* 105 ft., or, adding the porch, 80 cubits, by 40, whereas that of the tabernacle was 40 by 20, *i.e.* just half. In 2 Chron. iii. 4 the 120 cubits for the height of the porch is out of all proportion to the height of the temple; either 20 (with Syriac, Arabic and LXX.) or 30 ought to be read; the omission of mention of the height in 1 Kings vi. 3 favours the idea that the porch was of the same height as the temple, *i.e.* 30. Two brazen pillars (Boaz=*strength is in Him*, and Jachin=*He will establish*), 18 cubits high, with a chapiter of five cubits, in all 23, stood, not supporting the temple roof, but as *monuments* before the porch (1 Kings vii. 15–22). The 35 instead of 18, in 2 Chron. iii., 15, arose from a copyist's error (confounding *yah*=18 with *lah*=35). The circumference of the pillars was 12 cubits or 18 ft.; the significance

of the two pillars was *eternal stability* and *the strength of Jehovah in Israel*, as representing the kingdom of God on earth, of which the temple was the visible pledge, Jehovah dwelling there in the midst of His people.

Solomon (1 Kings vi. 5, 6) built against the wall of the house storeys, or an outwork consisting of three storeys, round about, *i.e.* against the longer sides and the hinder wall, and not against the front also, where was the porch. Rebates (three for the three floors of the side storeys and one for the roof) or projecting ledges were attached against the temple wall at the point where the lower beams of the different side storeys were placed, so that the heads of the beams rested on the rebates and were not inserted in the actual temple wall. As the exterior of the temple wall contracted at each rebate, while the exterior wall of the side chamber was straight, the breadth of the chambers increased each storey upwards. The lowest was only five broad, the second six, and the third seven; in height they were each five cubits. Winding stairs led from chamber to chamber upwards (vi. 8). The windows (vi. 4) were made "with closed beams" Heb., *i.e.* the lattice work of which could not be opened and closed at will, as in dwelling houses (2 Kings xiii. 17). The Chaldee and rabbinical tradition that they were narrower without than within is probable; this would adapt them to admit light and air and let out smoke. They were on the temple side walls in the ten cubits' space whereby the temple walls, being 30 cubits high, outtopped the side storeys, 20 high. The tabernacle *walls* were ten high, and the *whole height* 15, *i.e.* the *roof* rising five above the internal walls, just half the temple proportions: 20, 30, 10 respectively.

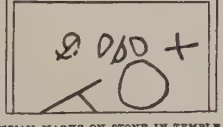
The stone was made ready in the quarry before it was brought, so that there was neither hammer nor axe nor any tool heard in the house while it was building (1 Kings vi. 7). In the Bezetha vast cavern, accidentally discovered by tapping the ground with a stick outside the Damascus gate at Jerusalem, evidences still remain of the marvellous energy with which they executed the work; the galleries, the pillars supporting the roof, and the niches from which the huge blocks were taken, of the same form, size, and material as the stones S.E. of the Haram area. The stone, soft in its native state, becomes hard as marble when exposed to the air. The quarry is 600 ft. long and runs S.E. At the end are blocks half quarried, the marks of the chisel as fresh as on the day the mason ceased; but the temple was completed without them, still they remain attached to their native bed, a type of multitudes, impressed in part, bearing marks of the teacher's chisel, but never incorporated into the spiritual temple. The masons' Phœnician marks still remain on the stones in this quarry, and the peculiar bevelling of the stones in the temple wall overhanging the ravine corresponds to that in the cave quarry. Compare 1 Pet. ii. 5;

INCISED CHARACTERS.



PLAN OF TEMPLE AND SURROUNDINGS.

the election of the church, the spiritual temple, in God's eternal predestination, before the actual rearing of that temple (Eph. i. 4, 5; Rom. viii. 29, 30), and the peace that reigns within and above, in contrast to the toil and noise outside in the world below wherein the materials of the spiritual temple are being prepared (John xvi. 33), are the truths symbolised by the mode of rearing Solomon's temple. On the eastern wall at the S.E. angle are the Phœnician red paint marks. These



PHŒNICIAN MARKS ON STONE IN TEMPLE WALL.

marks cut into or painted on the bottom rows of the wall at the S.E. corner of the Haram, at a depth of 90 ft. where the foundations rest on the rock itself, are pronounced by Deutsch to have been cut or painted when the stones were first laid in their present places, and to be Phœnician letters, numerals, and masons' quarry signs; some are well known Phœnician characters, others such as occur in the primitive substructions of the Sidon harbour.

The interior was lined with cedar of Lebanon, and the floors and ceiling with cypress (*berosh*; A. V. "fir" not so well). There must have been pillars to support the roof, which was a clear space of 30 ft., probably four in the sanctuary and ten in the hall, at six cubits from the walls, leaving a centre aisle of eight cubits (Fergusson in Smith's Bible Dict.). Cherubim, palms, and flowers (1 Kings vi. 29) symbolised the pure and blessed life of which the temple, where God manifested His presence, was the pledge. The costly wood, least liable to corruption, and the precious stones set in particular places, suited best abuilding designed to be "the palace of the Lord God" (1 Chron. xxix. 1). The furniture of the temple was the same mainly as that of the tabernacle. Two cherubim were placed over the ark, much larger than those in the tabernacle; they were ten cubits high, with wings five cubits long, the tips of which outstretched met over the ark, and in the other direction reached to the N. and S. sides of the house. Their faces turned toward the house (2 Chron. iii. 13), not as in the tabernacle (Exod. xxv. 20) toward the mercy seat. Instead of the one seven-branched candlestick ten new ones were made of pure gold, five for the right or N. side and five for the left side of the temple. So there were ten tables of shewbread (2 Chron. iv. 8, 19). Still the candlestick and the shewbread table were each spoken of as *one*, and probably but one table at a time was served with shewbread. The *ten* (the world number) times *seven* (the Divine number) of the golden candlestick = 70; and the ten times twelve (the church number) of the shewbread = 120, implying the union of the world and the Deity and of the world and the church respectively [see NUMBER]. The snuffers, tongs, basins, etc., were of pure gold. The brazen altar of burnt offering was four times

as large as that of the tabernacle; 20 cubits on each side and in height, instead of five (2 Chron. iv. 1). Between this and the temple door was the molten sea of ten cubits from brim to brim, 45 ft. round, holding 2000 baths, *i.e.* 15,000 or 16,000 gallons of water (3000 in 2 Chron. iv. 5 probably a copyist's error), supported by 12 oxen, three on each side (representing the 12 tribes). It was for the priests' washing, as the laver of the tabernacle. There were besides ten lavers, five on each side of the altar, for washing the entrails; these were in the inner (1 Kings vii. 36) or higher (Jer. xxxvi. 10) or priests' court, raised above the farther off one by three rows of hewed stone and one of cedar beams (1 Kings vi. 36, 2 Chron. iv. 9). The great court or that of the people, outside this, was surrounded by walls, and accessible by brass or bronze doors (2 Chron. iv. 9). The gates noticed are the chief or E. one (Ezek. xi. 1), one on the N. near the altar (Ezek. viii. 5), the higher gate of the house of Jehovah, built by Jotham (2 Kings xv: 35), the gate of the foundation (2 Chron. xxiii. 5), Solomon's ascent up to the house of Jehovah (1 Kings x. 5, 2 Chron. ix. 11, 2 Kings xvi. 18). Hiram, son of a Tyrian father and Hebrew mother, was the skilled artisan who manufactured the bronze articles in a district near Jordan between Succoth and Zarthan (1 Kings vii. 13, 14, 46; 2 Chron. iv. 16, 17).

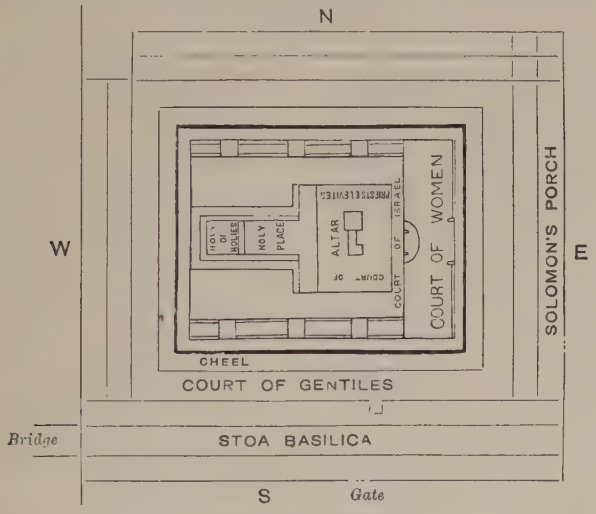
SOLOMON [see] dedicated the temple with prayer and thank offerings of 20,000 oxen and 120,000 sheep (1 Kings viii.; 2 Chron. v.—vii.). The ritual of the temple was a *national*, not a personal, worship. It was fixed to one temple and altar, before the Shekinah. It was not sanctioned anywhere else. The Levites throughout the land were to teach Israel the law of their God; the particular mode was left to patriarchal usage and the rules of religious feeling and reason (Deut. xxxiii. 10, vi. 7). The stranger was not only permitted but encouraged to pray toward the temple at Jerusalem; and doubtless the thousands (153,600) of strangers, remnants of the Amorites, Hittites, Perizzites, and Jebusites, whom Solomon employed in building the temple, were proselytes to Jehovah (2 Chron. ii. 17, 1 Chron. xxii. 2). [On its history see JERUSALEM.] Shishak of Egypt, Asa of Judah, Joash of Israel, and finally Nebuchadnezzar despoiled it in succession (1 Kings xiv. 26, xv. 18; 2 Chron. xxv. 23, 24). After 416 years' duration the Babylonian king's captain of the guard, Nebuzaradan, destroyed it by fire (2 Kings xxv. 8, 9).

Temple of Zerubbabel. Erected by sanction of Cyrus, who in his decree alleged the command of the God of heaven (Ezra i. 12), on the same site ("the place where they offered sacrifices") and to reproduce Solomon's temple "with three rows (*i.e.* three storeys) of great stones, and a row of new timber" (a wooden storey, a fourth, called a talar: Josephus xi. 4, 6; xv. 11, § 1): Ezra vi. 3–12, comp. 1 Kings vi. 36. The golden and silver vessels taken by Nebuchadnezzar were restored; the altar was first set up by Jeshua and Zerubbabel, then the foundations were laid (Ezra iii.) amidst weeping in remembrance of the glorious former temple and joy at the restoration. Then after the interruption of the work under ARTAXERXES I. [see, and EZRA, HAGGAI, JESHUA or JOSHUA, NEHEMIAH] or Pseudo Smerdis, the temple was completed in the sixth year of DARIUS [see] (chap. vi.). The height, 60 cubits (vi. 3), was double that of Solomon's temple. Josephus confirms this height of 60 cubits, though he is misled by the copyist's error, 120, in 2 Chron. iii. 4. Zerubbabel's temple was 60 cubits broad (Ezra vi. 3) as was Herod's temple subsequently, 20 cubits in excess of the breadth of Solomon's temple; *i.e.*, the chambers all round were 20 in width instead of the ten of Solomon's temple; probably, instead of as heretofore each room of the priests' lodgings being a thoroughfare, a passage was introduced between the temple and the rooms. Thus the dimensions were 100 cubits long, 60 broad, and 60 high, not larger than a good sized parish church. Not merely (Hag. ii. 3) was this temple inferior to Solomon's in splendour and costly metals, but especially it lacked five glories of the former temple: (1) the ark, for which a stone served to receive the sprinkling of blood by the high-priest on the day of atonement; (2) the sacred fire; (3) the Shekinah; (4) the spirit of prophecy; (5) the Urim and Thummim. Its altar was of stone, not brass (1 Macc. iv. 45), it had only one table of shew-bread and one candlestick. Antiochus Epiphanes profaned this temple; afterwards it was cleansed or dedicated, a new altar of fresh stones made, and the feast of dedication thenceforward kept yearly (John x. 22). But "the glory of this latter house was greater than of the former" (Hag. ii. 9) because of the presence of Messiah, in whose face is given the light of the knowledge of the glory of God (2 Cor. iv. 6, Heb. i. 2) as Himself said, "in this place is one (Gr. 'a something greater,' the indefiniteness marking the infinite vastness whereby He is) greater than the temple" (Matt. xii. 6), and who "sat daily teaching in it" (xxvi. 55).

The Millennial Temple at Jerusalem. (See Ezek. xl.—xlviii.) The dimensions are those of Solomon's temple; an inner shrine 20 cubits square (Ezek. xli. 4); the nave 20 by 40; the chambers round ten wide, including the thickness of the walls; the whole, with the porch, 40 by 80; but the outer court 500 reeds on each of its sides (xlii. 16), *i.e.* a square of one mile and one seventh, considerably more than the area of the old Jerusalem, temple included. The spiritual lesson is, the church of God, the temple of the Holy Ghost, hereafter to be manifested on earth, shall be on a scale far surpassing its present dimensions; then first shall Jehovah be worshipped by the whole congregation of the earth, led by Israel the leader of the grand choir. The temple of Herod had an outer court which with porticoes, measuring 400 cubits every way, was a counterpart on a smaller scale to the outer court of Ezekiel's temple and had nothing corresponding in Solomon's temple or Zerubbabel's. No ark is in it, for Jehovah the ark's Antitype shall supersede it (Jer. iii. 16, 17; Mal. iii. 1). The temple interior waits for His entrance to fill it with His glory (Ezek. xliii. 1–12). No space shall be within its precincts which is not consecrated; whereas in the old temple there was a greater latitude as to the exterior precincts or suburbs (2 Kings xxiii. 11). "A separation" shall exist "between the sanctuary and the profane place"; but no longer the partition wall between Jew and Gentile (Eph. ii. 14, Ezek. xlii. 20). The square symbolises the kingdom that cannot be moved (Dan. ii. 44, Heb. xii. 28, Rev. xxi. 16). The full significance of the language shall not be exhausted in the millennial *temple* wherein still secular things shall be distinguished from things consecrated, but shall be fully realized in the post-millennial *city*, wherein no part shall be separated from the rest as "temple," for *all* shall be holy (Rev. xxi. 10–12). *The fact that the Shekinah glory was not in the second temple* whereas it is to return to the future temple *proves that Zerubbabel's temple cannot be the temple meant in Ezekiel* (comp. xliii. 2–4). Christ shall return in the same manner as He went up, and to the same place, mount Olivet on the E. of Jerusalem (Ezek. xi. 23, Zech. xiv. 4, Acts i. 9–12). The Jews then will welcome Him with blessings (Luke xiii. 35); His triumphal entry on the colt was the type (xix. 38). As the sacrificial service at the tabernacle at Gibeon and the ark service of sacred song for the 30 years of David's reign, before separate (2 Sam. vi. 17; 2 Chron. i. 3, 4; called "the tabernacle of David" Amos ix. 11, 12; Acts xv. 16; 1 Chron. xiii. 3, xvi. 37, 39), were combined in Solomon's temple, so the *priestly* intercessory functions of our High-priest in heaven and our service of prayer and praise carried on separately on earth, during our Judæo-catholic dispensation, shall in the millennial temple at Jerusalem be combined in perfection, viz. Christ's priesthood manifested among men and our service of outward and inward liturgy. In the final new and heavenly Jerusalem on the regenerated earth, after the millennium, Christ shall give up the mediatorial and sacerdotal kingdom to the Father, because its purpose shall have been fully completed (1 Cor. xv. 24, 28); so there shall be no temple, "the Lord God Almighty and the Lamb shall be the temple" (Rev. xxi. 22).

Herod's temple (which was essentially the continuation of Zerubbabel's temple: comp. Hag. ii. 9). [See JERUSALEM.] Josephus gives the ground plan accurately; but the height he exaggerates. As the temple was prostrated by the Roman siege, there was no means of convicting him of error as to elevations. The nave was like

Solomon's and still more Zerubbabel's; but surrounded by an inner enclosure, 180 by 240 cubits, with porches and ten magnificent gateways; there was a high wall round the vast square with a colonnade of two rows of marble pillars, forming a flat roofed cloister, and on the S. side three rows, 25 ft. high. Beyond this was an outer enclosure, 400 cubits or one stadium each way, with porticoes exceeding in splendour all the temples of the ancient world, supporting a carved cedar roof; the pavement was mosaic. Herod sought to rival Solomon, reconcile the Jews to his dynasty as fulfilling Hag. ii. 9 that the glory of the latter temple should be greater than that of the former, and so divert them from hopes of a temporal Messianic king (Josephus, Ant. xv. 11 § 1, 5; xx. 9, § 7; B. J. i. 21, § 1): he employed 10,000 skilled workmen, and 1000 priests acquainted with fine work in wood and stone; in one year and a half the temple was ready for the priests and Levites; in eight the courts were complete; but for the 46 years up to Jesus' ministry (John ii. 20) various additions were being made, and only in the time of Agrippa II. the works ceased. The temple occupied the highest of terraces rising above one another; it occupied all the area of Solomon's temple with the addition of that of Solomon's palace, and a new part added on by Herod at the S.W. corner by artificial works; Solomon's porch lay along the whole E. side. Gentiles had access to the outer court. The gates were: on the W. side, one to Zion, two to the suburbs, and one by steps through the valley into the other city. Two subterranean passages on the S. led to the vaults and water reservoirs of the temple. On the N. one concealed passage led to the castle Antonia, the fortress commanding the temple. The only remains of Herod's temple *in situ* are the double gates on the S. side at 365 ft. distance from the S.W. angle. They consist of a massive double archway on the level of the ground, opening into a square vestibule 40 ft. each way. In the centre of this is a pillar crowned with a Corinthian capital, the acanthus and the waterleaf alternating as in the Athenian temple of the winds, an arrangement never found later than Augustus' time. From the pillar spring four flat segmental arches. From the vestibule a double tunnel 200 ft. long leads to a flight of steps which rise to the surface in the court of the temple just at the gateway of the inner temple which led to the altar; it is the one of the four gateways on the S. side by which any one arriving from Ophel would enter the inner enclosure. The gate of the inner temple to which this passage led was called "the water gate": Neh. xii. 37 (Talmud, Mid. ii. 6). Westward there were four gateways to the outer enclosure of the temple (Josephus, Ant. xv. 11, § 5). The most southern (the remains of which Robinson discovered) led over the bridge which joined the stoa basilica of the temple to the royal palace. The second was discovered by Barclay 270 ft. from the S.W. angle, 17 ft. below the level of the S. gate. The third was about 225 ft. from the N.W. angle of the temple area. The fourth led over the causeway still remaining, 600 ft. from the S.W. angle. Previously outward stairs (Neh. xii. 37, 1 Kings x. 5) led up from the western valley to the temple. Under Herod the causeway and bridge communicated with the upper city, and the two lower entrances led to the lower city, "the city of David." The stoa basilica or royal porch overhanging the S. wall was the grandest feature of all (Josephus, Ant. xv. 11, § 5), consisting of the three rows of Corinthian columns mentioned above, closed by a fourth row built into the wall on the S. side, but open to the temple inside; the breadth of the centre aisle 45 ft., the height 100; the side aisles 30 wide and 50 high; there were 40 pillars in each row, with two odd ones forming a screen at the end of the bridge leading to the palace. A marble screen three cubits high in front of the cloisters bore an inscription forbidding Gentiles to enter (comp. Acts xxi. 28). Ganneau has found a stone near the temple site bearing a Greek inscription: "no stranger must enter within the balustrade round the temple and enclosure, whosoever is caught will be responsible for his own death." (So Josephus, B. J. v. 2, Ant. xv. 11, § 5.) Within this screen or enclosure was the flight of steps up to the platform on which the temple stood. The court of the women was eastward (Josephus, B. J. v. 5, § 3), with the magnificently gilt and carved eastern gate leading into it from the outer court, the same as "the beautiful gate" (Acts iii. 2, 11). "Solomon's porch" was within the outer eastern wall of the temple, and is attributed by Josephus (Ant. xv. 11, § 3, xx. 9, § 7; B. J. v. 5, § 1, 3) to Solomon; the Beautiful gate being on the same side, the people flocking to see the cripple healed there naturally ran to "Solomon's porch." Within this gateway was the altar of burnt offering, 50 cubits square and 15 high, with an ascent to it by an inclined plane. On its south side an inclined plane led down to the water gate where was the great cistern in the rock (Barclay, City of the Great King, 526); supplying the temple at the S.W. angle of the altar was the opening through which the victims' blood flowed W. and S. to the king's garden at Siloam. A parapet one cubit high surrounding the temple and altar separated the people from the officiating priests (Josephus, B J. v. 5, § 6). The temple, 20 cubits by 60 cubits, occupied the western part of this whole enclosure. The holiest place was a square cube, 20 cubits each way; the holy place two such cubes; the temple 60 cubits across and 100 E. and W.; the facade by adding its wings was 100, the same as its length E. and W. (Josephus, B. J., v. 5, § 4.) Warren (Athenæum, No. 2469, p. 265) prefers the Mishna's measurements to Josephus' (Ant. xv. 11, § 3), and assumes that the 600 ft. a side assigned by Josephus to the courts refer to *cubits* not feet, Josephus applied the 600 (feet) of the inner court's length to the 600 (cubits) of the outer court. The E., W., and S. walls of the present



TEMPLE OF HEROD.

VOUSSOIR OF FALLEN ARCH DISCOVERED BY CAPTAIN WARREN.

Moslem sanctuary, and a line drawn parallel to the northern edge of the raised platform, eight cubits N. of the Golden gate, measuring respectively 1090, 1138, 922, and 997 ft. (*i.e.* averaging 593 cubits), closely approach Josephus' 600. Allow eight cubits for the wall all round, 30 for width of cloisters N., E., and W. sides, and 105 ft. for the S. cloister, and we have 505 cubits for inner sides of the cloisters, closely approaching the talmudic 500 cubits. The Golden gate (its foundations are still existing) continues the double wall of the northern cloisters to the E., just as Robinson's arch led from the southern cloisters to the W.; on this gate "was pourtrayed the city Shushan; through it one could see the high-priest who burnt the heifer and his assistants going out to mount Olivet." On the E. wall stood Solomon's porch or cloister (Josephus, Ant. xx. 9, §7). The temple's W. end coincides with the W. side of the raised platform, and its S. side was 11 ft. S. of the S. end of this same platform. Josephus states (Ant. xv. 11, § 5; xx. 8, § 11; B. J. ii. 16, § 3) that king Agrippa built a dining room (overlooking the temple inner courts) in the palace of the Asmonæans, at the N. end of the upper city overlooking the xystus where the bridge (Wilson's arch) joined the temple to the xystus; it was the southern portion of the inner court that his dining room overlooked. The altar stood over the western end of the souterrain, which was probably connected with the water system needed for the temple, and with the blood passage discovered at the S.E. angle of the Moslem sanctuary, and with the gates Mokhad, Nitzotz, and Nicanor (Ant. xv. 11, § 6). Warren's plan of the temple is drawn from the Talmud. The Huldah gates answer to the double and triple gates on the S. side; the western gates are still *in situ*, that from the souterrain is the gate leading down many steps to the Acra. S. of this is the causeway still *in situ* (except at Wilson's arch) over the valley N. of the xystus to the upper city along the first wall. The cubit assumed is 21 inches.

The Jews' "house was left desolate," according to Christ's prophecy 37 years before the event; though Titus wished to spare it, the fury of his soldiers and the infatuation of the Jewish zealots thwarted his wish, and unconsciously fulfilled the decree of God; and fragments of old pottery and broken lamps now are found where the light of Jehovah's glory once shone. Hadrian, the emperor, A.D. 130, erected on the site a temple to Jupiter Capitolinus. The apostate emperor Julian tried to rebuild the temple, but was thwarted by balls of fire which interrupted the workmen. The mosque of Omar has long stood on the site of the temple in the S.W. of the Haram area. But when "the times of the Gentiles shall be fulfilled," and when the Jews shall look to Jesus and say, "Blessed is He that cometh in the name of the Lord," the kingdom with its temple will come again to Israel (Luke xiii. 35, xxi. 24; Acts i. 6, 7). [See VEIL.]

LAMP, FOUND BY CAPT. WARREN.

POTTERY TRADE MARKS.

ANCIENT MARKS ON HANDLES OF JARS.

Ten Commandments. [See LAW.]

Tent: *ohel*, "tabernacle"; *mishkan*, "dwelling"; *sukkah*, "booth"; *qubbah*, "recess" (Num. xxv. 8). The characteristic dwelling of the keepers of cattle, the nomad races, of whom Jabal was the father (Gen. iv. 20). The stay of Israel in Egypt weaned them from tent life and trained them for their fixed home in Canaan. The pastoral tribes Reuben, Gad, and half Manasseh, still in part retained the tent life E. of Jordan (Josh. xxii. 8). The phrase "to your tents, O Israel," remained as a trace of the former nomad state, when the nation was no longer so (1 Kings xii. 16). Agriculture was sometimes associated with tent life, as in Isaac's case (Gen. xxvi. 12), and probably in Heber's case (Jud. iv. 11–22). Hazerim (Deut. ii. 23) is not a proper name, but means nomad "villages" or "enclosures," a piece of ground surrounded with a rude fence, in which tents were pitched and cattle tethered at night for safety from marauders; or as the Yezidee tent in Syria, a stone wall five feet high, roofed with goats' hair cloth raised on long poles. So Hazar-addar in the S. and Hazar-erran in the N. (Num. xxxiv. 4, 9.) Some tents are circular, resting on one central pole; others square on several poles. The better kind are oblong, and divided by a curtain into an outer apartment for the males and an inner one for the females. Hooks are fixed in the poles to hang articles on (Isa. xxii. 23, 24). To the rain-proof goats' hair covering a cloth is sewn or twisted round a stick, to the ends of which are tied leathern loops. To these loops one end of the tent ropes is fastened, the other being tied to a hooked sharp pin of wood which they drive into the ground with a mallet; such a nail and mallet Jael used (Jud. iv. 21). The patriarchs' wives had separate tents (Gen. xxiv. 67, xxxi. 33). The beauty of Israel's orderly and wide encampment by the four parallel brooks running westward into Jordan is compared to trees in rows in beautiful gardens, such as Balaam had seen along his own river Euphrates (Num. xxiv. 5, 6). The quickness and ease with which tents can be struck, leaving their tenants without covering in the lonely desert, is Paul's image for the speedy dissolution of our mortal body, preparatory to our abiding resurrection home (2 Cor. v. 1).

Terah. Tenth from Noah through Shem; father of Abram, Nahor, and Haran (Gen. xi. 27). Accompanied Abram from Ur on the way to Canaan (an act of faith on the part of one so very old; persuaded by his godly son), but died at Haran when 205 years old. He was 70 when Haran his eldest son was born, 130 when ABRAM [see ABRAHAM] was born (Gen. xi. 26, 32, xii. 4; Acts vii. 2–4).

Teraphim. [See IDOL.] Sometimes left untranslated; elsewhere "images," "idolatry" (Gen. xxxi. 19, 30, 34, xxxv. 2, "strange gods"). Worshipped by Abram's kindred in Mesopotamia (Josh. xxiv. 14). Images in human form; Maurer thinks *busts, cut off at the waist*, from *taraph* "to cut off," tutelary household gods; small enough to be hidden beneath the camel's furniture or palanquin on which Rachel sat. Michal put them in David's bed to look like him (1 Sam. xix. 13; Jud. xvii. 5, xviii. 14, 17, 18, 20). Condemned as idolatrous (1 Sam. xv. 23, 2 Kings xxiii. 24). Used for divination (Ezek. xxi. 21, Zech. x. 2), and to secure good fortune to a house, as the penates. From Arabic *taraja*, "to enjoy the good things of life," according to Gesenius. The Syriac *teraph* means "to inquire" of an oracle, Heb. *toreeph* "an inquirer" (Hos. iii 4, 5). The Israelites used the teraphim for magic purposes and divination, side by side with the worship of Jehovah. Akin perhaps to seraphim, the recognised symbol attending Jehovah; so perverted into a private idol meant to represent Him, a talisman whereby to obtain responses, instead of by the lawful priesthood through the Urim and Thummim. [See GATE.]

BABYLONIAN IDOL.

Teresh. One of the two eunuchs or chamberlains who kept the door of Ahasuerus' palace. Hanged on Mordecai's information for attempting to assassinate the king (Esth. ii. 21, vi. 2).

Tertius. Paul's amanuensis in writing the epistle to the Romans (xvi. 22) from Corinth. His greeting inserted in the middle of Paul's greetings to the Romans shows that he was well acquainted with the Roman Christians, "I Tertius, who wrote this epistle, salute you in the Lord"; his name too makes it likely he was a Roman.

Tertullus. A diminutive of Tertius. The Latin professional orator employed by the high-priest Ananias to prosecute Paul before Felix at Cæsarea (Acts xxiv. 1). As the law proceedings were probably conducted in Latin, Roman or at least Italian advocates were commonly employed in the provinces. Greek may have been used in the Syrian law courts, as indeed the emperors permitted it even at Rome (Dio Cassius, lvii. 15). Still his address has a Latin tinge. It was a common rhetorical device to conciliate the judge by flattery. FELIX [see] by putting down some

rebels gave just enough colour to T.'s eulogy to make its general falsehood the more glaring. [See PAUL.] Ver. 6–8, "who also hath gone about . . . whereof we accuse him," are omitted in the oldest MSS., Sin., Vat., Alex.

Testament. [See COVENANT, HEIR, WILLS.]

Tetrarch. Properly governor of the *fourth* part of a larger province and kingdom, *i.e.* a *tetrarchy*. The title "king" is applied by courtesy, not right, to HEROD [see] "the tetrarch" (Luke iii. 1, Mark vi. 14). As Archelaus was "ethnarch" over half of Herod the Great's whole kingdom, so Philip and Antipas had divided between them the remaining half, and were each "tetrarch" over the fourth; Herod over Galilee; Philip over Ituræa and Trachonitis; Lysanias over Abilene. Caligula annexed the three tetrarchies to the kingdom of Herod Agrippa I., whom he honoured with the title "king" (Acts xii.).

Thaddæus. Mark iii. 18. Same as Lebbæus or Judas not Iscariot (John xiv. 22). [See JUDE.] Sin. and Vat. MSS. read in Matt. x. 3 only "Thaddæus," omitting "and Lebbæus whose surname was."

Thahash. Gen. xxii. 24.

Thamah, the children of. Ezra ii. 53.

Thamar, TAMAR. Matt. i. 3.

Thank offering, PEACE OFFERING. [See SACRIFICE.] Eucharistic, indicating that the offerer was already by the atonement at peace with God (Lev. iii., vii. 11–34, xxiii. 19–20). Spontaneous, "at your own will" (xix. 5); the only regularly recurring one was that of two firstling lambs at pentecost. The meat offering on the other hand was regularly ordained. Periods of extraordinary solemnity or joy were the times of peace offerings: as Exod. xxiv. 5; Lev. ix. 18; Josh. viii. 31; 1 Sam. xi. 15; 2 Sam. vi. 17; 1 Kings viii. 63, ix. 25; 2 Chron. xxx. 22; see also Jud. xx. 26, 2 Sam. xxiv. 25.

Thara. Luke iii. 34. TERAH [see].

Tharshish, TARSHISH [see]. **1.** 1 Kings x. 22. **2.** Son of Bilhan, a Benjamite (1 Chron. vii. 10).

Theatre. The theatre was anciently in the open air; semicircular; the seats in tiers above one another; the stage on a level with the lowest seats. Besides the performance of dramas, public meetings were often in the theatre, as being large enough almost to receive "the whole city" (Acts xix. 29); so at Ephesus the theatre was the scene of the tumultuous meeting excited by Demetrius. The remains of this theatre still attest its vast size and convenient position [see EPHESUS and DIANA].

AMPHITHEATRE, EPHESUS.

In 1 Cor. iv. 9 "spectacle" is lit. "theatrical spectacle," a spectacle in which the world above and below is the theatre, and angels and men the spectators. Heb. x. 33, "made a gazing stock (*theatrizomenoi*) by afflictions"; as criminals often were exhibited to amuse the populace in the amphitheatre, and "set forth last" in the show to fight with wild beasts (Tertullian, de Pudicitia, xiv.): Heb. xii. 1. In the theatre Herod Agrippa I. (Acts xii. 21–23; Josephus, Ant. xix. 8, § 2) gave audience to the Tyrian envoys, and was struck dead by God.

Thebes. See NO.

Thebez. Heb. *teebeetz*, "*brightness*." A town near Shechem. Besieged by ABIMELECH [see]. A woman with a millstone, from the tower which was the last stronghold not yet taken, killed him (Jud. ix. 50–55, 2 Sam. xi. 21).

Thelasar. 2 Kings xix. 12. [See TELASSAR.]

Theophilus. Called "most excellent" or "noble" (*kratiste*), a magisterial designation (Luke i. 3, Acts i.; comp. xxiii. 26, xxiv. 3, xxvi. 25). Luke addressed both his works, forming one whole in two parts, to him, in order to give a more orderly written narrative, from the very beginning down to the journey of Paul to Rome, of those truths in which he had been "instructed" orally (*katēchēthēs*). Tradition connects T. with Antioch. The special adaptation of Luke's Gospel to *Gentiles* implies T. was a Gentile. The epithet *kratiste* implies his rank, as also does the more elegant style of Luke's dedication (i. 1–4) as compared with that of the rest of the Gospel which is more derived from existing brief memoirs embodied by the evangelist. The idea of T. being an imaginary person (the name meaning *friend of God*) is at variance with the simplicity of the N. T. writers, and especially the evangelists.

Thessalonians, Epistles to. FIRST EPISTLE. *Authenticity.* Ignatius, ad Polyc. 1, Ephes. 10, says "pray without ceasing" (1 Thess. v. 17); so Polycarp, ad Philipp. 4. This epistle is in the Muratorian Canon, that of Marcion, and Laodicea. A.D. 364. Irenæus (adv. Hær. v. 6, § 1) quotes v. 23; Clement of Alexandria (Pæd. i. 88) quotes ii. 7; Tertullian (de Resurr. Carnis 24) quotes i. 9, 10, v. 1; Caius in Euseb. (Eccl. Hist.) vi. 20, Origen (contra Cels. iii.), also confirm it. Tertullian quotes this epistle 20 times.

Aim. After imprisonment and scourging at Philippi, Paul (chap. ii. 2) passed on to THESSALONICA [see]. With Silas (Acts xvi. 3, xvii. 1–9, 14) and Timotheus he founded the church there (chap. i. 1, iii. 1–6; 2 Thess. i. 1). The Jews rejected the gospel when preached for three successive sabbaths; a few however "believed, and consorted with Paul and Silas, and of the devout (*i.e.* proselytes to Judaism) Greeks a great multitude, and of the chief women not a few." Amidst trials (chap. i. 6, ii. 13) from their own countrymen and from the Jews (ver. 14–16) the converts "received the word with joy of the Holy Ghost." His stay at Thessalonica was probably longer than the three weeks recorded in Acts xvii. 2, for some time is implied in his labouring there for support (1 Thess. ii. 9; 2 Thess. iii. 8), in his receiving supplies there more than once from Philippi (Phil. iv. 16), in his receiving many converts from the Gentiles (chap. i. 9, and according to Alex. MS. of Acts xvii. 4, though not the Sin. and Vat. MSS., "of the devout [and] of the Greeks a great multitude"), and in his appointing ministers. He probably (comp. Acts xiii. 46, xviii. 6, 7, xix. 8, 9) preached first to the Jews; then, when they rejected the message, to the Gentiles. Thenceforth he held the church assemblies in the house of Jason (xvii. 5), his "kinsman" (Rom. xvi. 21). His tender love and gentleness, like that of "a nurse cherishing children," disinterestedness, devotion even unto death, and zeal for individual souls, beautifully appear in 1 Thess. i. 5, ii. 1–11. He laboured here with his own hands to further the gospel by giving an example to the idle. Contributions from Philippi also helped him at Thessalonica (Phil. iv. 15, 16).

Christ's coming and *kingdom* were his chief topic (chap. i. 10; ii. 12, 19; iii. 13; iv. 13–18; v. 1–11, 23, 24), that the Thessalonians should walk worthy of it (iv. 1). It is an undesigned coincidence confirming the authenticity of the history and of the epistles that the very charge which Jason's assailants brought against the brethren was "these do contrary to the decrees of Cæsar, saying that there is another *king*, one Jesus" (Acts xvii. 5–9). So in Jesus' own case they perverted His doctrine of His coming *kingdom* into a charge of treason against Cæsar. So also the doctrine of the resurrection is prominent both in Luke's history (Acts xvii. 3) and in Paul's independent epistle (1 Thess. i. 10, iv. 14–16).

Paul and Silas had to flee by night to Berea; but the church and ministers had been constituted, and the Thessalonians became missionaries virtually themselves (for which the city's commerce gave facilities) both by word and by example, the report of which had reached Macedonia where Paul had been, and Achaia where he now was, at Corinth (chap. i. 7, 8). From Berea Paul, after having planted a Scripture-loving church, was obliged to flee by the Thessalonian Jews who followed him thither Timothy (who apparently came to Berea separately from Paul and Silas; comp. Acts xvii. 10 with 14) and Silas remained there still, when Paul proceeded by sea to Athens. Whilst at Athens Paul longed to visit the Thessalonians again, and see their spiritual state, and "perfect that which was lacking in their faith" (1 Thess. iii. 10); but "Satan (through the instrumentality of the Thessalonian Jews probably, John xiii. 27) hindered" him (1 Thess. ii. 18; Acts xvii. 13). He therefore sent Timothy, who followed him apparently to Athens from Berea (Acts xvii. 15), and immediately on his arrival at Athens to Thessalonica (1 Thess. iii. 1). Much as he would have desired Timothy's help against his Athenian opponents, he determined to forego it for the sake of the Thessalonian church. Silas does not appear to have come to Paul *at Athens* at all, though Paul

had desired him and Timothy to "come to him with all speed" (Acts xvii. 15), but with Timothy (who from Thessalonica called for him at Berea) joined Paul *at Corinth* first (Acts xviii. 1, 5; "when Silas and Timothy were come *from Macedonia*"). The epistle mentions Timothy at Athens (chap. iii. 12), but not Silas.

Timothy "brought good tidings of the Thessalonian church's faith and love, and good remembrance of Paul, and desire to see him" as he desired to see them (chap. iii. 6–10). Their defect was the exclusive dwelling of some on Christ's kingdom to such a degree as to neglect present duties (chap. iv. 11, 12). Some who had lost relatives by death doubted whether they who died before Christ's coming would share with those found alive, in His kingdom then to be revealed. Some had been quarrelsome and revengeful (chap. v. 13, 15); others had even relapsed into heathenish lusts, fornication, and adultery (chap. iv. 3–10). Some were insubordinate towards ministers, and slighted the manifestations of the Spirit in those possessing His gifts as "prophesyings" (v. 12, 13, 19, 20). To correct these defects, to praise their graces, and to testify his love, is Paul's aim in this epistle.

The *place of writing* was Corinth, where Timothy, with Silas, rejoined Paul (Acts xviii. 5).

The time of writing. Soon after Timothy's arrival with tidings of their state (1 Thess. ii. 17, iii. 6), in the autumn A.D. 52. Paul wrote in the winter of that year, or else early in A.D. 53 at the beginning of his stay of one year and a half at Corinth (Acts xviii. 11). [Timothy had been sent probably from Athens to inquire: 1 Thess. iii. 1, 2.] For it was written not long after the conversion of the Thessalonians (chap. i. 8, 9), while Paul could speak of himself as only "taken from them for a *short* season" (chap. ii. 17). Hence it was *first in date* of all Paul's extant epistles. Paul, Silas, and Timothy, the three founders of the Thessalonian church, stand at its head in the inscription. "We" is written everywhere except in chap. ii. 18, iii. 5, v. 27; "we" is the true reading in chap. iv. 13. The A.V. "I" in chap. iv. 9, v. 1, 23, is not in the original.

Style. Calm, practical, and uncontroversial, for he takes for granted the doctrinal truths, which were not yet controverted. Simple, less intense, and less marked by sudden turns of thought.

Grouping of Paul's epistles. Impassioned argument and vehement feeling were reserved for subsequent epistles, which had to deal with fundamental errors of doctrine, as Judaizing legalism. The second group of epistles, Corinthians, Romans, and Galatians, five years later, in opposition to the latter, unfold the cardinal doctrines of grace and justification by faith. Still later, the epistles from his Roman prison, Ephesians, Colossians, and Philippians confirm the same. Last of all, the pastoral epistles suit the church's developed ecclesiastical constitution, and direct as to *bishops and deacons*, and correct abuses and errors of later growth. His opponents in 1 Thessalonians are *Jews* (chap. ii. 16); but in the second group Judaizing Christians. The gospel preached in the epistles to the Thessalonians is that of Christ's coming *kingdom* rather than the cross; for the former best met the Messianic hopes which won Jewish believers to the Christian faith; it also especially comforted the infant church under trials, and in the sacrifice of worldly pleasure and gain. The healthy condition of all the Macedonian churches accounts for the close resemblance between this epistle and the epistle to Philippians, written ten years subsequently. Hence in both he begins with warm commendations, and drops the official title of "apostle" in the salutation.

Division. The same prayer ("may God Himself," etc.) recurring at chap. iii. 11–13, and v. 24, (transl. "may the God of peace Himself," etc.,) apparently marks the close of the two divisions.

Persons addressed. The prevalence of the Gentile element in them appears from the entire absence of quotations from the O. T. in these two epistles; also from the address being to persons who had turned "from idols" (chap. i. 9).

SECOND EPISTLE. *Genuineness.* Polycarp (Ep. ad Philipp. 11) alludes to chap. i. 4, iii. 15, and so attests it. Justin Martyr (Dial. Trypho, 193, § 32) alludes to chap. ii. 3. Irenæus (iii. 7, § 2) quotes chap. ii. 8. Clement of Alexandria quotes chap. iii. 2 as Paul's words (Strom. i. 5, § 554; Pædag. i. 17). Tertullian (de Resurr. Carnis, chap. xxiv.) quotes chap. ii. 1, 2 as part of Paul's epistles.

Design. The report from Thessalonica after the first epistle represented the faith and love of the church there as on the increase, and their constancy amidst persecutions unshaken. Their only error needing correction was that Paul's description of Christ's sudden second coming (1 Thess. iv. 13, v. 2), *possibly* at any moment, led them to believe it *actually* imminent. Some professed to know by "the Spirit" (2 Thess. ii. 2) it was so, others declared Paul when with them had said so; a letter purporting to be from him to that effect was circulated among them (chap. ii. 2, in iii. 17 he marks his autograph salutation as the test whereby to know his genuine letters). Hence some ceased to mind their daily work, and cast themselves on the charity of others as if their only duty was to look for Christ's immediate coming. Paul therefore tells them (chap. ii.) that before the Lord shall come there must first be a great *apostasy*, and the *man of sin* be revealed; and that to neglect daily business would only bring scandal on the church, and was contrary to his own practice among them (chap. iii. 7–9), and that believers must withdraw from such disorderly walkers (chap. iii. 6, 10–15).

Divisions. (1) Chap. i. 1–12; he commends the Thessalonians' faith, love, and patience, amidst persecutions. (2) Chap. ii. 1–17; corrects their error as to Christ's immediate coming, and foretells that the man of sin [see ANTICHRIST] must first rise and perish. (3) Chap. iii. 1–16; exhorts to orderly conduct, prays the God of peace in their behalf, autograph salutation and blessing.

Date and place of writing. He must have written *at Corinth* during his one year and six months' stay (Acts xviii. 11, viz. beginning with the autumn A.D. 52, and ending with the spring A.D. 54), probably six months after his first epistle A.D. 53; for Timothy and Silas, whose names are joined with his own in the inscription were with him at Corinth, and not with him for a long time after he left that city (Acts xviii. 18, comp. xix. 22). Silas was probably never afterwards any length of time with Paul.

Style. It resembles that of Paul's other epistles, save in the prophetic part. In the latter (as in more solemn passages, *e.g.* Col. ii. 8, 16 with i. 3, 1 Cor. xv. 24–28 with ver. 8, 9, Rom. i. 18 with ver. 8, 10) his style is elevated, abrupt, and elliptical. As 1 Thess. (iv., v.) dwells on Christ's coming in its aspect of glory to the sleeping and living saints, so this epistle on its aspect of everlasting perdition to the wicked and to him who shall consummate all iniquity as the man of sin (chap. ii.). So far was Paul in writing 1 Thess. from being mistaken as to Christ's speedy coming that he had distinctly told them, when with them, the same truths as to the precursory apostasy which he now more emphatically repeats (chap. ii. 5).

Several coincidences between 1 Thess. and 2 Thess. confirm the genuineness of the latter. Thus comp. chap. iii. 2, "that we may be delivered from unreasonable and wicked men," with 1 Thess. ii. 15, 16; comp. Acts xvii. 6. Also chap. ii. 9, "the man of sin" coming after the working of "Satan," with 1 Thess. ii. 18, iii. 5, where Satan appears in his earlier phase as "hinderer" of the gospel and "tempter." Also instead of *warning* in 1 Thess. v. 14 stricter discipline is substituted, now that the evil has become worse (chap. iii. 6, 14, "withdraw from the company").

Paul probably visited Thessalonica subsequently (Acts xx. 4) on his way to Asia, and took with him thence the Thessalonians Aristarchus and Secundus. Aristarchus was his "companion in travel," and shared his perils at Ephesus and his shipwreck, and was his "fellow prisoner" and "fellow labourer" at Rome (Acts xxvii. 2; Col. iv. 10; Philem. 24).

Thessalonica. A town of Macedonia on the Thermaic gulf, now the gulf of Saloniki. Therma was its original name, which Cassander changed into T. in honour of his wife, Philip's daughter. It rises from the end of the basin at the head of the gulf up the declivity behind, presenting a striking appearance from the sea. After the battle of Pydna T. fell under Rome and was made capital of the second region of Macedonia. Afterwards, when the four regions or governments were united in one province, T. became virtually the metropolis. Situated on the Via Ignatia which traversed the S. coast of Macedonia and Thrace, connecting

thereby those regions with Rome, T., with its harbour on the other hand connecting it commercially with Asia Minor, naturally took the leading place among the cities in that quarter. Paul was on the Via Ignatia at Neapolis and Philippi, Amphipolis and Apollonia (Acts xvi. 11–40, xvii. 1), as well as at T. The population of Saloniki is even now 60,000, of whom 10,000 are Jews. Trade in all ages attracted the latter to T., and their synagogue here was the starting point of Paul's evangelizing. Octavius Augustus rewarded its adhesion to his cause in the second civil war by mak-

ing it "a free city" with a popular assembly ("the people") and "rulers of the city" (*politarchs*: Acts xvii. 1, 5, 8); this political term is to be read still on an arch spanning the main street, from it we learn there were seven politarchs. Its commercial intercourse with the inland plains of Macedonia on the N., and on the S. with Greece by sea, adapted it admirably as a centre whence the gospel word "sounded out not only in Macedonia and Achaia, but in every place" (1 Thess. i. 8). Paul visited T. on his second missionary tour. [See PAUL and JASON on this visit.] Other Thessalonian Christians were Demas perhaps, Gaius (Acts xix. 29), Secundus, and Aristarchus (xx. 4, xxvii. 2, xix. 29). On the same night that the Jewish assault on Jason's house in search of Paul and Silas his guests took place, the latter two set out for Berea. Again Paul visited T. (Acts xx. 1–3), probably also after his first imprisonment at Rome (1 Tim. i. 3, in accordance with his hope, Phil. i. 25, 26, ii. 24). T. was the mainstay of Eastern Christianity in the Gothic invasion in the third century. To T. the Sclaves and the Bulgarians owed their conversion; whence it was called "the orthodox city." It was taken by the Saracens A.D. 904, by the Crusaders 1185, and by the Turks 1430; and the murder of the foreign consuls in 1876 had much to do with the *last* war of 1876–7, between Russia and Turkey. Eustathius, the critic of the 12th century, belonged to T. The main street still standing is the old Via Ignatia, running E. and W., as is shown by the two arches which span it, one at the E. the other at the W. end; on that at the E. end are figures in low relief representing the triumphs of a Roman emperor.

Theudas. The insurgent mentioned by Gamaliel as having led 400 men, boasting himself to be somebody of importance. Slain at last. His followers were dispersed (Acts v. 36). Josephus describes such a T. A.D. 44, under Claudius, *i.e.* ten years *later* than Gamaliel's speech. As T. preceded Judas the Galilæan according to Luke, he must have revolted at the close of Herod's reign (for Judas appeared A.D. 6 after Archelaus' dethronement), a very turbulent period in which Josephus *names* three disturbers, leaving the rest unnamed; among the latter was probably T.; it is not strange that 50 years later *another* T., an insurgent in Claudius' time, should arise. Or Luke's T. may be Josephus's Simon, *one of the three whom he names* in the turbulent year of Herod's death (B. J. ii. 4, § 2; Ant. xvii. 10, § 6; 12, § 6; xx. 4, § 2), Herod's slave who tried to make himself king in the confusion consequent on the vacancy in the throne. He corresponds to Luke's description of T. in his lofty notion of himself, in his violent death which is not true of the other two insurgents, in the fewness of his followers. T. thus would be his name, long borne, and so best known to Gamaliel and the sanhedrim at Jerusalem; Simon the name wherewith he set up as king, and so given by Josephus writing for Romans.

Thieves. Gr. *lēstai*. Rather "robbers." Lawless banditti infested Palestine in our Lord's days (Josephus, Ant. xvii. 10, § 8; xx. 8, § 10), and gave trouble to each successive Roman governor (Josephus, B. J. ii. 13, § 2). Even on the high road between Jericho and Jerusalem they assailed travellers, as the parable of the good Samaritan shows (Luke x. 30). Armed bands were needed to encounter them (xxii. 52). Fanatical zeal for emancipating the Jewish nation often accompanied robbery, whence Barabbas and his companions in insurrection and murder enlisted popular sympathy (Mark xv. 7). Crucifixion was the Roman penalty for the robber and the rebel alike.

The two crucified with Jesus were probably such: the taunt of the one, "if Thou be Christ, save Thyself and us," implies sympathy with the Jews' fanatical zeal for national and individual deliverance from Roman rule: they probably were among Barabbas' fellow insurgents, and were doomed to die with him; but he was released, and they were left to their fate. At first both railed at Jesus (Matt. xxvii. 44, Mark xv. 32). [Though *possibly* the plural for the singular is a Heb. idiom when the writer expresses a fact *generally*, without specifying *which of two* the fact holds good of, as when Jonah "went down into *the sides* (*i.e. one or other* of the sides) of the ship": i. 5.] The mysterious darkness from noon; the meek, holy, and Divine bearing of Jesus amidst all taunts and agonies, and His prayer for His murderers, touched the heart of one of the two robbers with sympathy and awe (Luke xxiii. 39–43). When his fellow reviled Jesus he rebuked the reviler (which makes probable the explanation from Heb. idiom above, that he himself had not reviled Jesus), "dost thou not fear God, seeing thou art in the same condemnation (surely such a terrible penalty from God should lead thee to fear Him: see Isa. ix. 13; Rev. xvi. 10, 11; 2 Chron. xxviii. 22; Jer. v. 3); and we indeed justly (he justifies God in His dealings however penal, the sure mark of repentance, accepting the punishment of iniquity: Ps. li. 4, Lev. xxvi. 41), for we receive the due reward of our deeds (confession of sin: 1 John i. 9); but this Man hath done nothing amiss" (acknowledgment of Jesus as the Holy One of God: Rom. x. 9, Heb. vii. 26, 1 Pet. ii. 22–24). Then he said to Jesus, "Lord remember me": he might have said, Lord save me from this agonizing cross, as the other said in taunt; but recognising him as "Lord" by the Holy Ghost (1 Cor. xii. 3), he leaves the *mode* of blessing for the All-wise and Loving One to decide. "Remember me" includes all that is really good; he looks beyond the present dying state to the eternal future; when all others forget the executed outcast, do Thou remember me (Job xiv. 13). The chief butler when raised again forgat Joseph; Jesus, when glorified, then especially remembered the penitent companion of His sufferings (Gen. xl. 14, 23; Isa. xlix. 15, 16). "When Thou comest into Thy kingdom," which he heard that Jesus claimed before Pilate (John xviii. 37, xix. 14); whilst all others, even the disciples, expected a temporal kingdom he looked for a spiritual; he discerned the Divine King in the dying human sufferer. Marvellous faith! when the rest had given up all hopes of His Messiahship (Luke xxiv. 20, 21) he takes for granted the coming of Christ's kingdom, yet unlike the impatient disciples (Acts i. 6, 7) is content to wait Christ's own time. But Jesus will not let him wait, he shall share Christ's blessedness *to-day*; "and Jesus said, Verily I say unto thee, To-day shalt thou be with Me in PARADISE" [see, and EDEN]. "With ME" is the chief blessedness of the intermediate state (Phil. i. 23, 2 Cor. v. 8), as it shall be of the final; to him alone of all His hearers did Jesus speak of paradise. His acceptance is but a slight stay for procrastinators to rest on for the general acceptance of deathbed repentances. The one instance is recorded, that none may despair; but one, that none may presume. He was never called before; now, when called, he instantly obeys: but we are all called from childhood. His faith was exercised under circumstances most adverse to faith; we are called to faith under privileges most favourable to faith. Our case and his are very distinct. The place on Christ's right hand in the kingdom, desired by Zebedee's sons, was reserved for the penitent thief, first in the kingdom of suffering, then in the kingdom of glory. His case proves that a man is justified by faith without the deeds of the law, yet not by a dead faith, for his faith evidenced its vitality by confession of sin and of Christ crucified, by faithful reproof of the scorner if haply he too might be led to repent, by humility, and by hope in the Saviour looking beyond present pain to the eternal state; also that baptism is only "generally" necessary to salvation, a baptized man may be lost and an unbaptized man may be saved; the baptism of blood supplied the

place of the outward sign of regeneration (Hilary, de Trin. x.; Jerome Ep. xiii.; Matt. xx. 23, Luke xii. 50).

Thimnathah. A town in Dan (Josh. xix. 43).

Thomas. Heb. "twin," Gr. *Didymus*. Coupled with Matthew in Matt. x. 3, Mark iii. 18, Luke vi. 15; but with Philip in Acts i. 13. Matthew modestly puts himself after T. in the second quaternion of the twelve; Mark and Luke give him his rightful place before T. T., after his doubts were removed (John xx. 28), having attained eminent faith (for sometimes faith that has overcome doubt is hardier than that of those who never doubt), is promoted above Bartholomew and Matthew in Acts. John records three incidents throwing strong light on his character: (1) (xi. 8, 15, 16) When Jesus, for Lazarus' sake, proposed to go into Judæa again the disciples remonstrated, "Master, the Jews of late have sought to stone Thee, and goest Thou thither again?" On Jesus' reply that His day was not yet closed, and that He was going to awake Lazarus out of the death sleep, and that He was glad of his death "to the intent that they might believe," T. evinced his devoted love on the one hand, ready to follow Jesus unto death (comp. Paul, Acts xxi. 13), on the other hand ignoring, with characteristic slowness to believe, Jesus' plain statement as to His going to raise Lazarus. He can see no hope of escape; his natural despondency anticipates death as the certain issue of the journey, still in self devoting affection he will brave all. (2) (John xiv. 4–6) "Whither I go ye know, and the way ye know; T. saith, Lord, we know not whither Thou goest (yet Jesus had answered Peter's question, xiii. 36, 'Lord, whither goest Thou?' and plainly told the disciples He was going to 'His Father's house,' xiv. 2, ascending to where He had been before, vi. 62), and how can we know the way?" T. still cannot raise his mind to the unseen future home whither Jesus is going, or realize the way as through Jesus.

(3) (xx. 20, 24–29) T. with morbid brooding over doubts had absented himself from the disciples' assembly on the first Lord's day, when "He showed unto them His hands and His side"; so he missed the immediate blessing (comp. Heb. x. 25). The disciples did not stand aloof from T. though he had stood aloof from them; they told him, "we have seen the Lord." But he said, with an unreasonable demand for *sense* evidence which is alien to the very idea of *faith*, and at the same time with language that marks the vivid impression which his Lord's body nailed on the cross had made on his mind, "except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side (one sense, seeing, is not enough; not even feeling also will satisfy him unless he feels with both hand and finger the spear mark as well as the nail marks) I will not and cannot believe" (*ou me pisteuso*). A week of gloom to T. elapsed, the retribution in kind for his obstinate unbelief. Though Jesus might have cast him off yet He would not break the bruised reed; He condescends to T.'s culpable weakness. On the next Lord's day T., laying aside his morbid isolation, attended the weekly assembly of disciples; though the doors were shut Jesus came and stood in the midst with His wonted salutation, "Peace be unto you"; then saith He to T., with grave yet tender reproof (showing that He knew all that had passed in T.'s mind and all he had said to his fellow disciples), "reach hither thy finger, and behold My hands, and reach hither thy hand, and thrust it into My side; and be (*become*, '*ginou*') not faithless but believing. T. said unto Him, My Lord and my God!" A refutation of Socinianism, for T. addresses these words *to Jesus*. The highest confession of faith in Jesus' Godhead thus far made; see Peter's (John vi. 69, Matt. xvi. 16). As this forms the close of John's Gospel, before the supplementary chapter (xxi.) was added, this ending recurs to the doctrine alleged in the Gospel's beginning, "the Word was God." Like Mary Magdalene (xx. 13) T. appropriates Jesus to himself, "*my* Lord and *my* God." From the overwhelming proofs before him of Jesus' *humanity* T. believes in His *Divinity*. The resurrection of the Son of *man* proved that He was the Son of *God* (Rom. i. 4). All Christ's appearances in the 40 days were preparations for the believing without seeing (1 Pet. i. 8). Jesus spoke for all our dispensation what He said to T., "because thou hast seen Me thou hast believed; blessed are they that have not seen and yet have believed" (2 Cor. v. 7). T. was permitted to doubt, that we might not doubt ("Ab eo dubitatum est, ne a nobis dubitaretur": Augustine). God's word, not demonstration, is the true ground of faith.

T. is named next to Peter among the seven on the sea of Galilee, a proof that he was a fisherman like Peter (John xxi. 2). He appears for the last time among the disciples met after the ascension (Acts i. 13). The case of T. does not sanction but condemns scepticism, for if others were to demand the same tangible visible proofs as T. demanded miracles would have to be so continual as to cease to be miraculous, and sight would supersede faith. The unbelief of T. drew forth such an infallible proof of the identity between the crucified and the risen Lord that he who any longer disbelieves and is consequently condemned is left without excuse.

Thorn, THISTLE. [See BRAMBLE, BRIER.] (1) The Heb. *atad*, Gr. *rhamnos* (Jud. ix. 14, 15; Ps. lviii. 9); the *Lycium Europæum* or box-thorn, in southern Europe and northern Africa, common in hedges. (2) *Chedek*, Prov. xv. 19, "the way of the slothful is as an hedge of thorns," *i.e.* he sees difficulties where all is plain to the willing and resolute (xx. 4, xxii. 13); Mic. vii. 4, "the best of them is as a brier (thorn) . . . sharper than a thorn hedge," pricking all who come in contact with them, a vivid image of the bad; a single thorn is sometimes two inches long, as sharp as a pin, and as hard as a bone (2 Sam. xxiii. 6, 7). Thorns were the curse on the ground (Gen. iii. 18). Jesus as "King of the curse" wore a crown of thorns (Gal. iii. 13). So the blessing shall come in the regenerated earth, "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree" (Isa. lv. 13). Ezek. xxviii. 24, "there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn of all round about them"; none, first, to *ensnare* Israel into sin (as a brier catches one's garment), then as the thorn to be the instrument of *punishing* them. (3) *Choach*, "thistles" (Job xxxi. 40); some fast growing prickly weed. (4) *Dardar*: Gen. iii. 18, "thistles"; Gr. *triboloi*, Latin *tribuli* (Matt. vii. 16); the *Tribulus terrestris*, or else *Centaurea calcitrapa*, "star thistle." (5) *Shamir*, the Arabic *samur*, a kind of *sidra*.

The *Paliurus aculeatus* (Christ's thorn) and *Zizyphus spina Christi*, growing 20 or 30 ft. high, the Arab *nebk*, abound in Palestine; the *nebk* fringes the Jordan. The *na'atzotz* of Isa. vii. 19 was probably some *zizyphus*. Christ's crown of thorns was probably plaited of its flexible, round, thorny branches, so as to resemble in mockery the green garlands with which generals and emperors used to be crowned. The balm of Gilead is said to have been procured from the *Spina Christi*, by incision in the bark; antitypically, our healing comes from His wound. As King of the curse He wore the crown of thorns, to which the ground was doomed by man's sin; and from the thorns He extracts the medicine to heal our incurable wound (Jer. viii. 22). Six species of thistle (carduus) have been noticed between Rama and Jerusalem. The thorny ononis or "rest harrow" also abounds in Palestine. Thorns were often used for fuel (Eccles. vii. 6), their "crackling" answers to the fool's loud merriment which hurries on his doom; dried cow dung was the common fuel; its slowness of burning contrasts with the *quickness* with which the *thorns* blaze to their end (Nah. i. 10). As thorns "folden together" so that they cannot be disentangled and thrown into the fire *in a mass*, so the Assyrians shall be. Isa. xxvii. 4, xxxiii. 12; Heb. vi. 8; Ps. cxviii. 12, lviii. 9, "before your pots can feel the thorns He shall take them away as with a whirlwind both living and in His wrath": proverbial; explain rather before your *pots' contents* can feel the heat of the thorns burning beneath, He will with a whirlwind take the wicked away, whether the flesh in the pot (*i.e.* the plans of the wicked against the godly) be *raw* (lit. living) or *sodden* (lit. *glowing*); or else "He will take them (the wicked) away, whether green (not yet reached by the fire) or burning." Travellers

in the desert often have the just kindled fire and all their preparations swept away by a sudden wind. Science regards thorns as *undeveloped branches* (as in the hawthorn; but *prickles* as in the bramble and rose are only *hardened hairs*): a specimen of the arrest which the fall put on the development of what otherwise would have been good; powers for good turned to hurt through sin.

Thousand years. The *millennium*. The period of Christ's coming reign with His saints over this earth, delivered from Satan's presence. As Satan and His kingdom in successive stages sink, Christ and His kingdom rise (Rev. xix., xx.). Satan, having been foiled in his last desperate attempt to overthrow Christ's kingdom by ANTICHRIST [see] or the beast, shall by the just law of necessary retributive consequence be bound immediately afterwards and imprisoned in the bottomless pit a thousand years. On the same just principle they who have suffered for Christ, and not worshipped the God-opposed world power, shall come to life again and reign with Christ (2 Tim. ii. 12), at His coming, a thousand years. Their RESURRECTION [see] is "the first resurrection." "The rest of the dead live not again until the thousand years are finished: blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a *thousand* years." *Ten*, the world number, raised to the third power, the Divine number, expresses *the world pervaded by God*. Possibly the "thousand" may extend much longer than the literal number. So also (Phil. iii. 10) Paul's ambition was to "attain the resurrection from out of the rest of the dead" (*exanastasis*). So our Lord declares (Luke xx. 35), "they who shall be accounted worthy to obtain the resurrection from the dead cannot die any more, for they are equal unto the angels, and are children of God, being children of the resurrection." Again, to the apostles (Luke xxii. 18), "ye are they who have continued with Me in My temptations, and I appoint unto you a kingdom as My Father hath appointed unto Me, that ye may eat and drink with Me at My table, and sit on thrones judging the twelve tribes of Israel." Again (Matt. xix. 28), "ye that have followed Me, in the regeneration when the Son of man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel."

Those "beheaded (virtually or actually, lit. *hatcheted*) for Jesus and for the word of God" stand first; then they "who have not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands," *i.e.* did not treat the world's riches, ambitions, and pleasures as their portion. Jesus implies, in reply to the request of Zebedee's two sons, that there are places of peculiar honour reserved by the Father for those who drink Christ's bitter cup (Matt. xx. 22, 23). Thus "whosoever shall lose his life for Christ's sake (in will or deed) shall save it" (Mark viii. 35). Satan thought to destroy God's people by persecutions (just as previously to destroy Christ, Rev. xii.); but the church is not destroyed from the earth, but raised to rule over it; Satan himself is shut up for a thousand years in the "abyss" ("bottomless pit"), preparatory to the "lake of fire," his final doom. As before, by Christ's ascension, he ceased to be accuser of the brethren in heaven, so during the millennium he ceases to be seducer and persecutor on earth. As long as he rules in the darkness of the world we live in an atmosphere tainted with evil physical and spiritual (Eph. ii. 2). Christ's coming will purify the world (Mal. iii. 3). Sin will not wholly cease, for men shall be still in the flesh, and therefore death will come, but at long intervals, life being vastly prolonged as in the days of the patriarchs (Isa. lxv. 20); but sin will not be that almost universal power that it is now. Satan will no longer seduce the flesh, nor be the "god" and "prince of this world" (John xiv. 30, 2 Cor. iv. 4), which now "lieth in the wicked one" (1 John v. 19). The flesh, untempted from without, shall become more and more subject to the spirit. Christ with His saints, in transfigured bodies, will reign over men in the flesh. The millennial nations will be prepared for a higher state, as Adam would have been in paradise, had he never fallen (Rev. xxi. 1, 24, 26). This will be the *manifestation* of "the world (age, *aiōn*) to come" already set up invisibly in the saints in "this world" (Heb. ii. 5, v. 5). As each *seventh* year was Israel's year of remission, so of the world's seven thousands the seventh shall be its sabbatism (Heb. iv. 9 marg.).

Papias, Justin Martyr, Irenæus, Cyprian, expected an earthly millennial kingdom; not till millennial views carnally confounded the state of the transfigured king-priests with that of the subject nations in the flesh, and the church itself sought a *present* visible kingdom with Rome as its centre, instead of *hoping* for it only when Christ shall come, was the doctrine abandoned by the church and apostasy set in.

Earth, not becoming transfigured till after the millennium, shall not be, during it, the meet home for the transfigured saints; but *from heaven* they with Christ rule the earth, the comparatively free communion between the heavenly and earthly churches being typified by Christ's communion at short intervals with His disciples during the 40 days between His resurrection and ascension.

O. T. prophecy everywhere anticipates Christ's kingdom at Jerusalem: Jer. iii. 17; Isa. iv. 3, xi. 9, xxxv. 8, lx., lxi., lxv., lxvi.; Ezek. xxxvii.—xlviii., etc., etc. He confirms His disciples' expectation of it, but corrects their impatience to know the *time* (Acts i. 6–8). The kingdom *begins*, not as the carnal Jews thought, *from without*, but *from within*, spiritually; then when Christ shall be *manifested* it shall be manifested outwardly (Col. iii. 4, 1 John iii. 2). The papacy blasphemously anticipates the visible headship which Christ shall then assume, "reigning as kings" without Christ (1 Cor. iv. 8). "When Christianity became a worldly power under Constantine, the future hope was weakened by joy over present success" (Bengel); the church becoming a harlot ceased to be the bride going to meet her Bridegroom. The saints' future priesthood unto God and Christ "in His temple" (Rev. i. 6, v. 10, vii. 15, xx. 6) is the ground of their kingship towards men. Men will be willing subjects of the transfigured priest-kings whose power is the attraction that wins the heart, not counteracted by devil or beast.

Church and state will be coextensive; and the church and the world no longer in mutual repulsion. The distinction between them shall cease, for the church will be coextensive with the world. The veil shall be taken off Israel first, then off all people, and the kingdoms of this world shall be the kingdoms of Christ (Rev. xi. 15, Isa. xxv. 7). Christ's glorious appearing, the church's transfiguration, antichrist's destruction, and Satan's binding, will dispose the nations to embrace the gospel. As a regeneration of elected *individuals* "taken out" from Jews and Gentiles (Acts xv. 14) goes on now, so a regeneration of *nations* then. As the *church* begins at Christ's ascension, so the visible *kingdom* at His second advent. What the transfigured priest-kings shall be in heaven, that the Israelite priest-kings shall be on earth. A blessed chain of giving and receiving: God, Christ, the transfigured bride, *i.e.* the translated church, Israel, the world of nations.

The outpouring of the Spirit on Israel (Zech. xii. 10) will usher in the new period of revelation, which has been silent so long as Israel, God's chosen mediator of revelations, and of establishing His manifested kingdom on earth, has been in the background. God from the first, in dividing to the nations their inheritance, when He separated the sons of Adam, set their bounds "*according to the number of the children of Israel*" (Deut. xxxii. 8). Now is the time of preaching; then shall be the time of *liturgy* of "the great congregation" (Ps. xxii. 25; Ezek. xl.—xlviii.; Zech. xiv. 16–21; Isa. ii. 3). Art and music will be the handmaids to spiritual worship, instead of drawing off the soul to sensuousness. Society will be pervaded by the Spirit of Christ. Earthly and heavenly glories shall be united in the twofold election: elect Israel in the flesh shall stand at the head of the earthly nations; the elect spiritual church, in the heavenly kingdom, shall reign over both. These elections are for the good of those to whom they minister respectively; comp., as to Israel's mediating blessedness to the nations, Rom. xi. 12, 15, Mic. v. 7. The extent of rule (the "ten" or "five cities") is proportioned to the de-

gree of faithfulness, as the parable teaches (Luke xix. 13, 15, 17, 19); all vessels of glory are filled, but those of larger dimensions are of larger capacity for glory (2 Tim. ii. 20, 21; Isa. xxii. 24). Peter (2 Pet. i. 16–18) makes the transfiguration the earnest of Christ's coming in glory (Matt. xvii.); it is the miniature specimen of the millennial kingdom: first, Christ in glory, then Moses a specimen of those raised from the dead at Christ's coming, then Elijah a specimen of those who never taste death, but being found alive are transfigured in a moment (1 Cor. xv. 51, 52); finally Peter, James, and John, the specimen of Israel and the nations in the flesh who shall desire the tabernacling among them of Christ and the transfigured saints: "Lord, it is good to be here," etc. The privilege of our high calling in Christ is limited to the time of Satan's reign; when he is bound there will be no scope for suffering for, and so no longer the reward of reigning with, Him (Rev. iii. 21, 1 Cor. vi. 2).

Even during the millennium there is a separation between heaven and earth, humanity transfigured and humanity in the flesh. Hence apostasy can take place at its close; out of the one element of evil in it, the flesh, man's birth-sin the only influence then preventing the saving of all souls. In the judgment on this, the world of nature is destroyed and renewed, as the world of history was before the millennium. Only then the new heaven and earth are perfected. The millennial heaven and earth, connected but separate, are but a foretaste of the everlasting state, when the upper and lower congregations shall be no longer separate and new Jerusalem shall descend from God out of heaven. The millennium shall be the last season of grace; for what can move him in whom the church's visible glory, evil being circumscribed on all sides, evokes no longing for communion with the church's King? As the history of nations ended with the church's millennial manifestation in glory, so that of mankind in general shall end with the separation of the just from the wicked. (Auberlen, Daniel and Revelation.) As "kings" the transfigured saints shall have subjects; as "priests" they shall have *people* to whom they shall mediatorially minister blessings from God, viz. the men on earth. The scene of the kingdom is not in, but "under, heaven"; *on* or *over* the earth (Rev. v. 10, Dan. vii. 27). The kingdom shall be where the tares once were (Matt. xiii. 41), *i.e.* on earth. "The meek shall inherit the earth"; like Caleb, alone faithful among the faithless, inheriting the very mount Hebron on which his feet trod 40 years before (Matt. v. 5; Num. xiv. 23, 24; Josh. xiv. 9). It will be a time of sabbath peace, uninterrupted by war (Heb. iv. 9, Isa. ii. 4, Zech. ix. 10, Hos. ii. 18). Even the savage animals shall lose their ferocity (Isa. xi. 6–9, lxv. 25). Christ's king-priesthood (Zech. vi. 13) shall be explained in the services of the glorious temple at Jerusalem (Ezek. xl.—xlviii.). The marriage of the Lamb and bride, then begun in heaven, shall unfold the mysteries of the now obscure S. of Sol. The theocracy, or rule of God in Christ, shall supersede the misrule of earthly potentates who ruled for self.

Finally, when the corrupt flesh and Satan shall have been cast out for ever after the millennium, the general resurrection, judgment, and REGENERATION [see] of our home shall follow. The same Spirit regenerates the believer's soul now (Rom. viii. 11), his body at Christ's coming, and his home (Ps. civ. 30, Rev. xxi. 1) after the millennium. The earth, once baptized with water, shall be baptized with fire (2 Pet. iii. 7, 10–13). Earth and nature shall be regenerated, as the nations were previously in the millennium. The saints not merely, as in it, reign from heaven over the earth; but the heavenly Jerusalem, having the glory of God, shall descend on earth, far eclipsing Israel's Jerusalem in the millennium. The saints shall be God's city and bride, God causing His glory to shine out through them, as the flame through a jasper coloured lamp (Rev. xxi. 10, 11, 23). "The nations of them which are saved," viz. during the millennium (which will be the age of the regeneration of *nations* as this is the age of the regeneration of individual souls) "shall walk in the light of" the heavenly Jerusalem, *i.e.* the wife of the Lamb; for the elect church shall hold the primacy among the redeemed throughout eternity, because she alone shall have witnessed for Christ in the face of an opposing world and the prince of darkness (Rev. xxi. 24). In the primitive paradise there was but a *garden* with a solitary pair; but in the final paradise and the regenerated earth *city and garden* shall be combined, the perfect communion of saints with individual blessedness and perfection. Satan loosed no more; the saints under the blessed necessity of sinning no more; the groans of nature hushed (Rom. viii. 18–23); no more sea, literal or figurative (Dan. vii. 2, 3; Isa. lvii. 20; Rev. xxi. 1, 4); no more pain, crying, death. When Christ shall have accomplished the purpose of His mediatorial kingdom by bringing all things into subjection to the Father, God will be all in all. The unity of the Godhead will then be prominent, as His Trinity is now; "His name will be one," and He will come then first into direct communion with His redeemed. Lord, hasten it in Thine own time (Zech. xiv. 9, 1 Cor. xv. 24).

Three Taverns. A village or station where the brethren met Paul on his way to Rome (Acts xxviii. 15); so called from there having been originally there three taverns; 33 miles from Rome according to the Antonine Itinerary. Near the present *Cisterna*. It must have cheered Paul to greet Christians who had come so far to meet him.

Thresholds. Neh. xii. 25. Rather ASUPPIM [see.]

Throne. (1) Of a king; (2) of a judge or a priest (Ps. cxxii. 5). Solomon's throne (1 Kings x. 19) was a chair of ivory with circular back and arms, overlaid with gold, raised on six steps; on each side of each step was a lion of gold, and there was "a footstool of gold fastened to the throne" (2 Chron. ix. 18). Usually set on a dais and under a canopy (so the "rainbow about the throne" of the Almighty, Rev. iv. 3).

BABYLONIAN THRONES

For "seats" transl. *thrones* in ver. 4 and xi. 16. So in chap. ii. 13 Satan mimics Christ's "throne." "Thrones" in Col. i. 16 are a princely order of angels, higher than "dominions" or *lordships*. Reclining or sitting on the ground being the usual postures, a chair marked dignity (2 Kings iv. 10, Prov. ix. 14). To express royalty "throne of the kingdom" was the phrase (1 Kings i. 46). Elevation marked the king's throne, whence Jehovah's throne is "high and lifted up" (Isa. vi. 1). "The throne of the governor" in Neh. iii. 7 is his official house where his throne was, on or near the city wall.

Thunder. Rare in the clear air of Palestine in harvest time or summer, which shows how its coming at Samuel's call unto Jehovah was by Divine agency (1 Sam. xii. 17, 18). God so blessed the Holy Land that the ingathering of fruits and the threshing in the open air were unimpeded by rain. Its coming then would be as unseasonable and calamitous as "honour" conferred on a "fool" (Prov. xxvi. 1). Symbolising Divine wrath and judgment (Exod. xix. 16, Ps. xxix. 3–9, 1 Sam. ii. 10). Thunderings are figuratively spoken of as "voices of God" (Exod. ix. 28 marg., comp. John xii. 29, 30). Job xxvi. 14, transl. "and how faint is the *word whisper* that we hear of Him! but the thunder (*i.e.* the majestic fulness) of His power (in antithesis to 'the whisper') who can understand?" (1 Cor. xiii. 9–12.) Job xxxix. 19, "hast thou clothed his (the horse's) neck with thunder?" *i.e. majesty* (Umbreit): or his arched neck inspiring *fear* as the thunder does; but Maurer, "with his trembling, quivering *mane*."

Thyatira. [See LYDIA, the probable agent of carrying the gospel to her native town.] T. lay a little to the left of the road from Pergamos to Sardis (Strabo xiii. 4, who calls it "a Macedonian colony"); on the Lycus, a little to the S. of the Hyllus, at the N. end of the valley between mount Tmolus and the southern ridge of Temnus. Founded by Seleucus Nicator. On the confines of Mysia and Ionia. A corporate guild of dyers is mentioned in three inscriptions of the times of the Roman empire between Vespasian and Caracalla. To it probably belonged Lydia, the seller of purple (*i.e. scarlet*, for the ancients called many bright red colours "purple") stuffs (Acts xvi. 14). The waters are so suited for dyeing that nowhere is the scarlet of fezzes thought to be so

brilliant and permanent as that made here. Modern T. contains a population of 17,000. In Rev. ii. 18-25, "the Son of God who hath eyes like unto a flame of fire, and His feet like fine brass," stands in contrast to the

sun god Tyrimnas, the tutelary god of T., represented with flaming rays and feet of burnished brass. Christ commends T.'s works, charity, service, faith, and patience. T.'s "last works were more than the first," realizing 1 Thess. iv. 1, instead of retrograding from "first love and first works" as Ephesus (Rev. ii. 4, 5); the converse of Matt. xii. 45, 2 Pet. ii. 20. Yet T. "suffered that woman JEZEBEL [see], which calleth herself a prophetess, to teach and to seduce My servants to commit fornication, and to eat things sacrificed unto idols." Some self styled prophetess, or collection of prophets (the feminine in Heb. idiom expressing a *multitude*), closely attached to and influencing the T. church and its presiding bishop or "angel" (Alex. and Vat. MSS. read "*thy wife*" for "that woman") as Jezebel did her weak husband Ahab. The presiding angel ought to have exercised his authority over the prophetess or prophets so called, who seduced many into the libertinism of the BALAAMITES and NICOLAITANS [see] of T.'s more powerful neighbour Pergamos (Rev. ii. 6, 14, 16). The Lord encourages the faithful section at T. "Unto you (omit 'and' with Alex. and Vat. MSS., Sin. MS. reads 'among') the rest in T. I say, . . . I will put upon you none other burden (save abstinence from and protestation against these abominations: this the seducers regarded as an intolerable *burden*, see Matt. xi. 30); but that which ye have hold fast till I come." A shrine outside T. walls was sacred to the sibyl *Sambatha*, a Jewess or Chaldæan, in an enclosure called "the Chaldæan court."

Thyine wood. Rev. xviii. 12, *Callitris quadrivalvis* of mount Atlas in N. Africa, allied to the "arbor vitæ," *Thuja occidentalis* or *articulata*. The Romans prized it highly, and called it *citrum*; when Roman husbands upbraided ladies with extravagance in pearls, they retorted the men's fondness for thyine tables (Pliny, H. N. xiii. 15).

Tiberias. John vi. 1, 23; xxi. 1. Josephus (Ant. xviii., B. J. ii. 9, § 1) says it was built by Herod Antipas, and named in honour of the emperor Tiberius. Capital of Galilee till the time of Herod Agrippa II., who transferred the seat of power again to Sepphoris. Antipas built in T. a Roman stadium and palace adorned with images of animals which offended the Jews, as did also its site on an ancient burial ground. Now *Tubarieh*, a filthy wretched place. On the western shore towards the southern end of the sea of Galilee or Tiberias, as John alone calls the sea. John is the only N. T. writer who mentions T. His notice of its many "boats" (vi. 23) accords with Josephus' account of its traffic. T. stood on the strip of land, two miles long and a quarter of a mile broad, between the water and the steep hills which elsewhere come down to the water's edge. It occupied all the ground of the parallelogram, including *Tubarieh* at the northern end, and reaching towards the warm baths at the southern end (reckoned by Roman naturalists as one of the wonders of the world: Pliny, H. N. v. 15). A few palms still are to be seen, but the oleander abounds. The people, numbering 3000 or 4000, mostly live by fishing as

BOAT OF GALILEE.

of old. A strong wall guards the land side, but it is open towards the sea. The Jews, constituting one-fourth of the population, have their quarter in the middle of the town near the lake. Our Lord avoided T. on account of the cunning and unscrupulous character of Herod Antipas whose head quarters were there (Luke xiii. 32); Herod never saw Him till just before the crucifixion (xxiii. 8). Christ chose the plain of Gennesaret at the head of the lake, where the population was at once dense and Jewish; and, as being sent to the lost sheep of the house of Israel, kept away from T. After Jerusalem's overthrow T. was spared by the Romans because the people favoured rather than opposed the conquerors' arms. The sanhedrim, after temporarily sojourning at Jamnia and Sepphoris, fixed its seat there in the second century. The Mishna was compiled in T. by Rabbi Judah Hakkodesh, A.D. 190. The Masorah body of traditions, which transmitted the O. T. text readings and preserved the Heb. pronunciation and interpretation, originated there. Jerusalem, Hebron, Safed, and T. are the four holy places in which the Jews say if prayer without ceasing were not offered the world would fall into chaos. The Romans recognised the patriarch of T. and empowered him to appoint his subordinate ministers who should visit all the distant colonies of Jews, and to receive contributions from the Jews of the whole Roman empire. The colony round T. flourished under the emperors Antoninus Pius, Alexander Severus, and Julian, in the second and third centuries. The patriarchate of T. finally ceased in A.D. 414. [See SYNAGOGUE on the Roman character of the existing remains of synagogues in Palestine, due no doubt to the patronage of Antoninus Pius and Alexander Severus, the great builders and restorers of temples in Syria.] The eminent Maimonides laboured and was buried at T. A.D. 1204. The earthquake of 1837 much shook the town. A Jewish idea is that Messiah will emerge from the lake, proceed to T. and Safed, then set His throne on the highest peak in Galilee.

Tiberias, sea of. John's (vi. 1, xxi. 1) designation as better understood by the Gentile Romans, etc., whom he addressed. [See GALILEE, SEA OF, the local designation.] Lieut. Kitchener makes the depth 682·554 ft. The neighbouring Kurn Hattin is an extinct volcano, and the plain is strewed with basalt and debris. He thinks Khirbet Minyeh the site of Capernaum. Josephus says the fountain Capharnaum waters the plain. This may answer to the modern Ain et Tabighah, the water of which being brought past Khirbet Minyeh waters the plain, and would naturally take its name Capharnaum from that place (presuming that it was Capernaum). The source is only three quarters of a mile away, whereas it is one mile and three quarters from Tel Hum and all the water was carried in an opposite direction, so that it could hardly have taken its name from Tel Hum.

In John vi. 16, etc., we read "the disciples went by ship over the sea toward Capernaum (the same side as T.), and the sea arose by reason of a great wind that blew"; then Jesus walked on the sea to them, and "immediately the ship was at the land whither they went." The day following, when the people on the other side of the sea (the eastern side) saw that there was none other boat there save the one whereinto His disciples were entered, . . . howbeit there came other boats from T., nigh unto the place where they did eat bread, . . . they also took shipping, and came to Capernaum seeking for Jesus; and when they had found Him on the other side . . . they said, . . . When camest Thou hither?" In Matt. xiv. 22 "Jesus constrained His disciples to get into a ship and go unto the other side. And He went up into a mountain apart to pray. . . . But the ship was now in the midst of the sea, tossed with waves, *for the wind was contrary*." It might seem strange that the people did not suppose Jesus had used one of the return boats which had come from T., to cross back to that side in the night. Matthew undesignedly shows why they *could* not suppose so, viz. because "the wind was contrary," *i.e.* blowing *from* T. and Capernaum; owing to this the ships, probably fishing vessels, were driven to the opposite side for shelter for the night, for what else could have taken to the desert eastern side so many boats as sufficed to convey the people across (ver. 24) back again? Their question, "Rabbi, when camest Thou hither?" implies plainly that under the circumstances they considered that His crossing in the night could only have been by some extraordinary means. The mention of many

ships coming from T. explains also how the people could take shipping to Capernaum after it had been stated there was no other boat there save that which took the disciples. The undesigned harmony of details, incidentally and separately noticed by the two evangelists, confirms their truthfulness, and therefore the miracle of Jesus' walking on the sea.

The Gospels according to Matthew, Mark, and Luke never use the designation "sea of T." (still *bahr Tubariyeh*), but the local name, "sea" or "lake of Galilee," which shows they must have written *before* that became the universal designation, as it had in the time of John's writing.

Tiberius. T. Claudius Nero, Augustus' stepson and successor as emperor. Reigned A.D. 14 to 37. Son of Tib. Claud. Nero and Livia. Born at Rome, Nov. 16, 45 B.C. Fifty-five years old at his accession, having already shown ability as a commander, an orator, and an administrator. Horace celebrates his and his brother Drusus' exploits (Odes, iv. 4, 14). Henceforth slothful, self indulgent, cruel, and despotic. Died at 78 after a 23 years' reign.

Tacitus (Annales, i.—vi.) describes vividly his dissimulation and vindictiveness. In speaking of Nero he says: "in order to remove the rumour of his having set fire to Rome, Nero shifted the charge on others, and inflicted the most refined punishments on those whom the populace called Christians, and who were hated for their scandalous doings. The author of the name, Christ, in the reign of T. was visited with capital punishment by the governor Pontius Pilate." In Luke iii. 1 John the Baptist's (six months senior to our Lord) ministry is set down in the

TIBERIUS CÆSAR.

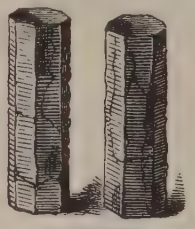
15th year of T.'s principate (*hegemonia*). Augustus admitted T. to share the empire two or three years before his own death, so that "the 15th year" is to be dated from the copartnership at the end of A.U.C. 764. The 15th year will thus be the end of 779, and our Lord's birth 749 or 750, which agrees with Herod's death some time after Christ's birth. The Christian era fixed by Dionysius Exiguus in the sixth century places Christ's birth in the year 754.

Tibhath. City of Hadadezer, king of Zobah (1 Chron. xviii. 8). Betah in 2 Sam. viii. 8. Probably on the eastern slopes of the Antilibanus.

Tibni. Son of Ginath. After Zimri had burned himself to death half the people followed T., half Omri. The contest lasted four years (1 Kings xvi. 18, 21, 22), and issued in the death of T. and in Omri's accession. The men of Tirzah which Omri besieged probably promoted the cause of T. The LXX. say Joram his brother helped his cause.

Tidal. From a Samaritan root "reverence" (Gesenius: Gen. xiv. 1, 9). Chedorlaomer's ally, "king of nations," in the invasion of Syria and Palestine. Probably chief of several nomad tribes who occupied different tracts of Lower Mesopotamia at different times, as the Arabs do there to this day. His name Thurgah (in the LXX. Thargal), "the great chief" or "king of nations," is Turanian or Hamitic, the original element of Babylonia's early population.

Tiglath Pileser. Akin to Atargatis (Syr.), Dargeto, "great fish," tutelary god of the first Assyrian dynasty. 2 Kings xvi. 7; less correctly in 1 Chron. v. 26, and 2 Chron. xxviii. 20, Tilgath Pilneser. G. Rawlinson identifies T. with Tiglathi-nin, "be worship given to Nin" or Hercules (the same as Pal-zira, *i.e.* son of Zira, from whom Calah is called Bitzirah, because he had a temple at Zira or Calah). Oppert explains it, "let there be adoration to the son of the zodiac," *i.e.* to Nin or Hercules. The earlier T. reigned about 1130 B.C.



CLAY CYLINDERS.

Two cylinders in the British Museum mention him. T. the second (745–728 B.C) founded a new dynasty; succeeded Pul and preceded Shalmaneser; six years before T.'s accession (751 B.C.) we find him exacting tribute from a Merodach Baladan who ruled in southern Babylonia on the shores of the Persian gulf, a district of marsh lands for many centuries a refuge for Assyrian rebels. (Trans. of Soc. of Bib. Archæol., vi. 16.)

Probably an usurper, for he makes no mention of his father or ancestors; and Berosus (Euseb. Chron. Can. i. 4) and Herodotus (i. 95) state that in the latter half of the eighth century B.C. there was a change of dynasty from that which ruled for 520 years to the dynasty which came in not long before Shalmaneser, probably at the time of the era of Nabonassar, 747 B.C. Sylla's friend, Alex. Polyhistor, who had access to Berosus' writings makes Beletaras (another form of *Pal-tzira* or *Pileser*) a gardener of the royal palace originally. Afterwards he gained the sovereignty in an extraordinary way and fixed it in his own family. Conquered REZIN [see] of Damascus and PEKAH [see] of Israel at Ahaz' solid citation. The Assyrian inscriptions mention that Menahem of Samaria (probably about 743 B.C.) paid him tribute, Jahuhazi (Ahaz) also, and that he set Hoshea on the Israelite throne at Pekah's death. He relates that about the fifth year of his reign (741 B.C.) he warred in southern Syria and defeated a large army under Azariah (Uzziah) king of Judah, whose army Scripture states to be 307,500 (2 Chron. xxvi. 6–15). Again, that from his 12th to his 14th year (734 to 732 B.C.) he warred with Pekah and Rezin confederated, and that he besieged Rezin's capital for two years, at the end of which he *took and slew* him and punished Pekah by depriving him of a large portion of his dominions, and carrying off vast numbers into captivity. Accurately agreeing with 2 Kings xv. 29, xvi. 9–16, 1 Chron. v. 6, 26: "in the days of Pekah . . . came T. . . . and took Ijon, Abel-beth-maachah, Janoah, Kedesh, Hazor, Gilead, Galilee, all the land of Naphtali (comp. Isa. vii., viii., ix. 1, this stroke fell at first 'lightly,' 'afterward more grievously'), and carried them captive to Assyria. The king of Assyria hearkened unto Ahaz; went up against Damascus and took it, carried the people captive to Kir, and slew Rezin." "T. carried away the Reubenites, the Gadites, and half of Manasseh, and brought them unto Halah and Habor and Hara, and to the river Gozan." Probably it was an *Assyrian* altar which Ahaz copied, as a formal recognition of the gods of the sovereign nation (which required subject kings to set up in their capital "the laws of Asshur"), and a token of submission: the visit of Ahaz to Damascus (where "he saw the altar") "to meet king T." accords with T.'s inscription that before quitting Syria he held his court at Damascus, and there received submission and tribute from the neighbouring sovereigns, among whom he mentions Pekah and Jahu-Khazi (Ahaz) of Judah.

BABYLONIAN LANDMARK.

T. took Sippara (Sepharvaim) in Babylonia. He warred successfully in Media, Armenia, and upper Mesopotamia; but it was only on the western frontier that he made permanent additions to the empire, viz. Damascus, Syria, and Gilead. His numerous slabs indicate that he probably built

ASSYRIAN SCULPTURE.

a palace at the S.E. corner of Calah (Nimrud). They bear traces of intentional defacement, and Esarhaddon used them as building materials in his palace at Calah. Sargon supplanted T.'s dynasty, which accounts for the hostility evinced in the injury done to the palace of T.

Tigris. [See HIDDEKEL.] Gen. ii. 14, "running eastward to Assyria." Dan. x. 4, "the great river." Rising in the Armenian mountains, not far from the sources of Euphrates, it flows N.E. of the latter for 1100 miles, when at last they join and flow as one river into the Persian gulf. Its greatest breadth is more than

CROSSING THE TIGRIS ON INFLATED SKINS.

200 yards. For the last two hundred miles before its confluence with the Euphrates the country was intersected with artificial watercourses and adapted river beds, such as the Shat-el-Hie, or river of Hie; and in this district are the ruins of old towns; some scarcely known, as Zirgul, "the city of the brilliant light"; others better known, as UR [see] (*Mugheir*). It ran through Armenia and Assyria, and then separated Babylonia from Susiana. Subsequently it was the boundary between the Roman and Parthian empires.

Tikvah. **1.** Husband of the prophetess Huldah (2 Kings xxii. 14); TIKVATH in 2 Chron. xxxiv. 22. **2.** Ezra x. 15.

Tile. Ezek. iv. 1, a sundried "brick," the same as transl. "brick" in Gen. xi. 3. For "pourtray" transl. "engrave." Bricks with designs engraven on them are found still in ancient Mesopotamian cities. Akin to these are the tablets, of which many have been found in the Assyrian and Babylonian ruins and mounds. Some of these bear historical inscriptions and narrate the annals of the various reigns; others are known as report tablets, and are of the character of letters or despatches on various military, political, and social subjects; again a third class are such as the Egibi tablets, a series of financial and contract records belonging to a family of that name, the particular attestations to which for a period of nearly 200 years, from 677 B.C. to 485 B.C., reflect as in a mirror the principal changes in dynastic and imperial affairs. It is greatly owing to the light derived from these various classes of tablets that the chronology and events of history in Western Asiatic and biblical countries have within the last few years been so greatly elucidated; and further revelations are continually being obtained.

Tilon. 1 Chron. iv. 20.

Timæus. Mark x. 46.

Timbrel. [See MUSIC.] Heb. *toph*, "tambourine," akin to the old English "tabor," *i.e.* a drum. In Ezek. xxviii. 13.

Timna. **1.** Eliphaz' concubine, mother of Amalek (Gen. xxxvi. 12, 22); in 1 Chron. i. 36 T. is not, as apparently, a son of Eliphaz. Probably sister of Lotan, daughter of the Horite Seir. The feminine form of T. shows that it is introduced in Chronicles as an *abbreviation* for what the chronicler knew his readers understood from Genesis, viz. that T. was mother of "Amalek," which follows. **2.** A duke or phylarch of Edom (Gen. xxxvi. 40–43), so that T. was probably the name of *a district*.

Timnah, TIMNATH=a *divided* or *assigned part*. **1.** Judah went to shear his sheep in T. (Gen. xxxviii. 13, 14.) **2.** A boundary town in Judah on the N. side (Josh. xv. 10). Near the western extremity, farther than Bethshemesh, towards Ekron; in the shephelah or low hills between the mountains and the plain (2 Chron. xxviii. 18). Probably the same as TIMNATHAH of Dan (Josh. xix. 43), and as the T. of Samson (Jud. xiv. 1, 19); haunted by lions, etc., therefore thinly peopled; higher than Askelon, lower than Zorah (xiii. 25). Now *Tibneh*, a deserted site S.W. of Zorah, and two miles W. of Ain Shems. T. when deserted by the Danite emigrants to Laish fell by turns to Judah and the Philistines. Tibneh is 740 ft. above the sea, not in the plain. Samson in going down to it would descend first 700 ft. into the valley, then ascend again 350 ft. to T. The corn which he fired grew in the valley, whereas the vineyards and olives lined the hills. With appropriate accuracy Judges (xv. 4–6) says "the Philistines came *up*" to T. The substitution of *b* for *m*, which we see in Tibneh for Timnah, occurs also in Atab for Etam (Jud. xv. 8, 11, where instead of A.V. "top" transl. "he went down and dwelt in the *cleft*" [*se'iph*] of the rock Etam). These clefts were the natural hiding places of the Israelites from their oppressors; and the term *se'iph* is only used of the kind of rock to which the term *selah* is applied, *nikrah* of the "cavities" of the rock called *tzur*. Etam answers to Beit Atab, which has a cavern called "the place of refuge," 250 ft. long, and from 5 to 8 ft. high, 18 ft. wide. The natural cleft has been artificially but rudely hewn in the rock. As Beit Atab, into which Samson went down for refuge (now called Hasuta), answers to the rock Etam ("eagle's nest"), so seven miles off is a low hill, and close by is a chapel sacred to sheikh Nedhir, "the nazarite chief," and higher up is the ruin "Ism-Allah," *i.e. God heard*, evidently pointing to the battle of Ramath Lehi. Moreover the springs were sometimes called Ayûn Kâra, answering to En-Hak-Kore, "fountain of the crier": Jud. xv. 19. (Pal. Expl. Qy. Stat., July 1878, pp. 116–118.) **3.** A town in the mountain district of Judah, enumerated with Maon, Ziph, and Carmel S. of Hebron.

Timnath Heres="portion of the

TOMB OF JOSHUA

sun." Joshua's city and burial place, previously Timnath Serah, "portion of abundance" (Jud. ii. 9), the consonants being transposed subsequently, to refer to Joshua's miracle when the *sun* stood (Josh. xix. 50). In mount Ephraim on the N. side of mount GAASH [see]. Jerome draws our admiration to the fact that "the distributor of possessions chose for himself a mountainous and rugged portion," noble disinterestedness. Christian tradition identifies Timnath Heres with Tibneh on the Roman road from Antipatris to Jerusalem. But *Kefr Hâris* is the more probable site, nine miles S. of Nablûs. The Samaritans make it the burial place of Joshua and of Caleb; there are two sacred spots E. of it: namely *neby Kifl*, "prophet of the division by lot," *i.e.* Joshua; and *neby Culda*, possibly a corruption of Caleb. The fact that the Jews venerate a place in Samaria as Joshua's tomb is a presumption in favour of this site.

Timon. Fifth of the seven deacons (Acts vi. 1–6). His name indicates he was a Hellenist. Grecians were the fittest to secure the Grecian widows from neglect in the distribution of alms.

Timothy. First mentioned (Acts xvi. 1) as dwelling in Lystra (not Derbe, xx. 4; comp. 2 Tim. iii. 11). His mother was Eunice, a Jewess (2 Tim. i. 5); his father a Greek, *i.e.* a Gentile; he died probably in T.'s early years, as he is not mentioned later. T. is called "a disciple," so that his conversion must have been before the time of Acts xvi. 1, through Paul (1 Tim. i. 2, "my own son in the faith") probably at the apostle's former visit to Lystra (Acts xiv. 6), when also we may conjecture his Scripture-loving mother Eunice and grandmother Lois were converted from Judaism to Christianity (2 Tim. iii. 14, 15; i. 5): "faith made its dwelling (*enôkēsen*, John xiv. 23) first in Lois and Eunice," then in T. also through their influence. The elders ordained in Lystra and Iconium (Acts xiv. 21–23, xvi. 2) thenceforth superintended him (1 Tim. iv. 14); their good report and that of the brethren, as also his origin, partly Jewish partly Gentile, marked him out as specially suited to assist Paul in missionary work, labouring as the apostle did in each place, firstly among the Jews then among the Gentiles. The joint testimony to his character of the brethren of Lystra and Iconium implies that already he was employed as "messenger of the churches," an office which constituted his subsequent life work (2 Cor. viii. 23). To obviate Jewish prejudices (1 Cor. ix. 20) in regard to one of half Israelite parentage, Paul first circumcised him, "for they knew all that his father was a Greek." This was not inconsistent with the Jerusalem decree which was the Gentiles' charter of liberty in Christ (Acts xv.); contrast the case of Titus, a Gentile on both sides, and therefore not circumcised (Gal. ii. 3). T. accompanied Paul in his Macedonian tour; but he and Silas stayed behind in Berea, when the apostle went forward to Athens. Afterwards he went on to Athens and was immediately sent back (Acts xvii. 15, 1 Thess. iii. 1) [see THES-

SALONIANS, FIRST EPISTLE] by Paul to visit the Thessalonian church; he brought his report to Paul at Corinth (iii. 2, 6; Acts xviii. 1, 5). Hence both the epistles to the Thessalonians written at Corinth contain his name with that of Paul in the address. During Paul's long stay at Ephesus T. "ministered to him" (xix. 22), and was sent before him to Macedonia and to Corinth "to bring the Corinthians into remembrance of the apostle's ways in Christ" (1 Cor. iv. 17, xvi. 10). His name accompanies Paul's in the heading of 2 Cor. i. 1, showing that he was with the apostle when he wrote it from Macedonia (comp. 1 Cor. xvi. 11); he was also with Paul the following winter at Corinth, when Paul wrote from thence his epistle to the Romans, and sends greetings with the apostle's to them (xvi. 21). On Paul's return to Asia through Macedonia he went forward and waited for the apostle at Troas (Acts xx. 3–5). At Rome T. was with Paul during his imprisonment, when the apostle wrote his epistles to the Colossians (i. 1), Philemon (i.), and Philippians (i. 1). He was imprisoned with Paul (as was Aristarchus: Col. iv. 10) and set free, probably soon after Paul's liberation (Heb. xiii. 23). Paul was then still in Italy (ver. 24) waiting for T. to join him so as to start for Jerusalem. They were together at Ephesus, after his departing eastward from Italy (1 Tim. i. 3). Paul left T. there to superintend the church *temporarily* as the apostle's *locum tenens* or vicar apostolic (1 Tim. i. 3), whilst he himself went to Macedonia and Philippi, instead of sending T. as he had intended (Phil. ii. 19, 23, 24). The office at Ephesus and Crete (Tit. i. 5) became permanent on the removal of the apostles by death; "angel" (Rev. i. 20) was the transition stage between "apostle" and our "bishop." The last notice of T. is Paul's request (2 Tim. iv. 13, 21) that he should "do his diligence to come before winter" and should "bring the cloak" left with Carpus at Troas, which in the winter Paul would so much need in his dungeon: about A.D. 67 (Alford). Eusebius (Eccl. Hist. iii. 43) makes him first bishop of Ephesus, if so John's residence and death must have been *later*. Nicephorus (Eccl. Hist. iii. 11) reports that he was clubbed to death at Diana's feast, for having denounced its licentiousness. Possibly (Calmet) T. was "the angel of the church at Ephesus" (Rev. ii.). The praise and the censure agree with T.'s character, as it appears in Acts and the epistles. The temptation of such an ardent yet soft temperament would be to "leave his first love." Christ's promise of the tree of life to him that overcometh (Rev. ii. 5, 7) accords with 2 Tim. ii. 4–6. Paul, influenced by his own inclination (Acts xvi. 3) and the prophets' intimations respecting him (1 Tim. i. 18, iv. 14; 2 Tim. i. 6: comp. Paul's own case, Acts xiii. 1), with his own hands, accompanied with the presbytery's laying on of hands, ordained him "evangelist" (2 Tim. iv. 5). His self denying character is shown by his leaving home at once to accompany Paul, and his submitting to circumcision for the gospel's sake; also by his abstemiousness (1 Tim. v. 23) notwithstanding bodily "infirmities," so that Paul had to urge him to "use a little wine for his stomach's sake." T. betrayed undue diffidence and want of boldness in his delicate position as a "youth", having to deal with seniors (iv. 12), with transgressors (v. 20, 21) of whom some were persons to whom he might be tempted to show "partiality." Therefore he needed Paul's monition that "God hath not given us the spirit of *fear*, but of power, and of love, and of a sound mind" (2 Tim. i. 7). His timidity is glanced at in Paul's charge to the Corinthians (1 Cor. xvi. 10, 11), "if I come, see that he may be with you *without fear, let no man despise him.*" His training under females, his constitutional infirmity, susceptible soft temperament, amativeness, and sensitiveness even to "tears" (2 Tim. i. 4, probably at parting from Paul at Ephesus, where Paul had to "beseech" him to stay: 1 Tim. i. 3), required such charges as "endure hardness (hardship) as a good soldier of Jesus Christ" (2 Tim. ii. 3–13, 22), "flee youthful lusts," (1 Tim. v. 2) "the younger entreat as sisters, with all purity." Paul bears testimony to his disinterested and sympathising affection for both his spiritual father, the apostle, and those to whom he was sent to minister; with him Christian love was become "natural," not forced, nor "with dissimulation" (Phil. ii. 19–23): "I trust to send T. shortly . . . for I have no man likeminded who will *naturally* care for your state, for all seek their own not the things which are Jesus Christ's; but ye know the proof of him, that as a son with the father he hath served with me in the gospel." Among his friends who send greetings to him were the Roman noble, PUDENS [see], the British princess CLAUDIA [see], and the bishop of Rome, LINUS [see]. T. "professed a good profession before many witnesses" at his baptism and his ordination, whether generally or as overseer at Ephesus (1 Tim. i. 18, iv. 14, vi. 12; 2 Tim. i. 6). Less probably, Smith's Bible Dict. states that it was at the time of his Roman imprisonment with Paul, just before Paul's liberation (Heb. xiii. 23), on the ground that T.'s "profession" is put into juxtaposition with Christ Jesus' "good confession before Pilate." But the argument is "fight the good fight of faith," seeing that "thou art called" to it, "and hast professed a good profession" (the same Gr., "confession," *homologia*) at thy baptism and ordination; carry out thy profession, as in the sight of Christ who attested the truth at the cost of His life before or *under* (*epi*) Pilate. Christ's part was with His vicarious sacrifice to attest *the good confession*, *i.e.* Christianity; T.'s to "confess" it and "fight the good fight of faith," and "keep the (gospel) commandment" (John xiii. 34; 1 Tim. i. 5; Tit. ii. 12; 2 Pet. ii. 21, iii. 2).

Timothy, Epistles to. FIRST EPISTLE. Its authenticity as Paul's writing, and its canonical authority as inspired, were universally recognised by the early church with the solitary exception of the gnostic Marcion. It and 2 Tim. are in the Peshito Syriac of the second century. The Muratorian Fragment on the canon in the same century acknowledges them.

The Pastoral Epistles, 1 Tim., 2 Tim., and Titus, have a mutual resemblance. Irenæus (adv. Hæres. i. and iii. 3, § 3, 4; iv. 16, § 3; ii. 14, § 8; iii. 11, § 1; i. 16, § 3) quotes 1 Tim. i. 4, 9; vi. 20; 2 Tim. iv. 9–11, 21; Tit. iii. 10. Clement of Alex. (Strom. ii. 383, 457; iii. 534, 536; i. 350) quotes 1 Tim. iv. 1, 20, vi. 20, 21; 2 Tim. as to *deaconesses*; Tit. i. 12. Tertullian (de præscriptione Hæreticorum, xxv. and vi.) quotes 1 Tim. i. 18, vi. 13, 20; 2 Tim. i. 14, ii. 2; Tit. iii. 10, 11; and adv. Marcion, Scorp. 13, comp. 2 Tim. iv. 6. Eusebius includes the two epistles to Timothy and Titus in "the universally acknowledged Scriptures." Theophilus of Antioch (ad Autolycum iii. 14) quotes 1 Tim. ii. 1, 2; Tit. iii. 1. Caius (in Eusebius' Eccl. Hist. vi. 20) recognises their authenticity. Clement of Rome (1 Ep. to Cor. xxix.) quotes 1 Tim. ii. 8. Ignatius in the second century (epistle to Polycarp 6) alludes to 2 Tim. ii. 4. Polycarp in the same century (epistle to Philipp. iv., v.) alludes to 1 Tim. vi. 7, 10; 2 Tim. ii. 4, 11, 12; and (in chap. ix.) to 2 Tim. iv. 10. Hegesippus, in the end of second century (in Euseb. Ecc. Hist. iii. 32), alludes to 1 Tim. vi. 3, 20. Athenagoras at the same period alludes to chap. vi. 16.

Heresies opposed in the Pastoral Epistles. Ascetic Judaism and legalism (1 Tim. i. 7; Tit. i. 10, 14; iii. 9) on the one hand, and incipient gnosticism on the other (1 Tim. i. 4), of which the theory that a twofold principle existed from the beginning, evil as well as good, appears in germ, chap. iv. 3, etc. In chap. vi. 20 the term *gnosis*, "science," itself occurs. Another gnostic error, "that the resurrection is past," is noticed (2 Tim. ii. 17, 18; comp. 1 Cor. xv. 12, 32, 33). The Judaism herein refuted is not that controverted in the earlier epistles, viz. that which joined the law with faith in Christ for justification. The intermediate phase appears in epistle to Colossians (ii.), viz. that which superadded ascetical will worship and angel worship to Judaism. In epistle to Philippians (iii. 2, 18, 19) the further stage appears, immoral *practice* accompanying false *doctrine* as to the resurrection. The pastoral epistles 1 and 2 Tim. and Titus exhibit the *matured* godlessness which followed superstition as superstition had followed legalism. Not knowing the true use of "the law" (1 Tim. i. 7, 8) the false teachers "put away good conscience," as well as "the faith" (chap. i. 19, iv. 2), "spoke lies in hypocrisy, corrupt in mind," regarded "piety as a means of gain" (chap. vi. 5, Tit. i. 11); "overthrew

the faith" by heresies "eating as a canker, saying the resurrection is past, leading captive silly women, ever learning yet never knowing the truth, reprobate as Jannes and Jambres (2 Tim. iii. 6-8), defiled, unbelieving, professing to know God but in works denying Him, abominable, disobedient, reprobate" (Tit. i. 15, 16). The catholic epistles of John (1 John ii. 18–23, iv. 1, 3; 2 John 7, 11; 3 John 9, 10), Jude, and Peter (2 Pet. ii. 1–22), and to the Hebrews (vi. 4–8) present the same features. This proves the later date of Paul's pastoral epistles. The gnosticism opposed is not the anti-judaic later gnosticism which followed the overthrow of the Jerusalem temple worship, but the earlier phase which amalgamated with Judaism oriental and Greek elements.

Directions in the Pastoral Epistles as to church ministers and officers. The apostle naturally directs Timothy, the church president for the time being at Ephesus, and Titus at Crete, concerning "bishop-elders and deacons," in order to secure due administration of the church at a time when heresies were springing up and when he must soon depart this life. He shows the same anxiety in his address to the elders of the same city Ephesus earlier (Acts xx. 21–30). The presbyterate and diaconate existed long before (vi. 3, xi. 30, xiv. 23). Paul's directions are not as to their appointment *then first*, but as to the due ordination and moral qualifications of elders and deacons thenceforth, according as vacancies might occur. Timothy and Titus exercised the same power in ordaining elders in Ephesus and Crete as Paul had in the Gentile churches in general (2 Cor. xi. 28).

Peculiar phrases and modes of thought in the Pastoral Epistles. The difference of subject and of circumstances of those addressed, and those spoken of, as compared with Paul's other epistles, accounts for these. They partly occur in Galatians also, where as here he with characteristic warmth controverts the perverters of the truth: 1 Tim. ii. 6, Tit. ii. 4, "gave Himself for us," with Gal. i. 4; 1 Tim. i. 17, 2 Tim. iv. 18, "for ever and ever," with Gal. i. 5; 1 Tim. v. 21, vi. 13, 2 Tim. ii. 14, vi. 1 with Gal. i. 20; "a pillar," 1 Tim. iii. 15, with Gal. ii. 9; "mediator," 1 Tim. ii. 5, with Gal. iii. 20; 1 Tim. ii. 6, vi. 15, Tit. i. 3, with Gal. vi. 9, "in due season." Fifty peculiar phrases occur, *e.g.* "the faithful saying" (1 Tim. i. 15), "sound," "seared" (chap. iv. 2, 7), "old wives' fables," "slow bellies" (Tit. i. 12). Paul's writing with his own hand, instead of by an amanuensis, as he did to Galatians and Philemon, accounts for the more concise, abrupt, and forcible style and phraseology.

Time of writing First Epistle to Timothy. Soon after Paul's leaving Ephesus for Macedon (1 Tim. i. 3). The object of leaving Timothy at Ephesus was *primarily* to restrain the false teachers (chap. i. 3), not to organize the church for the first time. The institution for church widows implies a settled organization. Scandals occurring after the original institution rendered directions as to the existing ministry needful. The similarity in style, subject, and state of the church, of the second epistle to Timothy (written certainly just before Paul's death) with the first epistle, implies that the date of the latter is not much prior to that of the second. The mention of Timothy's "youth" (1 Tim. iv. 12) is not inconsistent with a late date; he was "young" not absolutely but as compared with "Paul the aged" (Philem. 9), and with some of the elders whom he had to superintend; probably 34 or 35, comp. 1 Tim. v. 1. As to Acts xx. 25, "all" the Ephesian elders called to Miletus "never saw Paul's face" afterwards; Paul "knew" this by inspiration; but this assertion of his is compatible with his visiting Ephesus again (1 Tim. i. 3; 2 Tim. i. 18, iv. 20). Being at Miletum, so near Ephesus, after his first Roman imprisonment, he would be sure to visit Ephesus. In 1 Tim. iii. 14 Paul says "I write, hoping to come unto thee *shortly*"; but on the earlier occasion of his passing from Ephesus to Macedon he had planned to spend the summer in Macedon and the winter in Corinth (1 Cor. xvi. 6). Nor did Paul leave Timothy then as now (1 Tim. i. 3) at Ephesus, but sent him to Macedon (Acts xix. 22). Paul in his address to the Ephesian elders (xx. 29, 30) *prophesies* the rise of false teachers; in his epistle to the Ephesians from Rome at his first imprisonment he does not notice the Judæo-gnostic errors as yet; but in 1 Tim. he notices them as then actually prevailing.

Place of writing First Epistle to Timothy. Paul's using "went" not *came*, "when I went (*poreuomenos*) into Macedonia" (chap. i. 3), implies he was not there when he wrote the first epistle to Timothy. Wherever he was he was uncertain how long he might be detained from coming to Ephesus to Timothy (chap. iii. 14, 15). *Corinth* may have been the place. Between it and Ephesus communication was easy; his course on former occasions was from Macedon to Corinth (Acts xvii., xviii.). Coincidences occur between chap. ii. 11–14 and 1 Cor. xiv. 34 as to women being silent in church; chap. v. 17, 18 and 1 Cor. ix. 8–10 as to ministers' maintenance, on the law's maxim not to muzzle the ox treading the corn; and chap. v. 19, 20 and 2 Cor. xiii. 1–4 as to charges against elders before witnesses. In the very place where these directions had been already enforced Paul naturally reproduces them in his first epistle to Timothy.

Design. (1) To direct Timothy to restrain false teachers from teaching aught different from the gospel (chap. i. 3, 20; Rev. ii. 1–6). (2) To give instructions as to orderly conducting of worship, the qualifications of bishops and deacons, and the selection of widows who in return for church allowance should do appointed service (chap. ii.—vi. 2). (3) To warn against covetousness, a sin prevalent at Ephesus, and to stimulate to good works (vi. 3–19).

SECOND EPISTLE. [See TIMOTHY, FIRST EPISTLE.] *Time and place of writing.* In Paul's prison at Rome, just before his martyrdom. Timothy was possibly still at Ephesus, for Priscilla and Aquila, whom Paul salutes generally resided there (chap. iv. 19); also Onesiphorus, who ministered to Paul at Ephesus and therefore it is presumable resided there (chap. i. 16–18). The Hymenæus of chap. ii. 17 is probably the Hymenæus at Ephesus (1 Tim. i. 20); also "Alexander the coppersmith" (2 Tim. iv. 14) seems to be the Alexander put forward by the Jews to clear themselves, not to befriend Paul, in the riot *at Ephesus* (Acts xix. 33, 34). Still, if Timothy was at Ephesus, why did he need to be told that Paul had sent Tychicus to Ephesus, or that Paul had left Trophimus, himself an Ephesian (Acts xxi. 29), sick at Miletus which was only 30 miles from Ephesus? Probably Timothy's overseership extended beyond Ephesus to all the Pauline churches in Asia Minor; he combined with it the office of "evangelist," or *itinerant missionary*. Ephesus was only his head quarters; and chap. iv. 13 will accord with the theory of Ephesus or any other place in the N.W. of Asia Minor being Timothy's place of sojourn at the time. Paul at his first imprisonment lodged in his own hired house, guarded by a single soldier, and having liberty to receive all comers; but now he was so closely confined that Onesiphorus with difficulty found him; he was chained, forsaken by friends, and had narrowly escaped execution by the Roman emperor. The access however of Onesiphorus, Linus, Pudens, and Claudia to him proves he was not in the Mamertine or Tullianum prison, with PETER [see], as tradition represents; but under military custody, of a severer kind than at his first imprisonment (chap. i. 16–18, ii. 9, iv. 6–8, 16, 17). He was probably arraigned before the "rulers" (Clemens Rom., 1 Ep. Corinth. 5, *epi tōn hegoumenōn*), *i.e.* Helius the city prefect [see PAUL], on a double charge: (1) of having conspired with the Christians, as Nero's partisans alleged, to set fire to Rome, A.D. 64; that event took place the year after his liberation from the first imprisonment, A.D. 63; some Christians were crucified, some arrayed in wild beasts' skins, and hunted to death by dogs, wrapped in pitch robes some were set on fire by night to illuminate the Vatican circus and Nero's gardens while that monster played the charioteer. But now three years had elapsed; and Paul as a Roman citizen was treated with greater respect for legal forms, and was acquitted on the "first" charge (chap. iv. 17) of instigating the Christians to incendiarism before his last departure from Rome; it was then that Alexander the coppersmith witnessed against him (chap. iv. 14); no patron dared to advocate his cause, though being probably

a client of the Æmilian clan, whence he derived his name Paul, he might naturally have looked for advocacy (chap. iv. 16, 17). The place of trial was possibly one of the two Pauline basilicæ, called from L. Æmil. Paulus, who built one and restored the other in the Forum. (2) The second charge, of introducing a novel unlawful religion, he expected to be tried upon the following winter (chap. iv. 21); but if in Nero's reign his second trial cannot have taken place later than June. Luke alone stayed by him. Onesiphorus, undeterred by danger, sought out and visited him; LINUS [see] also, the future bishop of Rome, PUDENS [see] a senator's son, and CLAUDIA [see] the British princess, and Tychicus before he was sent to Ephesus. Possibly Tychicus was bearer of the epistle as of epistles to Ephesians (vi. 21, 22) and Colossians (iv. 7, 8), since "to thee" in chap. iv. 12 is not needed for this view if Timothy was at the time not at Ephesus itself.

Paul's leaving of his cloak and parchments at Troas (2 Tim. iv. 13) cannot have been at his visit in Acts xx. 5–7, for seven years elapsed between this visit and his first imprisonment. Again, when he wrote to the Colossians (iv. 14) during his first imprisonment (Philem. 24) Demas was with him; but when he is writing 2 Tim. (iv. 10) Demas had forsaken him and gone to Thessalonica, all have deserted him (i. 15). Not so in his first imprisonment (Acts xxviii. 30), nor in writing from it epistles to Ephesians, Colossians, Philippians, Philemon; in these he anticipates liberation, but in 2 Tim. iv. 6–8, 16, immediate death, having been once already tried. He is more closely confined than when writing even Philippians, which represents him, whilst more uncertain of life, yet cherishing hope of speedy deliverance (Phil. ii. 24; contrast 2 Tim. i. 16–18, ii. 9, iv. 6–8, 18). His leaving Trophimus sick at Miletum (iv. 20) could not have been on the occasion of Acts xx. 15, for he was with Paul at Jerusalem soon after (xxi. 29). Besides, Paul would not mention as a *recent* occurrence one that took place six or seven years before. Timothy was with Paul *then* at Miletum, and needed not to be informed of Trophimus' sickness there (Acts xx. 4, 17), if the occasion were the same. Paul now had shortly before been at Corinth and left Erastus there (2 Tim. iv. 20), but Paul had not been at Corinth for several years before his first imprisonment, and in the interval Timothy had been with him; so Paul did not need to write to Timothy about that visit. The writer of Heb. xiii. 23, 24, doubtless Paul, was *at liberty* and *in Italy*; liberated from his first imprisonment at Rome, Paul must have resumed his apostolic journeyings, then was imprisoned at Rome again; thence just before his death he wrote 2 Tim. [See PAUL.]

Shortly before his second imprisonment Paul visited Ephesus, where *new* elders governed the church (Acts xx. 25, most of the old ones had passed away), say in the latter end of A.D. 66 or 67.

Object. To beg Timothy to come and bring Mark with him (2 Tim. i. 4, iv. 9, 11, 21). But, uncertain whether Timothy would arrive in time, he desired to give a last warning as to the heresies of which the germs were then being scattered. He exhorts him to faithful zeal for sound doctrine, patience under trials, and boldness in Christ's cause, a charge which Timothy's constitutional timidity needed (1 Tim. v. 22, 23, ii. 2–8, iv. 1–5). [On PAUL'S and PETER'S martyrdom, as to place and time, see both.]

Style and characteristics. Paul shows an ever deepening sense of God's "mercy," as the end approaches. Hence "mercy" is inserted between "grace" and "peace" in the pastoral epistles for the first time; in the former epistles he has "grace and peace" only. Comp. 1 Tim. i. 13, "I obtained mercy," especially needed by *ministers*, whose office is the leading topic in them (comp. 1 Cor. vii. 25). The second epistle is abrupt, without plan, or methodical handling of subjects. Strong emotion, vivid remembrances of the past, and anxious thoughts for the future, characterize it, as was to be expected from one on the verge of eternity. The O. T. is not quoted, as in his other epistles; still its inspiration and wisdom-giving, saving power is strongly alleged (2 Tim. iii. 15–17). "Faithful sayings," probably inspired utterances of church prophets, take the place of O. T. quotations (comp. 1 Tim. iv. 1, 1 Cor. xiv.). Other characteristics of the pastoral epistles are solicitude for "sound" teaching, as opposed to the morbid subtleties of theosophists; the importance attached to church administration and organization; doxologies, as from one continually realizing God's presence, now especially when earthly things were about to pass from him so soon (1 Tim. i. 17, vi. 15, 16; 2 Tim. iv. 18). As 1 Tim. iv. 1–5 points to the mediæval apostasy, "in the *latter times* some shall depart from the faith . . . speaking lies in hypocrisy, forbidding to marry . . . commanding to abstain from meats which God hath created to be received," so 2 Tim. iii. 1–9 to the age out of which shall spring the last antichrist. No longer is it "the *latter times*," but "the *last days*," characterized by self love, covetousness, boasting, pride, disobedience to parents, love of pleasure, formality without the power of godliness.

Tin: *bedil*; Gr. *kassiteres*, whence comes *Cassiterides*, the name given to the Scilly isles by the Greeks and Romans, who did not know that the tin came from the mainland of Cornwall. Arabic *kasdeer*, Sanskrit *kastira*, Egyptian *khasit*. The Heb. *bedil* means "substitute" or *alloy*, its principal use being then to make bronze. In Egypt and Assyria 10 or 20 parts of tin went to 80 or 90 of copper to make bronze. Found among Midian's spoils (Num. xxxi. 22). Centuries before Israel's exodus bronze was made by the mixture of tin and copper in Egypt, which proves the very ancient use of tin. Isaiah (i. 25) alludes to it as an alloy separated, by smelting, from the silver. Bishop Bedell took his motto from Isa. i. 25. In Ezek. xxii. 18, 20, "Israel is to me become dross . . . tin . . . therefore I will gather you into the furnace," *i.e.*, as Israel has *degenerated* from pure silver into a deteriorated compound, I must throw them into the furnace to sever the good from the bad (Jer. vi. 29, 30). The Phœnicians conveyed much tin probably to Tartessus or Tarshish in Spain, thence to Tyre; xxvii. 12, "Tarshish was thy (Tyre's) merchant with tin." Zechariah (iv. 10 marg.) mentions tin as used for plummets. Spain and Portugal, Cornwall and Devonshire, and the islands Junk, Ceylon, and Banca in the straits of Malacca (Kenrick, Phœnicia, 212), were the only three countries known to possess tin in quantities.

Tiphsah. A town on the western bank of the Euphrates, the limit of Solomon's empire in that direction (1 Kings iv. 24). Heb. *Tiphsach*. Menahem king of Israel smote it and all its coasts (2 Kings xv. 16). Thapsacus, in northern Syria, where the Euphrates was usually crossed (Strabo xvi. 1, § 21). From *pasach*, "to pass over," *i.e.* the *ford*. Solomon's aim (1 Kings iv. 24) was to have a line of trade with central Asia across the continent. Tadmor was the halting place on the way to T. It was "great and prosperous" (Xenophon, Anab. i. 4, § 11) as the emporium between E. and W., owing to its ford and its bridge of boats (Strabo xvi. 1, § 23; 3, § 4). Here goods were embarked for transport down the river, and disembarked for land transport from boats which came up it (Q. Curt. x. 1). *Suriyeh* now marks the ford, four stadia or 800 yards across, as Xenophon accurately states, and at times having but 20 inches of water. The ten thousand here first learned Cyrus the younger's real intentions (Xen. Anab. i. 4, § 11). A paved causeway on either side of the river and a parallelogram line of mounds still mark the site.

Tiras. Gen. x. 2. Josephus (Ant. i. 6, § 1) identifies his descendants with the Thracians, including the Getæ (whence came the Goths) and Dacians. Tuch derives the Tyrsenians from T. [see ROSH.] Thracian tribes occupied most of northern and central Asia Minor originally. The Bithynians were Thracians. So also the Mariandynians, Paphlagonians, Phrygians (another form of the Thracian *Briges*), and Mysians (answering to the Mœsi). T. follows Meshech in the genealogy, just as the Thracian tribes of Asia Minor adjoined the Moschi towards the W. Thus Gen. x. includes among Japhet's descendants the vast nation of the Thracians, extending from the Halys in Asia Minor to the Drave and Save in Europe. *Bria* (perhaps = town), in Mesembria, Selymbria, is a solitary relic of the Thracian tongue. The name has been identified as appearing in Aga-thyrsi, Taur-us, and Tyras (the river *Dniester*).

Tirathites. Descendants from Tira,

one of the three scribe families residing at Jabez (1 Chron. ii. 55). The other two were sprung from Shimea and Suchah. The Vulg. translation is not tenable, T.=*the singers*, Shimeathites=*those repeating in song what they have heard*, and the Suchathites=*dwellers in tents*.

Tire: *pe-eer*. Ezek. xxiv. 17, 23. The ornamental headdress or "cap" worn by priests on festive occasions. Isa. lxi. 10, "as a bridegroom deck-eth himself with a priestly head-dress" (*pe-eer*); same word as in ver. 3, "beauty (*pe-eer*) for ashes" (*epher*, play upon like sounds); to give the ornamental head tiara for a headdress of ashes (2 Sam. xiii. 19). Appropriate to the kingdom of priests consecrated to offer spiritual sacrifices to God continually (Exod. xix. 6; Rev. v. 10, xx. 6).

Tirhakah. Isa. xxxvii. 9. [See HEZEKIAH, SO, ESARHADDON.] The *Tehrak* of the Egyptian monuments, who reigned over Egypt from 690 or 695 B.C. to 667 B.C.; probably king of Ethiopia before he took the title "king of Egypt." Third king of Manetho's 25th or Ethiopian dynasty. Naturally he helped Hezekiah of Judah against their common enemy Sennacherib, who threatened Egypt. Herodotus (ii. 141) and Josephus (Ant. x. 1–3) represent Sennacherib to have advanced to Pelusium; here T., the ally of Sethos, the king priest of Lower Egypt, and of Hezekiah, forced Sennacherib to retire. His acquisition of the throne of Egypt seems subsequent to his accession to the Ethiopian throne, and to the diversion which he made in favour of Hezekiah against Sennacherib. He extended his conquests to the pillars of Hercules (Strabo xv. 472), the temple at Medineet Haboo is inscribed with his deeds. But Memphite jealousy hid his share in Sennacherib's overthrow (at the time of his *second* invasion of Judah), and attributed Setho's deliverance to divinely sent mice, which gnawed the enemy's bowstrings. The Ethiopian influence and authority over Egypt appear in the large proportion of Ethiopians in Shishak's and Zerah's armies (2 Chron. xii. 3, xvi. 8); also in Pharaoh Necho's (Jer. xlvi. 9). Isaiah (xvii. 12—xviii. 7) announces Sennacherib's overthrow, and desires the Ethiopian ambassadors, now in Jerusalem, having arrived from Meroe, the island between "the river of Ethiopia," the Nile, and the Astaboras, in "vessels of bulrushes" or pitch-covered papyrus canoes, to bring word to their own nation (not "woe," but "ho!" calling the Ethiopians' attention to his prophetical announcement of the fall of Judah's and their common foe; Vulg. transl. "the land of the clanging sound of wings," *i.e.* the land of armies with clashing arms; Vitringa supports A. V. Ethiopia "shadowing," *i.e.* protecting the Hebrews "with wings"; *Kenaphaim*, akin to the name of the idol *Kneph*, represented with wings: Ps. xci. 4).

Tirhanah. 1 Chron. ii. 48.

Tiria. 1 Chron. iv. 16.

Tirshatha. The official title of the Persian governor of Judæa (Ezra ii. 63; Neh. vii. 65, 70); applied to Nehemiah (viii. 9, x. 1); also to Zerubbabel (Ezra ii. 63). From a Persian root, "his severity." Like the German title of consuls of free and imperial cities, *gestrenger herr*. So "our most dread sovereign." *Pecheh* (our *pasha*) is the title of Nehemiah in Neh. xii. 26, Hag. i. 1, ii. 2, Ezra v. 3; implying governor of a province less than a satrapy.

Tirzah. Num. xxvi. 33, xxvii. 1, xxxvi. 11; Josh. xvii. 3.

Tirzah. A Canaanite city whose king was one of the 31 subdued by Joshua (xiii. 24). The royal residence of the kings of Israel from Jeroboam to Omri, who removed the capital to Samaria (1 Kings xiv. 17, xv. 21, xvi. 6, 17, 18); Baasha was buried here. Zimri was besieged here by Omri, and perished in the flames of the palace. Menahem who smote Shallum "went up from T." (2 Kings xv. 14, 16), but when reigning made Samaria his capital. Celebrated for beauty (S. of Sol. vi. 4); some derive T. from *ratzah*, "pleasant." Its mention is no ground for assigning the Song to a date later than Solomon, as it was in his time the chief city of northern Israel as Jerusalem of southern Israel. The church is "a city set on an hill" (Matt v. 14), "well pleasing" to God (Heb. xiii. 21). In the middle ages Brocardus mentions a Thersa on a height three leagues E. of Samaria; this is the exact position of *Telluzah*, in the mountains N. of Nablûs, a large flourishing town, precipitous towards the E. and accessible from the W.; without remains of antiquity; a corruption probably of Tirzah.

Tishbite. Derived from Thisbe in upper Galilee to the S. of Kedesh in Naphtali; see the apocryphal Tobit i. 2. Elijah was *born* here, but *settled* in Gilead as a stranger. Transl. 1 Kings xvii. 1, "who was of the *settlers* (*mitoshabeey*) of Gilead." Kurtz less probably (see Keil on 1 Kings xvii. 1) supposes T. to be the *Tisieh* mentioned by Robinson (Pal. iii. 153) in Gilead S. of Bostra. Paine identifies T. with Listib overhung by the monastery Mar Ilyas (Elijah).

Tithes. [See DEUTERONOMY.] Tenths of produce, property, or spoils, dedicated to sacred use. So Abram (and Levi, as in Abram's loins) to Melchizedek the king priest who blessed him (Gen. xiv. 20, Heb. vii. 1–10). Jacob after his Bethel vision vowed a tenth of all that God gave him, should God be with and keep him, and give him bread and raiment, and bring him again to his father's house in peace (Gen. xxviii. 20–22). The usage of consecrated tithes existed among the Greeks, Romans, Carthaginians, and Arabians. See 1 Macc. xi. 35; Herodotus i. 89, iv. 152, v. 77, vii. 132, ix. 81; Diod. Sic. v. 42, xi. 33, xx. 44; Cicero, Verr. ii. 3. 6, 7; Xenoph. Anab. v. 3, § 9. The tithe (*terumoth*) of all produce as also of flocks and cattle belonged to Jehovah, and was paid in kind, or if redeemed one fifth of the value was added. Lev. xxvii. 30–33, "whatsoever passed under the rod": the rabbins had the tradition that the animals to be tithed were enclosed in a pen, whence they passed one by one under the counter's rod, and every tenth was touched with a rod dipped in vermilion (Jer. xxxiii. 13, Ezek. xx. 37). The Levites received this *terumoth*; they in turn paid a tenth of this to the highpriest (Num. xviii. 21 28, 31). In Deut. x. 9, xii. 5–18, xiv. 22, 29, xviii. 1, 2, xxvi. 12–14, the general first tithe of all animal and vegetable increase for maintaining the priests and Levites is *taken for granted*; what is added in this later time is the *second* additional tithe of the *field produce alone*, and for celebrating the sacred feasts each first and second year in the Shiloh or Jerusalem sanctuary, and every third year at home with a feast to the Levites, the stranger, fatherless, and widow. The six years thus marked were followed by the jubilee year; *on it* the attendance was the larger because of the scant attendance on the sixth year when most stayed at home. In the jubilee year there was no tithe, as the land enjoyed its sabbath. Tobit (i. 7, 8) says he gave a *third* tithe to the poor; Josephus (Ant. iv. 8, 8, § 22) also mentions a *third* tithe; so Jerome too on Ezek. xlv. Maimonides denies a *third* tithe (which would be an excessive burden) and represents the *second* tithe of the third and sixth years as shared between the poor and the Levites. (See Selden on Tithes, ii. 13.) Ewald suggests that for two years the tithe was virtually voluntary, on the third year compulsory. Thus there was a yearly tithe for the Levites, a second yearly tithe for two years for the festivals; but this second tithe on every third year was shared by the Levites with the poor. The kings, Samuel foresaw, would appropriate the three years' poor man's tithe (1 Sam. viii. 15, 17). Hezekiah rectified the abuse (2 Chron. xxxi. 5, 12, 19); also Nehemiah after the return from Babylon (x. 38, 39, xiii. 5, 12, xii. 44). The Pharisees were punctilious in paying tithe for all even the smallest herbs (Matt. xxiii. 23, Luke xviii. 12). Amos (iv. 4) upbraids Israel with zeal for the letter of the tithe law whilst disregarding its spirit. Malachi (iii. 10) seconded Nehemiah's efforts. God promises to "open heaven's windows and pour out a blessing" so that there would be no "room to receive it," provided the people by bringing in all the tithes would put Him to the proof as to keeping His word. Christians, whose privileges are so much greater and to whom heaven is opened by Christ's death and ascension, should *at least* offer no less a proportion of all their income to the Lord's cause than did the Israelite; we should not lose but even in this world gain thereby (Prov. iii. 9, 10). Azariah the high-priest told Hezekiah: "since the people began to bring the offerings into the house of the Lord we have had enough to eat, and have left plenty, for the Lord hath blessed His people, and that which is left is this great store" (2 Chron. xxxi. 10). The N. T. plan of giving is 1 Cor.

xvi. 2, 2 Cor. ix. 7–9. Moral obligation, not force, was what constrained the Israelite to give tithes. He solemnly professed he had done so every third and sixth year (of the septennial cycle), when instead of taking the second or vegetable tithe to the sanctuary he used it at home in charity and hospitality (Deut. xxvi. 13, 14, xiv. 28, 29). Ananias' and Sapphira's declaration corresponds, but it was a lie against the Holy Ghost (Acts v.); Joseph's fifth of Egypt's increase to the sovereign who had saved the people's lives corresponds to, and was perhaps suggested by, the double tithe or fifth paid by Israel long before.

Titus. St. Paul's companion in missionary tours. Not mentioned in Acts. A Greek, and therefore a Gentile (Gal. ii. 1, 3); converted through Paul (Tit. i. 4), "mine own son after the common faith." Included in the "certain other of them" who accompanied the apostle and Barnabas when they were deputed from the church of Antioch to consult the church at Jerusalem concerning the circumcision of Gentile converts (Acts xv. 2), and agreeably to the decree of the council there was exempted from circumcision, Paul resisting the attempt to force T. to be so, for *both* his parents were Gentile, and T. represented at the council the church of the uncircumcision (contrast TIMOTHY who was on one side of Jewish parentage: xvi. 3). He was with Paul at Ephesus (Acts xix.), and was sent thence to Corinth to commence the collection for the Jerusalem saints, and to ascertain the effect of the first epistle on the Corinthians (2 Cor. vii. 6–9, viii. 6, xii. 18); and there showed an unmercenary spirit. Next T. went to Macedon, where he rejoined Paul who had been eagerly looking for him at Troas (Acts xx. 1, 6; 2 Cor. ii. 12, 13); "T. my brother" (vii. 6, viii. 23), also "my partner and fellow helper concerning you." The *history* (Acts xx.) does not record Paul's passing through Troas in going from Ephesus *to* Macedon, but it does in coming *from* that country; also that he had disciples there (ver. 6, 7) which accords with the epistle (2 Cor. ii. 12): an undesigned coincidence confirming genuineness. Paul had fixed a time with T. to meet him at Troas, and had desired him, if detained so as not to be able to be at Troas in time, to proceed at once to Macedon to Philippi, the next stage on his own journey. Hence, though a wide door of usefulness opened to Paul at Troas, his eagerness to hear from T. about the Corinthian church led him not to stay longer there, when the time fixed was past, but to hasten on to Macedon to meet T. there. T.'s favourable report comforted Paul. Then he was employed by Paul to get ready the collection for the poor saints in Judæa, and was bearer of the second epistle to the Corinthians (2 Cor. viii. 16, 17, 23). Macknight thinks T. was bearer of the first epistle also: 2 Cor. xii. 18, 1 Cor. xvi. 12, "the brethren" [but see CORINTHIANS, FIRST EPISTLE]. His location as president for a time over the Cretan church (Tit. i. 5) was subsequent to Paul's first imprisonment and shortly before the second, about A.D. 67, ten years later than the previous notice of him in 2 Cor., A.D. 57. Probably he met Paul, as the apostle requested, at Nicopolis, for his journey into Dalmatia subsequently would be more probable from Nicopolis than from distant Crete (2 Tim. iv. 10, Tit. iii. 12). Artemas or Tychicus on arriving in Crete would set T. free from his episcopal commission to go to Nicopolis. T. seems to have been bolder and less timid than Timothy, whose going to Corinth was uncertain (1 Cor. xvi. 10, 11). Hence he was able so well to execute Paul's delicate commission, and see how the Corinthians were affected by Paul's reproof of their tolerating immorality in his first epistle. T. enforced his rebukes, and then was not less "comforted in respect to the Corinthians" than Paul himself; "his spirit was refreshed by them all"; "his inward affection" and "joy" were called into exercise, so that we see in T. much of the sympathising, and withal bold, disposition of the apostle himself. His energy appeared in his zeal at Paul's request to begin at his former visit to Corinth the collection about which the Corinthians were somewhat remiss (2 Cor. viii. 6, 16, 17, 18). Trustworthiness and integrity were conspicuous traits in him (xii. 18); readiness also to carry out heartily the apostle's wishes. "God put the same earnest care (for the flock) in his heart" as in Paul's. He needed no exhortation, such as Paul gave him, but "of his own accord," anticipating Paul's wishes, went whither the apostle desired. Luke was probably the "brother" sent with him, "whose praise is in the Gospel throughout all the churches."

Paul states his latest commission to T., Tit. i. 5, "for this cause left I thee in Crete, that thou shouldest set in order the things that are wanting (*epidiorthôse*, 'follow up' the work begun by me, 'setting right the things' which I was unable to complete through the shortness of my stay in Crete) and ordain elders in every city as I had appointed thee" (he does not mention *deacons*). Paul began the due organization of the Cretan church; T. followed up the work in every city, as Gortyna, Lasæa, etc. Paul reminds T. by letter of the commission he had already given him orally. T. was to "bridle" the mouths of "deceivers" and Judaizing teachers (Tit. i. 11, comp. Ps. xxxii. 9), to urge a becoming Christian walk on all classes, the aged, the young, men, women, slaves, subjects, fulfilling relative duties, and to avoid unprofitable speculations. A firm and consistent ruler was needed for the lawless, self indulgent, and immoral Cretans, as they are pictured by their own poet Epimenides (Tit. i. 12, 13) who sarcastically remarked that the absence of "wild beasts" from Crete was supplied by its human inhabitants. Livy, xliv. 45, brands their *avarice*; Polybius, vi. 46, § 9, their *ferocity* and *fraud*; and vi. 47, § 5, their *mendacity*. To Cretanise was proverbial for *to lie*, as to "Corinthianise" for *to be licentious*. Hence flowed their love of "fables" (Tit. i. 14), which even heathen poets ridiculed, as for instance their assertion that they had in their land Jupiter's sepulchre. The one grand remedy which T. was to apply is (Tit. ii. 11–15) "the grace of God that bringeth salvation" in Christ, who "gave Himself for us, that He might redeem us from all iniquity." Paul tells T. to hospitably help forward Zenas the converted Jewish lawyer or scribe and Apollos, with the latter of whom T. had been already associated in connection with Corinth (1 Cor. xv. 12; 2 Cor. vii. 6, 9, viii. 6, xii. 18; Acts xix. 1). A ruined church on the site of Gortyna bears the name of T., whom tradition makes bishop of Gortyna. His name was the watchword of the Cretans when invaded by the Venetians.

Titus, Epistle to. [See TIMOTHY, EPISTLES TO.] *Genuineness.* Ignatius (Tralles, 3) uses "behaviour" (*katasteema*), in the N. T. found only in Tit. ii. 3. Clement of Rome quotes it, Ep. ad Cor. ii. Irenæus, i. 16, § 3, calls it Paul's epistle. Theophilus (ad Autol. iii. 14) quotes it as Scripture. Justin Martyr in the second century alludes to Tit. iii. 4 (Dial. c. Tryph. 47). Comp. Clem. Alex. Strom. i. 350, and Tertullian Præscr. Hær. vi.

Time and place of writing. Paul wrote this epistle on his way to Nicopolis, where he intended wintering, and where he was arrested shortly before his martyrdom A.D. 67. The tone so closely resembles 1 TIMOTHY [see] that if the latter, as appears probable, was written at Corinth the epistle to Titus must have been so too, the epistle to Timothy shortly after Paul's arrival at Corinth, the epistle to Titus afterwards when he resolved on going to Nicopolis. The bearers of his epistles to Ephesus and Crete respectively would have an easy route from Corinth; his own journey to Nicopolis too would be convenient from Corinth.

Seeds of Christianity may have been carried to Crete shortly after the first pentecost by Peter's hearers (Acts ii. 11). Paul doubtless furthered the gospel cause during his visit there on his way to the hearing of his appeal to Cæsar, before his first imprisonment at Rome (xxvii. 7), etc. He visited Crete again after his first imprisonment, probably on his way to Miletus, Colosse, and Ephesus, from which latter Alford thinks he wrote to Titus; thence by Troas to Macedon and Corinth (2 Tim. iv. 20), the more probable place of writing the epistle to Titus; thence to Nicopolis in Epirus. Titus in his missions for Paul to Corinth had probably thence visited Crete, which was within easy reach. He was thus suited to superintend the church there, and carry on Paul's work by completing the church's organization. Paul in this epistle follows up the instructions he had already given by word of mouth. Paul's visit to Crete may

possibly also have been from Corinth, to which he in that case would return.

Doctrine. The Pauline doctrines of the grace of God providing the atonement in Christ (Tit. ii. 10–13), free justification (iii. 5–7) producing holiness of life by the regenerating and renewing Spirit, and expectancy of Christ's coming in glory, are briefly but emphatically put forward. The abruptness and severity of tone, caused by the Cretan irregularities, are tempered by a loving and gracious recognition of our high privileges which flow from the grace of "God our Saviour." As the Father is nowhere said to "give Himself for us," and as ONE Gr. article binds together "the great God" and "our Saviour" (chap. ii. 13, "the glorious *appearing of Him who is at once the great God and our Saviour*") *Jesus must be God.*

Tizite. 1 Chron. xi. 45.

Toah. 1 Chron. vi. 34, ver. 26 "Nahath."

Tob=*good.* Whither Jephthah was expelled by his stepbrothers; here he gathered to him a band of freebooters; from Tob the elders of Gilead brought him to oppose Ammon. Toward the desert E. of Gilead. Ish-tob, *i.e.* the men of Tob, supported the Ammonites against David (2 Sam. x. 6, 8). Ptolemy (Geogr. v. 19) mentions a *Thauba* S.W. of Zobah, probably N.E. of Ammon. There is a *Tell Dobbe* or *Dibbe*, a ruined site S. of the Lejah.

Tob Adonijah. 2 Chron. xvii. 8.

Tobiah, Tobijah. TOBIJAH=*goodness of Jehovah.* **1.** A Levite employed by Jehoshaphat to teach the law in the cities of Judah (2 Chron. xvii. 8). **2.** "The slave, the Ammonite." With Sanballat and Geshem tried by fair means and foul to thwart Nehemiah (ii. 10, 19; vi. 17, 18; xiii. 1–8). He had the greater power of mischief, being married into a Jewish family (the daughter of Shechaniah), and having his son Johanan married to the daughter of Meshullam, thus he had a Jewish party on his side. As Sanballat represented Moab's hereditary grudge against Israel, so T. represented Ammon's. Eliashib was allied to T.; possibly Sanballat, Eliashib's son in law, was related to T., and so T. was connected with Eliashib (Neh. xiii. 4). Hence it was deemed necessary to read before the people the law that "the Ammonite and the Moabite should not come into the congregation of God for ever" (xiii. 1). T. was notorious for contemptuous sarcasm (iv. 3–5), "even that which they build, if a fox go up, he shall even break down their stone wall." Nehemiah winced under his scorn and appealed to God for vindication: "hear, O God, for we are despised, and turn their reproach upon their own head." The psalmist of Ps. cxxiii. (possibly Nehemiah) speaks in the person of Israel similarly of Moab's, Ammon's, and Samaria's contempt: "behold as the eyes of servants look unto the hand of their masters (glancing in contrast at 'T. the servant' or *slave*) so our eyes wait upon the Lord our God . . . Have mercy upon us, for we are exceedingly filled with contempt; our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud." An undesigned coincidence between the psalm and the history. So also Ps. lxxix. 4, 12, written at the same date (see ver. 1) when the "holy temple" lay "defiled"; "we are become a reproach to our neighbours, a scorn and derision to them that are round about us. . . . Render unto our neighbours sevenfold into their bosom their reproach wherewith they have reproached Thee." T. corresponded with the nobles of Judah of his party, many of whom were "sworn to him" because of affinity. These reported his good deeds before Nehemiah to win him over, and then reported Nehemiah's words to T., and wrote intimidating letters to Nehemiah (vi. 17–19). His crowning impudence was residing in a chamber of the temple, of which the proper use was to be a store for the vessels, the tithes, and offerings for the Levites, priests, etc., Eliashib having dared, in defiance of the law, to prepare it for him. Nehemiah was sorely grieved, and cast all T.'s stuff out, and commanded the cleansing of the chambers (xiii. 1–9).

Tobiah, children of. 1. Returned with Zerubbabel; could not prove their Israelite blood (Ezra ii. 59, 60; Neh. vii. 62). **2.** Of the children of the captivity; came with Heldai and Jedaiah to Jerusalem with presents of gold and silver for building the temple. Crowns were made of them by Zechariah (Zech. vi. 9–15), at Jehovah's direction, and set on the high-priest Joshua's head, as type of Messiah the King Priest who harmonizes in Himself the conflicting claims of justice as the King and love as the Father and Priest (Eph. ii. 13–17, i. 10). The crowns were deposited in the temple to the honour of the donors (comp. Acts x. 4), a memorial of Joshua's coronation. The making of the crowns of gold from afar, *i.e.* from the Jews from Babylon, typified the return of the dispersed Israelites from afar (Isa. lx. 9) to the King of the Jews at Jerusalem, and secondarily the conversion of the Gentiles "far off" (Acts ii. 39; Eph. ii. 12–17; Isa. lx. 10, lvii. 19; Zech. ii. 11, viii. 22, 23).

Tochen. A town of Simeon (1 Chron. iv. 32). The statement of Josh. xix. 7 and xv. 42 implies T. in Chronicles is another name for Ether, in the shephelah or low hills between the mountains of Judah and the maritime low plain.

Togarmah. Son of Gomer, brother of Ashkenaz and Riphath (Gen. x. 3). Answering to Armenia. From *toka*, Sanskrit for "tribe" or "race," and Armah (Armenia). The Armenians represent Haik to be their founder and son of Thorgan (Moses Choren. i. 4, 9–11). The Phrygians, the race that overspread Asia Minor, probably migrated from Armenia, their language resembled the Armenian (Eudoxus, in Steph. Byz. on Armenia). The Phrygian is Indo-Germanic, as inscriptions prove, and resembled Greek (Plato, Cratyl.). In Ezek. xxvii. 14 T. appears trading with Tyre for horses and mules; so Strabo (xi. 13, § 9) makes *Armenia* famous for breeding horses. In xxxviii. 6, T. comes with Gomer from the N. against Palestine; this and Gen. x. 3 imply T.'s connection with the Japhetic races, which modern research confirms as to Armenia. The Armenian connection with the Celts (*Gomer, i.e.* the Cimbri, Cimmerians, Crimea, Cymry), implied in T. being Gomer's son, is not unlikely. The Imperial Dictionary makes T. to mean *the Turkomans* who have always joined the Turks, *i.e.* Gog (Ezek. xxxviii. 1–6) or the king of the N. (Dan. xi. 40); Bochart makes Goghasan the original form, among the Colchians, Armenians, and Chaldæans, for which the Greeks gave Caucasus.

Tohu. Samuel's ancestor (1 Sam. i. 1). Perhaps TOAH [see].

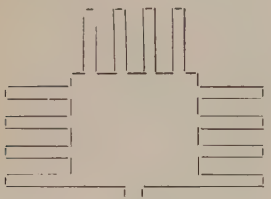
Toi. 2 Sam. viii. 9, 10; TOU 1 Chron. xviii. 9, 10. King of Hamath on the Orontes; sent his son Hadoram or Joram with presents of gold, silver, and brass, to congratulate David on his victory over Hadadezer, king of Zobah, whose kingdom bordered on Hamath and who probably had tried to reduce Toi to vassalage. Toi's aim was to secure the protection of so powerful an ally as David. David consecrated his presents to Jehovah.

Tola. 1. Issachar's firstborn (Gen. xlvi. 13; Num. xxvi. 23; 1 Chron. vii. 1, 2). Ancestor of the Tolaites, 22,600 men of valour in David's time. **2.** Next judge of Israel after Abimelech (Jud. x. 1). Son of Puah, of Issachar. Judged for 23 years at Shamir in mount Ephraim; here he died and was buried.

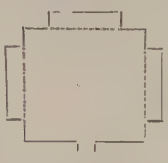
Tolad. A town of Simeon (1 Chron. iv. 29). El Tolad in Josh. xix. 4.

Tombs. Simplicity is the characteristic of Jewish sepulture. No sarcophagus or coffin or separate tomb structure for one individual; usually no pillar (but Jacob set one over Rachel, Gen. xxxv. 20) or mound, no inscription or painting. The coffining and embalming of Joseph as a naturalized Egyptian, and the embalming of Jacob his father in Egypt, are exceptional cases. So also the burning of Saul, when his body was hastily rescued from the Philistines. The body was usually washed, anointed, wrapped in linen, and borne without pageant or prayers to the grave. "Great burnings" of perfumes accompanied the sepulture of kings (Mark xiv. 8, xvi. 1; John xix. 39, etc.; 2 Chron. xvi. 14; Jer. xxxiv. 5). The Jewish rock tombs are of three classes: (1) Kokim tombs, which have parallel tunnels running in, three or four side by side, from the walls of a rectangular chamber; the bodies lay with their feet towards the chamber, and stone pillows for the heads at the farther end; the entrance door is in the face of the cliff; this is the most ancient form of tomb, for the kokim are found sometimes in part destroyed to enlarge the tomb on a different system. (2) *Loculus* tombs; these often have decorated facades, within the chamber has an arched

recess with rock-cut sarcophagus or loculus beneath, the body lying parallel to the side of the chamber; the rolling stone is found with the *loculus*, hardly ever with the koka tomb; our Lord's sepulchre was therefore a *loculus*. (3) Sunk tombs not of Jewish origin. The so called sepulchres of Joseph and Nicodemus are unmistakably Jewish kokim, rock hewn. The present chamber in the church of the Holy Sepulchre was formed when the church was built, by cutting away a portion of the original tomb chamber so as to leave a sort of cave, and the floor was levelled at the same time. The side of the kok was cut away, and a canopy of rock left over its bed. In course of time, by pilgrims carrying off relics of rock the kok became entirely isolated, the canopy disappeared, and the tomb assumed its present form (Major Wilson). The angel at the head and the angel at the foot could only have been in a loculus, not a koka tomb. The Mishna (Baba Bathra, ii. 9) says, "corpses and sepulchres are separated from the city 50 cubits." The fact that the loculus tomb was formed out of an original koka tomb, whereas our Lord's loculus tomb was a "new" one "wherein was man never yet laid" (John xix. 41), seems to be fatal to the claim of the so called Holy Sepulchre, independently of the argument of its having been probably inside the walls. The loculi or recesses are about two feet wide by three high. A stone closes the outer end of each loculus: thus



The shallow loculi were used only in the Greek-Roman period, when sarcophagi were introduced, and for embalmed bodies: thus



The deep loculus lengthwise from the cave best suited the unembalmed body, for it whilst the body was decomposing could most easily be shut off with a small stone from the rest of the catacomb (comp. John xi. 38-40, "take away the stone," and "they took away the stone"). This, and the stone rolled away from our Lord's tomb (Mark xvi. 3, 4, "the stone was rolled away . . . *very great*"), was that at the mouth of the cave, not as Smith's Dict. supposes from the small mouth of the loculus inside. The stone, like a cheese or millstone, (generally three feet wide,) rolled right and left of the door (generally two feet wide) in a groove, so that it could be moved to one side when the tomb was opened and rolled back over the mouth in shutting the tomb. [See BURIAL.] The slope was down towards the cave mouth, so that it would roll down thither by its own weight; but to roll it aside was to roll it upwards and created the difficulty to the women; it is noticeable also that the earthquake would not roll it up, nor if rolled up would it remain so. Such is the case in the "tombs of the kings," so called. The tomb of Helena, queen of Adiabene, is the only dated example of the loculus tomb with stone closed mouth; it was made in the first century (Josephus xx. 4, § 3). The language of John can only apply to the mouth *of the cave*, not that of the loculus. "It was *a cave* and a stone lay *upon it*"; so Mark xvi. 3, 4, "who shall roll us away the stone ('very great') from the door *of the sepulchre?*" The rock cut tombs are few, not 1000 in or near Jerusalem, so that the majority had to be content with graves dug in the earth. SHEBNA [see] "hewed out a sepulchre on high," viz. in the rocks, for himself and his family. Isaiah (xxii. 16) at the very spot accosts him, "what hast thou here, and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high and that graveth an habitation for himself in a rock?" His un-Hebrew name implies he was an alien, probably brought to court by Hezekiah's ungodly predecessor Ahaz. A stately tomb ill became such an upstart, who seems to have been of the ungodly faction who set at nought Isaiah's warnings (xxviii.—xxxiii.). Some of the kings were buried close to the temple; Ezek. xliii. 7-9 is thought to refer to this (Smith's Bible Dict.); rather "kings" mean the idols who had been their lords, but now that Jehovah is their Lord (Isa. xxvi. 13) the idols, once their "kings," seem but "carcases," so these are associated with the "high places." This is confirmed by Lev. xxvi. 30, Jer. xvi. 18, 2 Kings xxi. 5, xxiii. 6. Abraham, Sarah, Isaac, Rebekah, Jacob, and Leah, have lain in the cave of Machpelah in the field so solemnly bought from Ephron the Hittite at Hebron, about 3700 years (Gen. xxiii. 4, etc., l. 31); but none is allowed to enter. A round hole in the mosque admits light and air to the cave below. There is a like opening into the tomb under the Dome of the Rock, if tomb it be. A Mahometan kubr now crowns the hill overlooking Petra, and is called Aaron's tomb; but whether this hill be mount Hor or the tomb Aaron's is most doubtful. Joshua was buried in his inheritance in TIMNATH SERAH [see] (Josh. xxiv. 30); Samuel in his own house at Ramah (1 Sam. xxv. 1); Joab in his house in the wilderness (1 Kings ii. 34), *i.e.* in a loculus closed with a stone, so as to prevent effluvia, in the garden or court attached to the dwelling.

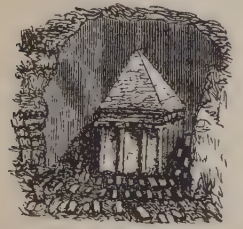
Tombs of the kings. Of the 22 who reigned at Jerusalem from 1048 to 590 B.C., eleven (David, Solomon, Rehoboam, Abijah, Asa, Jehoshaphat, Ahaziah, Amaziah, Jotham, Hezekiah, Josiah; also the good *priest* Jehoiada) were buried in one common subterranean receptacle in "the city of David." Warren (Pal. Expl.) supposes David, having hewn stones from the quarries called the cotton grotto (probably the same spot as "the royal caverns"), for the building of the temple, converted the subterranean recesses so made into his sepulchre. It seems (Josephus Ant. xvi. 7, § 1) Herod attempted to plunder David's tomb, but being strangely interrupted built a white stone monument in atonement at the mouth of the tomb. To this monument Titus advanced from Scopus, *i.e.* from the N.E. of the city (Josephus B.J., v. 3., § 2; v. 7, § 3; v. 13, § 3). According to this, David's tomb would be outside the N. wall of Jerusalem to the E. Asa was buried "in his own sepulchres which he had made for himself (a new chamber attached to the older sepulchre) in the city of David, and was laid in the bed (a loculus) filled with spices," etc. (2 Chron. xvi. 14.) Hezekiah was buried "in the chiefest (highest) of the sepulchres of the sons of David" (xxxii. 33), *i.e.* they excavated for him a chamber higher than the others. These instances prove the importance attached to an honourable burial among the Israelites. The rock-cut sepulchre under the wall of the present church of the Holy Sepulchre may be the site of the burial of the idolatrous kings. The site of the tomb of the kings was in (*i.e. near, at,*) the city of David (Neh. iii. 16). The phrases "house," "city," "in," need some explanation. Jehoram is said to have been "buried with his fathers in the city of David" (2 Kings viii. 24), yet "not in the sepulchres of the kings" (2 Chron. xxi. 20); Josephus (Ant. ix. 5, § 3) says "they neither buried him in the sepulchres of his fathers, nor vouchsafed him any honours, but buried him as a private man"; therefore the phrase "*in* the city of David" does not necessarily mean *within* the walls, but may mean *at* or *near*. The Heb. is translated "Joshua was *by* Jericho," as it must mean in Gen. v. 13; so "in" must mean in Gen. xiii. 18, xxxvii. 12, 13, Josh. xxiv. 32. Again the phrase "city of David" includes the immediate environs (Num. xxxv. 25-28; 1 Kings ii. 36, 37, where the suburbs up to Kedron are included); moreover, "house" is applied to *the tomb* (Job xxx. 23, Eccles. xii. 5, Isa. xiv. 18, 19). This explains the difficulty, "they buried Samuel in his house" (his *tomb*, not his dwelling: Isa. xxii. 16, where "habitation" is explained by "sepulchre"): 1 Sam. xxv. 1; 1 Kings ii. 34, "Joab was buried in his own *house* in the wilderness"; 2 Chron. xxxiii. 20, "they buried Manasseh in his own house," which is explained 2 Kings xxi. 18, "in the garden of his own house, in the garden of Uzza." (Pal. Expl. Qy. Stat., Oct. 1877, p. 195-197.) Uzziah, or Azariah, is said to have been buried "in the city of David," which is explained in 2 Chron. xxvi. 23, "in the field of the burial which belonged to the kings, for they said, *He is a leper*." This explains how Nehe-

miah's account of David's sepulchre as *outside* the then existing walls of Jerusalem is in harmony with the statement elsewhere that it was "*in* the city of David." David's sepulchres (Neh. iii. 15, 16, 26, xii. 37) were not far from "the gate of the fountain . . . the wall of the pool of Siloah by the king's garden, and the stairs that go down from the city of David. . . . Ophel, unto the place over against the water gate toward the East." "The *house* (not *palace*) of David" answers to the *sepulchres* of David (Neh. xii. 37, iii. 16). Nehemiah's procession (in chap. iii.) began at the N.E., went round by the W. and S., and returned to the starting point in the N.E. The procession (in chap. xii.) of the first company went from W. by S. to E. The fountain gate was near the pool of Siloam. The water gate led from Ophel to the Virgin fountain. "The pool that was made" (the lower pool of Siloam) was one lower down the Tyropœon valley. The stairs of the city of David led down Ophel to near the pool of Siloam; probably then David's tomb was either cut in the face of the rock or near to the top of the steep (40 or 50 feet high) with which Ophel ridge ends, just over Siloam. The field of the burial of the kings (2 Chron. xxvi. 23; 2 Kings xxi. 18, 26) was probably just below, at the S. end of Ophel in the Tyropœon valley, the site of the king's winepresses, near the king's garden (Zech. xiv. 10). (W. F. Birch.)

The tombs of the prophets, on the W. side of mount Olivet, are decidedly Jewish. A natural cavern is improved by art, which has constructed an outer gallery into which 27 loculi placed lengthwise open. It has no architectural mouldings, and no shallow loculi breadthwise, to indicate anything unJewish.

In the valley of Hinnom and Jehoshaphat, and on the high land N. of Jerusalem, are rock-hewn tombs betraying by their ornamentation Greek and Roman times. The tomb of ZACHARIAS [see] so called is a square pyramid-topped building, with four Ionic columns and Assyrian cornice on each side; but in the form of the volutes, the egg and dart moulding, etc., beneath it is Roman.

The so called "tomb of Absalom" is larger and of the Roman Ionic order, with a frieze of the Roman Doric order. In the rear of the monolith is a sepulchral cavern called "the



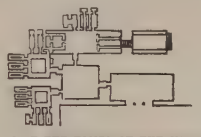
TOMBS IN VALLEY OF JEHOSHAPHAT.

tomb of Jehoshaphat." It is now closed by the stones thrown by passers at the tomb of the undutiful Absalom. Its pediment is identical in style with the tombs of the judges, therefore of the same age.

"The tomb of St. James" is between the other two; a verandah with two Doric pillars of a late Greek order; behind is a rock-cut chamber with deep loculi, and in the rear is an apartment with three shallow loculi, which therefore are post-Judaic.

The "tomb of the judges" contains 60 deep loculi in three storeys with ledges in front to support the closing stones, the lowest level with the ground. The architecture is that of "the tomb of Jehoshaphat," and has a Greek pediment of an age later than the debased Roman of "the tomb of Absalom." The unnamed "Jewish tomb" adjoining, with bevelled facade but late Roman Doric details, betrays its late age.

Tomb of Herod. Josephus (B. J. v. 4, § 2; 3, § 2; 12, § 2) says the wall reached from the tower Psephinus (on the ridge above the pool *Birket Mamilla*) to the site opposite the monument of Helena; then it extended a long way till it passed *the sepulchral caverns of the kings.*



PLAN OF THE TOMBS OF THE KINGS.

They also are named "Herod's tombs" or "monuments," for here he was buried, the procession passing "eight stadia to the Herodium" (Josephus Ant. xvii. 8, § 3); this (eight stadia or one mile) is the exact distance between the palace and the tombs. The facade is Roman Doric, with bunches of grapes and local foliage, evidently of the same age as the "tomb of Jehoshaphat" and "of the judges." The entrance is concealed below the ground level, and closed by a rolling stone. The vestibule is 20 ft. square, from which three square apartments open, surrounded by deep loculi; a small square apartment again is at the head or side of the loculi, the use of which is unknown, but certainly it is not Jewish. There is an innermost sarcophagus chamber in which two sarcophagi were found, one of which is now in the Louvre, deposited by De Saulcy. This and the "St. James's tomb" are the only sarcophagus chambers at Jerusalem; as then Herod, appointed king by Rome, affected Roman usages, he would be buried in the Roman mode, so that this was probably the sepulchre of Herod. Scarcely a tomb of Jerusalem could be pointed out, of any but the Roman age.

Tomb of Helena, queen of Adiabene. Though a convert to Judaism, she did not think it needful to be buried under ground. Josephus (Ant. xx. 4, § 3) says "she and her brother were buried in the *pyramids* she constructed three stadia from Jerusalem." Pausanias (viii. 16) too speaks of it as a *built up tomb*, (*taphos*) not a cave. Its site was between the tower Psephinus and the royal caverns (Josephus B. J. v. 22; v. 4, § 2). This tomb was N.W. of Herod's, which was on the N. of the city.

Tombs used to be whitewashed yearly on the 15th of Adar, to warn off passers by, so as not to contract pollution. Jacob's pillar over Rachel was called *matzeveth*; the tomb is *keber*; the cave, *mearah*; the stone at the mouth, *golel*. Major Wilson divides tombs thus: (1) Rock hewn (the oldest) tombs; (2) Masonry tombs (as at Kedesh and Tel Hum); and (3) Sarcophagi. The simplest of (1) is a grave-shaped loculus sunk in the rock, with a covering slab; so at Kedesh; a second kind is an arched recess in the rock and a loculus sunk under it, as at Meiron; sometimes loculi are cut in the sides of a natural cavern.

Tongues, Confusion of. [See BABEL.] Gen. x. accords with the modern scientific *principle of ethnic subdivision*; as races increase they subdivide; thus as mankind spread there was a continual breaking up into a larger and larger number of nations. These were distinct linguistically, and also ethnically "by these (*i.e.* from the Japhetites just before named the tribes sprang by whom) were the isles (the maritime coasts) of the Gentiles divided in their lands, every one *after his tongue*, after their families, in their nations" (ver. 5). The sacred writer at once states the fact of the great multiplicity of languages, and also the resemblance and connection between what at first sight seem distinct tongues. Ethnology speaks of "mother," "sister," and "daughter" dialects, just as Gen. x. mentions mother, sister, and daughter races. It is the only theory of ethnology which harmonizes with and accounts for the facts of language, as comparative philology reveals them to us. The general teaching of Gen. x. is that the nations N. and W. of Mesopotamia and Syria were Japhetic and, within the geographic limits alluded to, comprise seven chief races; ethnology does not contradict this. Moses does not contemplate a scientific scheme embracing all the tribes and nations existing in the world at the time, but a genealogical arrangement of those best known to Moses and his readers. Ethnologists divide the Shemites into five main branches, Aramæan, Hebrew, Phœnician, Assyrian or Babylonian, and Arabian; Moses recognises four of these, Asshur or Assyria, Aram or Syria, Eber or the Hebrews, Joktan the pure Arabs. Moses adds Elam and Lud, of which ethnology says nothing. He omits the Phœnicians who in his time had not yet acquired importance or moved from the shore of the Persian gulf to the Mediterranean. The Japhetic races spread over all the northern regions known to Moses: Greece, Thrace, Scythia, Asia Minor, Armenia, and Media. The Hamitic races over the S. and S.W.: N. Africa, Egypt, Nubia, Ethiopia, S. and S.E. Arabia, and Babylonia. The Semitic races in the region intermediate between the Japhetic and Hamitic: Syria, Palestine, northern and central Arabia, Assyria, Elymais,

from the Mediterranean to the mountains of Luristan. Thus by their intermediate position the Shemites were in contact with Japhetic races in Cappadocia, and with Hamites in Palestine, the Yemen, Babylonia, and Elymais.

The ethnological character of the genealogy (Gen. x.) appears in such gentilic forms as Ludim, Jebusite, and geographical and local names as Mizraim, Sidon; as also from the formula "after their families, after their tongues, in their countries, and in their nations" (ver. 5, 20, 31). [See GENERATION; on the connection of Canaan with HEBREW, see.] This is a trace of the original unity of races so distinct, subsequently, as the Hamitic Canaanites and the Semitic Hebrews. The Hamites and Shemites again meet in BABYLON [see], which Scripture assigns to a Cushite founder, Nimrod, in accordance with recent discoveries of Hamitic inscriptions in the oldest Babylonian remains at Ur.

The unity of mankind St. Paul (Acts xvii. 26) asserts, "God hath made of one blood every nation of men to dwell on all the face of the earth." Moreover Christ is the Head of all mankind in redemption, as Adam in the fall of all (Rom. v. 15–19; 1 Cor. xv. 22, 45–49). Again Genesis (ix. 19) traces the whole postdiluvian population to Noah, "of the three sons of Noah was the whole earth overspread." Speech is inherent in man as being the outcome of reflection, the Greeks therefore rightly express by the same word *reason* and *speech*, "logos," for reason is inward speech and speech is outward reason. This is his superiority to brutes; hence to mature Adam's intellectual powers and to teach him the use of language God brought the animals to him to name (Gen. ii. 19, 20). Nouns are the simplest and earliest elements of language; and animals by their appearance, movements, and cries, suggest names for themselves.

Whatever differences of tongue arose before the flood, the original unity of speech was restored in Noah. This continued till the confusion of tongues at Babel. God defeated the attempt to counteract His will, that men should disperse systematically, by confounding the tongues of the builders of the intended central metropolis of the world. Oppert identifies Babel with the basement of the great mound

NIMROD'S TOWER

of *Birs Nimrud*, the ancient Borsippa. The confusion consisted in a miraculous forestalment of the wide dialectical differences which ordinarily require time and difference of place and habits to mature; the one common substratum remained. The tenth chapter of Genesis states summarily the dispersion according to race and tongue, the origin of which chap. xi. proceeds to detail; in chronological order of events chap. xi. was before chap. x. Ethnology and philology tend more and more towards recognising the unity of mankind; unity amidst variety is the general law.

A substratum of significant monosyllabic roots is at the base of all languages. Three classes of tongues exist: the isolating, the agglutinative, and the inflecting. In the isolating there are no inflections, no case or person terminations, no distinction of form between verb, noun, adjective, preposition, and conjunction; the bare root is the sole substance. In the other two the formal elements represent roots; both these and the radical elements are monosyllabic. There are two kinds of roots, predicable and pronominal; the predicable constituting the material element of verbs, nouns, and adjectives; the pronominal that of conjunctions, prepositions, and particles; the pronominal especially supplies the formal element, *i.e.* the terminations of verbs, substantives, and adjectives. Monosyllabic roots are the common feature of all of the Indo European family. Bisyllabism prevails in the Semitic family, especially in the verbs, but these also are reducible to monosyllabics, consisting of consonants at the beginning and at the end; the stem thus enclosed at both ends was precluded from external increment, but by internal modification of vowels produces economy of material, simplicity, and dignity. In the agglutinative family the relational elements are attached to the predicable theme by mechanical junction, the individuality of each remaining still. The inflecting languages must have been once agglutinative, and the agglutinative once isolating. If the relational and the predicable elements of the isolating be linked together, it becomes agglutinative. If the material and the formal parts are pronounced as one word, eliminating the sounds that resist incorporation, the tongue becomes inflecting. Moreover no sharp line of demarcation separates the three: the isolating are not wholly so, the agglutinative as the Finnish and Turkish are sometimes inflecting, the inflecting as Hebrew is often agglutinative and has separate particles to express relations; the Indo European (inflecting) appends to its substantival stems suffixes of case and number; the Ural Altaian (agglutinative) adds governing particles, rendering them post positional instead of prepositional; the Semitic expresses grammatical variations by vowel changes within the root, the Indo European by affixes without. The steppes of central Asia have always been the home of the agglutinative, the nomadic life expressing itself naturally in giving prominent distinctness to the leading idea in each word, thereby giving ready communication between families which associate only at intervals; the inflecting tongues on the other hand express higher social cultivation. Outward circumstances, position, and disposition, all combined, have modified language. In *grammar* too correspondences occur between the three great classes. The isolating, in the absence of grammatical forms, collocate the words in a somewhat logical order. Herein our inflecting, highly cultivated, English tongue exhibits a resemblance; the subject preceding the verb, and the verb preceding the object; also subject, copula, and predicate. In the agglutinative the principal word comes last, every qualifying clause or word that precedes being sustained by it. Thus the syntactical arrangement is the opposite of the verbal, the principal idea taking precedence in the latter. In the Semitic tongues the reverse of this usage of the classical holds good; the verb stands first, and the adjective comes after its noun. In the agglutinative adjectives qualifying nouns remain undeclined, answering to compound words in the Indo European, where the final member alone is inflected; so the absence of the plural ending of nouns following a numeral answers to our usage of "pound" or "head" (not *pounds, heads*) after a plural numeral. The governing noun is altered in termination before the governed noun, in Hebrew, instead of the governed noun being put in the genitive. The genitive in Hebrew is also expressed by a relative and a preposition before the noun; really the prefixes or affixes in other tongues marking the genitive are more connected with the governing than with the governed word, and are resolvable into relative or personal pronouns which connect the two words. Rapid utterance of the first accounts for the excision of the final consonant of the Hebrew plural noun governing another. "The song which (belongs) to Solomon" answers to "Solomon's Song," the *s* combining the demonstrative *sa* and the relative *ya*. The isolating tongues, as the Chinese, instead of the Indo European verbal composition, employ manifold combinations of radical sounds with an elaborate method of accenting and intoning. The agglutinative, though deficient in compounds, build up words, suffix on suffix, to which their law of vowel harmony gives uniformity.

Amidst the varieties, traces of unity appear in the original material, in the stages of formation, and in the general grammatical expression. Every word is reducible to two elements, the predicable and the formal, *i.e.* the root and the grammatical termination. Both consist of independent roots. The formal, mostly pronominal, elements are more tenacious of life; therefore agreement in inflections, which consist of these, affords a strong presumption for radical identity also. Grimm discovered a regular system of changes undergone in the transition from Greek and Latin to Gothic and low German: aspirates for tenues, h for k or c, th for t, f for

p; tenues for medials, t for d, p for b, k for g; medials for aspirates, g for ch or h, d for th, b for f or ph: as *heart* from *kardia*, *cor*; *thou* from *tu*; *five* from *pempe* (pente); *father* from *pater*, *two* from *duo*; *knee* from *gonu*; *goose* from *cheen*; *dare* from *tharseo*; *bear* from *fero*, *phero*.

Max Müller calls the agglutinative tongues of Europe and Asia by the common name "Turanian." This class includes the Ural Altaian, the Chinese, Burmese, and Thibetan. Some refer the American tongues to the Turanian. The essential identity of many words in Semitic and Indo European gives a strong presumption of their original unity; thus queren, cornu, horn; masak, misgo, misceo, mix; karak, circa, circle; eretz, terra, earth (German erde); chalaqu, glaber, glisco, glide (glatt); kum, gam, 'am, cum, sun, koinos, common; malee, pleos, plenus, full (voil); bor, purus, pure; barah, vorare, bora, voracious; parah, phero, barus, fero, bear; apha, epso, epula; mar, amarus; carath, curtus; zarah, serere; muth, math (Sanskrit), mor(t)s, mortal; attah, tu, su, thou; n in Hebrew stands for m in the Indo European, as representing the first personal pronoun; shesh, sex, hex, six; the other numerals in Hebrew and Indo European, one to five, are probably identical.

Indo European or Aryan is the term which science now employs, answering to the Scripture Japhetic. The N. African languages were sub-Semitic; the inelastic Semitic remained within the limits assigned in the Bible, owing to being hemmed in by the superior expansiveness of the Aryans and Turanians. Latham alleges traces of resemblance between the sub-Semitic of northern Africa, Negro in the centre, and Kaffir and Hottentot in the S.; the latter are more Turanian than the northern. Indo European comprises nine classes, Indian, Iranian, Celtic, Italian, Albanian, Greek, Teutonic, Lithuanian, and Slavonian. "The Slavonians and Teutons were the first to leave the common home of the Indo European race, and Slavo Teutonic was the earliest deviation from the common language. Then the Græco Italo Celtic. The Celts then separated" (Schleicher). But the Celts being found most westerly, in the extremities of Europe, Ireland, the Scotch highlands, Wales, and Brittany, were probably the earliest emigrants from the primeval seat. Once they occupied Gaul, northern Italy, large parts of Spain, Germany, Switzerland, and poured along Greece into Asia Minor, giving their name to GALATIA [see]; but now they have been forced into the remote corners of Europe by successive races.

The plateau of central Asia was the original seat of the Indo European race. The Indian offshoot is traceable to the Himalaya slopes, from the geographic allusions in the Vedic hymns (Max Müller, Lectures). The Sanskrit names of articles imported by Solomon prove the advance of the Indian Aryans into Hindostan at least before 1000 B.C. (1 Kings x. 22.) Aryans appear on the Semitic border as early as the composition of Gen. x. and xiv. The Aryan Medes appear in the Assyrian annals 900 B.C. The Greeks were settled in their land, and the Italians in theirs, at least as early as 1000 B.C. The latest of the Celtic migrations had reached western Europe before the time of Hecatæus, 500 B.C. The Teutonic migration was much later; they were by the Baltic in the age of Alexander the Great (Plin. xxxvii. 11); *glesum*, the term for amber in that region, is Teutonic. Teutones accompanied the Cimbri in their southern expedition, 113–102 B.C.; Cæsar and Tacitus more explicitly mention them. The Slavonians migrated contemporaneously with the Teutones. They may be traced to the Veneti or Venedæ of northern Germany, whence comes "Wend"; Tacitus (Germ. 46) first mentions them. The languages of the aboriginal races who preceded the Aryans in India were Turanian. The Finns, who have been since Tacitus' time (Germ. 46) E. of the Baltic, originally were spread southward, but were thrust back by the Teutons and Slavonians. The Basque in Spain has a grammatical, though not a verbal, affinity to the Finnish. Thus the Finns in the N. and the Basques in the S. may be remnants of a Turanian migration preceding the Indo European.

In Asia there are two great classes of tongues: (1) the monosyllabic, represented by the Chinese in the E. and the S.E., probably the earliest migration from the common cradle of mankind; (2) the agglutinative, the Ural Altaian in the N. including the five, Tungusian, Mongolian, Turkish, Samoiedic on the Arctic ocean coast, and Finnish of the Finns and Lapps, the Esthonians, Livonians, and the Hungarian Magyars: in the S. four classes, Tamul in S. Hindostan, Bhotiya of Thibet, the Tai of Siam and Pegu, the Malay originally in the isles, whence subsequently it passed to the mainland. The lake Baikal is the centre from which seemingly the Turanians passed in various directions. The languages of Oceania are thought to be Malay. The polysynthetic languages of N. America are akin to Mongolian; and there is an affinity of tongues between the Americans and the Asiatics on either side of the straits of Corea. Probably the population passed into N. America mainly by the Behring straits. Thus the tendency of science is to discover unity amidst the manifold varieties of mankind. (See Rev. R. Ellis' "*Numerals* as signs of primeval Unity among Mankind.")

Tongues, Gift of. Mark xvi. 17; Acts ii. 1–13, x. 46, xix. 6; 1 Cor. xii., xiv. Alex. MS. confirms Mark xvi. 9–20; Sin., Vat. MSS. omit it; "they shall speak with new (not known before, *kainais*) tongues"; this promise is not restricted to apostles; "these *signs* shall follow *them that believe*," a *proof* to the unbelieving that believers were under a higher power than mere enthusiasm or imagination. The "rushing mighty wind" on pentecost is paralleled in Ezek. i. 24, xxxvii. 1–14, xliii. 2; Gen. i. 2; 1 Kings xix. 11; 2 Chron. v. 14; Ps. civ. 3, 4. The "tongues like as of *fire*" in the establishing of the N. T. church answer to Exod. xix. 18, at the giving of the O. T. law on Sinai, and Ezek. i. 4 "a fire enfolding itself"; comp. Jer. xxiii. 29, Luke xxiv. 32. They were "cloven" (*diamerizomenai*), rather *distributed* to them severally. The disciples were "filled with the Holy Ghost"; as John the Baptist and our Lord (Luke i. 15, iv. 1). "They began to speak with other (*heterais*, *different* from their ordinary) tongues as the Spirit gave them utterance." Then "the multitude were confounded, because that every man heard them speak *in his own language*; and they marvelled saying, Behold are not all these which speak Galileans? and how hear we every man *in our own tongue wherein we were born*, the wonderful works of God?" This proves that as Babel brought as its penalty the confusion of tongues, so the pentecostal gift of tongues symbolises the reunion of the scattered nations. Still *praise*, not teaching, was the invariable use made of the gift. The places where tongues were exercised were just where there was least need of *preaching* in foreign tongues (Acts ii. 1–4, x. 46, xix. 6; 1 Cor. xiv.). Tongues were not at their command whenever they pleased to teach those of different languages. The gift came, like prophesying, only in God's way and time (Acts ii. 1–18, x. 46, xix. 6). No *express* mention is made of any apostle or evangelist preaching in any tongue save Greek or Hebrew (Aramaic). Probably Paul did so in Lycaonia (xiv. 11, 15); he says (1 Cor. xiv. 18) "I speak with tongues (Vat. MS., but Sin. and Alex. MSS. 'with a tongue') more than ye all." Throughout his long notice of tongues in 1 Cor. xiv. he never alludes to their use for making one's self intelligible to foreigners. This would have been the natural use for him to have urged their possessors to put them to, instead of interrupting church worship at home by their unmeaning display. Papias (in Euseb. H. E., iii. 30) says Mark accompanied Peter as an "interpreter," *i.e.* to express in appropriate language Peter's thought, so that the gift of tongues cannot have been in Papias' view a *continuous* gift with that apostle. Aramaic Hebrew, Greek, and Latin (the three languages over the cross) were the general media of converse throughout the civilised world, owing to Alexander's empire first, then the Roman. The epistles are all in Greek, not only to Corinth, but to Thessalonica, Philippi, Rome, Ephesus, and Colosse. The term used of tongues (*apophthengesthai*, not only *lalein*) implies a solemn utterance as of prophets or inspired musicians (LXX. 1 Chron. xxv. 1; Ezek. xiii. 9). In the first instance (Acts ii.) the tongues were used in *doxology*; but when *teaching* followed it was in ordinary language, understood by the Jews, that Peter spoke. Those

who spake with tongues seemed to beholders as if "full of new wine," viz. excited and enthusiastic (Acts ii. 13, 15-18), in a state raised out of themselves. Hence Paul contrasts the being "drunk with wine" with being "filled with the Spirit, speaking in psalms, hymns, and spiritual songs" (Eph. v. 18, 19). The ecstatic songs of praise in the O. T., poured out by the prophets and their disciples, and the inspired musicians of the sanctuary, correspond (1 Sam. x. 5-13, xix. 20-24; 1 Chron. xxv. 3). In 1 Cor. xii. and xiv. tongues are placed lowest in the scale of gifts (xii. 31, xiv. 5). Their three characteristics were: (1) an ecstatic state of comparative rapt unconsciousness, the will being acted on by a power from above; (2) words uttered, often unintelligible; (3) languages spoken which ordinarily the speaker could not speak.

They, like prophesyings, were under control of their possessors (1 Cor. xiv. 32), and needed to be kept in due order, else confusion in church meetings would ensue (ver. 23, 39). The tongues, as evidencing a Divine power raising them above themselves, were valued by Paul; but they suited the childhood (ver. 20, xiii. 11), as prophesying or inspired preaching the manhood, of the Christian life. The possessor of the tongue "spoke mysteries," praying, blessing, and giving thanks, but no one understood him; the spirit (*pneuma*) but not understanding (*nous*) was active (xiv. 14-19). Yet he might edify himself (ver. 4) with a tongue which to bystanders seemed a madman's ravings, but to himself was the expression of ecstatic adoration. "Five words" spoken "with the understanding" so as to "teach others" are preferable to "ten thousand in an unknown tongue." In Isa. xxviii. 9-12 God virtually says of Israel, "this people hear Me not though I speak to them in their familiar tongue, I will therefore speak to them in other tongues, viz. that of the foes whom I will send against them, yet even then they will not hearken to Me." Paul thus applies it: ye see it is a penalty to encounter men of a strange tongue, yet this you impose on the church by abusing instead of using the tongue intelligibly. Speakers in foreign tongues speak like "children weaned from the milk, with stammering lips," ridiculous because unintelligible to the hearers (Isa. xxviii. 14), or like babbling drunkards (Acts ii. 13), or madmen (1 Cor. xiv. 20-23). Thus Isaiah (xxviii. 9-14) shows that "tongues are for a sign, not to them that believe, but to them that believe not." Tongues either awaken to spiritual attention the unconverted, or, if despised, *condemn* (comp. "sign" in a condemnatory sense, Ezek. iv. 3, 4, Matt. xii. 39-42), those who, like Israel, reject the sign and the accompanying message; comp. Acts ii. 8, 13, 1 Cor. xiv. 22; "yet for all that will they not hear Me," even such miraculous signs fail to arouse them; therefore since they *will* not understand they *shall* not understand.

"Tongues of men" and "divers kinds of tongues" (1 Cor. xii. 10, 28; xiii. 1) imply *diversity*, which applies certainly to *languages*, and includes also the kind of tongues which was a spiritual language unknown to man, uttered in ecstasy (xiv. 2). It was only by "interpreting" that the "understanding" accompanied the tongues. He who spake (praying) in a tongue should pray that he might (be able to) interpret for edification of the church (ver. 13, 26, 27). Heb. and Aramaic words spoken in the spirit or quoted from the O. T. often produced a more solemn effect upon Greeks than the corresponding Gr. terms; comp. 1 Cor. xvi. 22, Maranatha, xii. 3; Lord of sabaoth, Jas. v. 4; Abba, the adoption cry, Rom. viii. 15, Gal. iv. 6; Alleluia, Rev. xix. 1, 6; Hosannah, Matt. xxi. 9, 15. "Tongues of angels" (1 Cor. xiii. 1) are such as Daniel and John in Revelation heard; and Paul, when caught up to paradise (2 Cor. xii. 4).

An intonation in speaking with tongues is implied in Paul's comparison to the tones of the harp and pipe, which however he insists have *distinction* of sounds, and therefore so ought possessors of tongues to speak intelligibly by interpreting their sense afterwards, or after awakening spiritual attention by the mysterious tongue they ought then to follow with "revelation, knowledge, prophesying or doctrine" (1 Cor. xiv. 6-11); otherwise the speaker with a tongue will be "a barbarian," *i.e.* a *foreigner in language* to the hearer. A musical tone would also be likely in uttering *hymns and doxologies*, which were the subject matter of the utterance by tongues (Acts ii. 11). The "groanings which cannot be uttered" (Rom. viii. 26) and the "melody in the heart" (Eph. v. 19) show us how even inarticulate speech like the tongues may edify, though less edifying than articulate and intelligible prophesying or preaching. Either the speaker with a tongue or a listener might have the gift of interpreting, so he might bring forth deep truths from the seemingly incoherent utterances of foreign, and Aramaic, and strange words (1 Cor. xiv. 7, 11, 13, 27). When the age of miracle passed (1 Cor. xiii. 8) the tongues ceased with it; the scaffolding was removed, when the building was complete as regards its first stage; hymns and spiritual songs took the place of tongues, as preaching took the place of prophesying.

Like all God's gifts, tongues had their counterfeit. The latter are morbid, the forerunners or results of disease. The true tongues were given to men in full vigour, preceded by no fanatic madness, and followed by no prostration as the reaction. Practical, healthy religion marked the daily walk of the churches in which the tongues were manifested. Not these, but the confession of Jesus as Lord with heart and tongue, was the declared test of real discipleship (1 Cor. xii. 3; 1 John iv. 2, 3).

Topaz. From *pitdah* (Heb.) by transposition. One of the hyaline corundum stones, bright yellow. Second in the first row of the high-priest's breastplate (Exod. xxviii. 17, xxxix. 10), ninth foundation stone of the wall of New Jerusalem (Rev. xxi. 20). Job (xxviii. 19) represents it as from Ethiopia; so Strabo (xvi. 770), Diodorus (iii. 39), and Pliny (xxxvii. 32). The king of Tyre wore it; among the nine of the 12 jewels of the highpriest's breastplate; as type of antichrist who shall usurp Christ's king priesthood (Ezek. xxviii. 13). LXX., Vulg., and Josephus identify the Greek topaz with the Hebrew *pitdah*; and Smith (Bible Dict.) identifies the topaz as our chrysolite and the ancient chrysolite as our topaz. Pliny (H. N. 37, § 8) speaks of "the *green* tints of the topaz," meaning our chrysolite.

Tophel. *Tufileh* (Robinson, Bibl. Res. ii. 570), S.E. of the Dead Sea. Ninety-nine springs and rivulets flowing into the Ghor water the neighbourhood. It is surrounded by apple, apricot, fig, pomegranate, and olive trees. It is naturally chosen as a landmark (Deut. i. 1).

Topheth, TOPHET. A spot in the valley of the son of HINNOM [see]; S.E. and S.S.E. of Jerusalem; "by the entry of the E. gate" (Jer. xix. 2). Infamous by the immolation in it of children to Moloch (2 Kings xxiii. 10; Isa. xxx. 33; Jer. vii. 31, 32, xix. 2, 6, 11). [See HELL.] From *toph*, the "drums" beaten to drown the shrieks of the children made to pass through the fire to Moloch; rather *tophet* means *tabret*, so "tabret grove," *i.e. music grove*, as Chinneroth is "the harp sea"; or *tuph* "to spit," less probably; or from a root "burning" (Persian, Gesenius); or "filth" (Roediger). One of the chief groves in Hinnom; forming part of the king's gardens, and watered by Siloam; Hinnom is placed by old writers *E.* of Jerusalem, answering to the mouth of the Tyropœon, along the southern banks of the Kedron (Jerome De Loc. Heb.). T. next was defiled by idols, Baal and Moloch, with their inhuman sacrifices. Josiah threw down its altars and heaped here the filth of the city, so that, with its carcases preyed on by worms and its perpetual fires for consuming refuse, it became a type of hell (Isa. lxvi. 24). In Kings and Jeremiah the article precedes, "*the* T." In Isa. xxx. 33 it is *Tophteh*, "tabret grove," as *tuppim* in ver. 32 is "tabrets." Jeremiah (vii. 32, xix. 6) makes it prophetically "the valley of slaughter," *i.e.* the scene, no longer of slaughter of *innocents* (ver. 4), but of the Jewish men who so richly deserved their fate. In Isa. xxx. 33 T. *symbolises* the funeral pyre of Sennacherib's army, not that it actually perished there, but the Assyrian forerunner of antichrist is to be *burnt* in ignominy whereas the Hebrews *buried* their dead. Satan is the king finally doomed to the fire with the lost (Matt. v. 22, xxv. 41; Mark ix. 43, 44).

Tormah. Jud. ix. 31, marg. for "privily." LXX., Chaldee and Rashi transl. "secretly"; Heb. "in deceit," as he had listened to the speech

quietly with apparent assent. But Kimchi "in T." a mis-spelling for Arumah (ver. 41).

Tormentors: *basanistai*, "examiners by torture" (Matt. xviii. 34; comp. Acts xxii. 24).

Tortoise: *tzab*. From *tzabab* "to move slowly" (Lev. xi. 29); rather "the great lizard." LXX. transl. "the land crocodile"; mentioned by Herodotus, iv. 192; *the varan of the desert*; it subsists on beetles, etc.; of a dusky yellow colour, with dark green spots and yellow claws; the *waran el hard*; the *Psammosaurus scincus* or *Monitor terrestris* of Cuvier. Arabic *dhab*, a lizard often two feet long, abounding in Egypt and Syria. Tristram makes it the *Uromastix spinipes* (Nat. Hist., 255). Its flesh dried was used as a charm or medicine; the Arabs made broth of its flesh (Hasselquist, 220); the Syrians ate its flesh (Jerome adv. Jovin. ii. 7, 334). Several kinds of tortoise (marsh tortoises, etc.) abound in Palestine. Some have even conjectured that "the tortoise" is meant by the word transl. "bittern" in the prophecies of Isaiah

BITTERN.

and Zephaniah. [See BITTERN.]

Towers. Used as parts of city walls,

TOWER ON CITY WALL

or separate, as EDAR, LEBANON, etc., to defend wells, flocks, or commerce (2 Chron. xxvi. 10, xxvii. 4; Gen. xxxv. 21; Mic. iv. 8). Also attached to vineyards, as lodges for the keepers, wherein they could watch against the depredations of man or beast (Isa. v. 2; Matt. xxi. 33; Mark xii. 1).

Town Clerk: *grammateus*. An officer originally appointed to record the laws and decrees of the state, and to read them in public; but in Asia Minor, under the Roman empire, authorized to preside over popular assemblies and submit questions to their vote, as inscriptions on marbles testify; in short, governors of single cities and districts, and named as such on the coins; sometimes also entitled "chief priests"; a kind of *state secretary*. The town clerk at Ephesus appeased the mob gathered by Demetrius the silversmith against the gospel preachers (Acts xix. 35–41). His speech is a model of judiciousness, and perfectly carried his point. Such excitement, he reasons, is undignified in Ephesians, seeing that their devotion to Diana of Ephesus is beyond question. It is unreasonable, since the men apprehended are neither church robbers nor blasphemers, so ye ought to do nothing rashly; if even there were grounds against them, there are legal means of redress open, without resorting to illegal; lastly, we are in danger of being called in question by Roman authority for this uproar (see Prov. xv. 23). Boeckh mentions an Ephesian inscription, No. 2990 C. and H. ii. 80, "Munatius the *town clerk* and *ruler of Asia*" (Asiarch).

Trachonitis. Luke iii. 1. The Trachonite region (the old Bashan) included parts of Auranitis, Gaulanitis, and Batanæa besides T. proper, which lay S. of Damascus and E. of Gaulanitis. (Josephus Ant. xvii. 8, § 1; 11, § 4.) PHILIP [see] was tetrarch of T. and Ituræa. T. is the Gr. for the Aramaic ARGOB ("heap of stones") [which see], "the rugged region," abounding in caves, some of vast extent. Jerome places T. rightly between Damascus and Bostra; having Kenath among its chief towns. T. included el Lejah and part of the western slopes of jebel Hauran. On the northern border of T. are the large ruins of *Musmeih*, which an inscription on a temple door identifies with *Phocus* (Phœno) the old capital (Burckhardt, Trav. Syr. 117). The Lejah is bounded on the E. by the mountains of Batanæa (*jebel Hauran*) whereon lie the ruins of Kenath, on the S. by Auranitis (*Hauran*) whereon are the ruins of Bostra, on the N. by Ituræa (*Jedur*) and Damascus. Josephus (Ant. xv. 10, § 1) says "the inhabitants dwelt in caves that served as a refuge for themselves and their flocks; they had cisterns of water, and stored granaries, and so were able to defy their enemies. The cave doors are so narrow that but one can enter at a time, while within they are incredibly large; the ground above abounds in rugged rocks with many windings, and difficult of access except with a guide." From Josephus' time till the present day it has been the haunt and asylum of robbers.

Tradition. Gr. *paradosis*, instructions "delivered" (1 Cor. xv. 3) as inspired, whether orally or in writing, by the apostles (2 Thess. ii. 15, iii. 6, 10). The only oral tradition designed by God to be obligatory on the church in all ages was soon committed to writing in the apostolic age, and recognised as inspired by the churches then having the gift of discerning spirits. Only in three passages (1 Cor. xi. 2 marg.; 2 Thess. ii. 15, iii. 6) has tradition a good sense; in ten a bad sense, *man's uninspired* tradition (Matt. xv. 2, 3, 6; Mark vii. 3, 5, 8, 9, 13; Gal. i. 14; Col. ii. 8). Jesus charges the Jews with "making the commandment of God of none effect through your tradition." Hilary the deacon says, "a surfeit to carnal sense is human tradition." Tradition clogs heavenly perceptions.

Paradosis is one of the only two nouns in 2000 in the Gr. Testament which numerically equals 666, the mark of the beast (Rev. xiii. 18). Tradition is the grand corrupter of *doctrine*, as "wealth" (*euporia*, Acts xix. 25, the other equivalent of 666) is of *practice*. Only those words of the apostles for which they claim inspiration (their words afterwards embodied in canonical writing) are inspired, not their every spoken word, *e.g.* Peter's dissimulation (Gal. ii. 11–14). Oral inspiration was needed until the canon of the written word was completed. The apostles' and evangelists' inspiration is attested by their miracles; their N. T. Scriptures had the additional *test without which even miracles would be inconclusive* (Deut. xiii. 1–6), *accordance with the existing O. T. revelation* (Acts xvii. 11). When the canon was complete the infallibility was transferred from living men's inspired sayings to the written word, now the sole unerring guide, interpreted by the Holy Spirit; comparison of Scripture with Scripture being the best commentary (1 Cor. ii. 12–16; 1 John ii. 20, 27; John i. 33, iii. 34, xv. 26, xvi. 13, 14).

The most ancient and universal tradition is the all sufficiency of Scripture for salvation, "that the man of God may be *perfect, thoroughly furnished* unto *all* good works" (2 Tim. iii. 15–17). The apostles never appeal to human tradition, always to Scripture (Acts xv. 2, 15–17, xvii. 11, xxiv. 14; 1 Cor. xv. 3, 4). If tradition must be followed, then we ought to follow that oldest tradition which casts away all tradition not in, or proveable by, Scripture. We receive the Christian Lord's day and infant baptism not on the *inherent authority* of the fathers, but on their *testimony* as *witnesses* of *facts* which give force to the *intimations* of Scripture. Tradition can authenticate a *fact*, but not establish a *doctrine*. Paul's tradition in 2 Thess. ii. 15 is *inspired*, and only continued *oral* in part until the Scripture canon was completed by John; altogether different from Rome's *supplementary oral tradition* professing to complete the word which is complete, and which we are forbidden to add to, on penalty of God's plagues written therein (Rev. xxii. 18). By adding human tradition Rome becomes parent of antichrist. How remarkable it is that from this very chapter (2 Thess. ii. 15), denouncing antichrist, she draws her argument for tradition which fosters antichristianity. Because the *apostles'* oral word, *whenever they claim inspiration*, was as trustworthy as the written word, it does not follow that the oral word of those *neither apostles nor inspired* is as trustworthy as the *written* word of those who were apostles or inspired. No tradition of the apostles except their written word can be *proved* genuine on certain evidence.

The danger of even a genuine oral tradition (which scarcely any of the so called traditions are) is illustrated in the "saying" that went abroad among the brethren that John should not die, though Jesus had not said this, but "if I will that he tarry till

I come, what is that to thee?" (John xxi. 22, 23.) We are no more bound to accept the *fathers' interpretation* (which by the way is *the reverse of unanimous*; but even suppose it were so) of Scripture, because we accept the N. T. *canon* on their *testimony*, than to accept the *Jews'* interpretation of the O. T. because we accept the O. T. canon on their testimony; if we were, we should be as bound to reject Jesus, with the Jews, as to reject primitive Scripture Christianity with the apostate church. See the Church of Eng. Arts. vi., viii., xx., xxii., xxxiv., on the due and the undue place of tradition in the church. What were once universal traditions (*e.g.* the epistles for centuries ascribed to 11 popes, from Anacletus, A.D. 101, to Victor I., A.D. 192, now universally admitted to be spurious) are no longer so regarded. Abp. Whately likened tradition to the Russian game: a number sit in a circle, the first reads a short story in the ear of his next neighbour, he repeats it *orally* to the next, and so on; the last writes it as it reaches him; the amusement is, when read and compared with the original story it is found wholly metamorphosed, and hardly recognisable as the same story.

Trance. Gr. *ekstasis* (Num. xxiv. 4, 16). Balaam "fell" (*into a trance* is not in the Heb.) overpowered by the Divine inspiration, as Saul (1 Sam. xix. 24) "lay down naked (stripped of his outer royal robes) all that day and all that night." God's word in Balaam's and Saul's cases acted on an alien will and therefore overpowered the bodily energies by which that will ordinarily worked. Luke, the physician and therefore one likely to understand the phenomena, alone used the term. Acts x. 10, Peter in trance received the vision abolishing distinctions of clean and unclean, preparing him for the mission to the Gentile Cornelius (Acts xxii. 17–21). Paul in trance received his commission, "depart far hence unto the Gentiles." In the O. T. Abram's "deep sleep and horror of great darkness" (Gen. xv. 12) are similar. Also Ezekiel's sitting astonished seven days (iii. 15), then the hand of Jehovah coming upon him (ver. 22). As in many miracles, there is a natural form of trance analogous to the supernatural, viz. in ecstatic epilepsy the patient is lost to outward impressions and wrapt in a world of imagination; Frank, who studied catalepsy especially, stated he never knew the case of a Jew so affected. Mesmerism also throws nervously susceptible persons into such states. Concentration of mind, vision, and hearing on one object produces it. Intense feeling and long continued thought tend the same way. Mahomet's visions and journey through the heavens were perhaps of this kind; so devotees' "ecstasies of adoration." In the Bible trance God marks its supernatural character by its divinely ordered consequences. Peter's trance could not be accidental and imaginary, for whilst meditating on it he hears the Spirit's voice, "behold three men seek thee, arise therefore, get thee down, go with them doubting nothing, for I have sent them." His finding exactly three men, and at that very time, waiting for him below to go to Cornelius who had also beheld a distinct vision, could only be by Divine interposition. The English "trance" comes through French from the Latin *transitus*, at first "passing away from life," then the dream vision state, in which the soul is temporarily transported out of the body and abstracted from present things into the unseen world.

Trespass offering. [See SIN OFFERING and SACRIFICE.]

Trial. [See JUDGES, COUNCIL, LAW, PILATE.] In Acts xix. 38 marg., "the court days are *now* being kept," *i.e.* the court is now sitting, "and there are deputies." The assembly of citizens then sitting formed the conventus, out of which the "deputy" or proconsul (*anthupatos*) selected "judices" or assessors (*anthupatoi*); thus the court consisted of the proconsul and his assessors.

Tribute. [See TAX.] The use of the word in the O. T. is in reference to the almost universal custom whereby the conquering nation (whether Egyptian, Assyrian, or Roman)

BRINGING TRIBUTE.

levied large and in many cases recurring sums of money from the nations subjugated by them; and the monuments erected by the conquerors naturally present this subject very frequently. In Matt. xvii. 24–27, "the didrachma receivers said to Peter, Doth not your Master pay the didrachma? He saith, Yes?" Their question implies it was the *religious* impost; no *civil* tax would have been asked in such a tone, as if its payment dare be questioned. The half shekel or half stater or didrachm (fifteen pence) was the universally recognised due required from every Israelite grown male in support of the sanctuary services, in the benefits of which he had a share: according to Exod. xxx. 11–15. [See MONEY, JESUS CHRIST, and PETER.] Collected both before and after the Babylonian captivity (2 Kings xii. 4, 2 Chron. xxiv. 9) from all Jews wherever sojourning (Josephus xviii. 9, § 1; Philo Monarch. ii. 2, § 224). Hence Peter at once recognised the obligation. But Christ, whilst to avoid offence (wherein Paul imitated his Master in a different case, 1 Cor. ix. 4–19) He miraculously supplied the stater in the fish, for Himself and Peter, yet claimed freedom from the payment to the temple, seeing He was its Lord for whose service the tribute was collected. As Son of the heavenly King He was free from the legal exactions which bound all others, since the law finds its antitypical realization in Him the Son of God and "the end of the law" (Rom. x. 4). The temple offerings, for which the half shekels were collected, through Him become needless to His people also; hence they, by virtue of union with Him in justification and sanctification, are secondarily included in His pregnant saying, "then are the *children* (not merely the SON) free" (John viii. 35, 36; Gal. iv. 3–7, v. 1). As children with Him, they are sons of the King and share the kingdom (Rom. viii. 15–17). The legal term "the didrachma" Matthew uses as one so familiar to his readers as to need no explanation; he must therefore have written about the time alleged, viz. some time before the destruction of Jerusalem and the temple, after which an explanatory comment would have been needed such as Josephus gives (Ant. xviii. 10, § 1). The undesigned omission in Matthew confirms the genuineness and truth of his Gospel.

Troas. Alexandria Troas, now Eshki Stamboul, "old Constantinople." A city of Mysia, S. of ancient Troy, opposite the island Tenedos. The country was called the Troad. Antigonus built and Lysimachus enlarged T. It was the chief port between Macedonia and Asia Minor. The roads to the interior were good. Suetonius says Julius Cæsar designed to establish there the seat of his empire (Cæsar, 79); Augustus and Constantine meditated the same project. Roman sentiment attracted them to T., the alleged seat whence Æneas, the fabled progenitor of Rome's founder, originally migrated. The ruins are large, and the harbour still traceable, a basin 400 ft. by 200 ft.

Here on his second missionary tour Paul saw the vision of the man of Macedon praying, "come over and help us" (Acts xvi. 8–12). During his next missionary tour Paul rested awhile in his northward journey from Ephesus, hoping to meet Titus (2 Cor. ii. 12, 13). On his return from this his first gospel preaching in Europe, he met at T. those who went before him from Philippi; he stayed at T. seven days, and here restored to life Eutychus who had fallen from the third loft, being overwhelmed with sleep during Paul's long sermon: a reproof of carelessness and drowsiness in church on the one hand, and of long and late preaching on the other (Acts xx. 5–13). Here after his first imprisonment he left his cloak, books, and parchments in Carpus' house (2 Tim. iv. 13).

COIN OF TROAS.

T. had then the *jus Italicum*. Beautiful coins of T. are extant, the oldest bearing the head of Apollo Sminthius. The walls enclose a rectangle, one mile from E. to W. and one mile from N. to S.

Trogyllium. A small town at the foot of Mycale promontory, opposite the island Samos. The strait between is scarcely one mile across, and the current is rapid. Paul stayed a night here, probably in the ship, at the close of his third missionary journey on his way to Jerusalem. From T. he sailed to Miletus. Close by is a roadstead still called St. Paul's.

port. The darkness, owing to its being the time of dark moon, was the occasion of the ship's stay in this sheltered spot (Acts xx. 6, 15).

Troop. BAND: *gedud*, "marauding companies" (1 Chron. xii. 21; Hos. vi. 9, vii. 1).

Trophimus. Paul's companion, a Gentile of Ephesus (Acts xxi. 29). Accompanied him on his return from his third missionary journey through Asia to Jerusalem. Whilst Tychicus, his associate, a fellow Asiatic, was left behind on the route (Acts xx. 4) T. went forward with Paul. The Jews raised a tumult *supposing* Paul had introduced T. a Gentile convert into the temple. Paul left T. sick at Miletus just before his own second Roman imprisonment (2 Tim. iv. 12, 20). T. was probably one of the two brethren who with Titus carried the second epistle to the Corinthians (2 Cor. viii. 16-24, especially ver. 22, as ver. 18 refers to Luke). T. was probably the brother sent before with Titus (xii. 18), and therefore must have been sent from Ephesus; he was moreover an Ephesian. A Gentile like Titus. Connected with Paul in the mission of collecting for the poor in Judæa; he was moreover with Paul on his return from this very visit to Corinth. Tradition makes him beheaded by Nero.

Trumpets, Feast of. Num. xxix. 1-6, Lev. xxiii. 24, "a memorial of blowing of trumpets." [See CORNET.] Besides the daily sacrifices and the eleven victims of the new moon, the ordinary feast of the first day of the month, there were offered a young bullock, a ram, and seven first year lambs, with meat offerings and a kid for a sin offering. It was one of the seven days of holy convocation, *moadeem*; the other new moons were not, like it, days of sacred rest and convocation, though they were marked by a blowing of trumpets over the burnt offerings. Both kinds of trumpets, the straight trumpet (*chatzotzrah*) and the cornet (*shophar* and *queren*), were blown in the temple, and it was "a day of blowing of trumpets." Ps. lxxxi. 3 (which modern Jews use for the feast of trumpets) does not refer to "the new moon"; transl. as Hengstenberg "blow the *horn* in the *month* at the *full* moon" (*keseh*, A. V. less well "at the time appointed"); ver. 5, 6, 7, 10 show the *passover* is referred to. This feast of trumpets prepared for the day of atonement on the tenth day; comp. Joel ii. 15, "blow the trumpet . . . sanctify a fast, call a solemn assembly." It was the new year day of the civil year, the first of Tisri (about October), commencing the sabbatical year and year of jubilee. The month being that for sowing, as well as ingathering of the last ripe fruits, its first day was appropriately made commemorative of creation completed, when "all the sons of God shouted for joy" (Job xxxviii. 7), the birthday of the world.

TRUMPETS.

Transl. Lev. xxv. 9, "cause the sound of the cornet (*shophar*) to go through" (the land). As the sound of the cornet signalized Jehovah's descent on Sinai to take Israel into covenant, so the same sound at the close of the day of atonement announced the year which restored Israel to the freedom and blessings of the covenant (Exod. xix. 16 19). The trumpets' sound imaged God's voice and word (Isa. lviii. 1; Hos. viii. 1; Zeph. i. 16; Rev. i. 10, iv. 1). So at Christ's coming in glory (Matt. xxiv. 31, 1 Cor. xv. 52, 1 Thess. iv. 16). This feast of trumpets reminds the people of *their* covenant, and puts God in remembrance of His promises (Isa. xliii. 26, Num. x. 9). So if we would have great measures of grace we must rouse all our energies and aspirations, and cry mightily with trumpet voice to God.

Tryphena and Tryphosa. Christian women at Rome, saluted by Paul as then "labouring in the Lord" (Rom. xvi. 12). Possibly they were deaconesses. The columbaria of Cæsar's house in the *Vigna Codini* near *Porta S. Sebastiano* contain the names Tryphena, Philologus, Amplias, and Julia, mentioned in this chapter (Wordsworth, Tour in Italy, ii. 173).

Tubal. Gen. x. 2; 1 Chron. i. 5; Isa. lvi. 19. T., Javan, and Meshech are the associated sons of Japheth. They brought slaves (beautiful ones abounded in the Euxine coasts, and were traded in by the Cappadocians: Polyb. iv. 38, § 4) and copper vessels to the Phœnician markets (copper and metals of the neighbouring Mossynæci and Chalybes were famed, and copper mines were at Chalvar in Armenia): Ezek. xxvii. 13; nations of the north (xxxii. 26, xxxviii. 2, 3, 15, xxxix. 1, 2). Gog is their chief prince. T. answers to the Tibareni, as Meshech to the Moschi; close to one another, on the northern coast of Asia Minor, about the river Melanthius (*Melet Irmak*), in Herodotus' and Xenophon's days; previously among the most powerful races. The Assyrian monarchs from 1100 to 700 B.C. were often warring with the Muskai and Tuplai, E. of the Taurus range, and occupying the region afterwards called Cappadocia. Rawlinson (Herodot. i. 535) makes them Turanians (the scholiast on Apollonius Rhodius, ii. 1010, calls them Scythians) who spread over the entire region between the Mediterranean and India, the Persian gulf and Caucasus. In Sargon's time, according to inscriptions, Ambris, son of Khuliya, was their hereditary chief, and by alliance with the kings of Musak and Vararat (Mesech and Ararat) who were revolting from Assyria drew on himself the hostility of that monarch. Xenophon (Anab. vii. 8, § 25) says the Tibareni were then an independent tribe; 24 kings of the Tuplai in previous ages are mentioned in Assyrian inscriptions (Hincks in Rawlinson's Herodot. i. 380 note). Rich in flocks (Apollon. Rhod., Arg. ii. 377).

Tubalcain. Son of the Cainite Lamech by Zillah (Gen. iv. 22), "a whetter of every cutting instrument in bronze and iron." Flint, wood, and bone were probably before this used for implements of husbandry, arts, and war; so uncivilized nations now [see CIVILIZATION]. Nations degenerating into barbarism fall back on a flint age, then progress to bronze (in S. America gold) and iron successively. The Scythian race, TUBAL [see], being coppersmiths (Ezek. xxvii. 13), seem akin to the name. "Vulcan" may come from it. The Arabic *kain* is "a smith."

Turtle: *tor*; Latin *tur-tur*, from imitation of its cooing note. Abraham's offering (Gen. xv. 9) with a young pigeon (*gozal*). A pair was the poor man's substitute for the lamb or kid, as trespass, sin, or burnt offering (Lev. xii. 6); so the Virgin mother for her purification, through poverty (Luke ii. 24, 2 Cor. viii. 9). Also in the case of a nazarite accidentally defiled by a dead body (Num. vi. 10). Owing to its being migratory and timid, the turtle was never domesticated as the pigeon; but being numerous, and building its nest in gardens, it

TURTLE DOVES.

afforded its young as an easy prey to those who did not own even pigeons. The palm dove, *Turtur Ægyptiacus*, probably supplied the sacrifices in Israel's desert journey, for its nests abound in palms on oases. Its habit of pairing for life, and its love to its mate, made it a symbol of purity and so a suitable offering. Jeremiah (viii. 7) makes its return at its proper time in spring a tacit reproof of Israel who know not the seasonable time of returning to Him when the "winter" of His wrath is past and He invites them back to the "spring" of His favour. Christ in inviting His people to gospel hopes from past legalism ("the winter is past": Matt. iv. 16, 1 John ii. 8; also past estrangement through sin, Isa. xliv. 22, Jer. l. 20, 2 Cor. v. 17) says "the voice of the turtle is heard in the land" (S. of Sol. ii. 11, 12), the emblem of love and so of the Holy Ghost. Love is the keynote of the new song of the redeemed (Rev. i. 5, xiv. 3, xix. 6; Isa. xxxv. 10). The turtle dove represents "the congregation of God's poor" which the psalmist (Ps. lxxiv. 19) prays God not to deliver "unto the wild beasts" (LXX., Vulg., Arabic), or "to the greedy host" (Maurer). The turtle marks the return of spring still more than other singing birds, for it alone unceasingly sings from morn till sunset. The *Turtur auritus* abounds in Palestine; plaintive tender melancholy characterizes its note. The turtle is smaller, more slender and elegant, than the pigeon. It is also

distinguished by having the tail feathers graduated in length, and forming together a wedge in shape; the first quill feather of the wing is narrow and pointed. A black band passes nearly round the neck of the collared species, which is of a pale hue. From its prevalence in N. Africa it is called the Barbary dove.

Tychicus. Acts xx. 4. Paul's companion and fellow labourer in the gospel (Acts xx. 4); accompanied him in part on his return journey from the third missionary circuit; "of Asia." Trophimus went forward with Paul to Jerusalem (xxi. 29), but T. stayed behind in Asia, perhaps at Miletus (xx. 15, 38). With Paul again in his first Roman imprisonment: Col. iv. 7, 8, "a (Gr. *the*, the article marks that T. was well known to them) beloved (in relation to the Christian community) brother and a faithful minister (in missionary services) and fellow servant in the Lord (in serving the same Master)." Paul marks his high sense of the faithful and sympathetic character of T. by his commission: "whom I have sent . . . that he might know your estate (rather as Sin., Vat., and Alex. MSS. 'that YE may know OUR state,' comp. ver. 7, Eph. vi. 22) and comfort your hearts," distressed by my imprisonment as well as by your own trials. T., being an Asiatic himself, fitly carried both the epistles to the Asiatic Ephesians and Colossians, and Philemon; but was not a Colossian as Onesimus, for of the latter alone Paul says "who is one of you" (Col. iv. 9). If the epistle to the Ephesians be a circular letter T. (the only *person* alluded to throughout the epistle) would be a fit person to see it read. In Tit. iii. 12 Paul proposes to send Artemas or T. (from Corinth or else Ephesus, where T. was with Paul) to take Titus' place (which his past services to Paul in the neighbouring Asia qualified him for) at Crete, and so to set Titus free to join Paul at Nicopolis. In 2 Tim. iv. 12, in his second Roman imprisonment, Paul says "T. I have sent to Ephesus," implying "I need one profitable for the ministry; I had one in T., *but* he is gone" (Ellicott). Others make Paul send T. ("I am herewith sending T. to Ephesus") *to take Timothy's place there as president of the church.* Tradition made T. subsequently bishop of Chalcedon. Some make T. the first "brother" in 2 Cor. viii. 16-24, and Trophimus the other. *Luke* seems more probably the former, as "his praise in the Gospel" as Paul's companion was "throughout all the churches." If T. be meant, remarkable integrity will be among his prominent graces.

Tyrannus. Acts xix. 9. In whose school at Ephesus Paul discussed (*dielegeto*, "reasoned"; same Gr., xvii. 2) gospel truths with disciples and inquirers (having withdrawn from cavillers) daily for two years. A private synagogue (called beth midrasch by the Jews), or rather the hall of a Gentile sophist or lecturer on rhetoric and philosophy; his name is Greek, and the "one" prefixed implies that there was no definite leaning to Christianity in him. He probably hired out his school when not using it himself. Paul in leaving the synagogue would be likely to take a Gentile's hall to gain access to the Gentiles.

Tyre. Josh. xix. 29; 2 Sam. xxiv. 7; Isa. xxiii. 1; Ezek. xxvi., xxvii., xxviii. In Phœnicia, E. of the Mediterranean, 20 miles S. of Sidon. Justin says the Sidonians founded Tyre after having been defeated by the king of Ascalon, 1209 B.C. according to the Parian marble. A double city, part on the mainland, part on an island nearly one mile long, and separated from the continent by a strait half a mile broad. Justin (xi. 10) records the tradition of the inhabitants that there was a city on the mainland before there was one on the island. Ezekiel represents the mainland city as besieged by Nebuchadnezzar's horses and chariots, and its walls assailed with "engines of war, forts, and mounts," and its towers broken down with axes; but the island city as sitting "in the heart of the seas" (xxviii. 2, marg.). The former, Old Tyre, stretched along the shore seven miles from the river Leontes on the N. to the fountain Ras el ain on the S., the water of which was brought into the city by aqueducts. Pliny (N. H., v. 17) says the circuit of both was 19 Roman miles, the island city being only 22 stadia. The difficulty is that the name "Tyre," meaning a "rock," belongs properly to the island city, there being no "rock" in the mainland city to originate the name; yet the mainland city is called "Old Tyre." Probably the Phœnician name of the mainland city resembled in *sound* but not *sense* the Gr. Palæo-Tyrus, and the latter name was given from a misunderstanding.

Tyre is not mentioned in the pentateuch, but first in Josh. xix. 29 "the strong city Tyre." From *tzor* came its two names, Tyre, and Sara, now *Sur* (Arabic). Joshua implies it was on the shore, but the city and chief temple of Hercules (Melkarth, the tutelary god of Tyre) was probably on the island. Unlike other oriental cities, space being limited on the island, the houses were built in storeys. The majority of the population was on the mainland. Hiram by substructures enlarged the eastern and southern sides, so as to afford room for a public place,

WALL AT TYRE

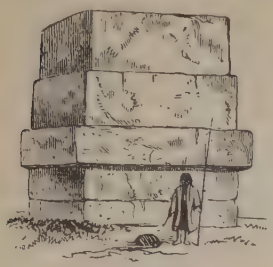
Eurychorus. The northern or Sidonian harbour was 900 ft. long, 700 broad, protected by walls. The southern or Egyptian was formed by a great breakwater; the harbours could be closed by a boom; a canal through the city joined the harbours. "Tyre did build herself a strong hold" (Zech. ix. 3); so Diodorus Siculus (xvii. 40), "Tyre had the greatest confidence, owing to her insular position, fortifications and abundant stores." A double wall, 150 ft. high, besides the sea, secured island Tyre. "Her merchants were princes, and her traffickers the honourable of the earth" (Isa. xxiii. 7, 8).

HIRAM [see], as friend and ally, supplied David with timber and workmen for his palace (2 Sam. v. 11),

EGYPTIAN CARPENTER.

and SOLOMON [see] with cedars of Lebanon conveyed by floats to Joppa, 74 geographical miles, after having been hewn by Hiram's Sidonian hewers unrivalled in skill (1 Kings v. 6). The Tyrian skill in copper work appears in the lilies, palms, oxen, lions, and cherubim which they executed for Solomon. Tyrian colonists founded Carthage 143 years and eight months after the founding of Solomon's temple. (Josephus, Apion i. 18.) Asher never possessed Tyre; though commanded to exterminate the Sidonians along with the other Canaanites, Israel never had war with them (Jud. i. 31, 32). The census takers in going to Tyre under David seem merely to have counted *the Israelites resident* in Tyre (2 Sam. xxiv. 7). Joshua (Josh. xi. 8, xix. 28) designates Sidon "great." In David's time Tyre assumes the greatness above Sidon. So secular history represents Sidon as mother city of PHŒNICIA, which see (Justin Hist. xviii. 3; Strabo Geogr. i. 2, § 33). Old Egyptian inscriptions give Sidon the first place. Homer often mentions Sidon, never Tyre. The reason for his and the pentateuch's silence as to Tyre is, Tyre, though existing, was as yet subordinate. Secular history accords with the Bible in dating the accession of Tyre to greatness just before David's reign. Unlike other independent commercial cities Tyre was a monarchy, not a republic (Jer. xxv. 22, xxvii. 3). The friendly relations between Tyre and Israel (Solomon supplying corn and oil in return for Hiram's timber, metals, and workmen) were again renewed when Ahab married the Sidonian king Ethbaal's (=Ithobal king of Tyre, according to Menander, in Josephus Ant. viii. 13, § 2) daughter. Joel (iii. 4-8) denounces Tyre for selling children of Judah and Jerusalem as slaves to the Greeks, Amos threatens Tyre with devouring fire for "delivering the whole

captivity (captive Israelites) to Edom, and remembering not the brotherly covenant" (Amos i. 9, 10), between David and Hiram which guaranteed



HIRAM'S TOMB

safety, religious privileges, and the undisturbed exercise of their faith to the Jews sojourning in Tyre.

Hiram's successors were Baleazar, Abdrastatus (assassinated by his nurse's four sons, the elder of whom usurped the throne; then Hiram's line after a servile revolt was restored in), Adrastus, Aserymus, Phales (who slew his brother Aserymus and was slain by), Ithobaal, priest of Astarte and father of Jezebel, Ahab's unscrupulous, cruel, and idolatrous queen. Tyre's annals record the three years' drought of 1 Kings xvii., xviii. Then Badezor, Matgen, Pygmalion; he slew Acerbas, Hercules' highpriest, and the husband of Elissa or Dido. She fled with many of the aristocracy and founded Carthage. Her self immolation on a funeral pyre is essentially oriental. The next certain event after some interval is Elulæus' reign and Shalmaneser's invasion.

Shalmaneser, after taking Samaria, turned his arms against Tyre, then mistress of Sidon, and Cyprus with its copper mines ("copper" derives its name from Cyprus), 721 B.C. Menander, the translator of the Tyrian archives into Greek (Josephus Ant. ix. 14, § 2), says Elulæus king of Tyre subdued a revolt in Cyprus. The Assyrian king then assailed Phœnicia; Sidon, Akko (Acre), and Palæo-Tyrus submitted, and helped him with 60 ships and 800 rowers against 12 ships of Tyre. The Tyrians dispersed their opponent's fleet, but he besieged them for five years, apparently without success. Isaiah (Isa. xxiii.) refers to this siege; Sargon probably finished the siege. The reference to "the Chaldæans" (ver. 13) implies an ulterior prophetical reference also to its siege under Nebuchadnezzar which lasted 13 years. "Behold," says the prophet, calling Tyre's attention to the humiliating fact that upstart CHALDEES [see], subordinate then to Assyria and only in later times about to become supreme, should first as mercenaries under the Assyrian Shalmaneser, then as Nebuchadnezzar's army, besiege the ancient city Tyre. Alexander the Great destroyed new Tyre after a seven months' siege. Nebuchadnezzar, having no vessels to attack the island city, besieged the mainland city, but the heart of the city was on the island. To this latter God's threat applies, "I will scrape her dust from her and make her like the top of a rock" (Ezek. xxvi. 2, 4, etc.); instead of her realizing her exulting expectation on Jerusalem's downfall, "I shall be replenished now she is laid waste," the very soil which Tyre brought together on the rock on which she built I will scrape so clean away as to leave no dust, but only the bare rock as it was; "it (island Tyre) shall be a place for spreading of nets in the midst of the sea." Ezekiel (xxvii. 10, 11) informs us that, like her daughter Carthage, Tyre employed mercenaries, "of Persia (the first mention of Persia in ancient literature), Lud, Phut, and Arvad"; a frequent occurrence and weakness in commercial cities, where artisans' wages exceed a soldier's pay. Merchants of SHEBA and RAAMAH [see], *i.e.* Arabia and the Persian gulf, brought Tyre gold (Ezek. xxvii.). TARSHISH [see] supplied Tyre with silver, iron, tin (from Cornwall), and lead; Palestine supplied Tyre with wheat, oil, and balm (1 Kings v. 9, Acts xii. 20); whence the two nations were always at peace. Tyre got the wine of Helbon (Aleppo), not Judah's wines though excellent (Gen. xlix. 11). The nomadic Bedouin Kedar supplied lambs, rams, and goats; Egypt, linen; the isles of Elishah (Greece, the Peloponnese, and Elis especially), blue and purple dyes; (latterly Tyre extracted her famous purple from her own shell fish the *Murex trunculus* [see SCARLET]: Pliny ix. 60, 61, Pausanias iii. 21, § 6; the shell fish were crushed in round holes found still by travellers in the solid sandstone there: Wilde, Voyage along Mediterr.); and Dedan on the Persian gulf, ivory and ebony.

The exultation of Tyre at Jerusalem's overthrow by Nebuchadnezzar might seem strange; but Josiah's overthrow of Solomon's altars to Ashtoreth or Astarte, the Tyrian queen of heaven, which for 350 years had been a pledge of the goodwill between Jerusalem and Tyre (2 Kings xxiii. 13), had alienated the Tyrians; the selfishness of commercial rivalry further made them regard Jerusalem's fall as an opening for Tyre to turn to herself the inland traffic of which Jerusalem had hitherto been the "gate"; Tyre said against Jerusalem, "Aha, she is broken that was the gates (the commercial mart) of the people, she is turned unto me" (Ezek. xxvi. 2); the caravans from Petra, Palmyra and the East, instead of passing through Jerusalem, will be transferred to me. Tyre is thus the world's representative in its phase of intense self seeking, which not so much opposes directly God's people as exults in their calamity when this subserves her schemes of gain, pride, and ambition, however ostensibly heretofore on friendly terms with them But Tyre experienced the truth "he that is glad at calamities shall not be unpunished" (Prov. xvii. 5). Nebuchadnezzar's siege of 13 years followed; "every head was made bald, and every shoulder peeled, yet had he no wages nor his army, for Tyre, for the service that he had served against it" (Ezek. xxix. 18, 19). Jerome states that Nebuchadnezzar took Tyre, but had no wages for his pains since the Tyrians had removed in ships from Tyre everything precious. So God gave him Egypt in compensation; his success is implied in Tyre receiving a king from Babylon, probably one of the Tyrian hostages detained there, Merbal (Josephus, Apion i. 21, on the authority of Phœnician annals). Tyre probably submitted on mild terms, for no other authors mention its capture. Josephus quotes Phœnician records as stating that "Nebuchadnezzar besieged Tyre 13 years under their king Ithobal." Its capture accords with Pharaoh Hophra's expedition against Tyre not long after, probably in self defence, to prevent Tyre's navy becoming Babylon's weapon against Egypt.

Under Persia Tyre supplied cedar wood to the Jews for building the second temple (Ezra iii. 7).

Alexander the Great, in order not to have his communications with Greece cut off, wished to have the Phœnician fleet at command; the other Phœnician cities submitted. Tyre stood a "seven months'" siege, the Cyprians blockading the northern harbour, and the Phœnicians the southern harbour, so that Alexander was enabled to join the island to the mainland by a vast artificial mole constructed of the ruins of mainland Tyre remaining after Nebuchadnezzar's siege; while Carthage, through internal commotions, was unable to help the mother city. The conqueror slew 8000 of the brave defenders, crucified 2000 in revenge for the murder of some Macedonians, and sold into slavery 30,000 of the inhabitants.

Ezekiel (Ezek. xxvi. 11, 12) says: "*Nebuchadnezzar* shall slay, . . . *They* shall break down thy walls, and shall lay thy stones and timber and dust in the midst of the water." The overthrow of Tyre by Nebuchadnezzar was the first link in the long chain of evil, and the earnest of its final doom. The change from "he" to "they" marks that what *he* did was not the whole, but paved the way for *others* completing what he began. It was to be a progressive work till Tyre was utterly destroyed. Alexander did exactly as ver. 12 foretells; with the "stones, timber," and rubbish of mainland Tyre he made the causeway to island Tyre (Q. Curtius iv. 2), 322 B.C. "Thou shalt be built (reestablished as a commercial queen and fortress of the seas) no more." Nebuchadnezzar, Alexander, Antigonus, the crusaders in A.D. 1124, and the Saracens in the 13th century, A.D. 1291 (before whom the Tyrians vacated their city, fulfilling Isa. xxiii. 7), all contributed to make Tyre what she is, her harbours choked up, her palaces and fortresses in ruins and "built no more," only a few fishermen's humble abodes, Tyre only "a place to spread nets upon." In Hasselquist's day (Voyages in Levant, A.D. 1751) there were "about ten inhabitants, Turks and Christians, living by fishing." Its present

population is 3000 or 4000. It was for long a Christian bishopric.

Ithobaal was king at the beginning of Nebuchadnezzar's siege, and Baal his son at its close. Then the form of government changed to that of judges (Sufletes, Heb. *shophetim*). Tyre is a vivid illustration of vicissitudes of fortune, so that Lucan calls her "*unstable* Tyre." During Tyre's existence Thebes, Nineveh, Babylon, and Jerusalem have fallen, and Carthage and Rome have risen and fallen; she "whose antiquity is of ancient days" (Isa. xxiii. 7), who "heaped up silver as dust and fine gold as the mire of the streets" (Zech. ix. 2), is now bare and poverty stricken. Greed of gain was her snare, to which she sacrificed every other consideration; this led her to join the wicked confederacy of seven nations constituting the main body, with three accessories, which sought to oust Jehoshaphat and God's people out of their inheritance (Ps. lxxxiii. 7).

Ps. lxxxvii. 4 foretells that Tyre personified as an ideal man shall be in Messianic days spiritually born in Jerusalem. Her help to Solomon's temple foretypified this, and the Syrophœnician woman's faith (Mark vii. 26) is the firstfruit and earnest. Isaiah's (xxiii. 18) prophecy that "her merchandise shall be holiness to the Lord . . . it shall be for them that dwell before the Lord to eat sufficiently and for durable clothing," was fulfilled in the consecration by the church at Tyre of much of its wealth to God and the support of Christ's ministry (Euseb. Hist. x. 4). Paul found disciples there (Acts xxi. 3–6), a lively instance of the immediate and instinctive communion of saints, though previously strangers to one another. What an affecting picture of brotherly love, all bringing Paul's company on their way "with wives and children till they were out of the city, then kneeling down on the shore" under the canopy of heaven and praying! Ps. xlv. 12, "the daughter of Tyre *shall entreat thy favour* (so supply the omission) with a gift, even the rich (which Tyre was preeminently) among the people shall entreat thy favour," begging admission into the kingdom of God from Israel (Isa. xliv. 5, lx. 6–14; Ps. lxxii. 10). When Israel "hearkens" to Messiah and "forgets her own people (Jewish ritualism) and her father's house (her boast of Abrahamic descent), the King shall greatly desire her beauty," and Messiah shall become "the desire of all nations," *e.g.* Tyre (Hag. ii. 7).

On the other hand Tyre is type of ANTICHRIST [see] (Ezek. xxviii.) in her self deifying pride. "I am a God, I sit in the seat of God, in the midst of the seas . . . yet thou art a man and not God. Though thou set thine heart as the heart of God, behold thou art wiser than Daniel . . . no secret can they hide from thee; with thy wisdom thou hast gotten riches" (comp. Dan. vii. 1–25, xi. 36, 37; 2 Thess. ii. 4; Rev. xiii. 1, 6; 2 Tim. iii. 1–9). The "seas" answer to the political disturbed sea of nations out of which antichrist emerges. Tyre's "holy island," sacred to Melkart (Sanchoniathon) answers to antichrist's mimicry of God's throne in the temple of God. Herself vaunted wisdom (Zech. ix. 2) answers to the "*eyes* of a man" in the little horn (Dan. vii. 8, 1 Cor. i. 19–31) and the second beast's "great wonders." Man in our days by discoveries in science hopes to be so completely lord of the elements as to be independent of God, so that "no secret can be hidden from him" in the natural world, which is the only world that selfwilled fools recognise. When just at the summit of blasphemous self glorification, God shall bring these self deceivers with their masters, antichrist, the false prophet, and Satan, "down to the pit," as Tyre (Ezek. xxviii. 8; Rev. xvi., xvii., xix. 20, xx. 10). In Tyre's king another example was given of man being put on his trial under most favourable circumstances, with all that beauty, sagacity, and wealth could do for man, like Adam and Eve in Eden (Ezek. xxviii. 13, 14). No "precious stone" was withheld from Tyre; like the overshadowing cherubim, its king overshadowed Tyre; as the beau ideal of humanity he walked up and down "in the midst of the stones of fire" like "the paved work of sapphire" (Exod. xxiv. 10, 17) under the feet of the God of Israel. But, whereas Hiram feared the God of Israel and helped forward His temple, "iniquity" even pride was found in Tyre. Therefore God "cast her to the ground" (Ezek. xxviii. 17,

COIN OF TYRE.

Isa. xxiii. 9), "sacred and inviolate" (*hiera kai asulos*) though she calls herself on coins.

The Lord Jesus entered the coasts of Tyre, but it is uncertain whether He entered Tyre itself (Matt. xv. 21; Mark vii. 24, 26).

U

Ucal. Agur spake his words to ITHIEL [see] = *God with me*, and U. his disciples. From *yacol* "he was strong." Keil guesses that Ithiel, "God with me," denotes those glorying in intimate *communion with God* and a higher insight thereby. U., "I am strong," denotes those boasting of their *might* and denying God; freethinkers fancying themselves above the revealed law and in atheism indulging the lusts of the flesh (Prov. xxx. 1).

Uel. Of Bani's family. Married a foreign wife (Ezra x. 34).

Uknaz. Rather "*and* KENAZ" [see] (1 Chron. iv. 15 marg.). Some name has been omitted before the "and."

Ulai. A river near Shushan, by the banks of which Daniel saw the vision of the ram and the he goat (Dan. viii. 2, 16). The ancient Eulæus or Choaspes, for these are two divisions of one river, bifurcating at Paipul, 20 miles N.W. of Shushan; the eastern branch Eulæus, the western branch Choaspes (now Kerkhah) flowing S.W. into the Tigris. The eastern branch passes E. of Shushan and at Ahwaz falls into the Kuran (Pasitigris) which flows on to the Persian gulf. The undivided stream was sometimes called Eulæus, but usually Choaspes. In *Pehlevi* Eulæus or Aw-Halesh means "pure water." Strabo (xv. 3, § 22) says the Persian kings drank only of this water at their table, and that it was *lighter* than ordinary water. The stream is now dry but the valley traceable. 900 ft. wide, 12 to 20 deep. A sculpture from Sennacherib's palace at Koyunjik represents Shushan in the time of his grandson Asshur-bani-pal, its conqueror, and the *stream bifurcated*. In chap. viii. 16 Daniel says, "I heard a man's voice *between* the banks of U.," referring either to the bifurcation or to the river and one of its chief channels, for Eulæus by artificial canals surrounded the Shushan citadel. The upper Kerkhah and the lower Kuran were anciently united and were viewed as one stream.

Ulam. 1. Descendant of Gilead, Manasseh's grandson, and Bedan's father (1 Chron. vii. 17). 2. Eshek's firstborn, brother of Azel, Saul's descendant. His sons were mighty archers (*treaders of the bow*), with grandsons, numbering 150.

Ulla. Of Asher (1 Chron. vii. 39, 40): head of a house and a mighty man of valour, a chief prince.

Ummah. A city of Asher's allotment (Josh. xix. 30). Now *Almu*, according to Thomson, in the highlands on the coast.

Unclean and Clean. [See LAW, LEPER, RED HEIFER.] See Lev. xi., xx. 25, 26, xvii. 3–11, vii. 27. The ground of the distinction was Israel's call to be Jehovah's peculiar people (Deut. xiv. 21). Their daily meals should remind them of the covenant which separated them from the whole Gentile world as holy unto the Lord. The clean animals answer typically to God's holy people, the unclean to the idolatrous Gentiles. So St. Peter's vision (Acts x. 11–15) of the "sheet bound by *four* (the number for world wide extension) *rope ends* (*archais*, Alford) containing all kinds of four footed beasts, creeping things and fowls," of all which he was commanded to eat, was the appropriate type of the abolition of distinction, not only between meats (comp. 1 Tim. iv. 4, Matt. xv. 11) but between Jew and Gentile. Henceforth "the kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost" (Rom. xiv. 17).

The distinction had regard, not to living, but to *dead* animals. The Israelite treated his unclean camel and ass as carefully, and came into contact with them as often, as his ox or sheep. Every dead body, whether of man or beast, dying or killed in an ordinary way, was unclean. Thus *the grand opposition between life*

(connected with *holiness*) and *death* (connected with *sin*) *is marked*. By slaughtering in a prescribed manner, pointing to the antitypical Deliverer from sin and death, animals became exempted from the uncleanness attached to death. The blood in which is "the life of the flesh" being drawn off from the meat, the latter by being presented before Jehovah became clean as food for Jehovah's people by His gift. The ruminating quadrupeds, fishes with fins and scales, gallinaceous birds and such as feed on vegetables, and not the *raptores* and carnivorous; those not revolting to our instincts; those affording the most wholesome foods: all these were the foods chosen as typical symbols of Israel's separation, from moral uncleanness, to Jehovah. Unlike the Egyptian law intended for the priests alone, or the Hindoo law binding only on the twice born Brahmin, or the Parsee law for those alone disciplined in spiritual matters, the Mosaic law was for *all*, Israel being "a kingdom of priests, an holy nation" (Exod. xix. 6), foreshadowing our Christian high calling, ministers and laymen alike (1 Pet. ii. 9, Isa. lxi. 6).

The animal kingdom teaches ethical lessons. The cloven hoof, standing firmly on the ground yet adapted for locomotion, figures the believer's standing and walk in the world. Rumination symbolises due meditation on and digestion of God's law (Josh. i. 8, Ps. i. 2). The fish's fins raise it out of the mud where the eel dwells; so do prayer and faith raise the soul out of darkness and uncleanness.

The decree of the Jerusalem council (Acts xv. 20, 21) rested simply on the desire to avoid offending needlessly the prejudices of Jews and Jewish Christians, "for Moses of old time hath in every city them that preach him." Mercy to the beasts pervades the law. Though it could not injure the mother to boil the dead kid in the mother's milk, yet it was forbidden, as the milk was the kid's "life" and had a relative sanctity resembling that of forbidden blood (Juv. xi. 68); the delicate feeling of the sentiment would suggest general humanity towards brutes. Swine are liable to disease from foul feeding, and in Palestine are not very wholesome food; so also fat and blood; but the spiritual reason of prohibition was the main one, the swine's uncleanness of feeding typifying moral impurity, and the fat and the blood being God's exclusive perquisite *for sacrifice* on the altar.

Uncleanness cut one off for a time from his social and religious standing among God's people. The O. T. Divine law invested the human body with a sanctity which shadowed forth the holiness required of *the whole man*, "spirit, soul, and body" (1 Thess. v. 23): hence flows the frequent addition to the several *ceremonial* precepts, "I am the Lord your God," "ye shall be holy, for I am holy" (Lev. xi. 44. 45). The Lord's mark of ownership, circumcision, was on them; and that ownership appeared in every ordinary act of life, the antitype to which is our N. T. rule (1 Cor. x. 31; 1 Pet. iv. 11; Col. iii. 17).

Three degrees of uncleanness may be distinguished. (1) That lasting until even, removable by bathing and washing the clothes; as contact with dead animals. (2) That lasting seven days, removable by the "water of separation," as defilement from a human corpse. (3) From the diseased, puerperal, or menstrual state; lasting as long as this continued; in the leper's case, for life. As blood shedding typified the deadliest sin, so washing typified cleansing from this (Deut. xxi. 6–8; Ps. xxvi. 6, lxxiii. 13; Isa. i. 15). Man's passage into, and out of, his mortal state was connected with ceremonial pollution, marking his inherent corruption; the mother of a male continued unclean 40 days, of a female 80 days (Lev. xii. 2–5): the difference representing woman's being first in the sin and curse (Gen. iii. 16, 1 Tim. ii. 14). For the cases of male, female, and intersexual defilement, all handled in holy writ with reverend decorous purity, comp. Lev. xii., xv., xx. 18. All these detailed rules, by a broad margin, separated purity from impurity. The touch of those unclean by contact with a dead body imparted defilement (Num. xix. 22; Hag. ii. 12, 13). "Holy flesh" (that of a sacrifice) makes holy the skirt in which it is carried; but that "skirt" cannot impart its sanctity to anything beyond, as bread (Lev. vi. 27), implying a sacrifice cannot make holy the disobedient. An unclean thing imparts its uncleanness to anything, whereas a holy thing cannot confer its sanctity on the unclean (Num. xix. 11, 13, 22). The law of uncleanness till even, after the conjugal act, would discourage polygamy and tend toward the health of parent and child. So as to involuntary self pollution the restraint would be medically and morally salutary.

All animals that were unclean to touch when dead were unclean to eat, but not conversely; all unclean to eat were unclean to sacrifice, but not conversely. A garment or vessel became unclean by touch of a carcase of an animal unclean for food; it must be purified by washing. So the ashes of the red heifer, the remedy for uncleanness, themselves defiled the clean (Num. xix. 7, etc.); Deut. xxiii. 10–13 directs as to impurities of a host encamped before "enemies" (ver. 14); God's presence in the host is made the ground of avoiding every such pollution. How different from worldly camps, where the ordinary rules of morality and religion are so often relaxed! The defilement by touch of a leper or person with an issue shows the inherent holiness of Jesus, who, so far from being defiled by the leper or the woman with the blood issue, removed their defilement.

Unicorn: *re-eem.* In Deut. xxxiii. 17, "his (Joseph's) horns are like the horns of *an unicorn*" (so marg. rightly, not "unicorns"); "the ten thousands of Ephraim and the thousands of Manasseh," *two* tribes sprung from the *one* Joseph, are the *two* horns from one head. Therefore the unicorn was not as is represented a *one*-horned animal, but some species of urus or wild ox. The rhinoceros does not "skip" as

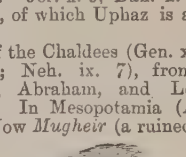
the young unicorn is represented to do (Ps. xxix. 6). The unicorn's characteristics are: (1) great strength, Num. xxiii. 22, Job xxxix. 11; (2) two horns, Deut. xxxiii. 17; (3) fierceness, Ps. xxii. 21; (4) untameableness, Job xxxix. 9–11, where the unicorn, probably the wild bison, buffalo, ox, or urus (now only found in Lithuania, but then spread over northern temperate climes, Bashan, etc., and in the Hercynian forest, described by Cæsar as almost the size of an elephant, fierce, sparing neither man nor beast) stands in contrast to the tame ox used in ploughing, ver. 11, 12; (5) playfulness of its young, Ps. xxix. 6; (6) association with "bullocks and bulls" for sacrifice, Isa. xxxiv. 6, 7; (7) lifting up the horn, Ps. xcii. 10, as bovine animals lower the head and toss up the horn.

Unlearned. Acts iv. 13, Peter and John; John vii. 15, "how knoweth this man letters, having never learned?" The Jewish literati did not mean *without common education, reading and writing, etc., and general acquaintance with the O. T. Scriptures*, but that Christ and His disciples were *not rabbinically learned*, never had sat at the feet of the great doctors of the law, they were but *laics*.

Unni. **1.** A Levite doorkeeper; played the psaltery on ALAMOTH [see] in the Zion tabernacle erected by David (1 Chron. xv. 18, 20). **2.** A Levite who returned with Zerubbabel (Neh. xii. 9).

Uphaz. Jer. x. 9, Dan. x. 5. [See OPHIR, of which Uphaz is a corruption.]

Ur. Of the Chaldees (Gen. xi. 28, 31, xv. 7; Neh. ix. 7), from which Terah, Abraham, and Lot were called. In Mesopotamia (Acts vii. 2). Now *Mugheir* (a ruined temple



MUGHEIR: UR.

of large bitumined bricks, which also "mugheir" means, viz. Um Mugheir "mother of bitumen"), on the right bank of the Euphrates, near its junction with the *Shat el Hie* from the Tigris; in Chaldæa proper. Called Hur by the natives, and on monuments Ur. The most ancient city of the older Chaldæa. Its bricks

bear the name of the earliest monumental kings, "Urukh king of Ur"; his kingdom extended as far N. as Niffer. The royal lists on the monuments enumerate Babylonian kings from Urukh (2230 B.C., possibly the Orchanus of Ovid, Met. iv. 212) down to Nabonid (540 B.C.) the last. The temple was sacred to 'Urki, the moon goddess; Ilgi son of Urukh completed it. For two centuries it was the capital, and always was held sacred. One district was "Ibra," perhaps akin to "Hebrew," Abraham's designation. Ur was also a cemetery and city of tombs, doubtless because of its sacred character, whence the dead were brought to it from vast distances for 1800 years. Eupolemos (in Euseb. Præp. Ev. ix. 17) refers to Ur as "the moon worshipping (*kamarine*; *kamar* being Arabic for *moon*) city." The derivation from *Ur*, "fire," led to the Koran and Talmud legends that Abraham miraculously escaped out of the flames into which Nimrod or other idolatrous persecutors threw him. Ur lies six miles distant from the present course of the Euphrates, and 125 from the sea; though it is thought it was anciently a maritime town, and that its present inland site is due to the accumulation of alluvium [?]. The buildings are of the most archaic kind, consisting of low mounds enclosed within an *enceinte*, on most sides perfect, an oval space 1000 yards long by 800 broad. The temple is thoroughly Chaldæan in type, in stages of which two remain, of brick partly sunburnt, partly baked, cemented with bitumen.

ASSYRIAN HIGHPRIEST.

Urbane. Rather Urban or Urbanus; a man, not a woman (Rom. xvi. 9); a Christian fellow labourer whom Paul salutes.

Uri. **1.** Of Judah (Exod. xxxi. 2, xxxv. 30; 2 Chron. i. 5). Son of Hur, and father of Bezaleel. **2.** Father of Geber, Solomon's commissariat officer in Gilead (1 Kings iv. 19). **3.** A temple gatekeeper; married a foreign wife (Ezra x. 24)

Uriah, URIJAH=*light of Jehovah.* [See DAVID, NATHAN, and BATHSHEBA.] **1.** One of the 30 commanders of the 30 bands of David's army (1 Chron. xi. 41; 2 Sam. xxiii. 19). A foreigner (as other of David's officers, Ittai of Gath, Ishbosheth the Canaanite, Zelek the Ammonite, 2 Sam. xxiii. 37); a Hittite. Eliam son of Ahithophel being one of his fellow officers (ver. 34, 39), U. naturally became acquainted with Bathsheba (an undesigned coincidence in Scripture confirming its truth) and married her. His tender devotion to her is implied in Nathan's comparison of her (2 Sam. xii. 3) to the poor man's "*one* little ewe lamb . . . which lay in his bosom as a daughter" (his all in all). David's attempt to hide his sin by bringing U. home to his wife from the war with Ammon was foiled by U.'s right sentiment as a soldier and chivalrous devotion to Israel and to God: "the ark and Israel and Judah abide in tents, and my lord Joab and the servants of my lord are encamped in the open fields; shall I then go into mine house to eat, drink, and lie with my wife?" This answer was well fitted to pierce David's conscience, but desire of concealment at all costs urged David on. The greatest saint will fall into the deadliest sin, once that he ceases to lean on God and God withdraws His grace. Though entrapped into intoxication by David U. still retained sense of duty enough to keep his word and not go home. On the third day David, by a letter which he consigned to U.'s charge, bade his ready tool Joab set this brave soldier in the forefront of the fight. So he fell the victim of adulterous passion which was reckless of all honour, gratitude, and the fear of God; the once faithful man of God had now fallen so low as treacherously to murder his true hearted and loyal soldier and servant, whose high sense of honour so contrasts with David's baseness. Happily U. fell unconscious of his wife's dishonour; she "mourned" his death with the usual tokens of grief, but apparently with no sense of shame or remorse; her child's death probably first awakened her conscience. Keil thinks U.'s answer implies some suspicion of the real state of the case, which was perhaps whispered to him on reaching Jerusalem; but the narrative rather leaves the impression of U. answering with guileless, unsuspicious frankness. **2.** Highpriest under AHAZ [see] (Isa. viii. 2, 2 Kings xvi. 10-16). As highpriest, made witness to Isaiah's prophecy concerning Maher-shalal-hash-baz. An accomplice in Ahaz's idolatry, therefore not likely to assist God's prophet in getting up a prophecy *after the event.* He fashioned in unscrupulous subserviency an altar like the idolatrous pattern from Damascus furnished to him; this altar he put in the temple court E. of the place where God's altar had stood, and let Ahaz offer thereon his burnt offering, meat offering, drink offering, and blood of his peace offering; it was probably Ahaz's pledge of submission to Assyria and its gods. God's brazen altar U. put on the N. side of the Damascus altar, and Ahaz used it for his own private divinations. U. probably succeeded Azariah, highpriest under Uzziah, and preceded the Azariah under Hezekiah. He is not named in the sacerdotal genealogy, 1 Chron. vi. 4-15; where a gap occurs between Amariah (ver. 11) and Shallum, father of Hilkiah (ver. 13). U.'s line ended probably in Azariah his successor, and Hilkiah was descended through another branch from Amariah in Jehoshaphat's reign. **3.** A priest of Hakkoz' family (A.V. Koz), head of the seventh course (1 Chron. xxiv. 10); ancestor of Meremoth (Ezra viii. 33; Neh. iii. 4, 21). **4.** Priest at Ezra's right when he read the law (Neh. viii. 4). **5.** Son of Shemaiah of Kirjath Jearim. Prophesied, as Jeremiah did, against the land and Jerusalem, so that the king sought to kill him; he escaped to Egypt; thence Elnathan brought him, and Jehoiakim slew him with the sword and cast his body among the graves of the common people (Jer. xxvi. 20-23). His case was made a plea for not killing Jeremiah, as the notorious condition of the state showed that his murder did no good to Jehoiakim, but only added sin to sin and provoked God's vengeance. U. was faithful in delivering his message, faulty in leaving his work; so God permitted him to lose his life, whereas Jeremiah was saved. The path of duty is often the path of safety.

Uriel. **1.** A Kohathite Levite, son of Tahath (1 Chron. vi. 24); if the lists proceeded from father to son, without omission of intermediate links in the genealogy, U. would answer to Zephaniah son of Tahath (ver. 36). **2.** Chief of the Kohathites under David (1 Chron. xv. 5, 11), with 120 brethren brought up the ark from Obed Edom's house (ver. 12). **3.** Of Gibeah; father of Maachah or Michaiah, Rehoboam's favourite wife (2 Chron. xiii. 2); in xi. 20 she is called Absalom's daughter, *i.e. granddaughter*, Tamar, Absalom's daughter, being her mother.

Urim and Thummim. [See HIGHPRIEST and EPHOD.] Meaning *lights* and *perfections.* The article "the" before each shows their distinctness. In Deut. xxxiii. 8 the order is reversed "thy Thummim and thy Urim." Urim is alone in Num. xxvii. 21; 1 Sam. xxviii. 6 Saul is answered neither by dreams nor by Urim. Thummim is never by itself. Inside the highpriest's breastplate were placed the Urim and Thummim when he went in before the Lord (Exod. xxviii. 15-30, Lev. viii. 8). Mentioned as already familiar to Moses and the people. Joshua, when desiring counsel to guide Israel, was to "stand before Eleazar the priest, who should ask it for him after the judgment of Urim before Jehovah" (Num. xxvii. 21). Levi's glory was "thy Thummim and thy Urim are with thy Holy One," *i.e.* with Levi as representing the whole priestly and Levitical stock sprung from him (Deut. xxxiii. 8, 9). In Ezra ii. 63 finally those who could not prove their priestly descent were excluded from the priesthood "till there should stand up a priest with Urim and Thummim." The teraphim apparently were in Hos. iii. 4, Jud. xvii. 5, xviii. 14, 20, 30, the unlawful substitute for Urim (comp. 1 Sam. xv. 23 "idolatry," Heb. *teraphim*; and 2 Kings xxiii. 24 marg.).

Speaker's Comm. thinks that lots were the mode of consultation, as in Acts i. 26, Prov. xvi. 33. More probably stones with Jehovah's name and attributes, "lights" and "perfections," engraven on them were folded within the ephod. By gazing at them the highpriest with ephod on, before the Lord, was absorbed in heavenly ecstatic contemplation and by God was enabled to declare the Divine will. The Urim and Thummim were distinct from the 12 stones, and were placed within the folds of the double *choshen.* Philo says that the high-

priest's breastplate was made strong in order that he might wear as an image the two virtues which his office needed. So the Egyptian judge used to wear the two figures of *Thmei* (answering to Thummim), truth and justice; over the heart of mummies of priests too was a symbol of light (answering to Urim). No image was tolerated on the Hebrew highpriest; but in his choshen the white diamond or rock crystal engraven with "Jehovah," to which in Rev. ii. 17 the "white stone" with the "new name written" corresponds, belonging to all believers, the N. T. king-priests. Comp. Gen. xliv. 5, 15; Ps. xliii. 5, "send out *Thy light and Thy truth*, let them lead me." Also 1 Sam. xiv. 19. Never after David are the ephod and its Urim and Thummim and breastplate used in consulting Jehovah. Abiathar is the last priest who uses it (1 Sam. xxiii. 6–9, xxviii. 6; 2 Sam. xxi. 1). The higher revelation by prophets superseded the Urim and Thummim. Music then, instead of visions, became the help to the state of prayer and praise in which prophets revealed God's will (1 Sam. ix. 9).

Usury: *neshek*, from a root "to devour." [See LOAN.] Any interest was forbidden to be exacted from an Israelite brother, but was permitted from a foreigner (Exod. xxii. 25; Lev. xxv. 35–38; Deut. xxiii. 19, 20). Israel was originally not a mercantile people, and the law aimed at an equal diffusion of wealth, not at enriching some whilst others were poor. Help was to be given by the rich to his embarrassed brother to raise him out of difficulties, without making a gain of his poverty (Ps. xv. 5; Prov. xxviii. 8; Jer. xv. 10; Ezek. xviii. 8, 17). Nehemiah (v. 3–13) denounces the usurious exactions of some after the return from Babylon; he put a stop to the practice. They took one per cent per month, *i.e.* 12 per cent per annum (the Roman *centesimæ usuræ*). The spirit of the law still is obligatory, that we should give timely help in need and not take advantage of our brother's distress to lend at interest ruinous to him; but the letter is abrogated, as commerce requires the accommodation of loans at interest, and a loan at moderate interest is often of great service to the poor. Hence it is referred to by our Lord in parables, apparently as a lawful as well as recognised usage (Matt. xxv. 27, Luke xix. 23).

Uthai. **1.** Son of Ammihud, of the children of Pharez of Judah (1 Chron. ix. 4), called Athaiah son of Uzziah, Neh. xi. 4; dwelt in Jerusalem on the return from Babylon. **2.** Son of Bigvai; returned in the second caravan with Ezra (viii. 14).

Uz: more correctly HUZ (Gen. xxii. 21). A country and a people near the Sabeans and the Chaldees (Job i. 1, 15, 17); accessible to the Temanites, the Shuhites (ii. 11), and the Buzites (xxxii. 2). The Edomites once possessed it (Jer. xxv. 20, Lam. iv. 21). Suited for sheep, oxen, asses, and camels (Job i. 3). From an inscription of Esarhaddon it appears there were in central Arabia, beyond the jebel Shomer, about the modern countries of upper and lower Kaseem, two regions, Bazu and Khazu, answering to Buz and Huz. Uz therefore was in the middle of northern Arabia, not far from the famous district of the Nejd. Ptolemy mentions the *Æsitæ* (akin to "Uz") as in the northern part of Arabia Deserta, near Babylon and the Euphrates. The name occurs (1) in Gen. x. 23 as son of Aram and grandson (as "son" means in 1 Chron. i. 17) of Shem; (2) as son of Nahor by Milcah (Gen. xxii. 21); (3) as son of Dishan and grandson of Seir (xxxvi. 28). Evidently the more ancient and northerly members of the Aramaic family coalesced with some of the later Abrahamids holding a central position in Mesopotamia, and subsequently with those still later, the Edomites of the S.

Uzai. Father of Palal (Neh. iii. 25).

Uzal. Joktan's sixth son (Gen. x. 27, 1 Chron. i. 21). The capital of the Yemen (Arabia Felix) was originally Awzal (now San'a), anciently the most flourishing of Arab communities, its rivals being Sheba and Sephar. The Greek and Roman writers (Pliny, N. H. xii. 16) call it Auzara, a city of the Gebanitæ. U. is situated on an elevation, with a stream running through it from mount Sawafee; it has a citadel. Transl. for "going to and fro," Ezek. xxvii. 19, "from Uzal." This is added to "Javan" to mark which Javan is meant, Gen. x. 27.

Uzza. **1.** A Benjamite, of Ehud's sons (1 Chron. viii. 7). **2.** Children of U.; Nethinim who returned with Zerubbabel (Ezra ii. 49, Neh. vii. 51). **3.** A descendant of Merari (1 Chron. vi. 29).

Uzza, the garden of. Manasseh's and Amon's burial place, attached to Manasseh's palace (2 Kings xxi. 18, 26; 2 Chron. xxxiii. 20). By some placed at the threshing floor of Araunah the Jebusite; the scene of Uzzah's death was a threshing floor (2 Sam. vi. 6).

Uzzah. Son of Abinadab at whose house in Kirjath Jearim the ark stayed 20 years. Eleazar was his elder brother (1 Sam. vii. 1), Ahio his younger brother. The latter and U. drove the new cart wherein the ark was carried from Abinadab's house for removal to Zion (1 Chron. xiii. 7). The oxen drawing it stumbled, slipping over the smooth rock at "the threshing floor of Chidon" (1 Chron. xiii. 9) or "Nachon" (2 Sam. vi. 6), or rather "of disaster" (*chidon* from *chid*) or "the stroke" (*nachon* from *nachah*). Perez Uzzah (*the breach on U.*) was eventually the name (contrast Jehovah's "breaking forth upon David's enemies as the breach of waters," Baal Perazim, 2 Sam. v. 20). U. tried with his hand to prevent the ark's shaking, but God smote him for the offence (fault: *shal*). David felt displeased or excited, not towards God, but at the calamity which he attributed to himself and his undertaking. U. though with good intentions had in his rash act forgotten the reverence due to the ark, the earthly throne and visible pledge of the presence of the unseen God. The Lord's service is no excuse for self willed service. We must not in presumptuous haste try to sustain God's cause, as if it must fall unless it have our support; God can guard His own ark. We are reverently, and in the way of God's call, to put forth our efforts, believing that His true church is safe, however threatened, because it is His. God's law (Num. iv., Ezek. xxv. 14) had ordained that the ark was to be carried on the Levites' shoulders, not in a carriage. Even the Levites (ver. 15) were not to touch it, on pain of death. Instead of this David and Israel had followed the Philistines' method (1 Sam. vi. 7, etc.). David's excitement changed into fear of Jehovah; not daring to bring the ark near him, since a touch proved so fatal, he removed it to the house of Obed Edom the Gathite. Contrast the blessed effect of the touch of faith towards the ark's Antitype, Jesus (Matt. ix. 20–22, Mark v. 25–34). U. was evidently a Levite, for otherwise the ark would not have been allowed to remain at his father Abinadab's house 20 years. Moreover if Abinadab had not been a Levite his son Eleazar would not have been consecrated to take charge of the ark (1 Sam. vii. 2). [For the site see PEREZ UZZAH.]

Uzzen Sherah. 1 Chron. vii. 24, mentioned along with the Bethhorons. There is a *Beit Sira* N. of wady Suleiman and three miles S.W. of *Beitûr et Tahta* (upper Bethhoron.) *Ozen* meaning "ear," the name may come from an earlike projection of the ground. Built, *i.e.* enlarged and fortified, by Sherah, daughter of Ephraim or of Beriah.

Uzzi. Contracted from Uzziah. **1.** Son of Bukki, father of Zerahiah, in the highpriests' line (1 Chron. vi. 5, 51; Ezra vii. 4). Between Abishua and Zadok in the genealogy, yet never highpriest (Josephus Ant. viii. 1). Contemporary with, or earlier somewhat than, Eli. **2.** Son of Tola of Issachar (1 Chron. vii. 2, 3). **3.** Son of Bela of Benjamin (1 Chron. vii. 7). **4.** Son of Michri of Benjamin, ancestor of settlers at Jerusalem after the captivity (1 Chron. ix. 8). **5.** A Levite, son of Bani, overseer of the Levites at Jerusalem (Neh. xi. 22). **6.** A priest, chief of the fathers' house of Jedaiah, in the highpriesthood of Joiakim (Neh. xii. 19). **7.** A priest who assisted Nehemiah at the dedication of the wall (ver. 42).

Uzzia. Of David's valiant men of the guard; of Ashtaroth beyond Jordan (1 Chron. xi. 44).

Uzziah = *strength of Jehovah*; or AZARIAH [see] (2 Kings xiv. 2, 22; xv. 1–7, 13), = *helped by Jehovah*. The two names, as nearly equivalent, were used promiscuously; so the Kohathite U. and Azariah (1 Chron. vi. 9, 24) king of Judah (2 Chron. xxvi.). **1.** A Kohathite, ancestor of Samuel (1 Chron. vi. 24). **2.** U., king of Judah. After the murder of his father Amaziah U. succeeded at the age of 16 by the people's

choice, 809 B.C. Energetic, wise, and pious for most part of his 52 years' reign. His mother was Jecholiah of Jerusalem. He did not remove the high places, whereat, besides the one only lawful place, the Jerusalem temple, the people worshipped Jehovah. He recovered Elath or Eloth from Edom, which had revolted from Joram (2 Kings viii. 20), and "built" *i.e.* enlarged and fortified it, at the head of the gulf of Akaba, a capital mart for his commerce. "ZECHARIAH [see], who had understanding in the visions of God," influenced U. for good so that in his days U. "sought God"; he must have died before U.'s fall, and so cannot be the Zechariah of Isa. viii. 2, a Levite Gershonite of Hezekiah's reign (2 Chron. xxix. 13). U. was the biting "serpent" (Isa. xiv. 28–31) to the Philistines, out of whose "root," after that "the rod of U. which smote them was broken" by their revolt under the feeble Ahaz (2 Chron. xxviii. 18), came forth a "cockatrice" and "fiery flying serpent," viz. Hezekiah (2 Kings xviii. 8). U. brake down the walls of Gath, Jabneh, and Ashdod; and built cities in the domain of Ashdod and in other domains of the Philistines; this avenged Judah's invasion by the Philistines under Jehoram (2 Kings xxi. 16, 17), when they carried away all the substance found in the king's house and his sons, all except the youngest Jehoahaz. U. also smote the Philistines' allies in that invasion, the Arabians of Gurbaal, and the Mehunim of Maan (in Arabia Petræa S. of the Dead Sea); Ammon became tributary (comp. Isa. xvi. 1–5, 2 Kings iii. 4), and U.'s fame as a conqueror reached to Egypt, to whose borders he carried his conquests. He built towers at the N.W. corner gate, the valley gate (on the W. side, the Jaffa gate, now opening to Hinnom), and the turning of the wall of Jerusalem, E. of Zion, so that the tower at this turning defended both Zion and the temple from attacks from the S.E. valley; and fortified them at the weakest points of the city's defences. His army was 307,500, under 2600 chiefs, heads of fathers' houses; and they were furnished with war engines for discharging arrows and great stones. The Assyrian Tiglath Pileser II. relates that in his fifth year (741 B.C.) he defeated a vast army under Azariah (U.) king of Judah. (Rawlinson Anc. Mon., ii. 131.) U. also built towers in the desert of Judah, in the steppe lands W. of the Dead Sea, to protect his herds, a main constituent of his wealth, against the predatory bands of Edom and Arabia. He dug many wells for cattle in the shephelah toward the Mediterranean (not "the low country," but the low hills between the mountain and the plain) and in the plain (the *mishor*) E. of the Dead Sea from the Arnon to Heshbon and Rabbath Ammon; this U. probably reconquered from Ammon (ver. 8) who had taken it from Israel (Keil). Husbandmen and vinedressers he had in the mountains and in Carmel, for he loved husbandry. Hosea prophesied "in the days of U." a *scarcity of food* (i. 1, ii. 9, iv. 3, ix. 2). So Amos (i. 1, 2; iv. 6–9, v. 16, 17). The precarious state of the supply of food in Israel undesignedly harmonizes with U.'s special attention to husbandry; as also the prophecy in the days of U.'s descendant, Ahaz, that "on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns," etc. (Isa. vii. 25.)

MATTOCKS.

But "when he was strong his heart was lifted up to his destruction" (comp. Isa. xiv. 12–15), "pride going before destruction" as in Satan's, Babylon's, Tyre's, and antichrist's cases (Ezek. xxviii. 2, 17–23; Prov. xvi. 18, i. 32; 2 Thess. ii.). U. wished, like Egypt's kings, to make himself highpriest, and so combine in himself all civil and religious power. Azariah the highpriest, therefore, with 80 valiant priests, withstood his attempt to burn incense (Exod. xxx. 7, 8; Num. xvi. 40, xviii. 7) on the incense altar. In the very height of his wrath at their resistance a leprosy from God rose up in his forehead, so that they thrust him out, yea he hasted to go out of himself, feeling it vain to resist Jehovah's stroke. So Miriam was punished for trying to appropriate Moses' prerogative (Num. xii.). U., being thus severed from Jehovah's house, could no longer live in fellowship with Jehovah's people, but had to dwell in a separate house, counted virtually as dead (Lev. xiii. 46, Num. xii. 12) for the year or two before his death, during which Jotham conducted the government for him; "a several house" (2 Kings xv. 5), Beth ha-kophshi, "a house of manumission," *i.e.* release from the duties and privileges of social and religious intercourse with the people of God; Winer and Gesenius, from an Arabic cognate root "he was infirm," transl. it "infirmary or lazar house," but the Heb. has only the sense "free," and the Mosaic law contemplated not the cure of the patient, which could only be by God's extraordinary interposition, but his *separation* from the Lord's people. Isaiah recorded the rest of his acts first and last in a *history* not extant; "write" marks it as a history, "vision" is the term for his *prophecy* (Isa. i. 1). Isaiah wrote his first five chapters under U., and had his vision in the year of U.'s death (vi. 1, etc.). "They buried him with his fathers in the field of the burial which belonged to the kings; for they said, He is a leper"; therefore not in the tombs of the kings, but near them in the burial field belonging to them, that his body might not defile the royal tombs, probably in the earth according to our mode. One great sin blots an otherwise spotless character (2 Chron. xxvii. 2; Eccles. x. 1).

A mighty earthquake occurred in U.'s reign; Josephus (Ant. ix. 10, § 4) makes it at the time of U. being smitten with leprosy; the objection is, AMOS [see] prophesied "in the days of Jeroboam of Israel, two years before the earthquake" (Amos i. 1), and Jeroboam II. died 26 years before U. died; but what is meant may be, Amos' prophesying continued all the Israelite Jeroboam's days, and so far in the partly contemporary reign of the Jewish king U. as "two years before the earthquake." Amos thus would *speak* his prophecies two years before the earthquake, but not *write* them out *in order* till after it. However, Josephus may be wrong, as but for his statement the likelihood is the earthquake was not later than the 17th year of U.'s reign. Zechariah (Zech. xiv. 5) alludes to the earthquake, the physical premonitor of convulsions in the social, political, and spiritual world; comp. Matt. xxiv. 7. In the century from Jehu of Israel till late in U.'s reign over Judah the Assyrian annals are silent as to Scripture persons and events. Assyria's weakness just then harmonizes with the Scripture statement of the extension of Israel by Jeroboam II. and of Judah by U. Only in the time of Assyria's weakness could such small states have attempted conquests such as those of Menahem (2 Kings xv. 16). **3.** Of the sons of Harim; took a foreign wife (Ezra x. 21). **4.** Father of Athaiah or Uthai (Neh. xi. 4). **5.** Father of Jehonathan, one of David's overseers (1 Chron. xxvii. 25).

Uzziel=*strength of God.* **1.** Kohath's fourth son (Exod. vi. 18, 22; 1 Chron. vi. 2, 18). Head of one of the four great Kohathite families, UZZIELITES (Num. iii. 27, 1 Chron. xxvi. 23). **2.** Son of Ishi, of Simeon; one of the four captains who led their 500 brethren to mount Seir, of which they dispossessed the Amalekites (1 Chron. iv. 42, 43). **3.** A Benjamite, of Bela's sons (1 Chron. vii. 7). **4.** A musician, of Heman's sons (1 Chron. xxv. 4; Azareel, *i.e. helped of God*, in ver. 18). **5.** A Levite, of Jeduthun's sons; under Hezekiah took part in cleansing the temple from its pollution under Ahaz (2 Chron. xxix. 14, 19). **6.** Son of Harhaiah, a priest who repaired the wall (Neh. iii. 8): "of the goldsmiths," *i.e.* those priests whose hereditary office it was to make or repair the sacred vessels.

V

Vajesatha. One of Haman's ten sons, slain by the Jews in Shushan (Esth. ix. 9); from Zend *vatija* "better," and *zata* "born."

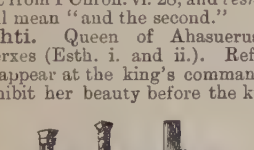
Vale, valley. The abrupt rocky hills of Palestine admit of but few sweeps of valley between. There are valleys at Hebron, and S.E. of Gerizim, and between Gerizim and Ebal, and between Gilboa and Little Hermon the undulating and English like valley of Jezreel. Five Heb. terms are so translated. *Emequ*, always rendered "valley," a long broad sweep between parallel ranges of hills, such as the valley of Jezreel. *Gai* or *gee*, the deep hollow S.W.

and S. of Jerusalem, *Ge-Hinnom*; implying an abrupt, steep, narrow ravine, from a root to burst, a gorge formed by a burst of water. *Nachal*, a wady or wide stream bed in winter filled by a torrent, but in summer dry and strewed with water worn stones and shrubs; A. V. transl. it also "brook," "river," "stream"; *Biqu'ah*, a plain wider than a valley, the wide plain between Lebanon and Anti-Lebanon is still called Bequa'a (Josh. xi. 17, xii. 7), and Megiddo (Zech. xii. 11). *Ha-shephelah*, wrongly translated "valley," a broad tract of low hills between the mountains of Judah and the coast plain (Deut. i. 7, Josh. x. 40). The *emequ*, "valley," of Elah in which Israel and the Philistines pitched is distinguished from the (*gai*) "ravine" which lay between the armies (1 Sam. xvii. 2, 3). *Shaveh* in Gen. xiv. 5 is a dale or level spot. "Bottom," *metzullah* (Zech. i. 8), is a dell or shady bottom. The use of the words *emek* and *gai* assists in the identification of Ai with Khirbet Haiy, one mile E. of Mukhmas (Michmash), which the survey of the Palestine Exploration Fund favours. If Sennacherib invaded Judæa from the E. as did Joshua, he would *naturally* come to Khirbet Haiy. Thus all the places enumerated in his approach to Jerusalem (Isa. x. 28-32) are visible from Geba exactly in the geographical order given in Isaiah, "Aiath, Migron (*i.e.* 'the precipice'), Michmash." Khirbet Haiy also suits Josh. viii. 11-13, "the Israelites pitched on the N. side of Ai; now there was a valley (*gai*) between them and Ai. . . Joshua went that night into the midst of the valley" (*emek*). The "plain" N. of Khirbet Haiy suits the Heb. *emek*. The *gai* is either the ravine between the liers in wait and Ai, or else the bed of the watercourse in the *emek*. (Pal. Expl. Qy. Stat., July 1878, p. 132.)

Vaniah. One of the sons of Bani. Put away his foreign wife (Ezra x. 36).

Vashni. Samuel's elder son (1 Chron. vi. 28). JOEL in vi. 33 and 1 Sam. viii. 2. "Joel" may have dropped out from 1 Chron. vi. 28, and *vesheeni* will mean "and the second."

Vashti. Queen of Ahasuerus or Xerxes (Esth. i. and ii.). Refused to appear at the king's command, to exhibit her beauty before the king's



RUINS OF PALACE OF XERXES.

guests at a banquet; was therefore deposed and repudiated lest a precedent should be given for insubordination of wives to husbands. V. may answer to Amestris the queen consort throughout Xerxes' reign, and queen mother under his son and successor Artaxerxes. But more probably she and Esther were only "secondary wives" with the title "queen." Plutarch (Conjug. Precept. c. 16, in agreement with Herodot. v. 18) says the Persian kings had their legitimate wives to sit at table, but when they chose to drink and revel they sent away their wives and called in the concubines. It was when his "heart was merry with wine" that he sent for V. as a concubine; but she, looking on herself as a legitimate wife, would not come. Esther v. 4, 8, 12, shows that it was no impropriety for wives to be at banquets before other men besides their husbands.

Veil. [See DRESS.] The *mitpachath* (Ruth iii. 15), *tzaiph* (Gen. xxiv. 65, xxxviii. 14, 19), and *radid* (S. of Sol. v. 7, Isa. iii. 23). Moses' veil was the *masveh* (Exod. xxxiv. 33-35), akin to *suth* (Gen. xlix. 11). An ample outer robe, drawn over the face when required. *Mispachoth*, the false prophets' magical veils or "kerchiefs" (Ezek. xiii. 18, 21) which they put over the heads of those consulting them as if to fit them for receiving a response, that they might be rapt in spiritual trance above the world; placed "upon the head of every stature," *i.e.* upon persons of every age and height, young and old. *Re'aloth*, light veils worn by females, called "mufflers" (Isa. iii. 19), from *rahal* "to tremble," *i.e. tremulous*, referring to their rustling motion. *Tzammah*, translated "locks" (S. of Sol. iv. 1, 3), the bride's veil, a mark of modesty and subjection to her lord. Isa. xlvii. 2, "take off thy veil," or "thy locks," nature's covering for a woman (1 Cor. xi. 15), a badge of female degradation. Anciently the veil was only exceptionally used for ornament or by women betrothed in meeting their future husbands, and at weddings (Gen. xxiv. 65). Ordinarily women among the Jews, Egyptians, and Assyrians, appeared in public with faces exposed (Gen. xii. 14, xxiv. 16, 65, xx. 16, xxix. 10; 1 Sam. i. 12). Assyrian and Egyptian sculptures similarly represent women without a veil. It was Mahometanism that introduced the present veiling closely and seclusion of women; the veil on them in worship was the sign of subjection to their husbands (1 Cor. xi. 4-15).

VEIL OF THE TEMPLE. Suspended between the holy place and the most holy (Exod. xxvi. 31-33); and rent immediately upon the crucifixion of the Saviour and the consummation of His great sacrifice. There were two veils or curtains in the tabernacle (of which the temple was the continuation), one before the tabernacle door (*kalumma*), the second veil before the holy of holies (*katapetasma*). Heb. ix. 3, 7, 8, 11, 12: "*after* (*i.e.* behind) the second veil, . . . the holiest of all." Into this second tabernacle within the veil "the highpriest alone went once every year, not without blood which he offered for himself and for the sins of the people; the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing. . . But Christ being come an High Priest of good things to come by a greater and more perfect tabernacle, not made with hands . . . by His own blood entered in once into the holy place, having obtained eternal redemption for us." Therefore significantly "the veil of the temple was rent in twain from the top to the bottom" when Jesus yielded up the ghost (Matt. xxvii. 50, 51). "From the top," not *from the bottom*; for it is God who from above rends the veil of separation between us and Him, and opens heaven to man, as the hymn of St. Ambrose says, "when Thou hadst overcome the sharpness of death Thou didst open the kingdom of heaven to all believers"; therefore not only ministers but we all alike "have boldness (*parrhesia*, lit. *freedom of speech*, grounded on the consciousness that our sins are forgiven) to enter the holiest by the blood of Jesus, by a new and living way which He hath consecrated for us through the veil, that is to say, His flesh" (Heb. x. 19-21); rather, "which (*entering*) He has *newly consecrated* [*enekainisen*, 'inaugurated'; it is a new thing, unheard of before] for us as a new (recently opened) and living way" (not the lifeless way of *dead* sacrificial victims under the law, but the *living and lifegiving* Saviour being the way). As the *veil* had to be passed *through* to enter the holiest, so the human suffering *flesh* (Heb. v. 7) of Christ's manhood which veiled His Godhead had to be passed through by Him in entering the heavenly holiest for us. When He put off His *rent flesh*, the temple veil, its type, was simultaneously rent. Not His *body*, but His suffering *flesh*, was the *veil*; His *body* was the "temple" (*naos*, "the inner shrine," not the temple building in general, *hieron*) which men destroyed and He reared up again in three days (John ii. 19, 21). No priestly caste therefore now mediates between the sinner and his Judge; the minister is no nearer God than the layman. Neither can serve God at a distance, nor by deputy, as the natural man would wish; each must come for himself, and by union with our one Royal High Priest who, as He never dies, has a priesthood *which passeth not from one to another* (marg. Heb. vii. 24), we become virtual "king priests unto (Him who is at once) God and His Father" (Rev. i. 6).

C. C. Ganneau, tracing a curious similarity between some customs of ancient Elis in the Peloponnesus and those of the Hebrews, shows that in the Olympian sanctuary there was a great woollen veil of Assyrian workmanship, dyed with Phœnician purple, given by Antiochus; so Josephus (B. J. v. 5, § 4) describes a Babylonian curtain, embroidered with blue and fine linen and scarlet and purple, and of wonderful contexture, as hanging before the golden doors, which were 55 cubits high and 16 broad, and which led into the holy of holies. It symbolised the universe, the scarlet signifying fire, the flax-linen earth,

the blue the air, the purple the sea. This veil given to Olympian Zeus at Elis may have been the very veil taken by Antiochus IV. (Epiphanes) from the temple of Jehovah (1 Macc. i. 22-24; Josephus, Ant. xii. 5, § 4). The curtain or veil at the Olympian temple did not rise up but was dropped to the ground, according to Pausanias. So Josephus and the Book of Maccabees call the Jewish veil a drop curtain (*katapetasma*). Again, as the spoils of conquered deities were consecrated to the victorious ones, Antiochus naturally hung up Jehovah's veil in the temple of Olympian Zeus; for this was the very god to whom he dedicated the temple at Jerusalem, after defiling and plundering it (2 Macc. vi. 2). Curiously illustrating the similarity above referred to, he notices that the Eleans alone of the Greeks cultivated the byssus or fine flax plant. They bred no mules (comp. Lev. xix. 19). They had a river Jordan near *Lepreos*, a city implying the leprosy prevalent among its people. Ashes of victims were suffered to accumulate (*bōmoi*), and were held sacred (Lev. i. 16, iv. 12; 1 Kings xiii. 3). The women of Elis were forbidden to penetrate the sanctuary of Olympian Zeus; so the Hebrew women could not pass *the court of women*. They used to mourn round the empty tomb of Achilles (comp. Ezek. viii. 14). They used to weave a *peplos* for Hera (comp. Ezek. xvi. 16, 2 Kings xxiii. 7). Their Zeus Apomuios answers to Baalzebub, "god of flies" (2 Kings i. 3, 16). (Pal. Expl. Qy. Stat., April 1878, p. 79.)

Versions. [See OLD TESTAMENT, NEW TESTAMENT, SAMARITAN PENTATEUCH, SEPTUAGINT.] TARGUM is the general term for the Aramaic or Chaldee versions of the O. T. Ezra established the usage of regular readings of the law (Neh. viii. 2, 8), already ordained in Deut. xxxi. 10-13 for the feast of tabernacles, and recognised as the custom "every sabbath" (Acts xv. 21). The portion read from the pentateuch was called *parasha*; that from the prophets, subsequently introduced, the *haphtarah*. The disuse of Hebrew and the use of Chaldee Aramaic by the mass of Jews, during the Babylonian captivity, created the need for explaining "distinctly" (*mephorash*), as did Ezra and his helpers, the Hebrew by an Aramaic paraphrase. Such a combined translation and explanation was called a targum, from *targeem* "to translate" or "explain." Originally it was *oral* lest it might acquire undue authority; at the end of the second century it was generally *read*. *Midrash* first used in 2 Chron. xiii. 22, xxiv. 27, "story," "commentary," was the body of expositions of Scripture from the return out of Babylon to a thousand years after the destruction of the second temple. The two chief branches are the *halakah*, from *halak* to go, "the *rule* by which to walk," and the *haggadah*, from *hagad* "to say," *legend*. The targums are part of the midrash. Those extant are the Targum of Onkelos (= AQUILA, Smith's Bible Dict.) on the pentateuch (so named not because written by Aquila but because in Aramaic it did what Aquila aimed at in his Gr. version, viz. to counteract the arbitrary corruptions of the LXX. and to produce a translation scrupulously literal, for the benefit of those not knowing the original language); the Targum of Jonathan ben Uzziel on the first and last prophets, more probably of Rabbi Joseph the blind, in the middle of the fourth century, full of invectives against Rome (Isa. xxxiv. 9 mentioning Armillus [Antichrist], Isa. x. 4; Germany, Ezek. xxxviii. 6); also his targum on the pentateuch; the Targum of Jerusalem on parts of the pentateuch. The Targum of Jonathan ben Uzziel and the Targum of Jerusalem are twin brothers, really but one work; these were written in Palestine much later and less accurately than that of Onkelos, which belongs to the Babylonian school; Jonathan ben Uzziel, in the fourth century, cannot have been the author, for this targum speaks of Constantinople (Num. xxiv. 19-24), the Turks (Gen. x. 2), and even Mahomet's two wives (Gen. xxi. 21). The targum on the hagiographa (ascribed to Joseph the blind), viz. on Psalms, Job, and Proverbs; remarkably resembling the Syriac version; the targum on Job and Psalms is paraphrastic, but that on Proverbs most literal. Targum on the five megilloth, Song of Solomon, Ruth, Lamentations, Esther, Ecclesiastes. Two other targums on Esther; targum on Chronicles; targum on Daniel.

EARLY ENGLISH VERSIONS. Among the pioneers of the A.V. were Cædmon who embodied the Bible history in alliterative Anglo Saxon poetry (Bede H. E. iv. 24); Aldhelm, bishop of Sherborne in the seventh century, who translated the Psalms; Bede the Gospel according to John in his last hours (Ep. Cuthberti). Alfred translated Exod. xx.—xxiii. as the groundwork of legislation, also transl. some of the Psalms and parts of the other books, and "wished all the freeborn youth of his kingdom to be able to read the English Scriptures." The Durham Book, of the ninth century (in British Museum, Cottonian MSS.), has the Anglo Saxon interlinear with the Latin Vulg. The Rushworth Gloss of the same century is in the Bodleian Library, Oxford. Ælfric epitomised Scripture history and translated part of the historical books. The Ormulum of the 12th century is a Gospel paraphrase in alliterative English verse. Schorham, A.D. 1320, translated the Psalms; Richard Rolle, of Hampole, A.D. 1349, the Psalms and other canticles of the O. T. and N. T. with a devotional exposition. In the library of Ch. Ch. Coll., Cambridge, is an English version of Mark's and Luke's Gospels and Paul's epistles. Abp. Arundel in his funeral sermon on Anne of Bohemia, wife of Richard II., says she habitually read the Gospels in English.

WICKLIFFE, A.D. 1324–1384, began with translating the Apocalypse; in "The Last Age of the Church," 1356, he translates and expounds Revelation, applying it to his own times and antichrist's overthrow. Next the Gospels, "so that pore Christen men may some dele know the text of the Gospel, with the comyn sentence of olde holie doctores" (Preface). Many MSS. of this age are extant, containing the English harmony of the Gospels and portions of the epistles by others. Wickliffe next brought out the complete English N. T. Nicholas de Hereford proceeded with the O. T. and Apocrypha as far as the middle of Baruch, then was interrupted by Arundel. Richard Purvey probably revised Wickliffe's and Hereford's joint work and prefixed the prologue. All the foregoing are translated from the Lat. Vulg. The prologue says: "a translater hath grete nede to studie well the sentence both before and after. He hath nede to lyve a clene life and be ful devout in preiers, and have not his wit occupied about worldli things, that the Holie Spirit, author of all wisdom, cunnynge and truthe, dresse him in his work and suffer him not for to err" (Forshall and Madden, Prol. 60). In spite of Arundel's opposition the circulation was so wide that 150 copies are extant, and Chaucer (Persone's Tale) quotes Scripture in English, agreeing with Wickliffe's translation. Its characteristics are a homely style, plain English for less intelligible words, as "fy" for Raca (Matt. v. 22), "richesse" for Mammon (Luke xvi. 9, 11, 13), and literalness even to a fault.

TYNDALE begins the succession which eventuated in our authorized version. By his time Wickliffe's English had become obsolete, and his translation being from the Latin Vulg. could not satisfy Grecian scholars of Henry VIII.'s reign. At the age of 36 (A.D. 1520) Tyndale said, "ere many years I will cause the boy that driveth the plough to know more of Scripture than the great body of the clergy now know." Erasmus in 1516 published the first edition of the Greek Testament; Tyndale knew him at Cambridge. In 1522 Tyndale in vain tried to persuade Tonstal, bishop of London, to sanction his translating the N. T. into English. The "Trojans" of Oxford (*i.e.* the friars) declared that to study Greek would make men pagans, to study Hebrew would make them Jews. Tyndale had sufficient knowledge of Hebrew to qualify him for translating Genesis, Deuteronomy, and Jonah in 1530 and 1531. But the N. T. was his chief care, and in 1525 he published it all in 4to at Cologne, and in 8vo at Worms. Tonstal ordered all copies to be bought up and burnt. Tyndale's last edition was published in 1535; his martyrdom followed in 1536, his dying prayer being, "Lord, open the king of England's eyes." The merit of his translation is its noble simplicity and truthfulness: thus "favour" for "grace," "love" for "charity," "acknowledge" for "confess," "repentance" for "penance," "elders" for "priests," "congregation" for "church." Tyndale was herein in advance of his own and the following age; the versions of the latter relapsed into the theological and eccle-

siastical terms less suited to the people. His desire to make the Bible a people's book has acted on succeeding versions, so that our English Bible has ever been popular rather than scholastic. "I call God to record (says he) against the day we shall appear before the Lord Jesus to give a reckoning of our doings, that I never altered one syllable of God's word against my conscience, nor would this day, if all that is in the world, whether pleasure, honour, or riches, might be given me."

MILES COVERDALE published his Bible in 1535, probably at Zurich, and at Cromwell's request, who saw that "not till the day after doomsday" (Cromwell's words) were the English people likely to get their promised Bible from the bishops if he waited for them. Coverdale's version was much inferior to Tyndale's, who made it his one object in life, whereas Coverdale "sought it not neither desired it," but undertook it as a task given him. Coverdale followed "the Douche (Luther's German version) and the Latine," but Tyndale laboured for years at Greek and Hebrew. Coverdale returned from Tyndale's faithful plainness to waver between equivocal and plain terms, as "penance" and "repentance," "priests" and "elders." Mary is from the Vulg. hailed (Luke i. 28) "full of grace." David's sons are "priests" (2 Sam. viii. 18). "Chief butler" replaces Rabshakeh as in Luther. He includes Baruch in the canonical books, and is undecided as to the authority of the Apocrypha. Fresh editions were printed in 1537, 1539, 1550, 1553. Later he assisted in the Genevan edition.

THOMAS MATTHEW'S folio Bible, dedicated to the king, appeared in 1537; printed to the end of Isaiah abroad, thenceforward by the London printers Grafton and Whitechurch. This was the assumed name of JOHN ROGERS, the first martyr of the Marian persecution, who became acquainted with Tyndale at Antwerp two years before his death. It is a reproduction of Tyndale's N. T. and of the parts of the O. T. by Tyndale, the rest being taken with modifications from Coverdale. He and Tyndale just before the latter's imprisonment had determined to edit the complete Bible and Apocrypha, based on the original not on the Vulgate, etc., as Coverdale's, which was the only existing *whole* Bible in English. Rogers, by aid probably of Poyntz, the Antwerp merchant who had helped Tyndale, got as far as Isaiah; Grafton and Whitechurch took up the speculation then, suppressing the name of Rogers known as Tyndale's friend, and substituting Thomas Matthew. Cranmer approved of the Bible, saying "he would rather than a thousand pounds it should be licensed." Cromwell obtained the king's licence. A copy was ordered by royal proclamation to be set up in every church, the cost being divided between the clergy and the parishioners. Henry VIII. thus, unwittingly perhaps, sanctioned a Bible identical with Tyndale's which his acts of parliament had stigmatized. This was the *first authorized version*. The Heb. terms Neginoth, Shiggaion, Sheminith, are explained. The sabbath is "to minister the fodder of the word to simple souls" and to be "pitiful over the weariness of such neighbours as laboured sore all the week." "To the man of faith Peter's fishing after the resurrection and all deeds of matrimony are pure spiritual"; to those not so, "learning, contemplation of high things, preaching, study of Scripture, founding of churches, are works of the flesh." Purgatory "is not in the Bible, but the purgation and remission of our sins is made us by the abundant mercy of God." The introduction of "the table of principal matters" entitles Rogers to be accounted "father" of concordance and Bible dictionary writers. Coverdale and Grafton in a Paris edition afterwards diluted the notes and suppressed the prologue and prefaces which were too truthful for the age.

Taverner's Bible in 1539 was an expurgated edition of Matthew's.

CRANMER in the same year 1539 issued his folio Bible with engraving on the title page by Holbein, the king on his throne represented giving the word of God to the bishops and doctors to distribute to the people who shout, *Vivat rex!* A preface in 1540 bears his initials T. C. In November of the same year, in a later edition, his name and the names of his coadjutors, Cuthbert (Tonstal) bishop of Durham, and Nicholas (Heath) bishop of Rochester, appear on the title page. Words not in the original are printed in different type; an asterisk marks diversity in the Chaldee and Hebrew; marginal references are given, but no notes; shrinking from so depreciatory an epithet as the Apocrypha, the editors substitute "Hagiographa," giving Matthew's preface to these disputed books otherwise unaltered; whence arises the amusing blunder that they were called "Hagiographa," because "they were read *in secret and apart*" (which was the derivation, rightly given in Matthew's preface, for Apocrypha). In 1541 an edition states it was "authorized" to be "used and frequented in every church in the kingdom." Cranmer in the preface adopts the via media tone, which secured its retention as A. V. till 1568 (Mary's reign excepted), blaming those who "refuse to read" and on the other hand blaming "inordinate reading." The Psalms, the Scripture quotations in the homilies, the sentences in the Communion, and occasional phrases in the liturgy (as "worthy fruits of penance"), are drawn from Cranmer's Bible. "Love" for "charity" appears in 1 Cor. xiii. and "congregation" for "church"; yet, with characteristic vacillation between Tyndale and the sacerdotalists, he has in 1 Tim. iv. 14 "with authority of priesthood."

GENEVA BIBLE. The exiles from England at Geneva in Mary's reign, dissatisfied with Cranmer's version as retrograde, laboured two years day and night on the "great and wonderful work with fear and trembling." The N. T. translated by Whittingham was printed by Conrad Badius in 1557, the whole Bible in 1560; Goodman, Pullain, Sampson, and Coverdale laboured with him. Printed in England in 1561, James Bodleigh having the monopoly; afterwards in 1576 Barker had it, and in his family the monopoly continued for a century; 80 editions appeared between 1558 and 1611. Its cheapness and greater portableness (a small 4to, instead of Cranmer's folio), its division into verses, the Roman type then first introduced into Bibles instead of the black letter, its helpful notes, and the accompanying Bible dictionary of editions after 1578, all recommended it. Tyndale's version is its basis. It is the first Bible that omits the Apocrypha. The calendar prefixed commemorates Scripture facts and the great reformers' deaths, but ignores saints' days. The notes were Swiss in politics, allegiance to monarchs being made dependent on their soundness in the faith; James I. was startled at the note applicable to his mother queen Mary (2 Chron. xv. 16), "herein he showed that he lacked zeal, for she ought to have died." This Geneva Bible, as published by Barker, was called "the Breeches Bible" from its transl. for "aprons" *breeches* (Gen. iii. 7), but Wickliffe had previously so translated. Beza's Latin version was the basis of its N. T. according to later reprints, and the notes are said to be from Joac. Camer, P. Leseler, Villerius, and Fr. Junius.

Abp. Parker consulted eight bishops and some deans and professors, and brought out "THE BISHOPS' BIBLE" in folio, 1568–1572. The preface vindicated the people's right to read the Scriptures. This version was based on Cranmer's; it reprinted his prologue; it adopted the Genevan division of verses; it grouped the books together in classes, the legal, historical, sapiential, and prophetic: the Gospels, catholic epistles, Titus, Philemon, and Hebrews as legal; Paul's other epistles as sapiential; Acts as historical; Revelation as prophetic. The translators attached their initials to the books which they severally translated. It never was popular owing to its size and cost, and scholars cared little for it. Its circulation extended little beyond the churches, which were ordered to be supplied with it. Guest, bishop of St. David's, translated the Psalms; Cox, bishop of Ely, Sandys of Worcester, and Bishop Alley, a good Hebraist, were among its writers; the genealogical tables were ostensibly by Speed, really by the great Hebrew scholar, Hugh Broughton.

RHEIMS AND DOUAY. Martin, Allen (afterwards cardinal), and Bristow, English refugees of the church of Rome, settled at Rheims, feeling the need of counteracting the Protestant versions, published a version of the N. T. at Rheims, based on the Vulgate, in 1582, with dogmatic and controversial notes. The O. T. translation was published later in Douay, 1609. The language was often very un-English, *e.g.* "the pasche and the azymes," Mark xvi. 1; "the arch-

synagogue," Mark v. 35; "in prepuce," Rom. iv. 9; "obdurate with the fallacie of sin," Heb. iii. 13; "a greater hoste," Heb. xi. 4; "this is the annuntiation," 1 John i. 5; "preordinate," Acts xiii. 48; "the justifications of our Lord," Luke i. 6; "what is to me and thee?" John ii. 4; "longanimity," Rom. ii. 4; "purge the old leaven that ye may be a new paste, as you are azymes," 1 Cor. v. 7; "you are evacuated from Christ," Gal. v. 4.

AUTHORIZED VERSION. At the beginning of the reign of James I. the Bishops' Bible was the one authorized, the Geneva Bible was the popular one. The Puritans, through Reinolds, 1604, at the Hampton Court Conference, asked for a new or revised translation. The king in 1606 entrusted 54 scholars with the duty, seven of whom are omitted in the king's list (Burnet, Reform. Records), whether having died or declined to act. Andrewes, Saravia, Overal, Montague, and Barlow represented the sacerdotal party; Reinolds, Chaderton, and Lively, the Puritans; Henry Savile and John Boys represented scholarship. Broughton, the greatest Hebrew scholar of the age, owing to his violent temper was excluded, though he had already translated Job, Ecclesiastes, Daniel, and Lamentations. A copy of 15 instructions was sent to each translator. The Bishops' Bible was to be as little altered as the original would permit. "Church" was to be transl. for "congregation," and "charity" for "love." In the case of words with divers significations, that was to be kept which was used by eminent fathers, being agreeable to the propriety of the place and the analogy of faith. No marginal notes, except for explaining Heb. and Gr. words, the principle being recognised that Scripture is its own best interpreter. Each company of translators was to take its own books, each person to bring his own corrections; the company was to discuss them, and having finished their work was to send it on to another company. Differences of opinion between two companies were to be referred to a general meeting. Scholars were to be consulted, suggestions to be invited. The directors were Andrewes dean of Westminster, Barlow dean of Chester, and the regius professors of Hebrew and Greek at both universities. Other translations to be followed when more agreeing with the original than the Bishops' Bible, viz. Tyndale's, Coverdale's, Matthew's, Cranmer's, and Geneva. Two from each of the three groups of translators were chosen towards the close, and the six met in London to superintend the publication. The only payment made was to these six editors, £30 each for their nine months' labour, from the Stationers' Company. Bilson, bishop of Winchester, and Dr. Miles Smith undertook the final correction and the "arguments" of the several books. M. Smith wrote the fulsome dedication to James I., "that sanctified person," "enriched with singular and extraordinary graces," "as the sun in his strength." The version was published A.D. 1611. Calvinism appears in the transl. "such as should be saved" (Acts ii. 47); "any man" is inserted instead of "he" in Heb. x. 38; "the just shall live by faith, but if (any man) draw back," to avoid what might oppose the doctrine of final perseverance. "Bishopric," on the prelatical side, is used for "oversight" (Acts i. 20); contrast the transl. of the same Gr., 1 Pet. v. 2; "overseers" in Acts xx. 28 (to avoid identifying "bishops" and "elders"), but in 1 Tim. iii. 1 "bishop" (same Gr.). This Authorized Version did not at once supersede the Bishops' Bible and Geneva Bible. Walton praises it as "eminent above all." Swift says that "the translators were masters of an English style far fitter for that work than any we see in our present writings." (Letter to Lord Oxford.)

The revision now proceeding (A.D. 1878) promises to be a great step in advance towards the attainment of an accurate version. The revisers have been selected from among the ablest scholars of our times, without distinction of denomination. The main difficulty is to decide what original text to adopt for translation. Tischendorf's Authorized English Version of the N. T. (Tauchnitz edition) with the various readings of the three most celebrated MSS. has done much to familiarise the ordinary English reader with the materials from which he must form his own opinion. The new revision it is to be hoped will do the same in both the O. T. and N. T. In this, as in many other questions, God leaves men to the exercise of their own judgment in prayerful dependence on His Holy Spirit.

Villages: *chatzer*, an *enclosure* of huts; *chatzeroth*; from a root "to enclose"; unwalled suburbs outside of walled towns (Josh. xiii. 23, 28, xv. 32; Lev. xxv. 31, 34). The Jehalin Arabs arrange their tents in a circle for security against attack; the village huts were often perhaps similarly arranged. Cities are often mentioned in the O. T. with their dependent villages. So in the N. T., Mark viii. 27, "villages of Cæsarea Philippi." In Mark i. 38 "village towns" (*kōmopoleis*) of Galilee. *Caphar* designates a regular village, and appears in "Caper-naum," which subsequently became a town; from *caphar* "to cover" or "protect" (Neh. vi. 2, 1 Chron. xxvii. 25).

Vine. Noah appears as its first cultivator (Gen. ix. 20, 21); he probably preserved the knowledge of its cultivation from the antediluvian world. Pharaoh's dream (Gen. xl. 9–11, see Speaker's Comm.) implies its prevalence in Egypt; this is confirmed by the oldest Egyptian monuments. So also Ps. lxxviii. 47. Osiris the Egyptian god is represented as first introducing the vine. Wine in Egypt was the beverage of the rich, beer that of the poor. The very early monuments represent the process of fermenting wine. The spies bare a branch with one cluster of grapes between two on a staff from the brook Eshcol. Bunches are found in Palestine of ten pounds weight (Reland Palest., 351). Kitto (Phys. Hist. Palest., p. 330) says a bunch from a Syrian vine was sent as a present from the Duke of Portland to the Marquis of Rockingham, weighing 19 pounds, and was carried on a staff by four, two bearing it in rotation. Sibmah, Heshbon, and Elealeh (Isa. xvi. 8–10, Jer. xlviii. 31) and Engedi (S. of Sol. i. 14) were famous for their vines. Judah with its hills and table lands was especially suited for vine cultivation; "binding his foal unto the vine and his ass' colt unto the choice vine he washed his garments in wine and his clothes in the blood of grapes, his eyes shall be red with wine" (Gen. xlix. 11, 12). Both Isaiah (chap. v.) and the Lord Jesus make a vineyard with fence and tower, the stones being gathered out, the image of Judah (Matt. xxi. 33). Israel is the vine brought out of Egypt, and planted by Jehovah in the land of promise (Ps. lxxx. 8; comp. Isa. xxvii. 2, 3). The "gathering out of the stones" answers to God's dislodging the original inhabitants before Israel, and the "fencing" to God's protection of Israel from surrounding enemies. "The choicest vine" (*sorek*, still in Morocco called *serki*, the grapes have scarcely perceptible stones; Jud. xvi. 4 mentions a town called from this choice vine Sorek) is the line of holy patriarchs, Abraham, Isaac, Jacob, Joshua, etc. The square "tower" was to watch against depredations, and for the owner's use; the "fence" to keep out wild boars, foxes, jackals, etc. (Ps. lxxx. 13, S. of Sol. ii. 15.) The "fence" may represent *the law*, the "stones" gathered out Jerome thinks are *the idols*; the "tower" the temple "in the midst" of Judæa; the "winepress," generally hewn out of the rocky soil, *the altar*. The vine stem is sometimes more than a foot in diameter, and 30 ft. in height. "To dwell under the vine and figtree" symbolises peace and prosperity (1 Kings iv. 25). When apostate, Israel was "an empty vine," "the degenerate plant of a strange vine," "bringing forth fruit unto himself" not unto God (Jer. ii. 21, Hos. x. 1). In Ezek. xv. 2–4 God asks "what is the vine *wood* more than any tree?" *i.e.*, what is its preeminence? None. Nay the reverse. Other trees yield good timber; but vine wood is soft, brittle, crooked, and seldom large; "will men take a pin of it, to hang any vessel thereon?" not even a "pin" or wooden peg can be made of it. Its sole excellence above all trees is its fruit; when not fruit bearing it is inferior to other trees. So, if God's people lose their distinctive excellency by not bearing fruits of righteousness, they are more unprofitable than the worldly, for they are the vine, the sole end of their being is to bear fruit to His glory. In all respects, except in bearing fruit unto God, Israel was inferior to other nations, as Egypt, Nineveh, Babylon, in antiquity, extent, re-

sources, military power, arts and sciences. Its only use when fruitless is to be "cast into the fire for fuel." *Gephen* is a general term for the vine, whence the town Gophna, now *Jifna*, is named. *Nazir* is "the undressed vine," one every seventh and 50th year left unpruned. The vine is usually planted on the side of a terraced hill, the old branches trailing along the ground and the fruit bearing shoots being raised on forked sticks. Robinson saw the vine trained near Hebron in rows eight or ten feet apart; when the stock is six or eight feet high, it is fastened in a sloping direction to a stake, and the shoots extend from one plant to another, forming a line of festoons; sometimes two rows slant towards each other and form an arch. Sometimes the vine is trained over a rough wall three feet high, sometimes over a wooden framework so that the foliage affords a pleasant shade (1 Kings iv. 25). The vintage is in September. The people leave the towns and live in lodges and tents among the vineyards (Jud. ix. 27); sometimes even before the vintage (S. of Sol. vii. 11, 12). The grape gatherers plied their work with shouts of joy (Jer. xxv. 30). The finest grapes in Palestine are now dried as raisins, *tzimmuqu*. The juice of the rest is boiled down to a syrup, called *dibs*, much used as an accompaniment of foods.

VINE ON FIR.

The vine was Judæa's emblem on Maccabean coins, and in the golden cluster over the porch of the second temple. It is still to be seen on their oldest tombstones in Europe. The Lord Jesus is the antitypical vine (John xv.). Every branch in Jesus He "pruneth," with afflictions, that it may bring forth more fruit. So each believer becomes "pure" ("pruned," *katharoi*, answering to *kathairei*, "He purgeth" or *pruneth*). The pruning is first in March, when the clusters begin to form. The twig formed subsequently has time to shoot by April, when, if giving no promise, it is again lopped off; so again in May, if fruitless; at last it is thrown into the fire. On the road from Akka to Jerusalem, Robinson saw an upper ledge of rock scooped into a shallow trough, in which the grapes were trodden, and by a hole in the bottom the juice passed into a lower vat three feet deep, four square (Bib. Res. iii. 137). Other winepresses were of wood; thus the stone ones became permanent landmarks (Jud. vii. 25). The vine is the emblem, as of Christ, so of the church and each believer.

Vine of Sodom. Deut. xxxii. 32; Isa. i. 10; Jer. xxiii. 14. [See APPLES OF SODOM.] J. D. Hooper objects to the *Calotropis* or *Asclepias procera*, the *osher* of the Arabs, that the term "vine" would scarcely be given to any but a trailing or other plant of the habit of a *vine*, and that its beautiful silky cotton within would never suggest the idea of anything but what is exquisitely lovely. He therefore prefers the *Cucumis colocynthis*. Tacitus writes, "all herbs growing along the Dead Sea are blackened by its exhalations, and so blasted as to vanish into ashes" (Hist. v. 7). Josephus (B. J. iv. 8, § 4) says "the ashes of the five cities still grow in their fruits, which have a colour as if they were fit to be eaten, but if you pluck them they dissolve into smoke and ashes." The *Asclepias gigantea* or *Calotropis* has a trunk six or eight inches in diameter, and from ten to 15 ft. high, the bark cork-like and grey. The yellow apple-like fruit is yellow and soft and tempting to the eye, but when pressed explodes with a puff, leaving in the hand only shreds and fibres. The acrid juice suggests the gall in Deut. xxxii. 32, "their grapes are grapes of gall, their clusters are bitter."

APPLES OF SODOM

Vinegar. Heb. *chometz*, Gr. *oxos*. Wine soured. Acid and unpalatable (Prov. x. 26), yet to thirsty labourers the acid relieved thirst (Ruth ii. 14). So it was used by Roman soldiers, pure, or mixed with water and called *posca*. Poured on nitre or potash it causes effervescence (Prov. xxv. 20). Instead of cordials, Christ's enemies gave Him on the cross first vinegar mixed with gall (Matt. xxvii. 34), and myrrh (Mark xv. 23); which after tasting He declined, for He would not encounter sufferings in a state of stupefaction by the myrrh; to criminals it would have been a kindness, to the Sin-bearer it was meant as an insult (Luke xxxiii. 36). Towards the close of His crucifixion, to fulfil Scripture He cried "I thirst," and vinegar was brought which He received (John xix. 28, Matt. xxvii. 48).

Vineyards, plain of. [See ABEL CERAMIM.] Jud. xi. 33.

Viol. A six stringed guitar, in old English (Isa. v. 12, xiv. 11; Amos v. 23, vi. 5). Heb. *nebel*. Elsewhere transl. PSALTERY [see].

Viper. [See ADDER and SERPENT.] *Epheh* (Isa. lix. 5); viviparous, as the derivation of *viper* implies. Symbol of hypocrisy and malignity (Matt. iii. 7, xii. 34, xxiii. 33).

Vophsi. Father of Nahbi, the spy from Naphtali (Num. xiii. 14).

Vow. To be taken voluntarily; but when taken to be conscientiously fulfilled (Deut. xxiii. 21–23, Eccles. v. 5, Neh. i. 15, Ps. l. 14, Prov. xx. 25). The NAZARITE [see] however was often dedicated from infancy by the parent. For instances see JACOB (Gen. xxviii. 20–22 with xxxi. 13, xxxv. 1–4). Vows were of three kinds: (1) vow of devotion, *neder*; (2) of abstinence, *esar* [see CORBAN]; (3) of destruction, *cherem* (Ezra x. 8, Mic. iv. 13) [see ANATHEMA]. A man could not devote to sacred uses the firstborn of man or beast, as being devoted already (Lev. xxvii. 26). The law of redeeming vowed land is given (ver. 15, 24; xxv. 27). An animal fit for sacrifice could not be redeemed; any attempting it had to bring both the animal and its changeling (xxvii. 9, 10, 33). An animal unfit for sacrifice, adding a fifth (ver. 12, 13). A devoted person became a servant of the sanctuary (2 Sam. xv. 8). The vow of a daughter or a wife was void if disallowed by the father or husband, otherwise it was binding (Num. xxx. 3–16). The wages of impurity was excluded from vows (Deut. xxiii. 17, 18); "dog" means "Sodomite" (Mic. i. 7). In Ashtoreth's and the Babylonian Mylitta's worship prostitution for hire devoted to the idol was usual (Lev. xix. 29, 2 Kings xxiii. 7). The head was shaven after a vow (Acts xviii. 18, xxi. 24).

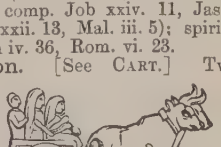
Vulgate. See NEW TESTAMENT.

Vulture: *ayyah* (the red kite famed for sharp sight: Job xxviii. 7); *daah* (GLEDE or black kite: Lev. xi. 14, Deut. xiv. 13 *raah*); *dayyah*, the Vulturidæ; the words "after his kind" mark more than one species. Vultures differ from eagles and falcons by having the head and neck barer of feathers, the eyes not so sunk, the beak longer, curved only at the end. Cowardly; preferring carrion to other food; rarely killing their prey, unless it be feeble. The griffon of the Vulturidæ is noted for seeing its prey from the greatest height. Though previously scarcely known in the Crimea, during the Anglo-Russian war they remained near the camp throughout the campaign; "wheresoever the carcase is, there will the eagles be gathered together" (Matt. xxiv. 28, Job xxxix. 30). Besides the griffon, the lammergeyer and the Egyptian vulture, "Pharaoh's hens," are found in Palestine.

W

Wages. Paid by Laban to Jacob in kind (Gen. xxix. 15, 20, xxx. 28, xxxi. 7, 8, 41; "I served 14 years for thy two daughters, and six years for thy cattle"). The labourer's daily wages (*misthos*) in Matt. xx. are set at one denarius ("penny") a day, 7½*d*. of our money; comp. Tobit v. 14, "a drachm." The term *opsonia* for "wages" (Luke iii. 14) and Paul's words, 2 Cor. xi. 8 (*opsonion*), "charges," 1 Cor. ix. 7, imply that provisions were part of a soldier's wages. They should be paid every night (Lev. xix. 13; Deut. xxiv. 14, 15; comp. Job xxiv. 11, Jas. v. 4, Jer. xxii. 13, Mal. iii. 5); spiritually, John iv. 36, Rom. vi. 23.

Wagon. [See CART.] Two or



three planks form the floor, attached to solid wooden wheels. The covered

wagons for carrying the tabernacle were probably of Egyptian build (Num. vii. 3, 8).

Walls. [See HOUSE.] Foundations were often carried down to the solid rock, as in the case of the temple. The foundation stones are often of enormous size, 20 to 30 ft. long, by three to 6 ft. 6 in. broad, and five to 7 ft. 6 in. thick; three at Baalbek are each 63 ft. long, and one in the quarry 68 ft. 4 in. long, 17 ft. 2 in. broad, and 14 ft. 7 in. thick. Slabs of marble or alabaster line the walls of Solomon's buildings, as those of Nineveh.

CAPITAL IN WALL.

War. Israel at its exodus from Egypt went up "according to their armies," "harnessed," lit. "arranged in *five* divisions," van, centre, two wings, and rearguard (Ewald): Exod. vi. 26, xii. 37, 41, xiii. 18. Pharaoh's despotism had supplied them with native officers whom they obeyed (Exod. v. 14–21). Moses had in youth all the training which a warlike nation like Egypt could give him, and which would enable him to organize Israel as an army not a mob. Jehovah as "a man of war" was at their head (xv. 1, 3, xiii. 20–22); under Him they won their first victory, that over Amalek (xvii. 8–16). The 68th Psalm of David takes its starting point from Israel's military watchword under Jehovah in marching against the enemy (Num. x. 35, 36). In Josh. v. 13—vi. 5 Jehovah manifests Himself in human form as "the Captain of the host of the Lord." Antitypically the spiritual Israel under Jehovah battle against Satan with spiritual arms (2 Cor. x. 4, 5; Eph. vi. 10–17; 1 Thess. v. 8, vi. 12; 2 Tim. ii. 3, iv. 7; Rev. vi. 2). By the word of His mouth shall He in person at the head of the armies of heaven slay antichrist and his hosts in the last days (Rev. xvii. 14, xix. 11–21).

The Mosaic code fostered a self defensive, not an aggressive, spirit in Israel. All Israelites (with some merciful exemptions, Deut. xx. 5–8) were liable to serve from 20 years and upwards, thus forming a national yeomanry (Num. i. 3, xxvi.; 2 Chron. xxv. 5). The landowners and warriors being the same opposed a powerful barrier to assaults from without and disruption from within. The divisions for civil purposes were the same as for military (Exod. xviii. 21, comp. Num. xxxi. 14); in both cases divided into thousands, hundreds, fifties, and tens, and the chiefs bearing the same designation (*sari*). In Deut. xx. 9 Vulg., Syr., etc., transl. "the captains at the head of the people shall array them." But if "captains" were subject to the verb and not, as A. V. *object*, the article might be expected. In A. V. the *captains* meant are subordinate leaders of smaller divisions. National landholders led by men already revered for civil authority and noble family descent, so long as they remained faithful to God, formed an army ensuring alike national security and a free constitution in a free country. Employed in husbandry, and attached to home, they had no temptation to war for conquest. The law forbidding cavalry, and enjoining upon all males attendance yearly at the three great feasts at Jerusalem, made war outside Palestine almost impossible. Religion too treated them as polluted temporarily by any bloodshed however justifiable (Num. xix. 13–16, xxxi. 19; 1 Kings v. 3; 1 Chron. xxviii. 3). A standing army was introduced under Saul (1 Sam. xiii. 2, xiv. 47–52, xviii. 5). [See ARMY.] Personal prowess of individual soldiers determined the issue, as they fought hand to hand (2 Sam. i. 23, ii. 18; 1 Chron. xii. 8; Amos ii. 14–16), and sometimes in single combat (1 Sam. xvii., 2 Sam. ii. 14–17). The trumpet by varied notes sounded for battle or for retreat (2 Sam. ii. 28, xviii. 16, xx. 22; 1 Cor. xiv. 8). The priests blew the silver trumpets (Num. x. 9, xxxi. 6). In sieges, a line of circumvallation was

drawn round the city, and mounds were thrown out from this, on which towers were erected whence slingers and archers could assail the defenders (Ezek. iv. 2; 2 Sam. xx. 15; 2 Kings xix. 32, xxv. 1).

The Mosaic law mitigated the severities of ancient warfare. Only males in arms were slain; women and children were spared, except the Canaanites who were doomed by God (Deut. xx. 13, 14; xxi. 10–14). Israel's mercy was noted among neighbouring nations (1 Kings xx. 31, 2 Kings vi. 20–23, Isa. xvi. 5; contrast Jud. xvi. 21, 1 Sam. xi. 2, 2 Kings xxv. 7). Abimelech and Menahem acted with the cruelty of usurpers (Jud. ix. 45, 2 Kings xv. 16). Amaziah acted with exceptional cruelty (2 Chron. xxv. 12). Gideon's severity to the oppressor Midian (Jud. vii., viii.), also Israel's treatment of the same after suffering by Midian's licentious and idolatrous wiles, and David's treatment of Moab and Ammon (probably for some extraordinary treachery towards his father and mother), are not incompatible with Israel's general mercy comparatively speaking.

Washing. The highpriest's whole body was washed at his consecration (Exod. xxix. 4, Lev. xvi. 4); also on the day of atonement. The priests' hands and feet alone were washed in the daily tabernacle ministrations (Exod. xxx. 18–20). So Christians are once for all wholly "bathed" (*leloumenoi*) in regeneration which is their consecration; and daily wash away their soils of hand and foot contracted in walking through this defiling world (John xiii. 10, Gr. "he that has been *bathed* needs not save to wash (*nipsasthai*) his feet, but is clean all over": 2 Cor. vii. 1; Heb. x. 22, 23; Eph. v. 26). The clothes of him who led away the scapegoat, and of the priest who offered the red heifer, were washed (Lev. xvi. 26, Num. xix. 7). The pharisaic washings of hands before eating, and of the whole body after

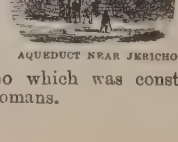
WASHING UTENSILS.

being in the market (Mark vii. 2–4), turned attention off from the spirit of the law, which aimed at teaching inward purity, to a mere outward purification. In the sultry and dusty East water for the feet was provided for the guests (Luke vii. 44, Gen. xviii. 4). The Lord Jesus by washing His disciples' feet taught our need of His cleansing, and His great humility whereby that cleansing was effected (comp. 1 Sam. xxv. 41, 1 Tim. v. 10). The sandals, without stockings, could not keep out dust from the feet; hence washing them was usual before either dining or sleeping (S. of Sol. v. 3). Again, the usage of thrusting the hand into a common dish rendered cleansing of the hand indispensable before eating. It was only when perverted into a self righteous ritual that our Lord protested against it (Matt. xv. 2, Luke xi. 38).

Watches of the night. The Jews reckoned three military watches: the "first" or beginning of the watches (Lam. ii. 19), from sunset to ten o'clock; the second or "middle watch" was from ten till two o'clock (Jud. vii. 19); the third, "the morning watch," from two to sunrise (Exod. xiv. 24, 1 Sam. xi. 11). Afterwards under the Romans they had four watches (Matt. xiv. 25): Luke xii. 38, "even, midnight, cockcrowing, and morning" (Mark xiii. 35); ending respectively at 9 p.m., midnight, 3 a.m., and 6 a.m. (comp. Acts xii. 4.) Watchmen patrolled the streets (S. of Sol. iii. 3, v. 7; Ps. cxxvii. 1).

Water. The heat of summer and many months of drought necessitated also appliances for storing and conveying water; and remains still exist of the POOLS [see] of Solomon situated near Bethlehem, and of the aqueduct near

SHADOOF


AQUEDUCT NEAR JERICHO.

Jericho which was constructed by the Romans.

Water of jealousy. Num. v. 11–31. The appointed test of a wife's infidelity; an instance of the special providence which ruled the Israelite theocracy (Num. v.). An ordeal which could not injure the innocent at all (for the ingredients were in themselves harmless), or punish the guilty except by miracle; whereas in the ordeals by fire in the dark ages the innocent could scarcely escape except by miracle. The husband brought the woman before the priest, bearing the tenth of an ephah of barley meal, which was thrown on the blazing altar. As she stood holding the offering, so the priest held an earthen vessel of holy water mixed with the dust of the floor of the sanctuary, and declared her freedom from hurt if innocent, but cursed her if guilty; he then wrote the curses in a book and *washed them* INTO (so transl. ver. 23) the bitter water, which the woman had then to drink, answering "amen" to the curse. If innocent she obtained conception (ver. 28). Thus the law provided a legal vent for jealousy, mitigating its violent outbursts, so terrible in orientals, protecting the woman if innocent, and punishing her by Divine interposition if guilty. Dust is the emblem of condemnation (Gen. iii. 14, Mic. vii. 17; comp. John viii. 6, 8). Her drinking the water symbolised her full acceptance of the conditional curse (Ezek. iii. 1–3, Jer. xv. 16, Rev. x. 9) and its actual operation on her if guilty (Ps. cix. 18). The oath and the solemn ritual accompanying would deter a guilty woman from facing it. No instance is recorded of the use of this ordeal, as probably the husband of an adulteress generally preferred the easier method, viz. to divorce the guilty wife. The Talmud says the trial lapsed into disuse 40 years before the destruction of Jerusalem, and that because adultery was so common God would no longer inflict upon women the curses (comp. Hos. iv. 14). The Egyptian romance of Setnau (the third century B.C.) illustrates it; Ptahneferka takes a leaf of papyrus and on it copies a magical formula, then dissolves the writing in water, drinks the decoction, and knows in consequence all it contains. Moses probably, as in other cases, under God's direction modified existing usages. A trial by red water among W. Africans somewhat accords with the Mosaic institution.

Wave offering. [See SACRIFICE.] Accompanied "peace offerings"; the right shoulder, the choicest part of the victim, was "heaved" or raised, and waved, and eaten by the worshipper. On the second day of the passover a sheaf of green corn was waved, with the sacrifice of a first year lamb; from this began the reckoning to pentecost. Abib, the passover month, means the month of the green ear; the birth of Israel into national life, and the birth of the earth's fruits on which man depends into natural life, are appropriately combined in the passover. The firstborn of men and the first produce of the earth were at once consecrated to the Lord in acknowledgment of His ownership of all. So at harvest in pentecost the firstfruits of the ripened whole produce were waved to Him, in token of His gracious and almighty operation all around us.

Way. Used in the sense "religious system," course of life (Ps. cxxxix. 24). Amos viii. 14, "the manner of Beersheba." The new religion of Christ (Acts ix. 2, xix. 9).

Weasel. So the Mishna interprets *choled* (Lev. xi. 29), meaning an animal that glides or slips away. So LXX. and Vulg. But Bochart takes it as akin to the Arabic *chuld*, "the mole"; *chephar* is the more usual Heb. for the mole (Isa. ii. 20). The *choled* was unclean.

Weaving. [See LINEN.] The "fine linen" of Joseph (Gen. xli. 42) accords with existing specimens of Egyptian weaving equal to the finest cambric. The Israelites learned from the Egyptians the art, and so could weave the tabernacle curtains (Exod. xxxv. 35). In Isa. xix. 9 Gesenius transl. *chorai* (from *chur*, "white") "they that weave *white cloth*," for "networks" (Esth. i. 6, viii. 15). The Tyrians got from Egypt their "fine linen with broidered work" for sails (Ezek. xxvii. 7). Men wove anciently (1 Chron. iv. 21); latterly females (1 Sam. ii. 19; Prov. xxxi. 13, 19, 24). The Egyptian loom was upright, and the weaver stood. Jesus' seamless coat was woven "from the top" (John xix. 23). In Lev. xiii. 48 the "warp" and 'woof" are not parts of woven cloth, but *yarn prepared*

WINDING YARN.

for warp and *yarn prepared for woof*. The speed of the shuttle, the decisive cutting of the web from the thrum when the web is complete, symbolise the rapid passing away of life and its being cut off at a stroke (Job vii. 6, Isa. xxxviii. 12); each day, like the weaver's shuttle, leaves a thread behind. Textures with gold thread interwoven (Ps. xlv. 13) were most valuable. The Babylonians wove men and animals on robes; Achan appropriated such a "goodly Babylonish garment" (Josh. vii. 21). Sacerdotal garments were woven without seam (Josephus, Ant. iii. 7, § 4); so Jesus' "coat without seam" (John xix. 23) was appropriately sacerdotal, as He was at once the Priest and the sacrifice.

Week. Heb. *shabua'*, a period of sevens; Gr. *hebdomas*. Is astronomically an appropriate division, as being the fourth of the 28 days' lunar month (more exactly 27 days, 7 hours, and 43 minutes). In Gen. iv. 3 marg. "at the end of days" the reference may be to such a period; but Abenezra explains "at the end of the *year*," viz. after the fruits of the earth were gathered in, the usual time for sacrifice. Noah's waiting other "seven days" (viii. 10), and Laban's requiring Jacob to fulfil Leah's "week," *i.e.* celebrate the marriage feast for a week with Leah (xxix. 27), are explicit allusions to this division of time (comp. Jud. xiv. 12); also Joseph's mourning for Jacob seven days (Gen. l. 10). The week of seven days was the basis of the sabbatical seven years, and of the jubilee year after seven sevens of years. Pentecost came a week of weeks after passover, and was therefore called the feast of weeks (Exod. xxxiv. 22). The passover and the tabernacles' feast was for seven days each. [See SABBATH, on the beginning of this division dating as far back as God's rest on the seventh day after creation.] It prevailed in many ancient nations; all the Semitic races, the Peruvians, Hindoos, and Chinese. The Mahratta week has *Aditwar* (from *aditya* the sun, and *war* day), *Somwar* (from *som* the moon) Monday, *Mungulwar* (from *Mungul* Mars) Tuesday, *Boodhwar* (from *Boodh* Mercury) Wednesday, *Bruhusputwar* (from *Bruhusputi* Jupiter), *Shookurwar* (from *Shookru* Venus), and *Shuniwar* (from *Shuni* Saturn). As Judah's captivity in Babylon was for 70 years, so its time of deliverance by Messiah was to be 70 sevens of years (Dan. ix. 24–27). [See DANIEL.] Seven was a predominant number in Persia; seven days of feasting, seven chamberlains, seven princes (Esth. i. 5, 10, 14). Rome adopted the division by weeks.

Weights and Measures.

WEIGHTS: *mishkol* from shekel (the weight in commonest use); *eben*, a stone, anciently used as a weight; *peles*, scales. Of all Jewish weights the shekel was the most accurate, as a half shekel was ordered by God to be paid by every Israelite as a ransom. From the period of the exodus there were two shekels, one for ordinary business (Exod. xxxviii. 29, Josh. vii. 21, 2 Kings vii. 1, Amos viii. 5), the other, which was larger, for religious uses (Exod. xxx. 13, Lev. v. 15, Num. iii. 47). The silver in the half shekel was 1s. 3½*d.*; it contained 20 gerahs, lit. *beans*, a name of a weight, as our *grain* from corn. The Attic *tetradrachm*, or Gr. *stater*, was equivalent to the shekel. The didrachm of the LXX. at Alexandria was equivalent to the Attic tetradrachm. The shekel was about 220 grains weight. In 2 Sam. xiv. 26 "shekel after the king's weight" refers to the perfect standard kept by David. Michaelis makes five to three the proportion of the holy shekel to the commercial shekel; for in Ezek. xlv. 12 the maneh contains 60 of the holy shekels; in 1 Kings x. 17, 2 Chron. ix. 16, each maneh contained 100 commercial shekels, *i.e.* 100 to 60 or five to three. After the captivity the holy shekel alone was used. The half shekel (Exod. xxxviii. 26, Matt. xvii. 24) was the *beka* (meaning *division*): the quarter shekel, *reba*; the 20th of the shekel, *gerah*. Hussey calculates the shekel at half ounce

SCALES.

avoirdupois, and the maneh half pound, 14 oz.; 60 holy shekels were in the maneh, 3000 in the silver talent, so 50 maneh in the talent: 660,000 grains, or 94 lbs. 5 oz. The gold talent is made by Smith's Bible Dict. 100 manehs, double the silver talent (50 manehs); by the Imperial Bible Dict. identical with it. [See SHEKEL, MONEY, TALENT.] A gold maneh contained 100 shekels of gold. The Hebrew talents of silver and copper were exchangeable in the proportion of about one to 80; 50 shekels of silver are thought equal to a talent of copper. "Talent" means a *circle* or *aggregate sum*. One talent of gold corresponded to 24 talents of silver.

MEASURES. Those of length are derived from the human body. The Hebrews used the forearm as the "cubit," but not the "foot." The Egyptian terms *hin*, *ephah*, and *ammah* (cubit) favour the view that the Hebrews derived their measures from Egypt. The similarity of the Hebrew to the Athenian scales for liquids makes it likely that both came from the one origin, viz. Egypt.

Piazzi Smyth observes the sacred cubit of the Jews, 25 inches (to which Sir Isaac Newton's calculation closely approximates), is represented in the great pyramid, 2500 B.C.; in contrast to the ordinary standard cubits, from 18 to 21 inches, the Egyptian one which Israel had to use in Egypt. The 25-inch cubit measure is better than any other in its superior earth-axis commensurability. The inch is the real unit of British linear measure: 25 such inches (increased on the present parliamentary inch by one thousandth) was Israel's sacred cubit; 1.00099 of an English inch makes one pyramid inch; the earlier English inch was still closer to the pyramid inch. Smyth remarks that no heathen device of idolatry, not even the sun and moon, is pourtrayed in the great pyramid, though there are such hieroglyphics in two older pyramids. He says the British corn measure "quarter" is just one fourth of the coffer in the king's chamber, which is the same capacity as the Saxon chaldron or four quarters. The small passage of the pyramid represents a unit day; the grand gallery, seven unit days or a week. The grand gallery is seven times as high as one of the small and similarly inclined passages = 350 inches, *i.e.* seven times 50 inches. The names Shofo and Noushofo (Cheops and Chephren of Herodotus) are marked in the chambers of construction by the stonemasons at the quarry. The Egyptian dislike to those two kings was not because of forced labour, for other pyramids were built so by native princes, but because they overthrew the idolatrous temples. The year is marked by the entrance step into the great gallery, 90·5 inches, going 366 times into the circumference of the pyramid. The seven overlappings of the courses of polished stones on the eastern and the western sides of the gallery represent two weeks of months of 26 days each; so there are 26 holes in the western ramp; on the other ramp 28, in the antechamber two day holes over and above the 26. Four grooves represent four years, three of them hollow and one full, *i.e.* three years in which only one day is to be added to the 14×26 for the year; the fourth full from W. to E., *i.e.* two days to be added on leap year, 366 days. The full groove not equal in breadth to the hollow one implies that the true length of the year is not quite 365¼ days. Job (xxxviii. 6) speaks of the earth's "sockets" with imagery from the pyramid, which was built by careful measurement on a prepared platform of rock. French savants A.D. 1800 described *sockets* in the levelled rock fitted to receive the four corner stones. The *fifth* corner stone was the topstone completing the whole; the morning stars singing together at the topstone being put to creation answers to the shoutings, Grace unto it, at the topstone being put to redemption (Job xxxviii. 7, Zech. iv. 7); Eph. ii. 19, "the chief corner stone in which all the building fitly framed together groweth into an holy temple." The topstone was "disallowed by the builders" as "a stone of stumbling and a rock of offence" to them; for the pyramids previously constructed were terrace topped, not topped with the finished pointed cornerstone. Pyramid is derived from *peram* "lofty" (Ewald), from *puros* "wheat" (P. Smyth). The mean density of the earth (5,672) is introduced into the capacity and weight measures of the pyramid (Isa. xl. 12). The Egyptians disliked the number *five*, the characteristic of the great pyramid, which has five sides, five

SECTION OF GREAT PYRAMID.

angles, five corner stones, and the five sided coffer. Israel's predilection for it appears in their marching *five* in a rank (Heb. for "harnessed"), Exod. xiii. 18; according to Manetho, 250,000, *i.e.* 5 × 50,000; so the shepherd kings at Avaris are described as 250,000; 50 inches is the grand standard of length in the pyramid, five is the number of books in the pentateuch, 50 is the number of the jubilee year, 25 inches (5×5) the cubit, an integral fraction of the earth's axis of rotation, 50 the number of pentecost. [See NUMBER.] The cow sacrifice of Israel was an "abomination to the Egyptians"; and the divinely taught builders of the great pyramid were probably of the chosen race, in the line of, though preceding, Abraham and closer to Noah, introducers into Egypt of the pure worship of Jehovah (such as Melchizedek held) after its apostasy to idols, maintaining the animal sacrifices originally ordained by God (Gen. iii. 21, iv. 4, 7; Heb. xi. 4), but rejected in Egypt; forerunners of the hyksos or shepherd kings who from the Canaan quarter made themselves masters of Egypt. The enormous mass of unoccupied masonry would have been useless as a tomb, but necessary if the pyramid was designed to preserve an *equal temperature* for unexceptionable scientific observations; 100 ft. deep inside the pyramid would prevent a variation of heat beyond 01 degree of Fahrenheit, but the king's chamber is 180 ft. deep to compensate for the altering of air currents through the passages.

The Hebrew *finger*, about seven tenths of an inch, was the smaller measure. The *palm* or handbreadth was four fingers, three or four inches; illustrates the shortness of time (Ps. xxxix. 5). The *span*, the space between the extended extremities of the thumb and little finger, three palms, about seven and a half inches. The old Mosaic or sacred *cubit* (the length from the elbow to the end of the middle finger, 25 inches) was a handbreadth longer than the civil cubit of the time of the captivity (from the elbow to the wrist, 21 inches): Ezek. xl. 5, xliii. 13; 2 Chron. iii. 3, "cubits after the first (according to the earlier) measure." The Mosaic cubit (Thenius in Keil on 1 Kings vi. 2) was two spans, 20⅔ Dresden inches, 214,512 Parisian lines long. Og's bedstead, nine cubits long (Deut. iii. 11) "after the cubit of a man," *i.e.* according to the ordinary cubit (comp. Rev. xxi. 17) as contrasted with any smaller cubit, was of course much longer than the giant himself. In Ezek. xli. 8 (*atzilah*) Henderson transl. for "great" cubits, lit. "to the extremity" of the hand; Fairbairn, "to the joining" between one chamber and another below; Buxtorf, "to the wing" of the house. The measuring reed of Ezek. xl. 5 was six cubits long. *Furlong* (*stadion*), one eighth of a Roman mile, or 606¾ ft. (Luke xxiv. 13), 53½ ft. less than our furlong. The *mile* was eight furlongs or 1618 English yards, *i.e.* 142 yards less than the English statute mile; the milestones still remain in some places. Matt. v. 41, "compel," *angareusei*, means lit. *impress you as a post courier*, originally a Persian custom, but adopted by the Romans.

Sabbath day's journey [see SABBATH]. *A little way* (Gen. xxxv. 16, *kibrah*) is a definite length: Onkelos, an acre; Syriac, a parasang (30 furlongs). The Jews take it to be a mile, which tradition makes the interval between Rachel's tomb and Ephrath, or Bethlehem (xlviii. 7); Gesenius, a French league.

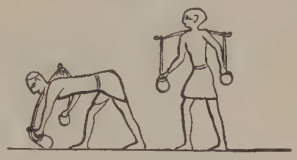
A day's journey was about 20 to 22 miles (Num. xi. 31, 1 Kings xix. 4).

Dry measures. A *cab* (2 Kings vi. 25), a sixth of a *seah*; four sextaries or two quarts. *Omer*, an Egyptian word, only in Exodus and Leviticus (Exod. xvi. 16, Lev. xxiii. 10); the tenth of an ephah; Josephus makes it seven Attic cotylæ or three and a half pints (Ant. iii. 6, § 6), but its proportion to the *bath* (Ezek. xlv. 11; Josephus, Ant. viii. 2, § 9) would make the omer seven and a half pints; *issaron* or a *tenth* was its later name; an omer of manna was each Israelite's daily allowance; one was kept in the holiest place as a memorial (Exod. xvi. 33, 34), but had disappeared before Solomon's reign (1 Kings viii.

9). A *seah* (Gen. xviii. 6), the third of an ephah, and containing six cabs (rabbins), three gallons (Josephus, Ant. ix. 4, § 5); the Greek *saton* (Matt. xiii. 33). *Ephah*, from *iph* to measure, ten omers, equal to the bath (Ezek. xlv. 11); Josephus (Ant. viii. 2, § 9) makes it nine gallons; the rabbins make it only half. The half homer was called *lethek* (Hos. iii. 2). The *homer* or *cor* was originally an *ass load*; Gesenius, *an heap*. A measure for liquids or dry goods; ten ephahs (Ezek. xlv. 14), *i.e.* 90 gallons, if Josephus' (Ant. viii. 2, § 9) computation of the bath or ephah as nine gallons be right. The rabbins make it 45 gallons.

Liquid measures. The *log*, a cotyle or half pint; akin to our *lake*, a hollow; twelfth of the *hin*, which was sixth of a *bath* or 12 pints. The *bath* was an *ephah*, the largest Hebrew liquid measure, nine gallons (Josephus), but four and a half (rabbins). The *sextary* contained nearly a pint, translated "pots" in Mark vii. 4–8. The *chœnix* (Rev. vi. 6) one quart, or else one pint and a half; in scarcity a penny or denarius only bought a chœnix, but ordinarily a bushel of wheat. The *modius*, "bushel," two gallons, found in every household, therefore preceded by the Greek "the" (Matt. v. 15). *Metretes*, "firkin" (John ii. 6), nearly nine gallons; answering to the Hebrew bath. The *coros* or *cor*, "measure" (Luke xvi. 7) of corn; *bath* (xvi. 6), "measure" of oil. Twelve logs one hin; six hins one bath. One cab and four fifths one omer. Three omers and one third, one seah. Three seahs one ephah. Ten ephahs one homer.

Well. [See FOUNTAIN.] As *een*, "fount," lit. eye, refers to the water springing up to us, so *beer*, "well," from a root "to bore," refers to our finding our way down to it. The Bir- and the En- are always distinct. The rarity of wells in the Sinaitic region explains the national rejoicings over Beer or the well, afterwards Beer-Elim, "well of heroes" (Num. xxi. 16, 17, 18, 22). God commanded Moses to cause the well to be dug; princes, nobles, and people, all heartily, believingly, and joyfully cooperated in the work. Naming a well marked right of property in it. To destroy it denoted conquest or denial of right of property (Gen. xxi. 30, 31, xxvi. 15–33; 2 Kings iii. 19; Deut. vi. 11; Num. xx. 17, 19; Prov. v. 15). "Drink waters out of thine own cistern, and running waters out of thine own well," *i.e.* enjoy the love of thine own wife alone. Wells and cisterns are the two sources of oriental supply, each house had its own cistern (2 Kings xviii. 31); to thirst for filthy waters is suicidal. S. of Sol. iv. 12: in Palestine wells are excavated in the limestone, with steps descending to them (Gen. xxiv. 16). A low stone wall for protection (Exod. xxi. 33) surrounds the brim; on it sat our Lord in conversing with the Samaritan woman (John iv. 6, 11). A stone cover was above; this the woman placed on the well at Bahurim (2 Sam. xvii. 19), transl. "the woman spread *the* covering over the well's mouth." A rope and bucket or water skin raised the water; the marks of the rope are still visible in the furrows worn in the low wall. Transl. Num. xxiv. 7, "he shall stream with water out of his *two* buckets," viz. suspended from the two ends of a pole, the usual way of fetching water from the Euphrates in Balaam's neighbourhood. Wells



WATER CARRIERS.

are often contended for and are places of Bedouin attacks on those drawing water (Exod. ii. 16, 17; Jud. v. 11; 2 Sam. xxiii. 15, 16). Oboth (Num. xxi. 10, 11) means holes dug in the ground for water. Beer-lahairoi is the first well mentioned (Gen. xvi. 14). Beersheba, Rehoboth, and Jacob's well are leading instances of wells (xxi. 19, xxvi. 22). They are sunk much deeper than ours, to prevent drying up. Jacob's well is 75 ft. deep, seven feet six inches in diameter, and lined with rough masonry; a pitcher unbroken at the bottom evidenced that there was water at some seasons, otherwise the fall would have broken the pitcher.

Whale: Heb. *tannin*, Gr. *ketos*. Gen. i. 21, transl. "sea monsters." The crocodile in Ezek. xxix. 3, xxxii. 2; the "dragon" in Isa. xxvii. 1; *tan* means the crocodile; also Job vii. 12. [See JONAH on the whale or sea monster in which he was miraculously preserved, type of Him over whose head for our sakes went all the waves and billows of God's wrath: Ps. xlii. 7, lxix. 2, Gal. iii. 13.]

Wheat. The wheat harvest (usually in the end of May) in Palestine is mentioned as early as Reuben (Gen. xxx. 14), comp. Isaac's hundred fold increase (xxvi. 12). The crops are now thin and light, no manure being used and the same grain grown on the same soil year by year. Three varieties are grown, all bearded. The sickle was in use for cutting corn as well as sometimes for the vintage (Rev. xiv. 18, 19). Generally the ears only were cut off, the long straw being left in the ground.

REAPING WITH SICKLE.

Whirlwind: *suphah*, from a root "sweeping away," and *se'arah* "tossed about." In Ps. lxxvii. 18 "Thy thunder was in the heaven," lit. "in the wheel," *i.e.* the *rotation* of the visible heavens phenomenally round the earth, but LXX., Chald., Vulg. "in a whirl," whirled about. Ezek. x. 13 transl. "it was cried unto them whirling"; they were called to put themselves into rapid revolution. Jehovah speaks the word which sets the machine of providence in motion, "the wheel (cycle) of creation" or "nature"; Jas. iii. 6, *ton trochon geneseōs*, one fourfold wheel, two circles cutting one another at right angles. A "whirlwind" moving on its own axis is not meant in 2 Kings ii. 11. In Job xxxvii. 9 "out of the south (lit. *chamber*, God's unseen regions in the southern hemisphere) cometh the whirlwind" (Isa. xxi. 1); the south wind driving before it burning sands comes from the Arabian deserts upon Babylon (Zech. ix. 14).

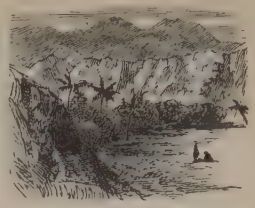
Widow. Cared for specially by the law, in the triennial tithes, etc. Deut. xix. 29, xxiv. 17, xxvi. 12, xxvii. 19; Exod. xxii. 22; Job xxiv. 3, xxix. 13; Isa. i. 17; Matt. xxiii. 14. God is "judge of the widows" (Ps. lxviii. 5, cxlvi. 9), therefore the judge or righteous vindicator of His church, and of Israel specially (Isa. liv.), widowed by His bodily absence, against her adversary Satan (Luke xviii. 1–7). For pious widows see ANNA, and the one who gave her all to the Lord's treasury (Luke ii. 36, 37, xx. 47, xxi. 1–4).

Three classes of widows are distinguished in 1 Tim. v. (1) The ordinary widow. (2) The widow indeed, *i.e.* destitute, and therefore to be relieved by the church, not having younger relatives, whose duty it is to relieve them (let them, the children or descendants, learn first, before calling the church to support them, to show reverent dutifulness towards their own elder destitute female relatives). (3) The presbyteral widow (ver. 9–11). Let none be enrolled as a presbyteral widow who is less than 60 years old. Not *deaconesses*, who were chosen at a younger age (40 was fixed as the limit at the council of Chalcedon) and who had virgins (latterly called *widows*) as well as widows among them, comp. Dorcas (Acts ix. 41). As expediency required presbyters to be but once married (1 Tim. iii. 2, Tit. i. 6), so also presbyteresses. (The feeling among Jews and Gentiles being against second marriages, the desire for conciliation in matters indifferent, where no principle was compromised, accounts for this rule in the case of bishops, deacons, and presbyteresses, whose aim was to be all things to all men that by all means they might save some: 1 Cor. ix. 22, x. 33.) The reference in 1 Tim. v. 9 cannot, as in ver. 3, be to providing *church maintenance*, for then the restriction to widows above 60 would be harsh, as many might need help at an earlier age. So the rules that she should not have been twice married, and that she must have brought up children and lodged strangers, would be strange, if the reference were to eligibility for church alms. Tertullian ("De velandis Virginibus," 9), Hermas (Shep. i. 2), and Chrysostom (Hom. 31) mention an order of *ecclesiastical widows*, not less than 60 years old, who ministered to widows and orphans. Their experimental knowledge of the trials of the bereaved adapted them for such an office and for general

supervision of their sex. Age was a requisite, as in presbyters, to adapt them for influencing younger women; they were supported by the church, but were not the only widows so supported (1 Tim. v. 3, 4).

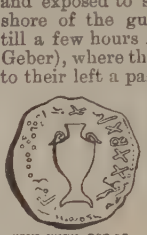
Wilderness of the wanderings. [On Israel's route from Rameses to Sinai see EXODUS and EGYPT.] Kadesh or Kadesh Barnea (=son of wandering = Bedouin, or "land of earthquake," as Ps. xxix. 8, "the Lord shaketh the wilderness of Cades") was the encampment from which the spies were sent and to which they returned (Num. xiii. 26, xxxii. 8), on the W. of the wilderness of Zin, which was N.E. of the wilderness of Paran; S. of the wilderness of Paran was the wilderness of Sinai between the gulfs of Akabah and Suez. Comparing Num. xii. 16 with xxxiii. 18, and xiii. 3, 21, 26, we see that the Kadesh of xiii. is the Rithmah of xxxiii. The stages catalogued in this last chapter are those visited during the years of penal wandering. Rithmah (from *retem* the "broom" abounding there) designates the encampment during the *first* march towards Canaan (ver. 18); Kadesh the *second* encampment, in the same district though not on the same spot, in the 40th year (ver. 36–38); N. of mount Hor where Aaron died, and to which Israel marched as the first stage in their journey when denied a passage through mount Seir (Num. xx. 21, 22). From the *low* ground of Kadesh the spies "went *up*" to search the land, which is called *the mountain* (xiii. 17, 21, 22). The early encampment at Rithmah (xxxiii. 18, 19) took place in midsummer in the second year after the exodus (for Israel quitted Sinai the 20th day of the second month, x. 11, *i.e.* the middle of May; next the month at Kibroth Hattaavah would bring them to July); the later at Kadesh the first month of the 40th year (xx. 1). At the first encampment they were at Kadesh for at least the 40 days of the spies' search (xiii. 25); here Moses and the tabernacle remained (xiv. 44) when the people presumptuously tried to occupy the land in spite of Jehovah's sentence dooming all above 20 to die in the wilderness (the name Kadesh, "holy," may be due to the long continuance of the holy tabernacle there). After their repulse they lingered for long ("many days," Deut. i. 45, 46) hoping for a reversal of their punishment. At last they broke up their prolonged encampment at Kadesh and compassed mount Seir many days (Deut. ii. 1), *i.e.* wandered in the wilderness of Paran until the whole generation of murmurers had died. The wilderness is called *Et Tih*, *i.e.* "of wandering," or "*Paran*," being surrounded W. and S. by the Paran mountains (Num. xiii. 26; the limestone of the pyramids is thought to have been brought from Et Tih). To this period belong the 17 stages of xxxiii. 19–36.

Early in the 40th year (xx. 1) Israel reassembled at Kadesh and stayed for three or four months (comp. xx. 1 with 22–28, xxxiii. 38). Miriam died here. Soon the people gathered here in full number, ex-



SCENE IN THE WILDERNESS OF SINAI.

hausted the water supply, and were given water miraculously from the rock. Thence proceeding, they were at mount Hor refused a passage through Edom; then by the marches of xxxiii. 41–49 they went round Edom's borders to Moab's plains. At mount Hor Arad attacked them and brought destruction on his cities (xxi. 3). In xx. 1 the words "Israel even the whole congregation" mark the reassembling of the people at the close of the 40 years, as the same words in xiii. 26, xiv. 1, mark the commencement of the penal wandering. The 38 intervening years are a blank, during which the covenant was in abeyance and the "congregation" broken up. The tabernacle and its attendant Levites, priests, and chiefs, formed the rallying point, moving from time to time to the different stations specified up and down the country as the people's head quarters. Kehelathah and Makheloth ("assembling," "assemblies") were probably places of extraordinary gatherings. At other times the Israelites were scattered over the wilderness of Paran as nomads feeding their flocks wherever they found pasture. This dispersion for foraging meets the objections raised on the ground of subsistence for such a multitude for so long. The plain *er Rahah*, W. of Sinai, now bare, is described by a traveller in the 16th century as a "vast *green* plain." The forests then existing tended to produce a greater rainfall and therefore better pasture than at present, when scarcely any wood is left (the Bedouins burning the acacias for charcoal). Various events and enactments belonging to the 38 years' wandering (the law of the meat offering, the stoning of the sabbath breaker, etc., chap. xv.; Korah's rebellion, etc., xvi.; Aaron's rod budding, xvii.; the Levites' and priests' charge and portion, xviii.; the red heifer water of separation, xix.) are recorded in xv. 1—xix. 22. The last year in the wilderness, the 40th, is referred to in xx. 1—xxxvi. 13. During the 38 years Israel trafficked in provisions with surrounding tribes (Deut. ii. 26–29). The desert of wandering was the highway of caravans between Egypt and the East. Fish was obtainable from the Red Sea. They were encamped close to it at Ezion Geber (Num. xxxiii. 35). Traces of a population and resources are found in parts of the wilderness where now there are neither. The hardships alluded to (Deut. i. 19, ii. 3, viii. 15) refer to the 40th year marches through the Arabah, which seemed the worse by contrast with the fertile plains of Moab which they next reached. Num. xxi. 4, "the soul of the people was much discouraged because of the way." Down the Arabah between the limestone cliffs of the Tih on the W. and the granite of mount Seir on the E. they were for some days in a mountain plain of loose sand, gravel, and granite detritus, with little food or water, and exposed to sandstorms from the shore of the gulf. This continued till a few hours N. of Akaba (Ezion Geber), where the wady Ithm opened to their left a passage in the mountains northward to fertile Moab. The manna, the quails, and the water, are but samples of God's continuous care (Deut. viii. 4, etc., xxix. 5). The non waxing old of their raiment means God so supplied their wants, partly by ordinary and occasionally by miraculous means, that they never lacked new and untattered garments and shoes to prevent the foot swelling. Sheep, oxen, and traffic with tribes of the desert, ordinarily (under God's providence) supplied their need (Isa. lxiii. 11–14, Neh. ix. 21, Amos ii. 10). God often besides at Rephidim and Kadesh (Exod. xvii. 1, etc., Num. xx.) interposed to supply water (Jud. v. 4; Ps. lxviii. 7, etc.; Isa. xxxv. 1, etc., xli. 17, xlix. 9, 10; Hos. ii. 14), and the Israelites from their stay in Egypt knew how to turn to best account all such supplies. It was a period of apostasy (comp. Ezek. xx. 15, etc.; Amos v. 25, etc.; Hos. ix. 10). The Israelites probably made somewhat comfortable booths (as the booths erected in commemoration at the feast of tabernacles prove) and dwellings for themselves in their 38 years' stay (comp. Ps. cvii. 4, 35, 36). According to some they were the writers of the Sinaitic inscriptions in the wady Mokatteb, deciphered by Forster as recording events in their history at that time. Their stays in the several stations varied according to the guidance of the Divine cloud from two days to a month or a year (Num. ix. 22).



COIN WITH POT OF MANNA.

The date palm (generally dwarf but abounding in sustenance), acacia, and tamarisk are often found in the desert. From the acacia (*Mimosa Nilotica*) came the shittim wood of the tabernacle and gum arabic. The retem (A. V. "juniper") or broom yields excellent charcoal, which is the staple of the desert. Ras Sufsafeh, the scene of the giving of the law, means willow head, willows abounding there, also hollyhocks and hawthorns, hyssop and thyme. The ghurkud is thought to be the tree cast by Moses into the Marah bitter waters; growing in hot and salt regions, and bearing a red juicy acidulous berry, but the fruit ripens in June, later than Israel's arrival at Marah. Mount Serbal may be named from its abounding in myrrh (*ser*).

Spiritually, Rameses (*dissolution of evil*), Israel's starting point, answers to the penitent soul's first conviction of sin, haste to flee from wrath, and renunciation of evil. Israel's course first was straight for Canaan; so the believer's, under first impressions, is direct towards heaven. Succoth next, the place of *booths*, answers to the believer's pilgrim spirit (Heb. xi. 13–16). Next Etham, *their strength*, the believer's confidence of never being moved (Ps. xxx. 6, 7). At Pihahiroth Israel, shut in between the wilderness, the mountains, and the sea, and pursued by Pharaoh's mighty hosts, answers to the believer's suddenly finding himself powerless, in great straits, and so driven to cry unto God. Man's extremity becomes God's opportunity. The month of destruction becomes "the month of deliverance" or else "wells," as Pihahiroth means; a glorious passage is opened to him through the Red Sea, *i.e.* a new and living way through the blood of Christ (Heb. x. 19, 20; 2 Tim. iv. 17). He is baptized unto Christ not Moses, giving him dominion over sin through Christ's resurrection, whereby he too is raised from the death of sin (1 Cor. x. 2, Rom. vi. 3–7); consequently he sings the song of Moses and of the Lamb (Exod. xv., Rev. xv. 3, Isa. xii. 1–3, Ps. xl. 1–3). But he does not go far before he reaches Marah with its two bitter wells, afflictions seldom come single. He cries to Jehovah (Exod. xv. 25) who in answer shows him the tree of life, whose leaves are for the healing of the nations, the cross of Christ which through faith by the operation of the Holy Ghost sweetens every bitter (Ruth i. 20 marg., John xvi. 14, Rev. xxii. 2). The shortest distance between one encampment and another is that from Marah to Elim (a *park* or *paradise of oaks*) with its twelve pure springs and 70 palms; so happy communion with God follows close upon sanctified affliction. Next Israel goes to the Red Sea to the plain of *Taiyibeh* (good); so it is *good* for the believer to go back to the blood of sprinkling. Next in the wilderness of Sin (*dross*) Israel feeds on the heaven sent manna, their own resources failing; so the believer as he advances begins wholly to feed by faith on Christ the true Manna, counting all else but dross. Next Dophkah signifies the believer's *knocking* at the heavenly door. Next Alush (*the lion's den*) reminds us of the roaring lion Satan (1 Pet. v. 8). Here Amalek (*your vexation*), *i.e.* the believer's besetting sin, is near, ready to "smite the hindmost" or laggers behind (Deut. xxv. 18). Rephidim (*places of refreshment*) with its water from the smitten rock typifies Christ, by being smitten yielding the living water (John vii. 37–39, iv. 14). After so drinking Israel smote Amalek (Exod. xvii. 8); so faith which appropriates Jesus by the Spirit is what overcometh the world (1 John v. 4). The giving of the law at Sinai, and its being written by the finger of God on stone tables, typify the writing of the gospel law on the heart by the Holy Spirit. Israel's Sinaitic pentecost answers to the Christian church's one, 50 days after passover, our Good Friday and Easter (Acts ii., 2 Cor. iii. 2–7). Israel's material tabernacle of God typifies the spiritual tabernacle of God in the heart (John xiv. 23). Sinai with its fire marks that stage in the believer's life when, after having believed, he is brought nearer to God than before, being sealed with the Holy Spirit of promise, the earnest of his coming inheritance (Eph. i. 13, 14). Kibroth Hattaavah ("the graves of lust") follows, the burial of remaining lusts with Christ by spiritual baptism. Then Hazeroth, "porch," the vestibule of heaven. Kadesh (*holiness*) is the last stage to heaven, were it not for backslidings. Then follows a miserable, irregular course, at one time towards Canaan, then back towards the Egypt of the world or to the Sinai of legalism; a spiritual blank, marked only by the sabbath breaking case and the Korah rebellion against spiritual authority. Still Jehovah withdraws not His pillar of cloud and fire. If the backslider return to Kadesh, weeping there for his provocations (Deut. i. 45), Jesus, the antitypical Joshua, will still bring him to the heavenly Canaan, though by a more trying way and with sore temptations, even at the hour of death, as Israel suffered from Baal-peor at the verge of Jordan (Num. xxv. 1).

A line drawn from Gaza to the S. of the Dead Sea bounds Palestine proper. S. of the line is the desert now, which once contained the negeb or "S. country," and the Gerar pastures (Gen. x. 19, xx. 1). S. of this lies the desert proper, a limestone plateau, projecting wedgelike into the Sinai peninsula, just as Sinai itself projects into the Red Sea. The cliff jebel Magrah, 70 miles S. of Hebron, terminates the hill country; et Tih, the southern portion, ends in a long cliff. It is drained on the W. by wady el Arish, "the stream of Egypt" (Isa. xxvii. 12), the southern bound of Palestine, and on the E. by the wady el Deib going into the Dead Sea. The desert proper has only a few springs in the wadies, whence by scraping holes one can bale up a little yellowish muddy water. Flints and fine black detritus form the surface, with parched brown herbage most of the year except for a brief season of verdure in spring. Stone circles and cairns attest the former existence of a primeval population. From this one ascends the plateau jebel el Magrah, and then is in the hill country, "the South." Here are seen the stone remains of a prehistoric race and the hazeroth or fenced enclosures of a pastoral people, probably the Amalekites whom Israel found here at the time of the exodus.

In a steep on the edge of the plateau is Ain Gadis (Kadesh according to Palmer, the starting point of the 40 years' wandering and again after it their starting point to mount Hor and Canaan). In Num. xiii. 17, 22, "they ascended by the S. (*i.e.* they ascended the plateau and passed through the negeb or south country) to Hebron," which was N. In the district at the head of wady Gharundel and beyond Ain Howharah are found *nawamis*, which tradition makes into houses built by Israelites to shield from the mosquitoes (compare the fiery flying serpents): circular, ten feet diameter, of unhewn stone, covered with a dome shaped roof, the top closed by a stone slab, and the sides weighted to prevent their springing out, the entrance door only two feet high, the hearth marked by charred wood and bones. They resemble the Shetland shielings or *bothan*. A second kind consists of stone circles, some 100 ft. in diameter, a cist in the centre covered with large boulders and having human skeletons; evidently sepulchral. The homes of the living close by were a collection of circles enclosed with rudely heaped walls, the permanent camps of a pastoral people; they sacrificed at the tombs of their dead. Possibly it was here that the hungry Israelites "ate the sacrifices of the dead" (Ps. cvi. 28); but "the dead" may mean the *dead idols* as opposed to the *living God*. These camps are mostly below jebel el Ejmeh, made of boulders packed together. At Erweis el Ebeirig there is elevated ground covered with stone enclosures *not like the former*. On a small hill is an erection of rough stones surmounted by a pyramidal white block; enclosures with stone hearths exhibiting the action of fire exist for miles around. Beneath the surface charcoal was found, and outside a number of stone heaps, evidently graves. Arab tradition makes these remains "the relics of a large hajj caravan, who on their way to Ain Hudherah lost their way in the desert Tih and never were heard of again." The Heb. *hagg* means a "feast" (Exod. x. 9), which was Israel's avowed object in going into the wilderness. No Moslem hajj ever could pass this way; the distance is just a day's journey from Ain Hudherah. All these marks identify this interesting site with the scene of Num. xi. 33–35; "there they buried the people that lusted, and the people journeyed from Kibroth Hattaavah unto Hazeroth and abode at H."

Willows. Used in constructing booths at the feast of tabernacles (Lev. xxiii. 40). Spring up along watercourses. Spiritually it is thus made manifest to us that in using the means of grace the believer thrives (Isa. xliv. 4). The Jewish captives in Babylon hung their harps on the weeping willow along the Euphrates. The *Salix alba, viminalis* (osier), and *Egyptiaca* are all found in Bible lands. Before the date of the Babylonish captivity the willow was associated with joy, after it with sorrow, probably owing to Ps. cxxxvii. Babylonia was a network of canals, and would therefore abound in willows. The Jews generally had their places of prayer by the river side (Acts xvi. 13) for the sake of ablution before prayer; the sad love streams, inasmuch as being by their murmuring

congenial to melancholy and imaging floods of tears (Lam. ii. 18, iii. 48; Jer. ix. 1). Tear bottles are often found in the ancient tombs, and referred to in old inscriptions. The willow of Babylon has long, pointed, lance-shaped leaves, and finely serrated, smooth, slender, drooping branches. Vernon, a merchant at Aleppo, first introduced it in England at Twickenham park where P. Collinson saw it growing 1748. Another tradition makes Pope to have raised the first specimen from green twigs of a basket sent to Lady Suffolk from Spain (Linnæan Transactions, x. 275).

TEAR BOTTLES.

Willows, Brook of the: *nachal ha'arabim* (Isa. xv. 7). Southern boundary of Moab. In Amos vi. 14 *nachal ha'arabah* "the brook of the Arabah." Now called in its upper part *wady el Ahsa*, and then *wady es Safieh*, dividing Moab from Idumea. Flowing from E. to W. it forms the southern bound of Moab, turns to the N. in the Arabah, and flows into the southern end of the Dead Sea, so that in Amos' time Moab's southern bound was now become Israel's southern bound and Israel had no enemy W. of the Euphrates. *Wady Sufsaf*, "willow wady," is still the name of the main branch of the ravine which descends from Kerak to the N. end of the peninsula of the Dead Sea, so that Arabah in Amos vi. 14 may mean "willow brook" instead of *brook of the Arabah*, or Ghor, the southern continuation of the depressed valley of the Jordan and Dead Sea, towards the Red Sea.

Wills. [See COVENANT, HEIR.] Ahithophel's giving charge concerning his house (2 Sam. xvii. 23), and the recommendation to Hezekiah to "give charge concerning" his, are of the nature of a will (2 Kings xx. 1); the first distinctly recorded case is that of Herod.

Wimple. Old English for *hood* or *veil* (Isa. iii. 22), *mitpahath*. In Ruth iii. 15 *a shawl* or broad cloak thrown over head and body. Isaiah (iii. 22) introduces it among the concomitants of luxury with which the women of Israel had burdened themselves, so as to copy the Egyptian and other people's habits of braiding the hair, etc.

BRAIDED HAIR.

Window. [See HOUSE.] *Challon*, "aperture" with lattice work; this being opened, nothing prevented one from falling through the aperture to the ground (2 Kings i. 2, Acts xx. 9). Houses abutting on a town wall often had projecting windows looking into the country. From them the spies at

LATTICE WINDOW.

Jericho were let down, and Paul at Damascus (Josh. ii. 15, 2 Cor. xi. 33).

Winds. The four represent the four quarters (Ezek. xxxvii. 9, Dan. viii. 8, Matt. xxiv. 31, Jer. xlix. 36). The N. wind was coldest (S. of Sol. iv. 16). The N. wind "awakes," *i.e.* arises strongly; the Holy Ghost as the *Reprover* of sin (John xvi. 8–11). The S. wind "comes" gently; the *Comforter* (xiv. 16). The W. wind brings rain from the sea (1 Kings xviii. 44, 45); its precursor is cloud (Luke xii. 54), prevailing in Palestine from November to February. The E. wind is tempestuous (Job xxvii. 21) and withering (Gen. xli. 23). The N. wind is first invoked (S. of Sol. iv. 16) to clear the air (Job xxxvii. 22); then the warm S. wind (ver. 17; Luke xii. 55); so the Holy Ghost first clears away mists of gloom, error, unbelief, and sin, which intercept the light of the Sun of righteousness, then infuses warmth (2 Cor. iv. 6), causing the graces to exhale their odour. In Prov. xxv. 23 "the N. wind driveth away (lit. *causeth to grieve*, so *puts to flight*) rain," so a frowning countenance drives away a backbiting tongue. So Vulg., Chald., and Syr. less appropriately "*bringeth forth* rain." The N. wind prevails from June to the equinox, the N.W. wind thence to November. The E. wind, "the wind of the wilderness" (Job i. 19, xxvii. 21; Jer. xiii. 24). It is parching and penetrating, like the sirocco (Jonah iv. 8). The E. wind blowing from across the Red Sea, *just at the passover time of year*, was the natural agency employed by Divine interposition to part the waters of the Red Sea S. of Suez (Exod. xiv. 21). The E. wind meant in Gen. xli. 6, 23 is probably the S.E. wind blowing from the Arabian desert, called the *chamsin*, so parching as to wither up all grass; during it there is an entire absence of ozone in the air. The *samoom* blows from the S.S.E.; blowing over the Arabian peninsula, it is parching when it reaches Palestine. Lake squalls (*lailaps*) are noticed Mark iv. 37, Luke viii. 23. The Gr. (*lips*) name for S.W. wind, and the Latin (*coros*) N.W. wind, and the violent Euraquilon (not EUROCLYDON [see]), E.N.E. wind, are noticed Acts xxvii. 12, 14. The E. wind symbolises empty violence (Job xv. 2, Hos. xii. 1; Israel "followeth after" not only vain but *pernicious* things) and destruction (Jer. xviii. 17, Isa. xxvii. 8). Wind indicates speed (Ps. civ. 4, Heb. i. 7), transitoriness (Job vii. 7, Ps. lxxviii. 39), the Holy Spirit (John iii. 8, Acts ii. 2, Gen. iii. 8 marg.).

Wine. *Tirosh* is the most general term for "vintage fruit," put in connection with "corn and oil," necessaries (*dagan, yitzhar*, rather more generally *the produce of the field and the orchard*) and ordinary articles of diet in Palestine It occurs 38 times, viz. six times by itself, eleven times with *dagan*, twice with *yitzhar*, nineteen times with both *dagan* and *yitzhar*. Besides, it is seven times with "firstfruits," ten times with "tithes" or "offerings" of fruits and grain; very rarely with terms expressing the process of preparing fruits or vegetable produce. *Yayin* is the proper term for "wine." In Mic. vi. 15, "thou shalt tread . . . sweet wine (tirosh, *vintage fruit*), but shalt not drink wine," the vintage fruit, that which is trodden, is distinguished from the manufactured "wine" which it yields. Tirosh is never combined with *shemen* "oil"; nor *yitzhar*, "orchard produce," with "wine" the manufactured article. In Deut. xi. 14, "gather in thy corn, wine" (*tirosh*), it is described as a solid thing, eaten in xii. 7; comp. 2 Chron. xxxi. 5, 6. In Isa. lxv. 8 "the tirosh (vintage) is found in the cluster"; lxii. 8, 9, "the stranger shall not drink thy tirosh, but they that have *gathered* it . . . and *brought it together* (verbs hardly applicable to a *liquid*) shall drink it." Prov. iii. 10, "presses . . . burst out with tirosh"; and Joel ii. 24, "fats shall overflow with tirosh (vintage fruit) and yitzhar." Deut. xiv. 22–26, "tithe of tirosh," not merely of wine but of the *vintage fruit*. Scripture denounces the abuse of *yayin*, "wine." Hos. iv. 11, "whoredom, wine, and tirosh take away the heart": the tirosh is denounced not as evil in itself, but as associated with whoredom to which wine and grape cakes were stimulants; comp. Hos. iii. 1, "love pressed cakes of dried grapes" (not "flagons of wine"): Ezek. xvi. 49.

Yayin, from a root "boil up," is the extract from the grape, whether simple grape juice unfermented, or intoxicating wine; akin to the Gr. *oinos*, Latin *vinum*. *Vinum, vitis*, are thought akin to Sanskrit *ve*, "weave," *viere*. *Chamar* is the Chaldee equivalent to Heb. *yayin*, the generic term for grape liquor. It lit. means to *foam* (Deut. xxxii. 14, "the blood of the grape, even *wine*," not "pure"): Ezra vi. 9, vii. 22; Dan. v. 1; Isa. xxvii. 2. *'Asis*, from a root to "tread," the grape *juice* newly expressed (S. of Sol. viii. 2); "sweet wine" (Isa. xlix. 26, Amos ix. 13); "new wine" (Joel i. 5, iii. 18). *Mesek*, Ps. lxxv. 8, transl. "the wine *is fermenting* ('foaming with wine,' Hengstenberg), it is full of *mixture*," *i.e. spiced* wine, the more intoxicating, expressing the stupefying effect of God's judgments (Prov. ix. 2, xxiii. 30). *Mezeg* (S. of Sol. viii. 2), "spiced . . . mixed wine," not as A. V. "liquor"; comp. Rev. xiv. 10. *Shekar* (*sikera* in Luke i. 15), "strong wine," "strong drink," (Num. xxviii. 7, Ps. lxix. 12 "drinkers of *shekar*,") including *palm wine, pomegranate wine, apple wine, honey wine*; our "sugar" may be a cognate word to

shekar, syrup. *Sobe*, akin to Latin *sapa*, "must boiled down" (Lees), rather from a root "soak" or "drink to excess." Isa. i. 22, "thy *sobe* is circumcised with water," *i.e.* diluted (implying that *strength* rather than *sweetness* characterized *sobe*); the prophet glances at their tendency to rely on the outward *circumcision* without the inward spirit, the true wine of the ordinance. The Latin *sapa* answers rather to Heb. *debash*, Arabic *dibs*, grape juice boiled down to the consistency of honey (Gen. xliii. 11, Ezek. xxvii. 17). Nah. i. 10, Heb. "soaked" or "drunken as with their own wine." Hos. iv. 13, *chometz*, "vinegar" or sour wine, such as the *posca* which the Roman soldiers drank, and such as was offered to Jesus on the cross (Ps. lxix. 22). Instead of "flagons," *ashishah* ought to be transl. "grape cakes" (2 Sam. vi. 19, Hos. iii. 1, etc.). In Hos. iv. 18 "their drink is sour," *i.e.* they are utterly degenerate (Isa. i. 22); else, they are as licentious as drunkards who smell *sour* with wine. But Maurer, "(no sooner) *is* their drinking *over* (than) they commit whoredoms." The effects of *yayin*, "red eyes" (Gen. xlix. 12); producing "mockers" of God and man (Prov. xx. 1); causing error of judgment out of the way (Isa. xxviii. 7); but a restorative cordial where stimulants are needed (Prov. xxxi. 6). Jud. ix. 13, "wine . . . cheereth God and man"; the vine represents here the *nobler families* who promote the nation's prosperity in a way pleasing to God and man (Ps. civ. 15). God is well pleased with the *sacrificial oblations of wine* (Lev. xv. 5, 7, 10) offered in faith. Externally applied to wounds (Luke x. 34). 1 Tim. v. 23, "use a little wine for thy stomach's sake." Bringing woe to followers of strong drink, which inflames them from early to late day (Isa. v. 12, Acts ii. 15, 1 Thess. v. 7). Noisy shouting (Zech. ix. 15, x. 7), rejoicing, taking away the understanding (Hos. iv. 11). Causing indecent exposure of the person, as Noah (Gen. ix. 22; Hab. ii. 15, 16). Therefore "woe unto him that giveth his neighbour drink, that puttest thy bottle to him." Producing sickness (Hos. vii. 5), "princes made him sick with bottles (else owing to the *heat*) of wine."

Scripture condemns the abuse, not the use, of wine. In condemnatory passages no hint is given of there being an unfermented wine to which the condemnation does not apply. The bursting of the leather bottles (Matt. ix. 17) implies fermentation of the wine; so also Job xxxii. 19. The wine was drawn off probably before fermentation was complete. In Prov. xxiii. 31 "when it giveth its eye (*i.e.* sparkle, Heb.) in the cup," the reference is to the gas bubble in fermentation. The "sweet wine" (Acts ii. 13, 15) was evidently intoxicating; not "new wine," for eight months had elapsed since the previous vintage; its sweet quality was due to its being made of the purest grape juice. In Gen. xl. 11 the pressing of the grape juice into Pharaoh's cup is no proof that fermented wine was unknown then in Egypt; nay, the monuments represent the fermenting process in the

PERSIAN CUPBEARERS.

earliest times. Plutarch's statement (Isid. 6) only means that before Psammeticus the priests restricted themselves to the quantity of wine prescribed by their sacerdotal office (Diod. i. 70). Jonadab's prohibition of wine to the Rechabites was in order to keep them as nomads from a settled life such as vine cultivation needed (Jer. xxxv.). The wine at the drink offering of the daily sacrifice (Exod. xxix. 40), the firstfruits (Lev. xxiii. 13), and other offerings (Num. xv. 5), implies that its use is lawful. The prohibition of wine to officiating priests (Lev. x. 9) was to guard against such excess as probably caused Nadab to offer the strange fire (Ezek. xliv. 21). The nazarites' vow against wine was voluntary (Num. vi. 3); it justifies voluntary total abstinence, but does not enjoin it. Wine was used at the passover. The third cup was called because of the grace "the cup of blessing" (1 Cor. x. 16), "the fruit of the vine" (Matt. xxvi. 29). Moderation in wine is made a requisite in candidates for the ministry (1 Tim. iii. 3, 8; Tit. ii. 3). The vintage was in September and was celebrated with great joy (Isa. xvi. 9, 10; Jer. xlviii. 33). The ripe fruit was gathered in baskets, and

WINEPRESS.

was carried to the winepress, consisting of an upper (Heb. *gath*, Gr. *lenos*) and lower vat (*yekeb*, Gr. *hupolenion*); the juice flowed from the fruit placed in the upper to the lower. The two vats were usually hewn in the solid rock, the upper broad and shallow, the lower smaller and deeper. The first drops ("the tear," *dema*, marg. Exod. xxii. 29) were consecrated as firstfruits to Jehovah. Wine long settled formed lees at the bottom, which needed straining (Isa. xxv. 6). The wine of Helbon near Damascus was especially prized (Ezek. xxvii. 18), and that of Lebanon for its bouquet (Hos. xiv. 7). Jesus' miracle (John ii.) justifies the use; still love justifies abstinence for the sake of taking away any stumbling block from a brother; Rom. xiv. 21, "it is good neither to drink wine . . . whereby thy brother stumbleth." W. Hepworth Dixon (Pal. Expl. Qy. Stat., May 1878, p. 67) shows that Kefr Kana, not

POURING WINE INTO JARS.

Kana el Jelil, answers to the Cana of Galilee (so called to distinguish it from the better known Cana of Judæa, John ii.), the scene of our Lord's first miracle at the marriage. It is five miles from Nazareth in a N.E. direction, on the main road to Tiberias. Khirbet Kana [see CANA] is not on the road from Nazareth to Capernaum; one coming up from Capernaum to Nazareth and Cana as in the Gospel could not have come near Khirbet Kana, which is on the road from Sepphoris to Ptolemais (Acre), not on the road from Sephoris to Tiberias. Jesus came up from Capernaum and the lake district to Cana (John ii. 2, 12), then went "*down*" to Capernaum (so chap. iii. 46, 49). Cana evidently stood near the ledge of the hill country over the lake. Moreover at Kefr Kana there are remains of old edifices, but at Khirbet Kana nothing older than later Saracenic times.

"Wild grapes" (Isa. v. 2, *beushim*, from *baash* "to putrefy") express offensive putrefaction answering to the Jews' corruption; so Jerome. Not, as Rosenmuller, the aconite or nightshade, or as Hasselquist, "the wolf grape."

Witch. [See DIVINATION, MAGIC.]

Witnesses. Two at least were required to establish any charge (Num. xxxv. 30; Deut. xvii. 6, xix. 15; Heb. x. 28). So in the Christian church (1 Tim. v. 19). Written evidence in the case of divorce, not as among the Bedouins and Mussulmen a mere spoken sentence (Deut. xxiv. 1, 3). Also in civil contracts (Isa. viii. 16; Jer. xxxii. 10-16). The witnesses were the first to execute sentence (Deut. xiii. 9, Acts vii. 58). False witness was punished with the same penalty as the offence witnessed to. Withholding witness was penal (Lev. v. 1). The term martyr, "witness," came to mean in Christian times one who attests the truth by suffering (Acts xxii. 20; Rev. ii. 13; comp. i. 9, vi. 9, xi. 3, xx. 4; Heb. xi., xii. 1).

Wolf: *zeeb*. The *Canis lupus*. Fierce (Gen. xlix. 27, Ezek. xxii. 27, Hab. i. 8, Matt. vii. 15); prowling in the night (Jer. v. 6, Zeph. iii. 3);

devouring lambs and sheep (John x. 12); typifying persecutors and heretical leaders (Matt. x. 16, vii. 15; Acts xx. 29); hereafter about to associate peacefully with the lamb

under Messiah's reign (Isa. xi. 6, lxv. 25). Tawny in colour in Asia Minor.

Women. Enjoyed a status in Israel not assigned to them in the East now. Mahometanism especially has degraded women in Asia and Africa; anciently they had a liberty not now accorded them, veiling was not then required as now: *e.g.* Rebekah, Gen. xxiv. 64, 65; Rachel, xxix. 11; Sarah, xii. 14-19; Miriam led a band of women with triumphant song, Exod. xv. 20, 21; so Jephthah's daughter, Jud. xi. 34; the maidens of Shiloh, xxi. 21; the women meeting Saul and David after victory, 1 Sam. xviii. 6, 7; Hannah, ii. 1; Deborah, Jud. iv. and v.; Huldah, 2 Kings xxii. 14; Noadiah, Neh. vi. 14; Anna, Luke ii. 36. The virtuous matron is admirably pictured Prov. xxxi. 10, etc. Polygamy transferred power from the wives to the queen mother (called therefore *gebirah* "powerful"), 1 Kings ii. 19, xv. 13; separate establishments were kept for the wives collectively or individually, "the house of the women" (Esth. ii. 3, 9; 1 Kings vii. 8); the wives had severally a separate tent (Gen. xxxi. 33); the women were present at table (John ii. 3, xii. 2; Job i. 4).

Wool: *tzemer* ("wool"), and *gez* ("fleece") meaning *shearing*. Mesha's tribute to Israel (2 Kings iii. 4). A firstfruit to the priests (Deut. xviii. 4). Symbolising purity and whiteness (Isa. i. 18, "shall be as wool" restored to its original undyed whiteness; Dan. vii. 9; Rev. i. 14). Snow is compared to it (Ps. cxlvii. 16).

Woollen linen: *sha'atnez*. Lev. xix. 19; Deut. xxii. 11, "of divers sort," akin to the Egyptian *shoutnes*. Such a wool-linen mixture prevailed among the Zabii, associated with idolatrous ceremonies; their priests wore it according to Maimonides. Hence its prohibition in Israel; comp. the chemarim (the black attired idolatrous priests' ministers) and those "clothed with strange apparel" (Zeph. i. 4, 8); contrast "the fine linen, clean and white, the righteousness of saints" (Rev. xix. 8).

Word, The. [See JOHN and JESUS.] Christ's title, as the personal Revealer in Himself of the Godhead, even before His incarnation, involving personality (not merely the *Intelligence* of God) and Divinity. In the introduction of John's Gospel and that of his Epistle, and in his Rev. xix. 13, at once with God and Himself God, by whom God made all things. Philo's *Logos* (word) on the contrary excludes personality, and is identical at times with God, at other times with the world. By word man, who is in God's image, makes known his mind; so the Word is the outcome of God's essence (Heb. iv. 12, 13; 1 Pet. i. 25; Gen. i. 3); by the Word He made the universe (Ps. xxxiii. 6). The Medium of every external act of God (Heb. i. 1-3) in the physical and spiritual creations.

Worm. Not the *earth worm* (*Lumbricus terrestris*). Isa. li. 8: "the moth (*'ash*) shall eat them up like a garment, and the worm (*sas*) shall eat them like wool." The *sas* is a species of MOTH [see]. *Rimmah* synonymous with *toleah*; applied to the worm bred in the manna when kept more than a day (Exod. xvi. 20), *tola'im*, answering to *rimmah* (ver. 24); so in Job xxv. 6; maggots and larvæ of insects which feed on putrefying matter (xxi. 26, xxiv. 20, vii. 5, xvii. 4); maggots were bred in Job's sores produced by elephantiasis. "Herod was eaten of worms" (Acts xii. 23). Josephus tells the same of Herod the Great (Acts xix. 8), and 2 Macc. ix. 9 of Antiochus Epiphanes. In Job xix. 26, Heb. "though after my skin (is destroyed) this (body) is destroyed," Job omits "body" because it was so wasted as not to deserve the name. The *tolaath* was to eat the grapes of apostate Israel (Deut. xxviii. 39); also Jonah's gourd (Jon. iv. 7). HELL [see] is associated with the "worm that dieth not," an image from maggots preying on putrid carcases (Isa. lxvi. 24). Mark ix. 44, 46, 48, "THEIR worm" is the gnawing self reproach of conscience, ever continuing and unavailing remorse. The Lord Jesus represents here both the worm and *those on whom it preys* as never dying. Symbolising at once decay and loathsome humiliation, and this ever lasting.

Wormwood: *la'anah*, genus Artemisia. Four species in Palestine: *Nilotica*, *Judaica*, *Fruticosa*, and *Cinerea*. Metaphorical for bitter sorrow (Jer. ix. 15, fulfilled in Lam. iii. 15, 19); and *eril* with its bitter produce, or an apostate lurking in Israel and tainting others (Deut. xxix. 18; Prov. v. 4; Amos v. 7, rendered "hemlock"; Gr. *apsinthos*, Rev. viii. 11, the star which at the third trumpet fell upon the rivers and made them wormwood). Wormwood, though medicinal, if used as ordinary water would be fatal; heretical wormwood changes the sweet Siloas of Scripture into deadly Marahs (Wordsworth); contrast Exod. xv. 23, etc. *Absinthe* is literally embittering and destroying many hundreds of thousands in France and Switzerland.

Worshipper. Gr. *neocoros*. "Temple keeper"; originally an attendant in charge of a temple. Then applied to cities devoted to the worship of some special idol, as Ephesus was to that of Diana (Acts xix. 35). In Nero's reign about the same date, A.D. 55 or 56, a coin is extant inscribed with *Neocorôn Ephesiôn*, and on the reverse Diana's temple (Mionnet Inscr. iii. 93; Eckhel Doctr. Vet. Num. ii. 520). [See RELIGION.] Ancient representations strikingly confirm the picture which Isaiah gives us in chap. xliv. of the man who "hath formed a god, . . . he marketh it out with a line . . . after the figure of a man . . . he taketh the cypress and the oak, . . . he maketh a

SCULPTORS.

PAINTING IDOL.

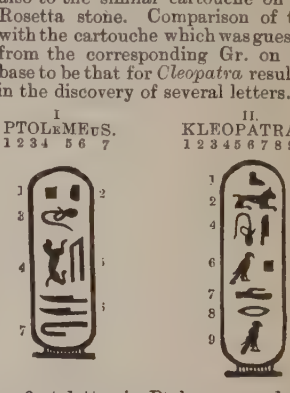
god and worshippeth it; he maketh it a graven image" (Isa. xliv. 10-15).

Wrestling. [See GAMES.] "A wrestler with loins girt for the struggle" is the interpretation which

GREYHOUND.

Maurer puts upon the word transl. "greyhound" in Prov. xxx. 31. [See GREYHOUND.]

Writing. Egyptian HIEROGLYPHICS [see] are as old as the earliest monuments centuries before MOSES [see; and PENTATEUCH]. The Rosetta stone, containing a decree on Ptolemy Epiphanes in hieroglyphics, with a Greek translation alongside, furnished the key to their decipherment. Champollion further advanced the interpretation of hieroglyphics by means of the small obelisk found in the island of Philæ by Belzoni, and brought to England by Bankes. The inscription in Greek on the base is a supplication of the priests of Isis to king Ptolemy, to Cleopatra his sister, and Cleopatra his wife. The name *Ptolemy* in the hieroglyphic cartouche on the obelisk itself corresponds to the Greek Ptolemy on the base and also to the similar cartouche on the Rosetta stone. Comparison of this with the cartouche which was guessed from the corresponding Gr. on the base to be that for *Cleopatra* resulted in the discovery of several letters.



The first letter in Ptolemeus and the fifth in Cleopatra are P. So the first character in the cartouche I. and the fifth in II. are a square. This then represents P. The third letter in Ptolemeus and the fourth in Cleopatra are O. The respective characters in the cartouches are the same;

a knotted cord therefore represents O. The fourth in Ptolemy and the second in Cleopatra are both L; so the characters in the cartouches, the lion therefore represents L.

The sixth and ninth letters in Cleopatra are both A, so the sixth and ninth characters in the cartouches are both a sparrowhawk; this then represents A.

The first letter in Cleopatra, C or K, is not in Ptolemy, so neither is the first character of the Cleopatra cartouche in the Ptolemy cartouche; the triangular block therefore is C or K.

The third character in the Cleopatra cartouche is a Nile reed blade, but the sixth in the Ptolemy cartouche is two such blades, therefore the single blade represents the short ĕ, third in Clĕopatra; the two reeds represent the long ē, sixth in Ptolemēus, omitting *e* after L. Champollion therefore put down the fifth character in Ptolemeus a boat stand, and the seventh, a yoke, for S. Other names verified these two letters. Thus the whole name in hieroglyphics is Ptolmēs.

The eighth in Cleopatra is R, which does not occur in Ptolemy, so the character is not found in the Ptolemy cartouche; a human mouth therefore represents R.

The second letter in Ptolemy and the seventh in Cleopatra are both T, but the characters in the cartouches differ; a half sphere in Ptolemy, a hand in Cleopatra. Hence it results that the same sound has more than one representative; these are called *homophones*, and cause some confusion in reading. (See "Israel in Egypt": Seeley, 1854.)

The following shows the *Phonetic Letters of the Hieroglyphical Alphabet* of Egypt, with their equivalents, according to M. de Rongé, Lepsius, and Brugsch. (See Canon Cook's Essay on Egyptian words in the Pentateuch, vol. i. Speaker's Comm.)

Egyptian.	*Equivalent.*	*Heb.*
	A	א
	B	ב
	G	ג
	D	ד
	H	ה
	U	ו
	H, *or* CH hard	ח
	T *or* TH	ט
	I *or* EE	י
	K	כ
	L	ל
	M	מ
	N	נ
	S	ס
	A, O, AO	ע
	P, PH, *or* F	פ
	Z *or* TS	צ
	K	ק
	R	ר
	SH, S	ש
	TH *or* T	ת

Champollion was able to read upon the Zodiac of Dendera the titles of Augustus Cæsar, confuting Dupuis' "demonstration" that its date was 4000 B.C.!

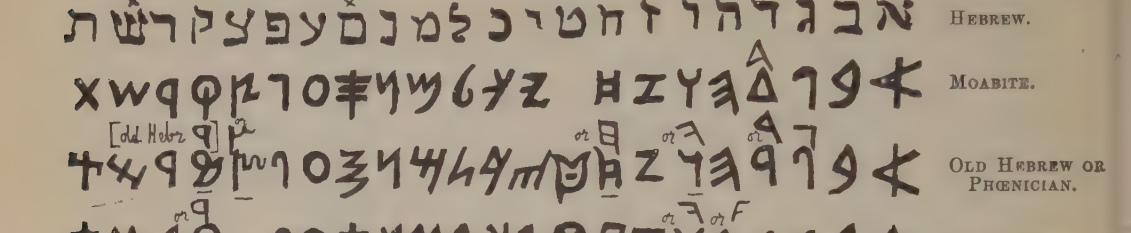
The traditions of Greece point to Phœnicia as its teacher of writing. The names and order of the Greek alphabetical letters are Semitic, and have a meaning in Semitic but none in Greek. Thus aleph (א, alpha) representing *a* means an ox. Beth, *b*, a house. Gimel, *g*, a camel, etc. All indicate that a pastoral people were the originators of the alphabet. In an Egyptian monument a Hittite is named as a writer. Pentaour, a scribe of the reign of Rameses the Great soon after the exodus, composed a poem, engraved on the walls of the temple of Karnak. This mentions Chirapsar among the Kheta (*i.e.* the Hittites) as a writer of books. So Joshua took a Hittite city, Kirjath Sepher, "city of the book" (Josh. xv. 15); he changed the name to *Debir*, of similar meaning. The words for "write" (*kathab*), "book" (*sepher*), "ink" (*deyo*), belong to all Semitic dialects (except the Ethiopic and southern Arabic *tzachaqu* "write"); therefore writing in a book with ink must have been known to the earliest Shemites before their separation into distinct clans and nations. Israel evidently knew it long before Moses. Writing is definitely mentioned first in Exod. xvii. 14; but in such a way as to imply it had been long in use for historic records, "write this for a memorial in *the* (Heb.) book." The account of the battle and of the command to destroy Amalek was recorded in the book of the history of God's dealings with Israel (comp. Num. xxi. 14, "the book of the wars of the Lord," xxxiii. 2. Also God's memorial book, Exod. xxxii. 32, 33). Writing was however for many centuries more used for preserving than circulating knowledge. The tables of stone written by the finger of God were laid up in the ark. The tables, as well as the writing, were God's work. The writing was engraved (*charuth*) upon them on both sides. The miracle was intended to indicate the imperishable duration of these words of God. Moses' song (Deut. xxxii.) was not circulated in writing, but "spoken in the ears of the people" (xxxi. 19, 22, 30); and by word of mouth they too were to transmit it to others. The high-priest's breastplate was engraven, and his mitre too, "holiness to the Lord" (Exod. xxxix. 14, 30). Under Joshua (xviii. 9) only one new document is mentioned, a geographical division of the land. In Jud. v. 14 Zebulun is described as having "marchers with the staff of the writer" (*sopheer*) or *musterer of the troops*; such as are frequently pourtrayed on the Assyrian monuments (2 Kings xxv. 19; 2 Chron. xxvi. 11, "the scribe of the host"). The scribe and the recorder (*mazkir*) were regular officers of the king (2 Sam. viii. 17, xx. 25). In Isa. xxix. 11, 12, the multitude have to go to one "knowing writing" (Heb. for "learned") in order to ascertain its contents; so by that time there were some at least learned in writing. By the time of Jeremiah letters are mentioned more frequently, and copies of Scripture had multiplied (Jer. viii. 8, xxix. 25, 29). The commercial and other tablets now discovered prove this.

Under the ancient empire of Egypt the governor of the palace and of the "house of manuscripts" was a very high official. The tutelary god of writing was Saph or Sapheh (akin to Heb. *sepher*); a Pharaoh of the fifth dynasty is styled "beloved of Saph." [See ALPHABET on the Moabite stone, 896 B.C., bearing Heb. words and idiom in Phœnician letters.] Rawlinson fixes the invention 15 centuries B.C. The earliest monuments of Babylon reach back to 2300 B.C.; the language inscribed on them is Cushite or Ethiopian. [See BABYLON.] The Heb. alphabet consists of 22 letters; this was their number as early at least as David, who has acrostic psalms with all the 22; moreover the letters expressed numbers, as the Gr. letters did.

Besides alphabetic there is syllabic writing, as the Assyrian cuneiform, which has from 300 to 4000 letters. The process of growth and change is shown by recent studies of the Assyrian language. "The words by which these (Assyrian hieroglyphics) were denoted in the Turanian language of the Accadian inventors of the cuneiform system of writing became phonetic sounds when it was borrowed by the Semitic Assyrians, though the characters could still be used ideographically, as well as phonetically. When used ideographically, the pronunciation was of course that of the Assyrians." (Sayce's Assyrian Grammar.) Then to these original ideographs were added the formal parts expressive of case, pronominal, and other relations. The latest examples of cuneiform writing belong to the Arsacidæ, in the century before Christ ("Academy," Aug., 1878).

The square Hebrew characters now used came from Babylon probably after the Babylonian captivity, under Ezra. The Semitic alphabets have only consonants and three consonant-like vowels, aleph, vau, yod, and are written from right to left. There are two chief classes. (1)

The Phœnician, as it occurs in inscriptions in Malta, the sarcophagus of Eshmunazar king of Sidon (600 B.C.), Cyprus, and coins of Phœnicia (whence came the Samaritan and Gr. characters); on Jewish coins; in Phœnician-Egyptian writing, with three vowels, on mummy bandages. (2) The Heb. Chaldee, to which belong the present Hebrew square character (resembling those in Palmyrene inscriptions, probably brought from Chaldæa and the ancient Arabic. The Himyeritic (oldest Arabic) was possibly the same as the ancient Phœnician. The Moabite stone contains an alphabet almost identical with Phœnician, 22 letters, read from right to left; the names and order are identical with the Heb., as may be inferred from the names of the Gr. letters which came direct from Phœnicia, not prior to 1000 B.C. The various forms of the alphabetic letters and the evidence of their derivation from each other will be seen from the following comparison, copied from an illustration in "The Moabite Stone," by the Right Rev. Pakenham Walsh, Bp. of Ossory. (Dublin: Herbert.)



[Though the Heb. *samech*, ס, in *position* answers to Ξ of the Gr. alphabet, in *pronunciation* it answers to Σ; *san* was the Dorian name for *sigma*. The Heb. *shin*, ש, though in *position* answering to Σ, really answers to Ξ; the *name* Ξι "*xi*" answers to the name "shin." The name of the Heb. כ, *caph*, answers to the Gr. K; but the letters themselves do not correspond in form.]

The early Greek, as distinguished from the later, is much the same. *Aleph*, an ox, a rude representation of an ox's head. *Beth*, a house, representing a tent. *Gimel*, a camel, representing its head and neck. *Daleth*, a door; a tent entrance; the sidestroke of beth was to distinguish it from this. *He*, a lattice. *Vau*, a peg of a tent. *Heth*, a field enclosed. *Kaph*, a wing, or hollow of the hand. *Lamed*, an ox goad, curved into a handle at one end, pointed at the other end. *Mem*, water, a wavy line for the surface when disturbed. *Samech*, a prop, an ancient vine trellis. *Ayin*, an eye. *Tsadde*, a fish spear. *Koph*, the hole of an axe, or eye of a needle. *Shin*, a tooth with its fangs. *Tau*, a brand marking flocks. In Egyptian the letters were similarly copies of objects to which the initials of the names respectively correspond. Thus A is the first letter of *ahom, an eagle*; so an eagle is the Egyptian representative of A. So L the first letter of *labi, a lion*; M the first letter of *mowlad, an owl*. The Israelites never required an interpreter in intercourse with Moab, which shows the identity of language in the main. The Moabite stone also shows that א *aleph*, ה *he*, and ו *vau* supplied the place of vowels before the invention of vowel points; the א and ה express *a* at the end of a word. The ה expresses the final *o*; ו expresses o and *u*; י expresses *i*. The Moabite alphabet in the use of these vowel representatives harmonizes with the Hebrew, and differs from the Phœnician. Rawlinson (Contemp. Rev., Aug. 20, 1870) believes the Moabite stone letters to be the same as were used in the pentateuch 500 years before. The Heb. aleph and Gr. A alpha are one; so beth, B beta; daleth, Δ delta; He, Gr. E. Vau, Gr. F bau or digamma. Zain, the ancient Gr. ϛ san. Teth, Θ theta. Yod, I iota. Kaph, K kappa. Lamed, Λ lambda. Mem, M mu. Nun, N nu. Samech, Gr. Σ sigma. Ain, Gr. O. Pe, Π pi. Tzade, Z zeta. Quoph, Gr. *Koppa* Ϙ on coins of Crotona. Resh, P rho. Shin, Gr. Ξ ksi. Tau (Ezek. ix. 4) a "mark", so Gr. T tau.

Materials. Stone, as the tables of the law. Plaster (lime or gypsum) with stone (Josh. viii. 32, Deut. xxvii. 2). Lead was either engraven upon or poured into the hollow of the letters, or used as the hammer, lead being adapted to make the most delicate incisions (Job xix. 23, 24). The "tablet" (*luach*), inscribed with the stylus or pen *of iron* (Job xix. 24, Jer. xvii. 1), and the roll (*megiliah*), were the common materials latterly. The roll of skins joined together was rolled on a stick and fastened with a thread, the ends of which were sealed (Isa. xxix. 11; Dan. xii. 4; Rev. v. 1, vi. 14). Small clay cylinders inscribed were the repository of much of Assyrian history. After being inscribed and baked, they were covered with moist clay, and the inscription repeated and baked again. Papyrus was the common material in Egypt; the thin pellicles are glued together in strips, other strips being placed at right angles. Leather was substituted sometimes as cheaper. Probably the roll which Jehoiakim burned was of papyrus (Jer. xxxvi.); the writing there was with ink (*deyo*), and arranged in columns (lit. *doors*; *delathoth*). The only passage in which papyrus (as *chartes* means) is expressly mentioned is 2 John 12. Both sides were often written on (Ezek. ii. 20). Parchment of prepared skins is mentioned (2 Tim. iv. 13); the paper and ink (2 Cor. iii. 3, 2 John 12, 3 John 13); the pens made of split reed; ink of soot water; and gum, latterly lampblack, dissolved in gall. In Isa. viii. 1, "write with a man's pen," *i.e.* in *ordinary* characters such as common "men" (*enosh*) can read (Hab. ii. 2), not in hieroglyphics; *cheret* (graver, Isa. viii. 1) is connected with *chartummim*, the Egyptian sacred scribes. Scribes in the East, anciently as now, carried their inkhorn suspended by a girdle to their side. The reed pen, inkhorn, and scribes are sculptured on the tombs of Ghizeh, contemporaneous with the pyramids. The Hebrews knew how to prepare skins for other purposes (Exod. xxv. 5, Lev. xiii. 48), therefore probably for writing. Josephus (Ant. iii. 11, § 6; xii. 2, § 10) says the trial of adultery was made by writing the name of God *on* a *skin*, and the 70 sent from Jerusalem by the highpriest Eleazar to Ptolemy, to translate the law into Greek, that with them the skins on which the sin was written in golden characters.

INKHORN.

Y

Yarn. On 1 Kings x. 28, see LINEN.

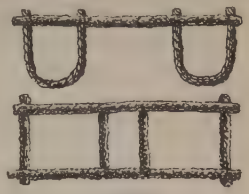
Year: *shanah*, a repetition, like Latin *annus*, "year." Lit. a circle, viz.

of seasons, in which the same recur yearly. The 360 day year, 12 months of 30 days each, is indicated in Dan. vii. 25, xii. 7, time (*i.e.* one year) times and dividing of a time, or 3½ years; the 42 months (Rev. xi. 2), 1260 days (chap. v. 3, xii. 6). The Egyptian vague year was the same, without the five intercalary days. So the year of Noah in Gen. vii. 11, 24, viii. 3, 4, 13; the interval between the 17th day of the second month and the 17th of the seventh month being stated as 150 days, *i.e.* 30 days in each of the five months. Also between the tenth month, first day, and the first day of the first month, the second year, at least 54 days, viz. 40+7+7 (Gen. viii. 5, 6, 10, 12, 13). Hence we infer a year of 12 months. The Hebrew *month* at the time of the exodus was lunar, but their *year* was solar. [See WEIGHTS AND MEASURES, on P. Smyth's view of the year marked in the great pyramid.] The Egyptian vague year is thought to be as old as the 12th dynasty [see EGYPT]. The Hebrew religious year began in spring, the natural beginning when all nature revives; the season also of the beginning of Israel's national life, when the religious year's beginning was transferred from autumn to spring, the month Abib or Nisan (the name given by later Hebrews: Exod. xii. 2, xiii. 4, xxiii. 15, 16, xxxiv. 18, 22). The civil year began at the close of autumn in the month Tisri, when, the fruits of the earth having been gathered in, the husbandman began his work again preparing for another year's harvest, analogous to the two-fold beginning of day at sunrise and sunset. "The feast of ingathering in the end of the year" (xxiii. 16) must refer to the civil or agrarian year. The Egyptian year began in June at the rise of the Nile. Hebrew sabbatic years and jubilees were counted from the beginning of Tisri (Lev. xxv. 9–17). The Hebrew year was as nearly solar as was compatible with its commencement coinciding with the new moon or first day of the month. They began it with the new moon nearest to the equinox, yet late enough to allow of the firstfruits of barley harvest being offered about the middle of the first month. So Josephus (Ant. iii. 10, § 5) states that the passover was celebrated when the sun was in Aries. They may have determined their new year's day by observing the heliacal or other star risings or settings marking the right time of the solar year (comp. Jud. v. 20, 21, Job xxxviii. 31). They certainly after the captivity, and probably ages before, added a 13th month whenever the 12th ended too long before the equinox for the offering of the firstfruits to be made at the time fixed. [See JUBILEE.]

In Exod. xxiii. 10, Deut. xxxi. 10, xv. 1, the sabbatical year appears as a rest to the land (no sowing, reaping, planting, pruning, gathering) in which its ownership was in abeyance, and its chance produce at the service of all comers.

Debtors were released from obligations for the year, except when they could repay without impoverishment (Deut. xv. 2–4). Trade, handicrafts, the chase, and the care of cattle occupied the people during the year. Education and the reading of the law at the feast of tabernacles characterized it (Deut. xxxi. 10–13). The soil lay fallow one year out of seven at a time when rotation of crops and manuring were unknown; the habit of economizing corn was fostered by the institution (Gen. xli. 48–56). Israel learnt too that absolute ownership in the land was Jehovah's alone, and that the human owners held it in trust, to be made the most of for the good of every creature which dwelt upon it (Lev. xxv. 23, 1–7, 11–17, Exod. xxiii. 11, "that the poor may eat, and what they leave the beasts," etc.). The weekly sabbath witnessed the equality of the people as to the covenant with Jehovah. The jubilee year witnessed that every Israelite had an equal claim to the Lord's land, and that the hired servant, the foreigner, the cattle, and even wild beasts, had a claim. The whole thus indicates what a blessed state would have followed the sabbath of paradise, had not sin disturbed all. During 70 sabbath years, *i.e.* 490, the period of the monarchy, the sabbath year was mainly slighted, and so 70 years' captivity was the retributive punishment (2 Chron. xxxvi. 20, 21; Lev. xxvi. 34, 35, 43). Alexander the Great and Julius Cæsar exempted the Jews from tribute on the sabbatical year (Josephus Ant. xi. 8, § 6, xiv. 10, § 6; comp. 16, § 2, xv. 1, § 2; comp. also under Antiochus Epiphanes, 1 Macc. iv. 49); the institution has no parallel in the world's history, and would have been submitted to by no people except under a Divine revelation. The day of atonement on which the sabbatical year was proclaimed stood in the same relation to the civil year that the passover did to the religious year. The new moon festival of Tisri is the only one distinguishd by peculiar observance, which confirms the view that the civil year began then. The Hebrews divided the year into "summer and winter" (Gen. viii. 22, Ps. lxxiv. 17, Zech. xiv. 8), and designated the earth's produce as the fruits of summer (Jer. viii. 20, xl. 10–12; Mic. vii. 1). Abib "the month of green ears" commenced summer; and the seventh month, Ethanim, "the month of flowing streams," began winter. The *atzereth* or "concluding festival" of the feast of tabernacles closed the year (Lev. xxiii. 34). Both the spring feast in Abib and the autumn feast in Ethanim began at the full moon in their respective months. [See MONTH, SABBATICAL YEAR, JUBILEE.] The observances at the beginning festival of the religious year resemble those at the beginning festival of the civil year. The passover lamb in the first month Abib corresponds to the atonement goats on the tenth of Tisri, the seventh month. The feast of unleavened bread from the 15th to the 21st of Abib answers to the feast of tabernacles from the 15th to 22nd of Tisri. As there is a sabbath attached to the first day as well as to the seventh, so the first and the seventh month begin respectively the religious and the civil year.

Yoke=*mot, the wooden bow* (*ol*), *bound* to the ox's neck: the two are



OX YOKES.

combined, "bands of the yoke" (Lev. xxvi. 13; Ezek. xxxiv. 27; Jer. ii. 20, rather "*thou* hast broken the yoke and burst the bands which I laid on thee," *i.e.* My laws, setting them at defiance, chap. v. 5, Ps. ii. 3). Contrast the world's heavy yoke (1 Kings xii. 4, 9, 11; Isa. ix.

YOKE AND STRAP.

11) with Christ's "easy yoke" (Matt. xi. 29, 30). *Tzemed*, a *pair* of oxen (1 Sam. xi. 7), or asses (Jud. xix. 10); a couple of horsemen (Isa. xxi. 7); also what land a pair of oxen could plough in a day (Isa. v. 10, "ten acres," lit. *ten yokes*; Latin *jugum, jugerum*; 1 Sam. xiv. 14).

Z

Zaanaim, plain of. Rather "*oak*" or "*terebinth* of Z."; *eelon* (Jud. iv. 11). Zaanannim (Josh. xix. 33). Heber the Kenite pitched his tent unto it when Sisera took refuge with his wife Jael. Near Kedesh Naphtali; "the plain of the swamp" (Targum). The Talmud (Megillah Jerus. i.) identifies it with *Agniya* (*agne* means *swamp*) *hak Kodesh*, the marsh on the northern border of lake *Huleh*; still the Bedouins' favourite camping ground. Stanley, however, conjectures the "green plain with massive terebinths," adjoining on the S. the plain containing the remains of Kedesh. Possibly from a Heb. root "to load beasts" as nomads do. But as the Kedesh meant in Jud. iv. is that on the shores of the sea of Galilee, only 16 miles from Tabor the scene of the battle, and within the bounds of Naphtali, the place called *Bessum* in the plain between this Kedesh and Tabor (identical with *Bitzaanaim*, and near Adami [Josh. xix. 33], now *ed Dameh*, and Nekeb now *Nakib*) doubtless answers to Zaanaim. Thus Sisera's flight will be but for five or six miles from the scene of his defeat, not too far for one already fatigued, and in a line just opposite to that of the pursuit of his army towards Harosheth. [See KEDESH, KADESH.] (Pal. Expl. Qy. Stat., Oct. 1877, p. 191, 192.)

Zaanan. Zenan, in the low hill country (shephelah) of Judah (Josh.

xv. 37), meaning "the place of flocks." Playing on its meaning Micah (i. 11) says, "though in name implying thou dost *come forth* (*yatza*), thou camest not forth." Maurer and Pusey construe, "the mourning of Bethezel *takes away from* you her *shelter*" (its stay or standing). Though Bethezel be *at your side*, according to her name, yet as she also mourns under the foe's oppression she cannot give you shelter, or be *at your side* (as her name might lead you to expect), if you come forth and be intercepted by him from returning to Z. Vatablus better, "Z. came not forth (shut herself within her walls), he (the foe) shall receive a check (lit. his standing) by you," brought to a stand before you, in besieging, but only for a time. Z. too fell, like Bethezel before her.

Zaavan. A Horite chief, son of Ezer, Seir's son (Gen. xxxvi. 27).

Zabad: contracted from *Zebadijah*, "Jehovah hath given him." **1.** Son of Nathan, great grandson of Ahlai, Sheshan's daughter (1 Chron. ii. 31–37). See Smith's Dict. in proof that this genealogy ends in the time of Hezekiah. "Son" means great grandson "of Ahlai" (xi. 41). One of David's mighty men. Sheshan married an Egyptian husband, Jarha; of her as being the *Israelite* parent Z. is called "the son," *i.e.* descendant, just as Joab, Abishai, and Asahel, are called from the *mother's* side sons of *Zeruiah*, who married a foreigner. **2.** An Ephraimite (1 Chron. vii. 21). **3.** A domestic palace servant of king Joash, one of the slayers of Joash; son of Shimeath an Ammonitess (2 Chron. xxiv. 26). JOZACHAR [see] in 2 Kings xii. 20, 21; Zachar is the abbreviation, and Zabad is a transcriber's error for Zachar! One of a powerful conspiracy stirred up by Joash's unpopularity owing to his idolatries, oppression, and foreign disasters (2 Chron. xxiv.). Amaziah executed him, but not his children (xxv. 3; Deut. xxiv. 16). **4.** Son of Zattu; put away his foreign wife (Ezra x. 27). **5.** Descendant of Hashum; did the same (Ezra x. 33). **6.** Son of Nebo; did the same (Ezra x. 43).

Zabbai. **1.** Descendant of Bebai; put away his foreign wife (Ezra x. 28). **2.** Father of Baruch, who helped at the wall (Neh. iii. 20).

Zabdi. **1.** Son of Zerah, Achan's forefather (Josh. vii. 1, 17, 18). **2.** Of Shimhi's sons, a Benjamite (1 Chron. viii. 19). **3.** Over the increase of David's vineyards for the wine cellars, "the Shipmite," *i.e.* of Shepham. **4.** Son of Asaph (Neh. xi. 17); Zaccur in chap. xii. 35, Zichri in 1 Chron. ix. 15.

Zabdiel=*gift of God.* **1.** Father of JASHOBEAM [see] (1 Chron. xxvii. 2). **2.** A priest, "son of (one of) the great men," overseer of 128 brethren (Neh. xi. 14).

Zabud. Son of Nathan (1 Kings iv. 5). Priest (*coheen*, A. V. "principal officer") and "king's friend" to Solomon, *i.e.* privy councillor, *i.e.* confidential adviser, of the king.

Zacchai=*pure.* Heb. of Zacchæus; 760 of the family of Z. returned with Zerubbabel (Ezra ii. 9, Neh. vii. 14).

Zacchæus. [See ZACCHAI.] Luke xix. 1–10. The Lord Jesus had received BARTIMÆUS' [see] application on the day of His entry into JERICHO [see]. Later in His progress, when He had passed through Jericho and had healed the blind, He met Z., chief among the publicans or tax gatherers, *i.e.* superintendent of customs and tribute in the district of Jericho famed for its balsam, and so rich. The Lord had shortly before encountered the rich young ruler, so loveable, yet lacking one thing, the will to part with his earthly treasure and to take the heavenly as his portion. He had said then, "how hardly shall they that have riches enter into the kingdom of God"; yet to show us that "the things impossible with men are possible with God" (Luke xviii. 18–27), and that riches are not an *insuperable* barrier against entrance into heaven, the case of the rich yet saved Z. follows. Holding his commission from his Roman principal contractor to the state (*publicanus, manceps*) to collect the dues imposed by Rome on the Jews, Z. had subordinate publicans under him. The palm groves of Jericho and its balsam gardens (now no longer existing) were so valuable that Antony gave them as a source of revenue to Cleopatra, and Herod the Great redeemed them for his benefit. Z. "sought to see Jesus who He was." Evidently Z. had not seen Jesus in person before, but had heard of His teachings and miracles; so his desire was not merely from curiosity; as in the case of the young ruler, desire for "eternal life" entered into his wish to see the Saviour, but unlike the rich young ruler he had no self complacent thought, "all the commandments I have kept from my youth up"; sense of sin and need on the contrary were uppermost in his mind, as the sequel shows. Z. could not see Jesus "for the press, because he was little of stature"; but where there is the will there is a way; he ran before (eagerness and determination, Heb. xii. 1; but God's love ran first toward Z., Luke xix., xv. 20), and climbed up into a sycamore to see Jesus as He was to pass that way. Etiquette and social rank would suggest such an act was undignified, but faith outweighs every other consideration. Jesus, on reaching the spot, singled him out among all the crowd for His regard. He looked up and saw Z., as His eye had rested on Nathanael under the figtree (John i. 48); "Zacchæus (Z. could not but have joyfully wondered at being thus accosted *by name*, though a stranger before: John x. 3, Isa. xliii. 1, Rev. ii. 17, iii. 12), make haste, and come down, for to day (Heb. iv. 7, iii. 13; 2 Cor. vi. 2) I must (for thy salvation, ver. 10, John iv. 4) abide at thy house" (John xiv. 23). Z. made haste (Ps. cxix. 60; contrast Felix, Acts xxiv. 25, the Athenians, xvii. 32) and came down (so we must, 2 Cor. x. 4, 5) and received Him joyfully (Rev. iii. 20, Acts xvi. 34).

What a contrast to his joy, humility, and faith was the murmuring of the self righteous bystanders, "He is gone to be guest with a sinner," self invited, not merely as before eating with such by special invitation! (Luke xv. 2, chap. v. 29, 30) a further loving condescension. Z. "stood" with prompt and deliberate purpose, and said, "Behold, Lord, the half of my goods I give to the poor (*now* that I know Thee as my all; not I *have* given, which would savour more of the self righteous Pharisee, Luke xviii. 11; heretofore Z. often had taken wrongfully rather than given charitably; now he *resolves from this moment* to be a new man, 2 Cor. v. 17; contrast the ruler's disinclination to Christ's testing command, 'sell all that thou hast and give to the poor,' Luke xviii. 22); and if I have taken anything (*i.e. whatsoever* I have taken, confessing now past takings) from any man by false accusation I (now) restore him fourfold," an ingenuous confession and voluntary restitution; so the law (Exod. xxii. 1). True faith always works by love, and brings forth fruits meet for repentance. Z., as his name and Jesus' subsequent declaration imply, was an Israelite. Jesus said then *in respect to him*, directing His words to the bystanders, "this day is salvation (embodied in Jesus, whose name means *Jehovah Saviour*) come to this house, forasmuch as he also is a son of Abraham, both by birth and by faith (Gal. iii. 7; Rom. iv. 11, 12, 16). The very day of conversion may often be known (Phil. i. 5, Acts ii. 41). The believer tries and often succeeds in bringing his household to Christ (Acts xvi. 34, x. 2, 33, 44, 48). "For the Son of man (sympathising therefore with *man*, however fallen by sin) is come to *seek* (Z. *sought* Jesus, Luke xix. 3, only because Jesus first *sought* Z.) and to save that which was lost." The Lord stayed all night at the house of Z., as the Greek implies: ver. 5, 7 (*meinai . . . katalusai*). A Z. lived at Jericho at this time, father of the celebrated Rabbi Jochanan ben Zachai.

Zacchur. A Simeonite of Mishma's family (1 Chron. iv. 26). Father of Shimei.

Zaccur. **1.** Father of Shammua the Reubenite spy (Num. xiii. 4). **2.** A Merarite Levite, son of Jaaziah (1 Chron. xxiv. 27). **3.** Son of Asaph (1 Chron. xxv. 2, 10); "prophesied according to the order of the king"; over the third division of the temple choir (Neh. xii. 35). **4.** Son of Imri; aided at the wall (Neh. iii. 2). **5.** A Levite, signed the covenant (Neh. x. 12). **6.** A Levite, father of Hanan (Neh. xiii. 13).

Zachariah=*remembered by Jehovah.* **1.** Son of Jeroboam II., fourteenth king of Israel. Last of Jehu's line, according to the prophecy (2 Kings x. 30). Did evil in the sight of Jehovah as his fathers, worshipping Jeroboam's calves. Reigned only six months. Slain by the conspirator Shallum (2 Kings xiv. 29, xv. 8–10), 772 B.C. [See, on the chronology of the kings, ISRAEL.] **2.** Father of Abi or Abijah, Hezekiah's mother

(2 Kings xviii. 2); Zechariah in 2 Chron. xxix. 1.

Zacharias. **1.** Father of JOHN THE BAPTIST [see] (Luke i. 5). Of the course of Abia or Abijah, eighth of the 24 (1 Chron. xxiv. 10); walking with Elizabeth his wife "in all the commandments and ordinances of the Lord blameless." His lot was to burn incense, the embodiment of prayer (whence also during the burning of incense the whole people prayed: Rev. viii. 3, 4, Ps. cxli. 2), and esteemed so honourable an office that the same person (say the rabbins) was not allowed to discharge it twice. His unbelief ("whereby shall I know this, seeing I am old?" etc.) at the angel's announcement of John's birth was retributively punished by dumbness (contrast Ps. cxvi. 10, 2 Cor. iv. 13), a warning to Israel whose representative he was of the consequences of unbelief if the nation should reject the gospel just coming; just as Mary on the contrary was an example of the blessedness which would flow if they believed (Luke i. 45, 38). Faith (dictating the name for his son given by the angel: ver. 13, 63, 64) opened his mouth, as faith shall cause Israel in the last days to confess her Lord, and the veil on her heart shall be taken away (2 Cor. iii. 15, 16). Then followed his song of thanksgiving under the Holy Ghost, as Israel shall sing when turned to the Lord according to "the oath which He sware to our father Abraham," etc. (Luke i. 68-80, Isa. xii. 1-3, Zech. xii. 10.) "The horn of salvation in the house of David" contrasts beautifully with "the little horn" or antichrist destroying Israel before Messiah shall appear for Israel's help (Dan. vii. 8, viii. 9-14, xi., xii. 1-3).

2. Son of Barachias (Matt. xxiii. 35). The same as the son of Jehoiada; Joash ungratefully forgetting that he owed his throne to Jehoiada slew Z. for his faithful reproof: "Why transgress ye the commandments of Jehovah, that ye cannot prosper? because ye have forsaken Jehovah, He hath also forsaken you." By Joash's command they stoned Z. "in the court of the house of Jehovah!" And to it the tradition may be due which assigns the tomb in the valley of Jehoshaphat to Z.

TOMB OF ZACHARIAS.

Contrast Jehoiada's reverent care not to slay Athaliah in the temple precincts (2 Chron. xxiii. 14, xxiv. 20-22, 25). Joash slew other "sons" of Jehoiada besides Z. "The Lord look upon it and requite it" was the martyr's dying sentence, which Jesus refers to as about to be executed on Israel; "that upon you may come all the righteous blood shed upon the earth from the blood of Z., son of Barachias, whom ye slew between the temple and the altar," *i.e.* in the interior court of the priests, in which was the altar of burnt offerings. As Z.'s prayer for vengeance is the judicial side of God's word by His prophets (Rev. vi. 9-11, Luke xviii. 7), so Stephen's prayer is the gospel loving side of it (Acts vii. 60). Though Urijah was slain subsequently to Z. (Jer. xxvi. 23), yet Z. is *the last as the canon was arranged*, Chronicles standing in it last; Christ names Z. as the last and Abel as the first martyr in the Scripture canon. Barachias may have been a second name of Jehoiada, meaning "the blessed," because he preserved David's house in the person of Joash from the murderous Athaliah, slew her, and restored the rightful king. However, as "son of Barachias" does not occur in Luke xi. 51, perhaps the words in Matthew were a marginal gloss, confusing this Z. with Zechariah the prophet, son of *Berechiah*.

Zacher. One of Jehiel's sons (1 Chron. viii. 31). In 1 Chron. ix. 37, Zechariah.

Zadok. **1.** Son of Ahitub, of the house of Eleazar, son of Aaron (1 Chron. xxiv. 3). Joined David at Hebron after Saul's death, with 22 captains of his father's house. At Absalom's revolt Z. and the Levites bearing the ark accompanied David in leaving Jerusalem, but at his request returned with the ark and along with Hushai and Abiathar became David's medium of knowing events passing in the city, through Jonathan and Ahimaaz. At Absalom's death David desired Z. and Abiathar to persuade the elders of Judah to invite him to return (2 Sam. xv., xvii., xix. 11). Z. remained faithful in Adonijah's rebellion when Abiathar joined it. Z., with Nathan the prophet, anointed Solomon at Gihon by David's command (a second anointing took place subsequently: 1 Chron. xxix. 22). So Solomon put Z. instead of ABIATHAR [see], fulfilling the curse on Eli (1 Sam. ii., iii.; 1 Kings ii. 27, 35, iv. 4; 1 Chron. xxix. 22). David made him ruler over the Aaronites (xxvii. 17); their number in xii. 27, 28, is said to be 3700 under Jehoiada. Z. did not survive to the dedication of Solomon's temple, but Azariah his son or grandson (1 Chron. vi. 8, 9) was then highpriest (1 Chron. vi. 10, 1 Kings iv. 2). His descendants continued in the highpriesthood (comp. 2 Chron. xxxi. 10, "Azariah of the house of Z. chief priest") till the time of Antiochus Eupator. The double highpriesthood of Z. and Abiathar answers to that of the chief priest and second priest (2 Kings xxv. 18, Luke iii. 2 "Annas and Caiaphas being highpriest);" comp. 2 Chron. xxxi. 10, "Azariah the chief priest of the house of Z." Z. ministered mainly before the tabernacle at Gibeon (1 Chron. xvi. 39). Abiathar had charge of the ark in Jerusalem; so formerly Eleazar and Ithamar, Hophni and Phinehas, were joint chief priests. Even whilst the line of Ithamar in the person of Eli was foremost, Eleazar's house held its ground on a kind of parity, Ahitub, Z.'s father, being called "ruler of the house of God" (1 Chron. ix. 11, Neh. xi. 11). **2.** A second Z., son of a second Ahitub, son of Amariah; in king Amaziah's time [see HIGHPRIEST]. Many links are omitted in these lists (1 Chron. vi. 12, ix. 11; Ezra vii. 1-5); the repetition of the same names in a family is natural. **3.** Father of Jerushah, king Uzziah's wife (2 Kings xv. 33, 2 Chron. xxvii. 1). **4.** Son of Baana, repaired the wall (Neh. iii. 4), signed the covenant (x. 21); a chief of the people, of the tribe of Judah (for Baana was a Netophathite of Judah, 2 Sam. xxiii. 29). Intermarriages of Judah with the tribe of Levi were frequent, whence Z. appears in Judah (Matt. i. 14). **5.** Son of Immer, a priest; repaired over against his own house (Neh. iii. 29); of the 16th course (1 Chron. xxiv. 14). **6.** Neh. xi. 11; 1 Chron. ix. 11. Son of Meraioth, son of Ahitub; some omission or error of copyists is suspected from comparing the list, Ezra vii. 1-5, 1 Chron. vi. 3-14, where a Meraioth is grandfather or great grandfather of Z. The name is equivalent to the "Justus" of Acts i. 23, xviii. 7, Col. iv. 11. **7.** Set over the treasuries by Nehemiah (xiii. 13) to distribute to brethren; "the scribe."

Zaham. Son of Rehoboam and Abihail, daughter or granddaughter to Eliab, David's eldest brother (2 Chron. xi. 19).

Zair=*little*. 2 Kings viii. 21. A place in Idumea where Joram discomfited Edom after having been first shut in, then cutting his way through; 2 Chron. xxi. 9, omit Z. and have instead *im saraio*, "with his captains."

Zalaph. Father of Hanun (Neh. iii. 30).

Zalmon. An Ahohite, of David's guard (2 Sam. xxiii. 28); in 1 Chron. xi. 29, Ilai.

Zalmon, mount=*shady*. "Black forest," a wooded hill near Shechem, from which Abimelech brought boughs to burn the tower of the city (Jud. ix. 48). [See SALMON.] Dalmanutha is thought a corruption of Z.

Zalmonah. The stage in Israel's wilderness journey next after mount Hor (Num. xxxiii. 41) on the march from Kadesh round Edom. From *zelem*, "image"; where the brazen serpent was set up. Same as Ma'an or Alam Na'an (Von Raumer), E. of Petra, one of the largest villages on the Mecca route, abounding in water and vineyards; where Israel, as pilgrims in our days, might traffic for provisions. Others place Z. in the wady Ithm, which runs into the Arabah near Elath.

Zalmunna. One of the two *kings* (*malkeey* as distinguished from the *princes, sareey*) slain by GIDEON [see] for having slain Gideon's brothers in cold blood (Jud. viii. 18, 5, 12, 26). The term in Josh. xiii. 21 is "princes" (*nesiee*); *zekēnim* "sheikhs" in Num. xxii. 4, 7 "elders," "kings" xxxi. 8.

Zamzummims. Deut. ii. 20. A giant race identified with the Zuzim of Gen. xiv. 5. Then "Ham" would

be the chief city of the Zuzim and the root derivation of Ammon's capital, Rabbath Ammon. They dwelt where Ammon, having dislodged them, afterwards dwelt when Israel invaded Canaan. E. of the modern rich and undulating Belka, whence the Amorites expelled Moab. Z. was the Ammonite name for the Rephaim, N.E. of Jordan, Perœa; the Rephaim once extended S.W. as far as the valley of the Rephaim near Hinnom and Bethlehem, S. of Jerusalem.

Zanoah. **1.** A town in the low hill country (shephelah) of Judah (Josh. xv. 34, Neh. xi. 30; repairers of the wall, iii. 13). Zanua in Jerome's Onomasticon as in the district of Eleutheropolis on the way to Jerusalem. In Van de Velde's map N. of the *wady Ismail*, two miles E. of *Zareah* and four N. of *Yarmuk*. Jekuthiel, father or founder of Z., was son of Jehudijah the Jewess and Mered; Mered's other wife being BITHIAH [see], Pharaoh's daughter. Israelites from Egypt probably colonised Z. **2.** *Za'nutah* is probably identical with another Z.; a town in the mountain region of Judah (Josh. xv. 56), enumerated with Maon, Carmel, and Ziph S. of Hebron.

Zaphnath Paaneah. Egyptian title of Joseph, *Zfntanch*; from *zaf* "corn food," *nt* "of," *anch* "life" (Gen. xli. 45). Cook, in Speaker's Comm., Harkavy, from *zaf* "food," *net* "saviour," *paaneh* "life." So a scholium on LXX. "saviour of the world." Not as Heb. interpreters (Josephus Ant. ii. 6, § 1) "revealer of secrets."

Zara, or ZARAH. Son of Judah by Tamar (Gen. xxxviii. 30, xlvi. 12; Matt. i. 3).

Zareah. Neh. xi. 29, the Heb. form which A. V. elsewhere inaccurately renders ZORAH or ZOREAH (1 Chron. ii. 53), ZAREATHITES.

Zared, or **Zered** (more accurately), VALLEY OF; or *brook* or *watercourse of* (Num. xxi. 12, Deut. ii. 13, 14). Running into the Dead Sea at the S.E. corner: the boundary between the districts of Jebal and Kerek; now *wady el Ahsy*, between Moab and Edom (Robinson Bib. Res., ii. 157), containing a hot spring called by the Arabs "the bath of Solomon." The limit of Israel's wandering; marking the time of the wilderness sojourn on one side as Kadesh did on the other. The Speaker's Commentary identifies it with *wady Ain Franjy*, the main upper branch of wady Kerak; the first western brook that crossed Israel's line of march. So the name marked an era in their progress; and the summons to cross it is noted in Deut. ii. 13, 14. *Zered* means "osier"; and wady *Safsaf*, "WILLOWS BROOK" [see], is given to the tributary joining *wady ain Franjy* below Kerak. All the generation of the men of war had passed away by the time they reached Z., fulfilling Num. xiv. 23, that none of them should *see* the land. From the high ground on the other side of Z. (if wady Kerak) a distant view of the promised land and even of Jerusalem might be obtained.

Zarephath = *tzarfa*. Elijah's residence during the drought (1 Kings xvii. 9, 10); belonging to Sidon. A Canaanite, *i.e.* Phœnician city (Obad. 20). Sarepta in Luke iv. 26. The name means *smelting shop*. Now *Surafend*, a tell or hill, with a small village, seven or eight miles from Sidon, near the Zaharain river. The ancient town however was below on the shore; there ruins of a flourishing city are found, columns, marble slabs and sarcophagi, and a chapel of the crusaders on the presumed site of the widow's house.

Zaretan, ZARTHAN, ZEREDATHA. Josh. iii. 16. **1.** Adam, the city by which the upper Jordan waters remained during Israel's passage, was "by the side of Z." The name still appears in the Arabic 'Ain Zahrah, three miles W. of Beisan. The Tell *Sarem* is a large mound three miles S. of Beisan. Much clay is found between this and Dabbet Sakut or Succoth. Adam means *red earth*. Perhaps this Z. is identical with **(2)** The place in the circle of the Jordan between which and Succoth (1 Kings vii. 46) Solomon cast in clay the brazen articles for the temple; in 2 Chron. iv. 17 ZEREDATHA. Knobel identifies Zarthan with Kurn *Sartabeh*. [See ADAM.]

Not far from this spot was apparently the "house of the ferry," which gave its name to Bethabara. Bethabarah is evidently the modern ford 'Abârah (*i.e. passage*) just above where the Jalûd river, flowing down the valley of Jezreel and by Beisan (Bethshean) debouches into the Jordan; here only the name is found, and nowhere else. Bethabara, "the house of the ferry," was beyond Jordan; but the ferry or ford was doubtless the place of Christ's baptism. The name and site did not originate from Christian tradition, for this makes the fords of Jericho the scene of John's baptisms (John i. 28). Christ could not possibly have travelled in one day (John ii. 1) 80 miles from the vicinity of Jericho to Cana; but He could easily have travelled 22 miles from the ford Abârah to Kefr Kenna (Cana); no place on Jordan is nearer or more accessible to Cana. If with oldest MSS. we read "Bethany," John i. 28, the name will connect itself with Bashan and Batanæa, and the 'Abârah ford is near the hills of Bashan, whereas the Jericho fords are far away. (Pal. Expl. Qy. Stat., July 1878, p. 120, 121.)

Zareth-Shahar. One of Reuben's towns. Josh. xiii. 19, "in the mount of the valley" (*ha emek*). A *Sara* at *wady Zerka Main*, a mile from the Dead Sea, may now represent it. (Seetzen.)

Zarhites. Descendants of Zerah son of Judah (Num. xxvi. 13, 20; Josh. vii. 17; 1 Chron. xxvii. 11, 13).

Zartanah. 1 Kings iv. 12. By Z. was Bethshean in the upper part of the Jordan valley; mentioned in the list of Solomon's commissariat districts.

Zatthu, ZATTU. Neh. x. 14. The sons of Z. were a family of laymen who returned with Zerubbabel (Ezra ii. 8, Neh. vii. 13). Some married foreign wives (Ezra x. 27).

Zaza. Son of Jonathan, a descendant of Jerahmeel (1 Chron. ii. 33).

Zebadiah. **1.** A Benjamite of the sons of Beriah (1 Chron. viii. 15). **2.** Of the sons of Elpaal (1 Chron. viii. 17). **3.** Of the sons of Jeroham of Gedor, a Benjamite who joined David at Ziklag (1 Chron. xii. 7). **4.** Son of Asahel, Joab's brother (1 Chron. xxvii. 7). **5.** Son of Michael, of the sons of Shephatiah (Ezra viii. 8); returned with 80 males in Ezra's caravan (Ezra viii. 8). **6.** A priest, of the sons of Immer; married a foreign wife (Ezra x. 20). **7.** Third son of Meshelemiah, the Korhite (1 Chron. xxvi. 2). **8.** A Levite sent by Jehoshaphat to teach the law in the cities of Judah (2 Chron. xvii. 8). **9.** Son of Ishmael, and prince of Judah under Jehoshaphat (2 Chron. xix. 11). Z. probably acted for the king, Amariah the highpriest for the priesthood and ecclesiastical interests in the court consisting of priests, Levites, and chief men, over which they jointly presided, and which decided all causes civil and ecclesiastical.

Zebah. One of Midian's two kings (Jud. viii. 5-21; Ps. lxxxiii. 11). Oreb and Zeeb were the *princes-generals* of Midian, slain by the Ephraimites at the central fords of the Jordan (Jud. vii. 25). Zebah and Zalmunna were their *kings* slain by Gideon at Karkor, high up on the Hauran, whither they had fled by the ford farther to the N. and on through Gilead. Their murder of his brothers (*three* at least, as not the dual but plural is used) at Tabor was what, in spite of hunger and faintness, especially stimulated Gideon to such keenness in the pursuit.

Zebaim. The sons of Pochereth were of Z. which some identify with ZEBOIM; others transl. *Pochereth hatzebaim*, "the snarer (hunter) of roes" (Ezra ii. 57, Neh. vii. 59).

Zebedee. A fisherman of Galilee; father of James and John. In easy circumstances, for he owned a boat and hired servants (Matt. iv. 21, Mark i. 20). Salome his wife ministered to Jesus (Matt. xxvii. 55, 56; Mark xv. 40, 41). His disinterestedness and favourable disposition towards Christ appear in his allowing without objection his sons to leave him at Christ's call; Zebedee (*gift of Jehovah*) is equivalent in meaning to JOHN (*gift* or *favour of Jehovah*); the father naturally giving his son a name similar in meaning to his own. John's acquaintance with Annas the highpriest implies the good social position of the family. In Matt. iv. 21, at the call of James and John, Z. was alive; at Matt. xx. 20 the peculiar phrase "the mother of Z.'s children" implies Z. was no longer alive, for otherwise she would be called the wife of Z. or the mother of James and John. In viii. 21 the disciple's request, "Lord, suffer me first to go (home) and (wait till the death of, and) bury *my father*," may possibly refer to Z.; for the name "disciple" was given to but few, and a boat contained all the disciples (ix. 37, viii. 23). If so, it will be an undesigned coincidence marking genuineness (Blunt Undes. Coinc., Part iv.).

Zebina. One of the sons of Nebo; took a foreign wife (Ezra x. 43).

Zeboim, valley (*gee*) **of** = *hyenas.* **1.** A ravine (E. of Michmash) toward which the border looked, by way of which one company of Philistine marauders went. Z. lay "toward the wilderness" (the uncultivated mountain sides between the central district of Benjamin and the Jordan valley). The path from Jericho to *Mukhmas* (Michmash) runs up a gorge called by an exactly equivalent name, *Shuked Dubba*, "ravine of the hyena" (1 Sam. xiii. 18). **2.** Zeboim (without the Heb. *ayin*) = *gazelles*; one of the four cities of the plain; destroyed with Sodom, Gomorrha, and Admah (Gen. x. 19, xiv. 2; Deut. xxix. 23; Hos. xi. 8). Shemeber was its king.

Zebudah. Daughter of Pedaiah of Rumah; Josiah's wife, Jehoiakim's mother (2 Kings xxiii. 36).

Zebul. Chief man of Shechem; Abimelech's officer, acting for his interests against the native Canaanites and GAAL [see]. When Abimelech defeated the latter, Z. thrust out Gaal and his brethren from Shechem (Jud. ix. 28, 30, 36, 38, 41). A zealous servant to an unscrupulous master.

Zebulun. [See ISSACHAR.] Tenth of Jacob's sons, sixth and last of Leah's sons (Gen. xxx. 20, xxxv. 23, xlvi. 14). Named from Leah's anticipation, "now will my husband *dwell (izbeleni) with me*, for I have borne him six sons." Jacob's blessing (Gen. xlix. 13) was, "Z. shall dwell at the haven of the sea; and he shall be for an haven of ships, and his border shall be unto Sidon." Z. reached from the sea of Gennesareth to mount Carmel, and so nearly to the Mediterranean. Its most westerly point reached to mount Carmel, which brought it nigh Zidonia, the territory of Tyre and Sidon. The language of Genesis is such as no forger would from after history put as a prophecy. Though substantially accurate it suggests more of a maritime coast as belonging to Z. than after facts would have prompted. Z. had no seacoast, yet reached close to the Mediterranean, and actually coasted the sea of Gennesareth; the rich plain now the *Buttauf* was in its territory. Z. was far from Sidon yet bordering towards it. Z. possessed the fisheries of lake Tiberias or the sea of Gennesareth. So Moses' blessing (Deut. xxxiii. 18), "rejoice Z. *in thy going out*," *i.e.* in mercantile and shipping enterprise; "and Issachar *in thy tents*"; both tribes should rejoice in their undertakings *abroad* and *at home*, in their work and in their rest. "They shall call the peoples to the mountain (of the Lord's inheritance, Exod. xv. 17); there they shall offer sacrifices of righteousness"; instead of making their abundance into mammon they would consecrate it to the Lord. Typically there is a reference to the conversion of the Gentiles; Isa. lx. 5, 6, 16, lxvi. 11, 12, "the abundance of the sea shall be converted," etc.; and to Jesus the true Light, ministering most in Galilee, the land of Z. and Naphtali, the darkest and most Gentilized part of Palestine. "The way of the sea," the great road from Damascus to the Mediterranean, traversed a good part of Z. (Isa. ix. 1, 2; Matt. iv. 12, 16.) The "treasures hid in the sand" are the riches of the sea in general; possibly too referring to the then precious

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glass manufactured from the sand of these coasts (Tacitus, H. v. 7; Pliny, H. N. v. 17, xxxvi. 65; Josephus, B. J. ii. 10, § 2; Job xxviii. 17). The precious purple dye too was extracted from the murex.

In the wilderness Z. was one of the foremost, marching with Issachar and Judah under the standard of Judah. Distinguished in the contest with Jabin as "jeoparding their lives unto the death in the high places of the field," lit. "despised life even unto death" at the call of fatherland. Jud. v. 14, 15, 18, "out of Z. came they that handle the pen of the writer" [see WRITING]; rather "marchers with the staff of the musterer." David at Ziklag was joined by "50,000 of Z. such as went forth to battle, expert in war, with all instruments of war, which could keep rank ('closing up together'; comp. Phil. ii. 2, Matt. vi. 24), not of double heart." Such spiritually are the soldiers whom Jesus seeks (1 Chron. xii. 33). They contributed with Issachar and Naphtali "bread on asses, camels, mules, and oxen; meat, meal, cakes of figs, bunches of raisins, wine, oil, oxen, and sheep abundantly," to entertain David's adherents (ver. 40; contrast Ps. xii. 2).

Z. had three sons heads of houses (Gen. xlvi. 14, Num. xxvi. 26). The tribe had four of its cities assigned to Merarite Levites. Elon the judge (Num. xii. 11, 12) was of Z. Some of this tribe accepted Hezekiah's touching invitation to the passover after the fall of the northern kingdom (2 Chron. xxx. 10, 11, 18). In Ps. lxviii. 27 Z.'s princes represent the N. as Judah's princes represent the S. of Israel in the procession of the ark to Zion after Ammon's overthrow (2 Sam. xi. 11, xii. 26–31). Z. shall share in the final restoration (Ezek. xlviii. 26, 27, 33; Rev. vii. 8). Its strongholds long withstood the Romans in the last Jewish war. It shared with Issachar in the possession of Tabor.

Zechariah. **1.** Eleventh of the 12 minor prophets. Son of Berechiah, grandson of Iddo; Ezra (v. 1, vi. 14) says son of Iddo, omitting Berechiah the intermediate link, as less known, and perhaps having died early. Z. was probably, like Ezekiel, priest as well as prophet, Iddo being the priest who returned with Zerubbabel and Joshua from Babylon (Neh. xii. 4, 16). His priestly birth suits the sacerdotal character of his prophecies (Zech. vi. 13). He left Babylon, where he was born, very young. Z. began prophesying in youth (Zech. ii. 4), "this young man." In the eighth month, in Darius' second year (520 B.C.), Z. first prophesied with Haggai (who began two months earlier) in support of Zerubbabel and Shealtiel in the building of the temple, which had been suspended under Pseudo-Smerdis Artaxerxes (Ezra iv. 24; v. 1, 2; vi. 14). The two, "Haggai the prophet and Z. the son of Iddo" the priest prophet, according to a probable tradition composed psalms for the liturgy of the temple: Ps. cxxxvii., cxlvi.—cxlviii., according to LXX.; Ps. cxxv., cxxvi. [see NEHEMIAH] according to the Peshito; Ps. cxi. according to Vulg. The Hallelujah characterizes the post exile psalms, it occurs at both beginning and end of Ps. cxlvi.—cl.; these are all joyous thanksgivings, free from the lamentations which appear in the other post exile psalms. Probably sung at the consecration of the walls under Nehemiah; but Hengstenberg thinks at the consecration of the second temple. Jewish tradition makes Z. a member of the great synagogue. [See ZECHARIAH, BOOK OF.]

2. Firstborn son of Meshelemiah, a Korhite, keeper of the N. gate of the tabernacle under David (1 Chron. ix. 21, xxvi. 2, 14, "a wise counsellor"). **3.** One of the sons of Jehiel (1 Chron. ix. 37); in viii. 31 Zacher. **4.** A Levite in the tabernacle choir under David, "with psalteries on Alamoth" (1 Chron. xv. 20); of the second order of Levites (ver. 18), a porter or gatekeeper. **5.** One of Judah's princes under Jehoshaphat, sent to teach the law of Jehovah in Judah's cities (2 Chron. xvii. 7). **6.** Son of Jehoiada, and so cousin of king Joash whom Jehoiada saved from Athaliah (2 Chron. xxiv. 20) [see ZACHARIAS]. **7.** A Kohathite Levite under Josiah, an overseer of the temple repairs (2 Chron. xxxiv. 12). **8.** Leader of the sons of Pharosh, returned from Babylon with Ezra (Ezra viii. 3). **9.** Son of Bebai; also returned, leading 28 males, with Ezra (Ezra viii. 11). **10.** A chief, summoned by Ezra to the consultation at the river Ahava, before the second caravan returned (Ezra viii. 16); at Ezra's left, in expounding the law (Neh. viii. 4). **11.** Of Elam's family; married a foreign wife (Neh. x. 26). **12.** Ancestor of Uthai or Athaiah (Neh. xi. 4). **13.** A Shilonite, ancestor of Maaseiah (Neh. xi. 5). **14.** A priest, son of Pashur, ancestor of Adaiah (Neh. xi. 12). **15.** Representing Iddo the priest's family, in the time of Joiakim, son of Jeshua (Neh. xii. 16); probably the same as Z. the prophet, son (descendant) of Iddo. **16.** A priest, son of Jonathan, blew the trumpet at the dedication of the city wall (Neh. xii. 35, 41). **17.** A Reubenite chief in Tiglath Pileser's time, at Israel's captivity (1 Chron. v. 7). **18.** A priest who blew the trumpet in the procession of the ark (1 Chron. xv. 24). **19.** Son of Isshiah or Jesiah (1 Chron. xxiv. 25). **20.** Hosah's fourth son (1 Chron. xxvi. 11). **21.** A Manassite, father of Iddo, chief in Gilead under David (1 Chron. xxvii. 21). **22.** Father of Jahaziel

(2 Chron. xx. 14). **23.** Son of Jehoshaphat (2 Chron. xxi. 2), slain by Jehoram. **24.** Uzziah's prophetical counsellor (2 Chron. xxvi. 5), "who had understanding in the visions of God" ("who had insight into seeing of God"); comp. Dan. i. 17; as this phrase is not equivalent to "who had prophetical visions from God," but to such "seeing of God" as was granted to the elders of Israel in Exod. xxiv. 10, it is better to read *beyireath* for *bireoth*; so LXX., Syr., Targ. Arab., Raschi, Kimchi, etc., "who was (his) instructer in the fear of God." **25.** Father of Abijah or Abi, Hezekiah's mother (2 Chron. xxix. 1). **26.** One of Asaph's family who joined in purifying the temple under Hezekiah (2 Chron. xxix. 13). **27.** A ruler of the temple under Josiah (2 Chron. xxxv. 8), "the second priest" next to Hilkiah the highpriest (xxxiv. 9; 2 Kings xxv. 18). **28.** Son of Jeberechiah, taken by Isaiah as one of the "faithful witnesses to record" when he wrote concerning Maher-shalal-hash-baz ("hasting to the spoil he hasteth to the prey"). The other witness was Uriah, or URIJAH [see], a priest, whom AHAZ [see] used as his tool in copying the Damascus altar. As Isaiah, in order to enforce upon Ahaz' attention the truth symbolised, viz. that Assyria whom Ahaz trusted would soon prey upon Judah, chose one witness from the king's bosom friends, so it is likely Z. the other witness was also a bosom friend of Ahaz. Now 2 Kings xviii. informs us that the mother of Hezekiah, son of Ahaz, was Abi daughter of Z.; hence it appears Ahaz was Z.'s son in law; Isaiah naturally chose him as the other of the two witnesses. The undesigned coincidence between the prophet Isaiah (viii. 2) and the independent historian (2 Kings xvi. 10, xviii. 2) confirms the genuineness of both. (See Blunt's Undes. Coincid., ii. 2.) Thus **27** will be the same person as **25**; else he may have been the same as **26**.

Zechariah, Book of. The Jewish saying was, "the spirit of Jeremiah dwelt in Zechariah." Like Ezekiel and Daniel Zechariah delights in symbols, allegories, and visions of angels ministering before Jehovah and executing His commands on earth. Zechariah, like Genesis, Job, and Chronicles, brings Satan personally into view. The mention of myrtles (representing the then depressed Jewish church, Zech. i. 11) accords with the fact of their non mention before the Babylonian exile (Neh. viii. 15); contrast the original command as to the trees at the feast of tabernacles, "palms and willows of the brook"; Esther's name Hadassah means "MYRTLE" [see]. Joshua's filthy garments (Zech. iii.) were those assumed by the accused in Persian courts; the white robe substituted was the caftan, to this day put upon a state minister in the East when acquitted. Some forms and phrases indicate a late age (as *achath* used as the indefinite article).

Zechariah encouraged the Jews in rebuilding the temple by unfolding the glorious future in contrast with the present depression of the theocracy. Matthew (xxvii. 9) quotes Zech. xi. 12 as Jeremiah's words. Doubtless because Zechariah had before his mind Jer. xviii. 1, 2, xxxii. 6–12; Zechariah's prophecy is but a reiteration of the fearful oracle of Jer. xviii., xix., about to be fulfilled in the destruction of the Jewish nation. Jeremiah, by the image of a potter's vessel (the symbol of God's absolute power over His creatures: Rom. ix. 21; Isa. xlv. 9, lxiv. 8), pourtrayed their ruin in Nebuchadnezzar's invasion. Zechariah repeats this threat as about to be fulfilled again by Rome for their rejection of Messiah. Matthew, by mentioning Jeremiah, implies that the field of blood now bought by "the reward of iniquity" in the valley of Hinnom was long ago a scene of doom symbolically predicted, that the purchase of it with the traitor's price renewed the prophecy and revived the curse.

The mention of Ephraim and Israel as distinct from Judah, in chaps. x.—xiv., points to the ultimate restoration, not only of the Jews but of the northern Israelite ten tribes, who never returned as a body from their Assyrian captivity, the earnest of which was given in the numbers out of the ten tribes who returned with their brethren of Judah from the Babylonian captivity under Cyrus.

There are four parts: (I.) Introduction (Zech. i. 1–6), a warning resting on the previous warnings of Haggai (chap. i. 4–8). (II.) Symbolical (Zech. i. 7—vi.), nine visions in one night. (III.) Didactic (Zech. vii., viii.), answer to a query of Bethelites concerning a certain fast. (IV.) Prophetical (Zech. ix.—xiv.). In the second part the interpretation of the visions is given by the angel who knows Jehovah's will, intercedes with Jehovah for Israel, and by whom Jehovah speaks (Zech. i. 9), "the angel that talked with me," or "*in* me"; comp. 1 Pet. i. 11, "the Spirit of Christ which was *in* the prophets." The Angel of Jehovah, the Man upon the red horse among the myrtle trees, is apparently identical with the interpreting angel through whom Jehovah communicates with His servants (Zech. i. 8, 10, 11, 12). The Angel of Jehovah is the Second Person in the Godhead. *The first vision* represents Jehovah's messengers announcing that after walking to and fro through the earth they found it at rest (in contrast to and counterworking Satan who "walks to and fro upon the earth" to hurt the saints, Job i. 7); this secure rest of the heathen earth is the interceding Angel's plea for the desolate temple and Judah, and elicits Jehovah's great jealousy for Zion, so that He returns to her with mercies, and with judgments on the heathen oppressor (Hag. ii. 20–23).

The *second vision* states *how* Jehovah will repair Jerusalem's breaches, viz. as the *four* (the four cardinal points of the horizon marking *world-wide extension*) great world powers, Babylon, Medo-Persia, Greece, Rome, scattered Judah and Israel, so four "destroying artificers" shall fray (strike terror into) and cast out the horns of the Gentiles which lifted up their horn over Judah (Ps. lxxv. 4, 5; Ezek. xxxiv. 21; Luke xxi. 24). The *third* vision is the man with line measuring Jerusalem; Messiah, its coming Restorer (Ezek. xl. 3, xli. 42). Instead of Jerusalem's past limiting wall, her population shall spread out beyond into the open country and need no wall, Jehovah Himself being "a wall of fire round about, and the glory in the midst of her" (Zech. ii. 1–5; Ezek. xxxviii. 11). *The next two* (*fourth and fifth*) *visions* (Zech. iii., iv.) show Joshua the highpriest's (representing Jerusalem) trial and vindication against Satan, being justified by Jehovah through Messiah the Righteous Branch, though unclean in himself (comp. Ps. cix. 6, 31; Luke i. 11; Jude 9, 23; Rom. viii. 33, 34; Isa. lxiv. 6, lxi. 10, lxvi. 21; Rev. xix. 8; Luke xv. 22). Jehovah saith "I have laid the (foundation) stone (as the chief architect) before (in the presence of) Joshua," by the hand of Zerubbabel, so that your labour in building the temple shall not be in vain. Antitypically Christ is the stone (Ps. cxviii. 22; Isa. xxviii. 16; Dan. ii. 45; 1 Cor. iii. 11; 1 Pet. ii. 6, 7). The "seven eyes upon the one stone" are carved on it; not so much the eyes of the Father (the *eye* symbolising providence, seven perfection) and of angels and saints ever fixed on Him (Zech. iv. 10; 1 Tim. iii. 16; John iii. 14, 15, xii. 32, viii. 66), as *His own* sevenfold fulness of grace, and of the Spirit's gifts put "UPON Him" by God, so that "He shall not judge after the sight of His eyes" (Isa. xi. 2, 3, xlii. 1; John i. 16, iii. 34; Col. i. 19, ii. 9); He is the *living* stone who not only attracts the eyes of His people, but emits from Himself all illumination. Contrast the "little horn" with the "eyes of a man" (Dan. vii. 8). *The fifth vision* (Zech. iv. 1–9), the candlestick or chandelier with seven lights, fed by seven tubes apiece, borrowed from the tabernacle (Exod. xxv. 31, etc.), implies that the real motive power in the work of God (as Zerubbabel's building of the temple) is God's Spirit. The seven times seven imply the manifold modes by which the Spirit imparts grace to the church in her manifold work of enlightening the world. The "two olive trees" supplying oil to the "bowl" answer to the Holy Ghost supplying with infinite fulness Jesus the fount (bowl) at the head of the church, for the *twofold* function of bringing the grace of atonement as our Priest, and of sanctification and glorification as our King. Every mountain in Zerubbabel's way must yield; so, antitypically, the "destroying mountain" antichrist (Jer. li. 25; Dan. ii. 34, 45; Matt. xxi. 44; Isa. xl. 4, xlix. 11) must give place to the "stone cut out of the mountain without hands"; and the top stone shall crown the completed church "with shoutings, Grace, grace unto it."

The sixth vision (Zech. v. 1–11) is the curse upon a flying roll, recorded

against sin, over Judæa primarily and ultimately the whole earth; it shall extirpate the fraudulent and perjurers; comp. in Zechariah's time Neh. xiii. 10, Mal. iii. 5, 8. *Seventh vision.* The woman in the ephah symbolises wickedness and idolatry removed for ever from the Holy Land to Babylon (whence Israel is redeemed), there to mingle with kindred elements. The ephah, their instrument of fraud, shall be the instrument of their punishment; idolatry and sin shall cease from Israel (Isa. ii. 18, iv. 4). *Eighth vision.* Four chariots, symbolising the fourfold dispensations of Providence as regards the contact of the four great world powers with Judæa, come out from between the two mountains Zion and Moriah (the seat of the temple, representing the theocracy) where the Lord is (Zech. ii. 10), and whence He sends His ministers of judgments on the heathen; the *red* horses in one represent carnage; the *black*, sorrow and famine (Rev. vi. 5, 6); the *white*, joy and victory; the *grisled* or piebald, a mixed dispensation, partly prosperity, partly adversity; all alike working together for good to Israel. The red go northward to bathe in blood, Babylon; the white go north after the red, to conquer Medo-Persia; the grisled go south to deal with Græco-Macedonian Egypt; the bay or rather *fleet* "walk to and fro through the earth" to counterwork "Satan's going to and fro in the earth" in connection with Rome, the last of the four world powers (Job i. 7; 2 Thess. ii. 8, 9; 1 Tim. iv. 1). *Ninth vision.* The double crowning of Joshua symbolises the union of the priesthood and kingship in Messiah (Zech. vi. 13; Ps. cx. 1, 2, 4; Heb. v. 10, vi. 20, vii. 1–21). The crowns were made of silver and gold, presented for the temple by Heldah, Tobijah, and Jedaiah, coming from Babylon, and should be deposited in the temple as a memorial of the donors until Messiah appear; and as typifying Israel's return from afar to the King of the Jews at Jerusalem (Isa. lx. 9), and secondarily the conversion of the Gentiles from "far off" (Zech. vi., ii. 11, viii. 22, 23; Isa. lx. 10, lvii. 19).

The didactic part (chap. vii., viii.) lays down that God loves obedience rather than fasting; the fate of Israel's fathers, but still more God's present promise of coming blessedness to Jerusalem, should stimulate the Jews to obedience, even as adversity attended them whilst neglecting to build the temple.

Prophetical (ix.—xiv.). Alexander's conquests in Syria and Philistia (ix. 1–8). God's people safe because her King cometh lowly, yet showing Himself a Saviour and about to create universal peace (ver. 9, 10). The Maccabean deliverance a type hereof (11–17). The Jewish exiles in affliction in Egypt, Greece, etc., under Alexander's successors, especially Antiochus Epiphanes who profaned the temple, slew thousands, and enslaved more, should be delivered under the Maccabees by looking to the Lord. Antitypically so shall Israel be delivered from her last oppressor, antichrist, by looking to Messiah. Chap. x. urges prayer, and promises in answer to it rulers coming out of themselves (the Maccabees, Judah's governors and deliverers from Antiochus, typifying Messiah), conquest of enemies, restoration of both Israel and Judah in their own land in lasting peace. Chap. xi. foretells the destruction of the second temple and Jewish polity for the rejection of Messiah (ver. 4, 7, the "flock" doomed to slaughter by Rome, whom Messiah "fed," but they rejected Him "the Bread of life"). The Roman *buyers* (*quoneehen*, A. V. "possessors") did "not hold themselves guilty," as they were but the instruments of God's righteous vengeance (Jer. l. 7). Judah's "own shepherds" (ver. 3, 5, 8) by selfish rapacity sold their country to Rome (John xi. 48, 50). The climax was the sale of Messiah through Judas to Rome for 30 pieces of silver (ver. 13). The breaking of the two staves Beauty (Israel's peculiar *excellence* above other nations: Deut. iv. 7; Dan. viii. 9, xi. 16; Ps. cxlvii. 19, 20; and the temple beauty of holiness, xxix. 2) and Bands (the brotherhood between Judah and Israel: Neh. x. 29) answers to the destruction of the temple, which constituted the chief visible beauty and tie of brotherhood uniting the nation. Not even Titus could save the temple from the fury of his soldiery, Julian was unable to rebuild it. The three shepherds (Zech. xi. 8) cut off in one month answer to the three last princes of the Asmonæan line, Hyrcanus, Alexander, and Antigonus (the last conquered by Rome and Herod, and slain by the executioner, 34 B.C.), whose violent death in a brief space transferred Judæa from native princes to the foreigner. Henceforth God's covenant was not "with *all* the people" but only with the elect (ver. 10, 11). When Messiah demanded His "price" for pastoral care of Israel during the whole theocracy, and especially in the three and a half years of His ministry in person, they gave only 30 shekels, the price of a gored bond servant (ver. 12, 13; Exod. xxi. 32). The despicable sum was cast to the temple potter, plying his trade in the polluted valley of Hinnom (2 Kings xxiii. 10) because it furnished clay, the scene of Jeremiah's (xviii., xix., Matt. xxvii. 9) symbolical prophecy as to the same period. The breaking of the bands between Israel and Judah, and between the members of Judah itself, illustrated in the fratricidal factions in Jerusalem's last siege, will last till the reunion (Rom. xi. 15). Jehovah gave them up to a foolish (wicked) shepherd (Zech. xi. 15–17) since they would not have the good Shepherd; viz. Rome heathen and papal, and finally the blasphemous antichrist (John v. 43; Dan. xi. 35–38, xii. 1, ix. 27; 2 Thess. ii. 3–12; Rev. xiii. 5, 6, 13–18). But he shall perish, and Judah and Israel be saved. Zech. xii. foretells that Jerusalem shall be the instrument of God's judgment on her foes, after that He pours on her the spirit of grace and supplication. Chap. xiii. the cleansing of her sin and removal of her idolatry and the unclean spirit (Rev. xvi. 13, 1 John iv. 6). At Zech. xiii. 7 the prophecy of Messiah's betrayal (xi. 4, 10, 13, 14) is resumed, "Awake O sword against My Shepherd and against the Man that is My Fellow (*the mighty Man of My union*, '*geber 'amithi*,' one indissolubly joined by a common nature; contrast the Levitical law against injuring *one's fellow*. How extreme the need which required God not to spare His own Fellow: Rom. viii. 32!), saith the Lord of hosts"; and the consequent punishment of the Jews. Zech. xiv. foretells Jerusalem's last struggle with the hostile world powers. Messiah-Jehovah shall save her and destroy the foe of whom the remnant shall turn to Him reigning at Jerusalem. Such an interposition certainly did not take place at the last siege by Rome, though looked for by the zealots within Jerusalem; chap. xiii. 9 and xiv. must refer to the future. The reference to the glorious millennial feast of tabernacles to come is in undesigned coincidence with Zechariah's assisting Zerubbabel who kept the typical feast (xiv. 16; Ezra iii. 4, v. 1, 2).

The difference in style between the earlier and the last chapters (Zech. ix.—xiv.) is due to the difference of subject: the first eight being symbolical, occasionally oratorical and practical, the last six transporting the prophet into the glorious future; the style of the latter is naturally therefore more elevated. The notes of time in the former (i. 1, 7; vii. 1) and the references to the temple are accounted for through the prophet's busying himself here with his own time, but in the latter with the far off future. The same phrases recur in both: as "passeth by and returneth" (*mee'obeer umishab*) in vii. 14, also in ix. 8; "to remove" (*he'ebir*), iii. 4, and xiii. 2; "the eye of God," iii. 9, iv. 10, ix. 1, 8; Israel's return from exile and ruling the foes, by the law of righteous retribution (ii. 10, ix. 12; also comp. ii. 10 with ix. 9, xiv. 4); Jehovah's coming to Zion and dwelling there. Comp. also similar phrases in ii. 9, 11, and xi. 11; ii. 4 and xiv. 10; viii. 20–23 and xiv. 16. Chaldaisms occur: *tzaba*, ix. 8; *raamah*, xiv. 10; *bahal*, *millee quesheth* (ix. 13) for *darak quesheth*. Zechariah, even in his later chapters, shows his familiarity with the prophets of the exile, Jeremiah and Ezekiel; Zech. ix. 2 alludes to Ezek. xxviii. 3; Zech. x. 3 to Ezek. xxxiv. 17; Zech. xi. 4 to Ezek. xxxiv. 4; Zech. xi. 3 to Jer. xii. 5; Zech. xiii. 8, 9, to Ezek. v. 12; Zech. xiv. 8 to Ezek. xlvii. 1–12; Zech. xiv. 10, 11, to Jer. xxxi. 38–40; Zech. xiv. 20, 21, to Ezek. xliii. 12, xliv. 9. It is not necessary for unity of authorship that the introductory formulas of the first eight chapters should occur in the last six. The non-reference in the last six chapters to the completion of the temple, and to the Jews' restoration after captivity, is just what we should expect if those chapters were written long after the completion of the

temple, and restoration of the Jews' polity, under different circumstances from the former eight chapters. The style is conversational or poetical, according to the theme. Explanations accompany the enigmatical symbols. The prose is diffuse and abounds in repetitions, the rhythm somewhat uneven, and the parallelism not always symmetrical. But Zechariah is often elevated, as the earlier prophets; and the style generally accords with the subject. His merit is graphic, vivid power; spiritual beings are often introduced.

Haggai, Zechariah, and Malachi are the three prophets of the restoration, best illustrated by comparison with Ezra and Nehemiah; Haggai and Zechariah are at the beginning of the period, Malachi at the close. The altar was built by Sheshbazzar or Zerubbabel and Jeshua, 536 B.C. (Ezra ii. 64.) After 14 years' interruption under Smerdis the rebuilding of the temple was resumed, 70 years after the fall of Solomon's temple; Haggai and Zechariah encouraged Zerubbabel and Jeshua amidst apathy on the part of the younger generation who were accustomed to the absence of Mosaic ritual in Babylon, and who undervalued the humble beginnings of the restored temple, in contrast with the gorgeous pomp of the Babylonian temples. As the work of Haggai and Zechariah was that of *restorers*, so Malachi's was that of a *reformer*, cooperating with Ezra 458 B.C. (80 years almost after Zerubbabel's first expedition from Babylon to Jerusalem), and Nehemiah 445 B.C., who rebuilt the city wall and restored the civil and religious polity of the theocracy and corrected the various abuses in church and state.

Zedad. A landmark on the N. of Israel (Num. xxiv. 8, Ezek. xlvii. 15). Grove conjectures the present *Sudud*, E. of the N. end of Antilibanus, 50 miles E.N.E. of Baalbek.

Zedekiah. 1. Judah's last king, 599 to 588 B.C. [See JEREMIAH.] Youngest son of Josiah and Hamutal (Jer. i. 3, xxxvii. 1), brother to Jehoahaz (2 Kings xxiv. 17, 18; xxiii. 31). Ten years old when his father died, 21 when he mounted the throne. Originally named Mattaniah; Nebuchadnezzar changed his name to Z. when he deposed Z.'s nephew Jehoiachin. This proves that Nebuchadnezzar treated his vassal kindly, allowing him to choose a new name (Z. is Heb., "righteousness of Jehovah") and confirming it as a mark of his supremacy; this name was to be the pledge of his *righteously keeping his covenant* with Nebuchadnezzar who made him swear by God (Ezek. xvii. 12-16; 2 Chron. xxxvi. 13). In 1 Chron. iii. 15 Johanan is eldest, then Jehoiakim, Z. is third in order, Shallum fourth, because Jehoiakim and Z. reigned longer, viz. 11 years each; therefore Shallum, though *king* before Jehoiakim, is put last; on the other hand Z. and Shallum were both sons of Hamutal, therefore put together. Had Z. kept his oath of fealty he would have been safe, though dependent. But weak, vacillating, and treacherous, he brought ruin on his country and on himself. It was through the anger of Jehovah against Judah that Z. was given up to his own rebellious devices, "stiffening his neck and hardening his heart from turning unto the Lord God of Israel" who warned him by Jeremiah; like Pharaoh of old (2 Chron. xxxvi. 12, 13), he would "not humble himself" (Jer. xxxviii. 5, xxxix. 1-7, lii. 1-11, xxi., xxiv., xxvii., xxviii., xxix., xxxii., xxxiii., xxxiv., xxxvii., xxxviii.). In xxvii. 1 read "Z." for "Jehoiakim" with Syr., Arab., and one of Kennicott's MSS. (comp. ver. 3, 12, xxviii. 1, "in the fourth year . . . of the reign of Z.") The kings of Edom, Moab, Ammon, Tyre, and Sidon sent ambassadors in his fourth year to urge Z. to conspire with them against Nebuchadnezzar. But Jeremiah symbolised the futility of the attempt by sending "yokes" back by the ambassadors. Hananiah, who broke the yoke off Jeremiah's neck, died that year according to the Lord's sentence by Jeremiah. Baruch (i. 8) represents Z. as having caused silver vessels to be made to replace the golden ones carried off by Nebuchadnezzar; possibly this may have been owing to the impression made on Z. by Hananiah's death. In his eighth year (Josephus Ant. x. 7, § 3) Z. actually leagued with Egypt in treacherous violation of his compact with Nebuchadnezzar. But evidently (Jer. xxvii., xxviii.) Z. had been secretly plotting before, in his fourth year; in that year he had gone to Babylon to allay Nebuchadnezzar's suspicion (li. 59), and also sent messengers to Babylon (xxxvii. 5-11, xxxiv. 21; Ezek. xvii. 13-20). Z. disregarded Jehovah's words by Jeremiah, notwithstanding the warning given in Jeconiah's punishment. Still whilst the issue between the Chaldæans and Pharaoh Hophra was undecided, he sent begging Jeremiah, Pray now unto the Lord our God for us. Nebuchadnezzar on learning Z.'s treachery had sent a Chaldæan army which reduced all Judæa except Jerusalem, Lachish, and Azekah (chap. xxxiv.). Z. had in consequence induced the princes and people to manumit their Hebrew bond servants. But when Pharaoh Hophra compelled the Chaldæans to raise the siege of Jerusalem, the princes and people in violation of the covenant enslaved their Hebrew servants again. So God by Jeremiah gave the enslavers a "liberty" (ver. 17) fatal to them, manumission from God's free service (Ps. cxix. 45, John viii. 36, 2 Cor. iii. 17), to pass under the bondage of the sword, pestilence, and famine. Then followed Jeremiah's attempt to escape to his native place and his arrest. Z. sent and took him out of prison, and asked, Is there any word from the Lord? to which the prophet, without regard to his personal interests, replied, "there is, for thou shalt be delivered into the hand of the king of Babylon." Z. showed his sense of Jeremiah's faithfulness by ordering bread to be given him out of the bakers' street until all the bread in the city was spent (Prov. xxviii. 23, Ps. xxxvii. 19). However, in consequence of his prophesying death to those that remained in the city and life to those who should go forth to the Chaldæans, who had returned to the siege in the tenth month of Z.'s ninth year (Jer. lii. 4), Jeremiah was again imprisoned. Z. was too weak to resist, but answered his princes "the king is not he that can do anything against you." At Ebedmelech's intercession Z. rescued him, and again consulted him. Again Jeremiah told him his only hope was in going forth to the Chaldæans. But Z. was afraid lest the Chaldæans should give him up to Jewish deserters, who would treat him ignominiously. Jeremiah told him in reply that, by not going forth, he should bring burning upon the city, and upon himself the very evil he feared if he went forth, ignominious treatment from not only the deserters but the very women of the palace (chap. xxxviii.). So afraid was Z. of his princes that he imposed on Jeremiah a subterfuge, concealing the real purpose of his interview from the princes. The terrible concomitants of a siege soon followed (ver. 9), so that mothers boiled and ate the flesh of their own infants (Lam. iv. 5, 8, 10) and the visage of their nobles was blacker than coal, their skin clave to their bones and became withered. On the ninth day of the fourth month in the middle of July (Josephus) after a year and a half's siege (from the tenth month of the ninth year to the fourth month of the eleventh year of Z.) about midnight a breach was made in the wall. The Babylonian princes took their seats in state in the middle gate, between the upper and the lower city. Z. fled in the opposite direction, viz. southwards, with muffled face to escape recognition, and like one digging through a wall to escape (Ezek. xii. 12, 6), between the two walls on the E. and W. sides of the Tyropœon valley, by a street issuing at the gate above the royal gardens and the fountain of Siloam. Z. was overtaken in the plains of Jericho. He was taken for judgment to Riblah at the upper end of Lebanon; there Nebuchadnezzar first killed his sons before his eyes, then caused the eyes of Z. to be "dug out" (Jer. xxxix., lii. 4-11). Thus were fulfilled the seemingly inconsistent prophecies, "his eyes shall behold his eyes," Jer. xxxii. 4, and Ezek. xii. 13 "he shall not see Babylon, though he shall die there." Z. was put "in prison," lit. "the house of visitations" or "punishments," where there was penal work enforced on the prisoners, as grinding, whence LXX. reads "in the house of the mill." So Samson "did grind" (Jud. xvi. 21). He probably died before Evil Merodach, successor of Nebuchadnezzar, treated kindly Jehoiachin in the 37th year of his captivity, 26 years after the fall of Jerusalem; for no mention is made of him (Jer. lii. 31).

2. Son of Chenaanah. [See MICAIAH, son of Imlah.] 1 Kings xxii., 2 Chron. xviii. He is distinguished by Jehoshaphat ("is there not here

besides a *prophet of Jehovah*, that we might inquire of him?'") from Jehovah's prophets. Z. therefore was one of the "400 prophets of the GROVES" [see], (Asheerah Ashtaroth) who apparently were not slain when Elijah slew the 450 prophets of Baal (1 Kings xviii. 19, 22, 24), or rather a prophet of the calves symbolising "Jehovah," for they spoke in *Jehovah's* name (xxii. 8). Comp. as to his assumption of horns Amos vi. 13. Josephus adds (Ant. viii. 15, § 3) that Z. denounced Micaiah as contradicting Elijah, who foretold that dogs should lick up Ahab's blood in the vineyard of Naboth of Jezreel; and defied Micaiah to wither the hand with which he smote his cheek, as the prophet from Judah had done to Jeroboam.

3. Son of Maaseiah, a false prophet in Babylon, among the captives with Jeconiah. Jeremiah (xxix. 21, 22, 25) denounces him for adultery and lying prophecies, buoying up the captives with delusive promises of a speedy restoration. A proverbial formula of cursing should be taken up by all the captives, "Jehovah make thee like Z. and like Ahab whom the king of Babylon roasted in the fire!" (Isa. lxv. 15.) Brother of Zephaniah. **4.** Son of Hananiah. One of the princes assembled in the scribes' chamber when Micaiah announced that Baruch had read Jeremiah's words to the people (Jer. xxxvi. 12). He was not much better than his father, who died by God's visitation (xxviii. 10-17). **5.** Son of Jeconiah (1 Chron. iii. 16).

Zeeb = *wolf*: name for a warrior. One of the two general "princes" of Midian, inferior to the king Zebah. Named with Oreb (Jud. vii. 25, viii. 3; Ps. lxxxiii. 11). Slain at what was in consequence called "the wine-press of Zeeb," at the ford of Jordan, near the passes descending from mount Ephraim.

Zelah = *rib*. One of the 14 towns that originally belonged to Benjamin (Josh. xviii. 28). The last resting place of the bones of Saul and Jonathan (2 Sam. xxi. 14); probably therefore the original seat of the Kish family. Gibeah was Saul's residence after becoming king.

Zelek. An Ammonite, of David's guard (2 Sam. xxiii. 37).

Zelophehad. Son of Hepher; descendant of Manasseh by Machir (Josh. xvii. 3). Died in the wilderness without male issue. He had no share in Korah's rebellion. His five daughters at the close of the second numbering came to Moses begging for their father's inheritance (Num. xxvi. 33, xxvii.). Their petition was granted, and subsequently it was ordained that they and females under like circumstances should marry in their own tribe, that the tribal inheritances might not be confounded (xxxvi.).

Zelotes. The Greek equivalent to the Aramaic "Canaanite" (a corrupted form for *Cananæan*); "Zealot" applied to Simon (Luke vi. 15, Matt. x. 4).

Zelzah. 1 Sam. x. 2. On Benjamin's boundary, close to Rachel's sepulchre. The first point of Saul's homeward journey after his being anointed by Samuel.

Zemaraim. A town of Benjamin's allotment (Josh. xviii. 22); the name appears now in *Khirbet el Szomra* (Seetzen), four miles N. of Jericho, or *es Sumrah* (Robinson). Also a MOUNT on which the prophet Abijah stood in addressing Jeroboam (2 Chron. xiii. 4); in the hilly part of Ephraim, extending into Benjamin's territory. Both town and mount are memorials of the former presence of the Zemarites.

Zemarites. A Hamite tribe akin to the Hittites and Amorites. Sons of Canaan (Gen. x. 18). The targums identify with Emesa, now *Hums*. Bochart conjectures Samyra, a city of Phœnicia, on the sea coast, on the river Eleutherus; its ruins still are called *Samra*. [See ZEMARAIM.]

Zemira. Son of Becher, son of Benjamin (1 Chron. vii. 8).

Zenan. A town in the low hills of Judah (the shephelah) (Josh. xv. 37). Probably the same as ZAANAN [see] (Mic. i. 11).

Zenas. Contracted for Zenodorus. Tit. iii. 13. A "lawyer," *i.e.* Jewish scribe, learned in the Hebrew law, who after conversion still retained the title. Paul commends him to Titus, that he should bring Z. and Apollos on their journey diligently, so that nothing might be wanting to them of necessaries.

Zephaniah = *Jehovah hath hidden* (Ps. xxvii. 5, lxxxiii. 3). **1.** Ninth of the minor prophets; "in the days of Josiah," between 642 and 611 B.C. "Son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah." The specification of his father, grandfather, and great grandfather, implies he was sprung from men of note. The omission of the designation "king," or "king of Judah," is against the notion that the "Hizkiah" means king Hezekiah (comp. Prov. xxv. 1, Isa. xxxviii. 9). He prophesied in the former part of Josiah's reign. In Zeph. ii. 13-15 he foretells Nineveh's fall (625 B.C.), therefore his prophesying was before 625 B.C.; and in chap. i. 4-6 threatens "cutting off" to "the remnant of Baal" and "the name of the CHEMARIMS [see] with the priests"; see Hos. x. 5 marg., "and them that worship the host of heaven upon the housetops, and them that worship and that swear by the Lord, and that swear by Malcham." Fulfilled by Josiah (2 Kings xxiii. 4, 5). Josiah's reformation was begun in the 12th year of his reign, and was completed in the 18th. Z. in denouncing the different forms of idolatry paved the way for Josiah's work, and probably cooperated with the king from the 12th to the 18th year. Jewish tradition says that Z. had as his colleagues Jeremiah, labouring in the thoroughfares and market places, and Huldah the prophetess in the college in Jerusalem. His position among the prophets, and his quotations from Joel, Amos, and Isaiah, indicate the correctness of the date assigned to him in Zeph. i. 1. In chap. i. 8, "I will punish the king's children" must refer to coming judgments on the foreseen idolatries of the younger members of the royal family (Jer. xxii. 19, xxxix. 6; 2 Kings xxiii. 31, 32, 36, 37; 2 Chron. xxxvi. 5, 6; 2 Kings xx. 18). Not only the masses, but even *princes*, should not escape the penalty of idolatry. "The *remnant* of Baal" (Zeph. i. 4) implies that Josiah's reformation was *already begun* but not completed.

2. "The second priest" or *sagan*, next to the highpriest. Son of Maaseiah. Sent by Zedekiah to consult Jeremiah (Jer. xxi. 1). Succeeded to Jehoiada who was in exile. Appealed to by Shemaiah in a letter from Babylon to punish Jeremiah with imprisonment and the stocks for declaring the captivity would be long (xxix. 25, 26, 29). Z. read the letter to Jeremiah. This fact and Shemaiah's upbraiding Z. for want of zeal against Jeremiah imply that Z. was less prejudiced against Jeremiah than the others. This was the reason for the king's choosing him as messenger to the prophet (xxxvii. 3). Slain by Nebuchadnezzar as an accomplice in Zedekiah's rebellion (lii. 24, 27). **3.** Father of Hen or Josiah (Zech. vi. 14). **4.** Ancestor of Samuel and Heman; a Kohathite Levite (1 Chron. vi. 36), called Uriel ver. 24.

Zephaniah, Book of. The bulk of the book forms the introduction to the grand closing consummation under Messiah (i. 2—iii. 8, iii. 9-20). I. Threat of judgments (i. 2-7). On whom they shall fall (i. 8-11). Nearness and awfulness of the day of the Lord, and impossibility of escape (i. 12-18). Call to the apostate nation to repentance, and to the meek and righteous to exercise those graces which may avert the day of wrath (ii. 1-3). Motive to it: God's coming judgments on Israel's foes, the Philistines, Moabites, Ammonites (the land of which three nations the remnant of Jehovah's people shall possess), Ethiopians, and Nineveh, which shall be a desolation; "He will famish all the gods of the earth (by destroying the nations worshipping them), and men shall worship Him" each in his own house (ii. 4-15). The call being slighted and even Jerusalem being unreformed of her filthiness by the judgments on surrounding nations, the just God is constrained to chastise her (iii. 1-7). In all this the Chaldæans' name, the executioners of God's vengeance on Judah, is not mentioned as in Jeremiah, for the latter being nearer the fulfilment prophesies more explicitly. II. After her chastisement Jehovah invites the pious remnant of the Jews to wait upon Him, as He is about to interpose for Judah and Jerusalem against the nations gathered against her (Zech. xii., xiii., xiv.). "The remnant of Israel shall no longer do iniquity. The Lord her God shall rejoice over her with joy, and make her a praise among all people," who in consequence shall "all call upon Him and serve Him with one consent" (iii. 8-20).

The style is graphic and vivid, and the language pure and free from Aramaisms. Chap. ii. 14 corresponds to Isa. xxxiv. 11; Zeph. ii. 15 to Isa. xlvii. 8; Zeph. iii. 10 to Isa. xviii. 1; Zeph.

ii. 8 to Isa. xvi. 6; Zeph. i. 5 to Jer. viii. 2; Zeph. i. 12 to Jer. xlviii. 11. Rom. xv. 6 apparently refers to Zeph. iii. 9.

Zephath=*watchtower* (Jud. i. 17). A Canaanite town, called after its destruction by Israel HORMAH [see]. In the extreme S. or wilderness of Judah. Now the pass *es Sufa* from the Arabah border up to the high level of the S. country (Robinson). But Speaker's Comm., "Rakhmah," an anagram of Hormah, some miles E. of *Sebatah* which is on the road to Suez, quarter of an hour N. of *Rohébeh* or *Ruheibeh*. Rowlands identifies Z. with Sebâta, whose ruins extend 500 yards in length, 300 in width, 20 miles from Ain Gadis which Palmer makes Kadesh. Then the fort el Meshrifeh would command the only pass to Sebaita. The name of the low mountains 15 miles S.W. of Meshrifeh; Ras *Amir* marks the hill country of the Amorites. Palmer makes Sebaita the city of Z., and Meshrifeh, three miles off, its protecting tower.

Zephathah, valley of. Where Asa encountered Zerah the Ethiopian (2 Chron. xiv. 10). It "belonged to MARESHAH" [see].

Zephi. 1 Chron. i. 36. ZEPHO Gen. xxxvi. 11, 15. Son of Eliphaz, son of Esau; "duke," *i.e.* tribe chief, of Edom.

Zephon, ZIPHON. Son of Gad, from whom sprung the Zephonites (Num. xxvi. 15).

Zer. A fortified town of Naphtali (Josh. xix. 35). From the names which succeed in the list Z. is supposed to be S.W. of the lake of Gennesareth.

Zerah. 1. Younger twin son with Pharez of Judah and Tamar (Gen. xxxviii. 30, 1 Chron. ii. 6, Matt. i. 3). **2.** Son of Simeon (1 Chron. iv. 24). ZOHAR in Gen. xlvi. 10. **3.** A Gershonite Levite, son of Iddo or Adaiah (1 Chron. vi. 21, 41).

4. The Ethiopian (Cushite) invader defeated by ASA [see]. About this very time there reigned a king *Azerch Amar* in Ethiopia, whose monuments are found at Napata. The Hebrews abbreviated the name into Zerah. Also an *Ozorchon* occupied the throne from 956 to 933 B.C. Ozorchon II. succeeded to the throne in right of his wife, sister of the previous king, and so may have been an Ethiopian; but the former is more probable. The defeat of the army of such a great world power as Egypt or Ethiopia is unparalleled in Israel's history, and could only have been through the Divine aid. "*Jehovah smote the Ethiopians* before Asa and before Judah, and the Ethiopians fled, and Asa pursued them unto Gerar, and the Ethiopians were overthrown that they could not recover themselves, for *they were destroyed before Jehovah* and before His host, and they carried away much spoil" (2 Chron. xiv. 9-13). The greatness of Egypt which Shishak had caused diminished at his death. His immediate successors were of no note in the monuments. Hence Asa was able in the first ten years of his reign to recruit his forces and guard against such another invasion as that of Shishak had been. Z. seems to have taken advantage of Egypt's weakness to extort permission to march his enormous force, composed of the same nationalities (Ethiopians and Lubims: xvi. 8, xii. 3) as those of the preceding invader Shishak, through Egypt, into Judah.

Zerahiah. A priest, son of Uzzi; ancestor of Ezra (1 Chron. vi. 6, 51; Ezra vii. 4).

Zered. See ZARED.

Zereda. Heb. *the Zeredah.* Jeroboam's native place (1 Kings xi. 26). LXX. have *Sareira*, and Alex. MS. *Sarida*, and make it a strong town in mount Ephraim which Jeroboam fortified for Solomon, and where on his return from Egypt he assembled the tribe of Ephraim. If this LXX. view be rejected, and if it be identified with ZARTHAN, then it lay in that part of Ephraim which was in the Jordan valley.

Zeredathah. In 2 Chron. iv. 17 only. [See ZARTHAN.]

Zererath. Jud. vii. 22. One point in the flight of Midian from Gideon, probably the same as ZEREDATHAH. Identified (Pal. Expl.) with Ain Zahrah.

Zeresh. Haman's wife, who instigated him to erect a high gallows and to prevail on the king to hang on it Mordecai, then to go in merrily with the king unto the banquet, but predicted Haman's own fall when she heard Mordecai was a Jew (Esth. v. 10, 14; vi. 13). Every tongue that shall rise against Jehovah's people in judgment they shall condemn (Isa. liv. 17).

Zereth. Son of Ashur and Helah (1 Chron. iv. 7).

Zeri. Of the sons of Jeduthun in David's reign (1 Chron. xxv. 3, 11 IZRI).

Zeror. A Benjamite, ancestor of Kish (1 Sam. ix. 1).

Zeruah. Mother of Jeroboam (1 Kings xii. 24). LXX. adds she was a harlot, and names her Sarira.

Zerubbâbel=*dispersed to Babylon.* Head of Judah in the Jews' return in the first year of Cyrus. Son of Shealtiel (Salathiel) (Ezra iii. 2, 8; v. 2; Hag. i. 1, 12; Matt. i. 12; Luke iii. 27); but in 1 Chron. iii. 19 "son of Pedaiah," Shealtiel's brother. "Son" probably means *next heir*, the direct line failing; by the Levirate law Shealtiel's widow would marry her brother in law Pedaiah, who would raise seed to his brother Shealtiel (Deut. xxv. 5-10, Matt. xxii. 24-28). Matthew deduces his line from Jechonias and Solomon, Luke deduces it through Neri and Nathan, because Z. was the legal successor and heir of Jeconiah's royalty and at the same time the grandson of Neri and lineal descendant of Nathan the son of David. At Babylon he bore the Babylonian or Persian name Shesh-bazzar, being governor or tirshatha there (Neh. viii. 9, x. 1; Ezra i. 8-11, v. 14-16; Neh. vii. 65). His name Z. occurs in Ezra ii. 2, iii. 2; "prince (*nasi*) of Judah," i. 8. *Sheshbazzar* laid the foundation of the temple (v. 16), answering to Z. (Zech. iv. 9); "governor of Judah" (Hag. i. 1, 14; ii. 2). To him Cyrus, by the hand of Mithredath the treasurer, had committed the precious vessels of the temple to bring to Jerusalem; at the same time he, Z., with the chief of the fathers, the priests, and the Levites whose spirit God had raised, led back from Babylon the first caravan, consisting of 42,360 besides servants, etc. All they that were about them strengthened their hands with vessels of silver, with gold, with goods, with beasts, and with precious things willingly offered. The chief of the fathers also, when they came to the house of God at Jerusalem, offered freely for it after their ability (Ezra ii. 68, 69). He and Jeshua in the seventh month (wherein they kept the feast of tabernacles less formal than the celebration, Neh. viii.), first built the altar of burnt offering, the nucleus and central point of the temple. In the second year of their coming, in the second month, having by Cyrus' decree timber, (including cedars from Lebanon brought by sea to Joppa,) and stone for the building, and money for the builders (Ezra vi. 4), they laid the temple foundations with sounding of trumpets by the priests, and of cymbals by the Levites, and mingled shouts of joy and of noise of weeping in remembrance of the past (Ezra iii. 7-13). They used the same psalm of praise, "because Jehovah is good, for His mercy endureth for ever toward Israel" (Ps. cxxxvi. 1, 2 Chron. v. 13, 1 Chron. xvi. 7-34), as David had delivered to Asaph for public liturgy, and as Solomon had used at the dedication of His temple; making use also probably of the same style of instrument, to some extent affected by their Babylonian and Assyrian

ASSYRIAN PIPE.

LYRE, TEN STRINGS.

experience. Soon after the work was interrupted by the opposition of the Cuthæan settlers or Samaritans. They had wished to join in building the temple, as sacrificing unto the same God as the Jews; but Zerubbabel, Jeshua, and the chief fathers said, "ye have nothing to do with us to build an house unto our God, but we ourselves together will build," etc. So by hired counsellors, in the third year of Cyrus, and by a letter influencing Artaxerxes, they caused the work to cease until the second year of Darius, *i.e.* for 16 years (Ezra iv. 24), viz. the seven remaining years of Cyrus, eight years including Cambyses' (Ahasuerus) and Smerdis' (Artaxerxes) joint reigns, and one year of Darius. Haggai and Zechariah roused the Jews from the apathy as to God's house which had crept over them whilst they were keen about building and cieling their own

houses (Hag. i. 4). Haggai drew their attention to the tokens of God's displeasure manifested in the adversity which attended all their undertakings and the drought affecting their crops (ver. 5–11). "Jehovah hereby stirred up the spirit of Z. (14, 15) and of Joshua, so that they rose up, came, and did work in the house of Jehovah of hosts, their God, in the 24th day of the sixth month, in the second year of Darius the king," "and with them were the prophets of God helping them" (Ezra v. 1, 2). They made this bold venture even before Darius had made any decree revoking Smerdis' prohibition. Tatnai, governor on this side the river, and Shethar Boznai and their companions interrogated them, "who hath commanded you to build this house? . . . what are the names of the men that make this building?" and reported their answer to Darius, and requested that search should be made *at Babylon* for the alleged decree of Cyrus in their favour. The decree was found at Achmetha [see ECBATANA], a delicate proof of Scripture accuracy, that being Cyrus' court residence; and Darius decreed anew the building of the temple with three rows of great stones and a row of new timber at the king's expense, and the restoration of the golden and silver vessels, and the supply of young bullocks, rams, and lambs for burnt offerings, and wheat, salt, wine, and oil, that they might offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king and of his sons. So the house was completed four years after its recommencement, in the third day of the month Adar, the sixth year of Darius (Ezra vi. 15). This successful issue was mainly under God due to the prophets who strengthened the hands of Z. and Jeshua. "They prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo." Comp. Hag. ii. 4–9, 21–23, Zech. iv. 6–10, directly addressed to Z.

Z. also restored the courses of the priests and Levites, and appointed for them, the singers, and the porters, maintenance (Ezra vi. 18, Neh. xii. 47). Moreover he registered by genealogies the returning Jews (Neh. vii. 5–7). The last public act of this great man, whose name marks a leading epoch in Jewish history, was his causing the returned children of the captivity to keep the passover with joy, for the Lord had made them joyful (Ezra vi. 22). The priestly power after the time of Z. overshadowed the royal line of David, notwithstanding the previous prominence of the latter in the person of Z. Finally Messiah combined both in Himself the Antitype (Zech. iii. 7–10, vi. 13).

Zeruiah. Mother of Abishai (called so from *Ishai* = Jesse), Joab, and Asahel, "the sons of Z."; sister of Abigail and of the sons of Jesse (1 Chron. ii. 13–17). The father of her three sons is nowhere mentioned, because their more famous mother challenged the greater attention. Josephus preserves a tradition that he was named Souri (Ant. vii. 1, § 3). NAHASH [see] was father of Z. and Abigail. At his death their mother married Jesse, by whom she bare David (2 Sam. xvii. 25, 1 Chron. ii. 16). Therefore Z. and Abigail are called "David's (half) *sisters*," but *not Jesse's daughters*.

Zetham. Son of Laadan, a Gershonite Levite (1 Chron. xxiii. 8); in xxvi. 21, 22 the son of Jehieli, and so Laadan's grandson.

Zethan. A Benjamite, of the sons of Bilhan (1 Chron. vii. 10).

Zethar. One of Ahasuerus' seven eunuchs who brought Vashti before him (Esth. i. 10).

Zia. A Gadite who dwelt in Bashan (1 Chron. v. 13).

Ziba. A servant of Saul's house, according to Josephus (Ant. vii. 5, § 5) a freedman of Saul. He had 15 sons and 20 servants (2 Sam. ix. 10, xvi. 1–4, xix. 17, 29). [For the rest see MEPHIBOSHETH.]

Zibeon. Father of ANAH [see], and grandfather of Aholibamah, Esau's wife (Gen. xxxvi. 2).

Zibia. A Benjamite, son of Shaharaim by Hodesh (1 Chron. viii. 9).

Zibiah. Of Beersheba, mother of king Joash (2 Kings xii. 1; 2 Chron. xxiv. 1).

Zichri=*famous*; not as A.V., ZITHRI. **1.** Son of Izhar (Exod. vi. 21). **2.** A Benjamite, of the sons of Shimhi (1 Chron. viii. 19). **3.** A Benjamite, of the sons of Shashak (1 Chron. viii. 23). **4.** Of the sons of Jeroham (1 Chron. viii. 27). **5.** Son of Asaph (1 Chron. ix. 15). **6.** Descended from Moses' son Eliezer (1 Chron. xxvi. 25). **7.** Father of Eliezer, the chief of Reuben under David (1 Chron. xxvii. 16). **8.** Of Judah; his son Amasiah commanded 200,000 under Jehoshaphat (2 Chron. xvii. 16). **9.** Father of Elishaphat, Jehoiada's helper against Athaliah. **10.** An Ephraimite mighty man under Pekah, who slew in battle Maaseiah Ahaz' son, Azrikam prefect of the palace, and Elkanah next to the king (2 Chron. xxviii. 7). **11.** Father of Joel (Neh. xi. 9). **12.** A priest of Abijah's family, contemporary of Joiakim, Jeshua's son (Neh. xii. 17).

Ziddim. A fortified town of Naphtali (Josh. xix. 35). Jerus. Talmud identifies it with *Kefr Chittai*; probably Hattín at the N. foot of *Kurn Hattín*, "horns of Hattin," a few miles W. of Tiberias.

Zidkijah, *i.e.* ZEDEKIAH, a priest who signed the covenant (Neh. x. 1).

Zidon. See SIDON.

Ziha. **1.** Chief of the Nethinim in Ophel (Neh. xi. 21). **2.** The children of Z. were Nethinims who returned with Zerubbabel (Ezra ii. 43; Neh. vii. 46).

Ziklag. A city in southern Judah, associated with Chesil and Hormah (Josh. xv. 31, xix. 5; 1 Chron. iv. 30). Lieut. Conder identifies it with *Zehleika* or *Khirbet Zuheilikah* in the middle of the plain N. of Beersheba, 200 miles square, just where the narrative concerning David would lead us to look for it. The ruins are on three small hills, forming an equilateral triangle, almost half a mile apart; among the ruins are several cisterns. Simeon possessed it. Assigned by Achish king of Gath to David, for the Philistines had taken it. Thence David *went up* against the Geshurites, Gezrites, and Amalekites (1 Sam. xxvii. 8, 9, xxx. 14, 26), for these tribes occupied the plateau overhanging the Philistine plain to the W. and wady Murreh to the S. He resided there a year and four months; it was there he received daily new accessions of forces (1 Chron. xii. 1, 20), and heard of Saul's death (2 Sam. i. 1, iv. 10); thence he went to Hebron (2 Sam. ii. 1). Thus Z. lay at the confines of Philistia, Judah, and Amalek. Its position probably was in *the open country*, pastoral and arable, reached from the S. after passing out of *wady er Ruheibeh*. The term used in 1 Sam. xxx. 11 is "the *field* (*sadeh*) of the Philistines"; *sadeh* is applied to the country of Amalek (Gen. xiv. 7). Reoccupied after the Babylonian captivity by the men of Judah (Neh. xi. 28).

Zillah=*shadow, i.e.* protection. One of LAMECH'S [see, and ADAH=*ornament*] two wives (Gen. iv. 19–23). Mother of Tubalcain and Naamah (=lovely). The names mark the growing voluptuousness and luxury of the Cainites. It was the period of transition to art and refinement, attended with the evils which often accompany such times.

Zilpah. Leah's handmaid, given by Laban (Gen. xxix. 24) and by Leah to Jacob, who by her begat Gad and Asher (xxx. 9–13, xxxv. 26, xxxvii. 2, xlvi. 18).

Zilthai. **1.** A Benjamite, of the sons of Shimhi (1 Chron. viii. 20). **2.** A captain of thousands of Manasseh; joined David at Ziklag (1 Chron. xii. 20).

Zimmah. **1.** A Gershonite Levite, son of Jahath (1 Chron. vi. 20). **2.** Another, son of Shimei (1 Chron. vi. 42; comp. 1). **3.** Father or ancestor of Joah (2 Chron. xxix. 12); the same collocation of names is in 1 Chron. vi. 20, 21. The same names are often repeated in one family.

Zimran. Eldest son of Abraham by Keturah (Gen. xxv. 2). Settled in the E. country. Zabram, an ancient city between Mecca and Medina (Ptolemy vi. 7, § 5), and the Zamereni a tribe in the interior of Africa, are names comparable with Z.

Zimri. **1.** Num. xxv. 8–14. Son of Salu, a chief of Simeon. When Israel were being plagued for the impure worship of Baal Peor, and were weeping and craving mercy before the tabernacle, Z. shamelessly brought a Midianitess, Cozbi daughter of Zur, into the dome-shaped tent (*quubbah*, the al-cove, or *arched inner recess* appropriated to the women, or else a tent appropriated to Peor's vile worship) in sight of Moses and the congregation. Phinehas gained his "everlasting priesthood" by his zeal in thrusting both through, so that the plague was stayed.

2. Fifth sovereign of northern Israel; originally captain of half Elah's chariots; reigned only seven days, after having slain Elah son of Baasha, (whilst drinking himself drunk in the house of Arza, steward of his house in Tirzah,) and then all the house of

Baasha, fulfilling the prophet Jehu's words: 929, 930 B.C. (1 Kings xvi. 1–4, 8–13, 15–20.) But the army then besieging the Philistine town Gibbethon proclaimed their captain Omri king; he marched against Tirzah and took it. Then Z. burnt the palace over him and died. Thus treason punished treason; the slayer is slain. As Baasha conspired against Nadab, so Z. against his son, and Omri against Z. (Rev. xiii. 10, Matt. xxvi. 52.) **3.** One of Zerah's five sons (1 Chron. ii. 6). **4.** Jehoadah's son; sprung from Saul (1 Chron. viii. 36, ix. 42). **5.** A tribe of "the sons of the East" (Jer. xxv. 25); some identify them with the Zubra between Mecca and Medina (Gen. xxv. 2).

Zin (distinct from Sin), **wilderness of.** The N.E. portion of the wilderness of PARAN [see]. The spring of KADESH [see] lay in it (Num. xx. 1, xxvii. 14; Deut. xxxii. 51). It probably stretched from the Arabah on the E. to Kadesh on the W. The wilderness of Zin formed the immediate boundary of Canaan (Num. xiii. 21, xxxiv. 3), and comprised also the whole rugged mountain region S. of wady el Murrah, and wady el Fikrah as far E. as the Arabah, and as far W. as *Ain Kadeis* (fountain of Kadesh) and wady el Arish ("the river of Egypt"). The Arabah separated it from the mountains of Edom. On the declivity of a commanding hill within Edom's territory stands the village *Dhana* which may correspond to Zin. Though the wilderness of Zin does not strictly belong to Edom, yet it was connected with Edom; hence Judah's cities are said to lie "toward the coast of Edom" (Josh. xv. 21). The wilderness of Kadesh is identical with the western part of the wilderness of Zin (Num. xxxiii. 36). Kadesh was "in the *uttermost* border of Edom," *i.e.* in the uttermost W. of the wilderness of Zin which borders Edom (xx. 16). The name Zin, *i.e. coldness*, however may be given from some cold fountain at the head of wady el Murrah. Do not confound it with "the wilderness of Sin."

Zina, ZIZAH. Second son of Shimei (1 Chron. xxiii. 10, 11).

Zion. [See JERUSALEM.] Lieut. Conder (Pal. Expl. Qy. Stat., Oct. 1877, p. 178) takes Zion for a *district name*, like "mount Ephraim." It means *sunny mount*. Hezekiah brought his aqueduct (2 Chron. xxii. 30, xxxiii. 14) from Gihon, the Virgin's fountain, to the western side of the city of David (which is thus Ophel). Zion was the city of David (2 Sam. v. 9, 1 Chron. xi. 7, 2 Chron. 5); even the temple was sometimes said to be on Zion (1 Macc. iv. v. 2); so was Millo (2 Chron. xxxii. 36-39). The name thus appears to have had a somewhat wide application; but it mainly applies to the *eastern* of the two main hills on which Jerusalem latterly was built. W. F. Birch (Pal. Expl. Qy. Stat., July 1878, p. 129) remarks that ancient Jerusalem stood on a rocky plateau enclosed on three sides by two ravines, the king's dale on the W. and S., the brook Kedron on the E. Another ravine, the valley of Hinnom, cleft the space thus enclosed. Between the "brook" and "valley" was the ridge on the southern end of which stood at the beginning of David's reign the hitherto impregnable fortress of Jebus (afterwards called Zion). In the valley W. of the ridge lay the rest of the city, once captured by the Israelites, but now occupied by the Jebusites. On its eastern side near the "brook" was an intermittent fountain, called then Enrogel, once Gihon in the "brook," afterwards Siloah, now the fountain of the Virgin. The inducement to build on the southern part of this ridge rather than on the northern part, or on the higher hill on the W., was the water supply from the fountain at its base. Moreover some Hittite, Amorite, or Melchizedek himself, engineered a subterranean watercourse extending from the fountain for 70 ft., and then by a vertical rock-cut shaft ascending 50 ft. into the heart of the city, so that in a siege the inhabitants might have a supply of water without risk to themselves, and without the knowledge of the besiegers. So secure did the Jebusites seem, that they defied David, as if "the lame and the blind" would suffice to defend the fortress (2 Sam. v. 6). David promised that whoever should first get up the *tzinnor*, "gutter," as the subterranean aqueduct was called, should be commander in chief. Joab ventured and won. How David heard of the secret passage, and how Joab accomplished the feat, is not recorded; but Capt. Warren (3000 years subsequently) found the ascent of the tzinnor so hard (Jerusalem Recovered, p. 244–247) that the conviction is forced on one that Joab, who was as cunning as he was valiant, must have had some accomplice among the Jebusites to help him in his perilous enterprise, just as occurred at Jericho and at Bethel (Josh. ii., Jud. ii. 22–26). In subsequent years Araunah, a Jebusite of rank, owned the threshing area and lands just outside the city of David, and sold them at an enormous price to David for an altar and site of the temple. If he was the traitor to the Jebusites, by whose help Joab entered the city, we can understand the otherwise strange fact that he was left in possession of such valuable property in such a situation (2 Sam. xxiv. 18–24). Josephus' testimony rather favours this conjecture (Ant. J. vii. 3, § 1–3): "Araunah was a wealthy man among the Jebusites, but was not slain by David in the siege *because of the goodwill he bore to the Hebrews, and a particular benignity and affection which he had to the king himself*" (vii. 13, § 4). "He was by his lineage a Jebusite, but a particular friend of David, and for that cause it was that when he overthrew the city he did him no harm." [See TEMPLE.]

Zior. A town in the mountain region of Judah (Josh. xv. 54). A village between Ælia (Jerusalem) and Eleutheropolis, according to the Onomasticon Euseb. and Jerome.

Ziph. 1. In southern Judah (*negeb*) (Josh. xv. 24). In the Imperial Dict. the name is connected with *Sufah*, and the site is supposed to be at the ascent of Akrabbim. **2.** A town in the hill country of Judah (Josh. xv. 55); mentioned between Carmel and Juttah. David took refuge in a wood, then in a wilderness (*midbar*, an unenclosed pasture ground) adjoining (1 Sam. xxiii. 14–24, xxvi. 2). On both occasions the Ziphites discovered him to Saul. The last interview of David and Jonathan was in the wood here. A round hill, 100 ft. high, about three miles S. of Hebron, is still called *Tell Zif*. Three miles farther S. is *Kurmul* (Carmel), and between them to the W. of the road is *Yutta* (Juttah). Rehoboam fortified Ziph (2 Chron. xi. 8), probably *Tell Ziph*. Half a mile off eastward are ruins at the head of two small wadies running off towards the Dead Sea. Lieut. Conder disputes the existence of a *wood* at Ziph; there are no springs of any size, and the soil is chalky. LXX. and Josephus substitute "the *new place*" for "the *wood* of Ziph." The *village* Khirbet Khoreisa, one mile S. of Ziph, answers to "the *wood* of Ziph" as A. V. translates; the difference between the Heb. *choresh* and the LXX. reading is a difference merely of *points*; the *choresh* of Ziph was a *village* belonging to the larger town at Tell Ziph.

Ziph. Son of Jehaleleel (1 Chron. iv. 16). Also ZIPHAH, another son.

Ziphion. Zephon, son of Gad (Gen. xlvi. 16).

Ziphron. On the northern boundary of the promised land (Num. xxxiv. 9). Between Zedad (*Sudud*) and Hazar Enan (*Kurietein*). Hazar Hatticon is apparently substituted in Ezek. xlvii. 16, 17, for Z.

Zippor=*a little bird.* Father of Balak (Num. xxii. 2, 4). Tradition makes Moab and Midian one kingdom ruled by a king chosen alternately from each. Z. is seemingly akin to the Midianite name Zipporah; thus Balak may have been a Midianite. The language of Balaam about Balak's "house full of silver and gold" (Num. xxii. 18) harmonises curiously with the latest revelations concerning Midian's metallic wealth. [See METALS, PARAN.]

Zipporah. Daughter of Reuel, priest of Midian; wife of MOSES [see]; mother of Gershom and Eliezer (Exod. ii. 21, iv. 25, xviii. 2, 6). The Cushite wife mentioned in Num. xii. as the object of Miriam's jealousy can hardly have been Z. who was then long before married to Moses, but probably a second wife taken after Z.'s death. Josephus (Ant. ii. 10, § 2) makes him marry at Meroe one Ethiopian princess. Z. as a Midianitess had delayed the circumcision of her son; her perversity well nigh brought Divine vengeance on Moses. With reluctance and anger she circumcised him, exclaiming, "A bloody husband art thou to me because of the circumcision," which binds thee to me afresh. Z. recovered her husband's life at the cost of her child's blood. This event at the inn seemingly induced Moses to send her back to her father as one unable to brave the trials of God's people. Jethro brought her

back to Moses in Rephidim during the first year's sojourn in the wilderness, the last time she is mentioned. Miriam's jealousy was in the second year. Z.'s marriage must have been between the first and the second years. Habakkuk (iii. 7) connects Midian and Cushan, so that some think Z. is meant by the Cushite wife; but probabilities are on the other side. Only *Canaanite* wives were forbidden (Exod. xxxiv. 11–16). Moses' marriage to a Midianitess and a Cushite successively typifies the extension of God's covenant to the Gentiles (Ps. xlv. 9, etc.; S. of Sol. i. 4, etc.); Miriam's and Aaron's murmuring answers to that of the Jews at the comprehension of the Gentiles (Luke xv. 29, 30).

Zithri. Heb. SITHRI. Son of Uzziel, son of Kohath (Exod. vi. 22); in ver. 21 for Zithri read *Zichri*.

Ziz, the cliff of. The *ascent* (*maaleh*), or pass, by which the hosts of Moab, Ammon, and the Mehunim, according to the announcement of the prophet Jahaziel, proceeded from the Dead Sea to the wilderness of Judah near Tekoa (2 Chron. xx. 16, 20); "they come up by the *ascent* of ha-Ziz, and ye shall find them at the head of the wady"; now the pass of *Ain Jidy*, the route of Arab marauders to the present day. The name appears in *Husasah*, the table land above *Ain Jidy*, between it and *Tekua*, and may be akin to Hazezon Tamar, the ancient name of Engedi (*Ain Jidy*). Conder (Pal. Expl. Qy. Stat., Jan. 1875) identifies Ziz with Khirbet 'Aziz. Wady Khubara, the main valley S. of Engedi, runs W. towards this ruin to which the ascent would be *by this watercourse*.

Ziza. **1.** Son of Shiphi, chief of Simeon; in Hezekiah's time made an inroad upon the peaceable Hamite shepherds of Gedor (1 Chron. iv. 37, etc.), destroyed them utterly, and dwelt in their room "because there was pasture there for their flocks." **2.** Son of Rehoboam and Maachah (2 Chron. xi. 20).

Zizah. A Gershonite Levite, second son of Shimei (1 Chron. xxiii. 11). ZINA in ver. 10.

Zoan. Tanis. Now San. From Heb. root, "moved tents," *i.e.* the place of departure. On the E. of the Tanitic branch of the Nile. "Hebron was built seven years before Z. in Egypt" (Num. xiii. 22), a notice implying the two had a common founder. Z. was probably built, or rebuilt, by the Hyksos or shepherd kings (Salatis is named as the builder), connected with the Palestinian Anakim, as a fortress of defence on their eastern frontier. Thothmes II., great grandson of Aahmes, the original persecutor of Israel, resided at Z. Ps. lxxviii. 12, 43, speaks of "the field of Z." as the scene of Jehovah's marvellous deeds, signs, and wonders in Egypt. It was a very large city, strongly fortified. The remains of edifices and obelisks, (ten or twelve,) the stone of which was brought from Syene, are numerous, covering an area a mile in diameter N. to S., bearing mostly the name of Rameses II. It was the rendezvous for the armies of the Delta, and an imperial city in the 12th dynasty. It answers to Avaris the capital of the Hyksos, who gave it its Heb. name; both Avaris (Ha-Awar, Pa-Awar, "the house of going out") and Z. mean "departing." This Pharaoh had warred successfully against the Shasous, the nomad tribes adjoining, and so his residing in N.W. Egypt would be important at that time. Moses' exposure must have been in a branch of the Nile not infested by crocodiles, for neither would the parents have exposed him nor would Thermuthis (=*the great mother*, a designation of Neith the deity of Lower Egypt), Pharaoh's daughter, have bathed in a place infested by them; therefore not at Memphis where anciently they were common, but at Z. on the Tanitic branch, near the sea, where crocodiles are never found, probably the western boundary of the district occupied by Israel. Amosis or Aahmes captured Z. or Avaris from the shepherd kings, their last stronghold after ruling EGYPT [see] for 511 years. It was well adapted as the place whence to carry out measures for crushing Israel (Exod. ii.). Tanis was famous for flax (Pliny, xix. 1), comp. the mention of flax, Exod. ix. 31. Anciently a rich plain, "the marshes" or "pasture lands," stretched due E. as far as Pelusium 30 miles off, gradually narrowing towards the E. and watered by four of the seven branches of the Nile, the Pathmitic, Mendesian, Tanitic, and Pelusiac. Now it is in part covered by the lake Menzeleh through the subsidence of the Mediterranean coast. Hither came the ambassadors of Hezekiah seeking alliance (Isa. xxx. 4). On Sevechus' withdrawal from Lower Egypt Tethos of the priestly caste became supreme, having Z. for his capital, 718 B.C. In his contests with the military caste "the princes of Z. became fools," though famed for wisdom (xix. 13). God threatens (Ezek. xxx. 14), "I will set fire in Z.," etc., viz. by Nebuchadnezzar. It is now a barren waste, the canal through it giving no fertility; the capital of several Pharaohs, now the abode of fishermen, exposed to wild beasts and malignant fevers. The oldest name found is Sesertesen III., of the 12th dynasty; the latest is that of Tirhakah. The 21st dynasty was called Tanite from it.

Zoar. Originally Bela; still called so when Abram first settled in Canaan (Gen. xiv. 2, 8, 10). Connected with the cities of the plain, Sodom, Gomorrah, Admah, and Zeboiim (xiii. 10). The southern division of the Dead Sea (apparently of comparatively recent formation), abounding with salt, and throwing up bitumen, and its shores producing sulphur and nitre, answers to the valley of Siddim, "full of slime pits," and to the destruction of the cities by fire and brimstone, and to the turning of Lot's wife into a pillar of salt. The S. bay is probably the vale of Siddim. Scripture does not say the cities were buried in the sea, but overthrown by fire from heaven (Deut. xxix. 23; Jer. xlix. 18, l. 40; Zeph. ii. 9; 2 Pet. ii. 6). Josephus speaks of Sodomitis as burnt up and as *adjoining* the asphaltite lake (B. J., iv. 8, § 4). All ancient testimony favours the position of the cities being at the southern end. The traditional names of Usdum, etc., the traditional site of Z. (called by Josephus, Ant. i. 11, § 4, Zoar of Arabia), the hill of salt traditionally made Lot's wife, all favour their site being within or around the shallow southern bay. Tristram however identifies Z. with *Zi'ara* at the northern end. Jerome (ad Jos. xv., and Quæst. in Gen. xiv.) and Theodoret (in Gen. xix.) say Z. was swallowed up by an earthquake, probably after Lot had left it. So Wisdom (x. 6) says *five* cities were destroyed; so Josephus (B. J. iv. 8, § 4). But Deut. xxix. 23 mentions only four; and Eusebius says Bela or Z. was in his day garrisoned by Romans. It is the point to which Moab's fugitives shall flee (Isa. xv. 5, Jer. xlviii. 34). Lot's view from the mountain E. of Bethel between Bethel and Ai (Gen. xiii. 3, 10; xii. 8) is not to be pressed as though he could see *all* the plain of Jordan as far as to the S. of the Dead Sea; he saw only the northern end, but that sample assured him of the well watered character of the whole. From Pisgah or Nebo (Deut. xxxiv. 3) Moses saw from "the plain of the valley of Jericho" southward as far as "unto Z."; not that Z. was near Jericho, for Jehovah showed him "*all* the land of Judah *and the South*." It was probably on the S.E. side of the Dead Sea, as Lot's descendants, Ammon and Moab, occupied that region as their original seat. Tristram's statement that the ground of Zi'ara falls in terraces for 3000 ft. to the Jordan valley is at variance with Lot's words, "I cannot escape to the mountain: behold this city (evidently not a place so hard to get up to as 3000 ft. elevation) is near to flee unto, and it is a little one"; its inhabitants are so few that their sins are comparatively little, and so it may be spared. (Rashi.)

Subsequently Lot fearing Z. was not far enough from Sodom, nor high enough to be out of danger, fled to the mountains to which the angel originally urged his flight (Gen. xix. 17–23, 30). God's assurance "I will not overthrow this city . . . for the which thou hast spoken" ought to have sufficed to assure Lot; his want of faith issued in the awful incest of the mountain cave; comp. the spiritual lesson, Jer. iii. 23. Abulfeda spells it *Zoghar*. Fulcher, the crusading historian (Gesta Dei, 405), found Segor at the point of entrance to the mountains of Arabia, S. of the lake; probably in the wady Kerak, the road from the S. of the Dead Sea to the eastern highlands. Irby and Mangles found extensive ruins in the lower part of this wady, which they name *Dera'ah*, perhaps corrupted from Z.

Zoba, ZOBAH. A Syrian kingdom that warred on Saul and David successively (1 Sam. xiv. 47; 2 Sam. viii.

3, 7, 8, x. 6, 19). It adjoined the Damascus territory, and stretched towards the Euphrates; probably E. of Cœlosyria. David gave so effectual a blow to its power that it became his tributary; and the only trouble which it afterwards gave was when Rezon of Z. became master of Damascus, and was an adversary of Israel all the days of Solomon.

HADAREZER [see] had several petty kingsas his vassals [see HADADEZER]. So wealthy had his kingdom been then that some of his servants bare shields of gold, which David took. Its cities Betah or Tibhath, and Berothai or Chun, yielded David "exceeding much brass." David in his first conflict with Z. slew of the Syrians of Damascus, allies of Hadadezer, 22,000, and took from Hadadezer 1000 chariots, 700 horsemen, and 20,000 footmen, and houghed his chariot horses except 100 which he reserved. In his second conflict Z. was called in as ally by Ammon, and Joab defeated both. Then Hadadezer made a last effort, and drew forth the Syrians from beyond the river Euphrates. David fought in person at Helam, and slew 7000 fighters in chariots, 40,000 footmen, and Shophach captain of the host (1 Chron. xix. 16, etc.).

Zobebah. Son of Coz (1 Chron. iv. 8).

Zohar. 1. Father of Ephron (Gen. xxiii. 8, xxv. 9). **2.** Son of Simeon (Gen. xlvi. 10, Exod. vi. 15); Zerah in 1 Chron. iv. 24.

Zoheleth, stone of. By Enrogel (1 Kings i. 9). Here Adonijah slew sheep and oxen when seeking the throne. The targums make it "the rolling stone," which youths tried to roll, displaying their strength (Jarchi); others "the stone of the conduit" (*mazchelah*), from its nearness to the rock conduits that poured into Siloam; Bochart from *zohel* "a slow motion," the fullers here pressing out the water dropping from the clothes which they had washed in the well Rogel, as they do to the present day. Ganneau finds in the village of Siloam a rocky plateau, its western face cut perpendicularly, with rude steps up it, which the natives call *ez Zehweile*, like Zoheleth.

Zoheth. Son of Ishi of Judah (1 Chron. iv. 20).

Zophah. Son of Helem or Hotham (1 Chron. vii. 35, 36), of Asher.

Zophai. A Kohathite Levite; son of Elkanah; ancestor of Samuel (1 Sam. vi. 26; 35 ZUPH).

Zophar. The Naamathite (some region in Arabia Deserta); one of JOB'S [see] three friends (Job ii. 11, xi. 1, xx. 1, xlii. 9).

Zophim, field of. Near the top of Pisgah, from which Balaam had his second view of Israel's encampment (Num. xxiii. 14); it was N. of his former station and nearer Israel. It means "watchers." A table land on the Abarim or Nebo range, where watchers in times of danger looked out for the foe, or else augurs watched for omens. Grove suggests its identity with Mizpah Moab. Porter, identifying *Attârûs* with Pisgah, says a fertile plain, viz. Zophim field, surrounds the ruins of Main at the mountain's foot.

Zorah, ZOREAH. Josh. xv. 33. Colonised by Kirjath Jearim (1 Chron. ii. 53, iv. 2). Now *Sur'ah*: ten Roman miles from Eleutheropolis towards Nicopolis. Originally of Judah; in the shephelah or low hills (Josh. xv. 33). Subsequently assigned to Dan (xix. 41) as a suitable border fortress, just below the brow of a sharp conical tell at the shoulder of the ranges which form the northern side of the wady Ghurab. Manoah's residence (Jud. xiii. 2, 25) and Samson's birthplace was between Z. and Eshtaol. Possibly Manoah commanded the military post at "the camp of Dan" (the place of encampment of the Danite emigrants: xviii. 8, 11, 12) between Z. and Eshtaol; this post was a check on the Philistines, in force at Timnath three miles off (xiv. 1–4, xv. 6). Here was the family burial place (xvi. 31). The charge that Samson was not to drink wine nor strong drink, nor eat what came of the vine, was the severer test of faith because Z. was famous for its vines; the valley of Sorek and the Philistine plain generally abounded in choice vines (Jud. xv. 5, xvi. 4; Heb. Gen. xlix. 11; Isa. v. 2; Jer. ii. 21). Fortified by Rehoboam as being at the entrance of the valley, which is one inlet from the great lowland (2 Chron. xi. 10); reinhabited by the men of Judah after the return from Babylon. (Neh. xi. 29 ZAREAH.)

Zorites. Descendants of Salma of Judah, near akin to Joab (1 Chron. ii. 54).

Zorobabel. Matt. i. 12, 13; Luke iii. 27. [See ZERUBBABEL.]

Zuar. Father of Nethaneel, chief of Issachar, at the exodus (Num. i. 8, ii. 5, vii. 18, 23, x. 15).

Zuph, land of. At which Saul arrived from Shalisha, Shalim, and the Benjamites (1 Sam. ix. 5). Containing the city where he met Samuel, not far from Rachel's tomb, a little N. of Bethlehem. Zuph was one of Samuel's ancestors (1 Sam. i. 1; 1 Chron. vi. 35). Soba is the only name like it, seven miles W. of Jerusalem, and five S.W. of neby Samwil. If Shalim and Shalisha were N.E. of Jerusalem near *Taiyibeh*, Saul's route to Benjamin would be S. or S.W. to *Soba*.

Zuph. Samuel's ancestor (1 Sam. i. 1); ZOPHAI in 1 Chron. vi. 26.

Zur. 1. One of Midian's five princes, slain with Balaam by Israel (Num. xxxi. 8). Father of COZBI [see]. Subject to Sihon (Josh. xiii. 21). **2.** Son of Jehiel (1 Chron. viii. 30, ix. 36).

Zuriel. Son of Abihail; chief of the Merarite Levites at the exodus (Num. iii. 35).

Zurishaddai. Father of SHELUMIEL [see] (Num. i. 6).

Zuzims. [See GIANTS.] Chedorlaomer attacked the Z. in Ham (Gen. xiv. 5). Gesenius identifies with the Zamzummim of Ammon. Connected with the Horim in Gen. xiv. 6 as the Zamzummim are in Deut. ii. 20.

Deo Gloria. Amen.

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MARK.

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XI. 3, 13, 15–17, 20–26, Jesus; 11, Bethany; 12, Fig.

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XVI. 8, Age, Generation; 14–18, Parable; 23, Hell; 27–31, Lazarus.

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JOHN.

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XVI. 6–15, Elijah; 25, Parable; 29, Proverb; 33, Temple.

XVII. 12, Judas; 15, 16, Nazarite.

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ACTS.

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V. 4, ALMS; 17, PHARISEES, SADDUCEES; 29, 30, 41, PETER; 36, THEUDAS.

VI. 1, GRECIAN, HEBREWS, DEACON, STEPHEN; 9, PAUL.

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IX. 1, ACTS; 2, WAY; 5, GOAD, STEPHEN, PAUL; 15, GRECIAN; 22, 26, 30, PAUL, TARSUS; 24, ARETAS; 36, TABITHA; 43, SIMEON (10).

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XIII. 1, MANAEN, APOSTLES; 2, MINISTER, APOSTLES; 4, 5, 13, MARK, PAMPHYLIA, PERGA; 9–11, PAUL; 15, SYNAGOGUE; 20, CHRONOLOGY; 23, ACTS; 26–46, PAUL; 33, FIRSTBORN, ADOPTION, SON OF GOD.

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XVI. 1–3, TIMOTHY; 6, 7, 10, PAUL, BITHYNIA; 12, PHILIPPI, ROMAN EMPIRE; 13, SYNAGOGUE; 14, 15, THYATIRA; 16, ORACLES; 24, STOCKS; 40, LYDIA, MACEDONIA.

XVII. 1, ACTS; 2, 4–9, THESSALONIANS (EPISTLES); 5, 8, THESSALONICA; 11, TRADITION; 17–31, STOICS; 21, ATHENS; 22, 23, 27, PHILOSOPHY, ALTAR, AREOPAGUS; 26, TONGUES, (CONFUSION OF), ADAM, CREATION, GENEALOGIES; 28, PAUL.

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XIX. 2–6, PAUL, SAMUEL; 9, TYRANNUS; 12, 16, 21, ROMANS (EPISTLE); 14, SCEVA; 29, THEATRE; 31, ASIA, ASIARCHS; 33, ALEXANDER; 35–41, TOWN CLERK, WORSHIPPER, TRIAL.

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